

IGNATIAN SPIRITUALITY IN SCOTLAND

A Newsletter of Scottish Ignatian Groups

Editorial

There is a wonderful Christian tradition, less popularly known in the West than the East, that, while the followers of Jesus were mourning his death on Good Friday and Holy Saturday, Jesus was already alive and at work, releasing from death those who had faithfully awaited the fulfilment of God's promise to bring to eternal life all who believed in him. Matthew's Gospel reads: 'Jesus, crying in a loud voice, yielded up his spirit. . . . At that. . . the tombs opened and the bodies of many holy men rose from the dead ' (27:50-52). Might this be the inspiration behind the icon known as The Harrowing of Hell, and behind an ancient Holy Saturday homily which reads:

'Something strange is happening—there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep ... God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and hell trembles with fear.

'He has gone to search for our first parent, as for a lost sheep he has gone to free from sorrow the captives Adam and Eve He took [Adam] by the hand and raised him up, saying: "Awake, O sleeper, and rise from the dead, and Christ will give you light."... I command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise . . . I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise up, let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated.'

In Pope Francis' words, spoken at the Easter Vigil, Jesus 'came to them like a ray of light in the darkness' of waiting.

After the growth period of Lent, it is easy to enter into the joy of the resurrection, encouraged as we are by the symbols of colour, smell, movement, light and sound that grace our liturgical celebrations and fill us with life and energy. The words of Pope Francis, quoted above, suggest that the way to release that energy is to be for others that ray of light in the darkness that Jesus is for us. There are so many people at home and abroad in situations of dark waiting that the list is easy to write. The invitation is to identify where God might be inviting me to bring his ray of light and so change people's experience of waiting.

Change is all around in the Spring air, and we are not immune at the ISC. Some of you may have met our new administrative manager, John Hampsey, who already seems well settled. At the beginning of May Joan will reduce her working week to three days, so John will welcome you to the ISC on Mondays and Fridays. At the beginning of September Fr David Birchall SJ will join our team, working alongside Tom until January 2015 when he will replace Tom as director. Tom will then enjoy some well-earned sabbatical space before venturing to pastures new—as yet unknown! But we will be in touch later with more detail about these comings and goings.

In the meantime, enjoy and live the new life of Easter! Alleluia!

-- Eileen Cassidy snd

Remembering Patricia Allen: 1946-2014

Patricia died on 3 February 2014. She was deeply loved and valued in the Ignatian family and away beyond. She trained in spiritual direction in the 1990s in one of the early Ignatian courses, and as a spiritual companion she was of help and support, quietly and unobtrusively, to many people. She was a key founding member of the Epiphany Group, and became its first honorary member. What follows is a shortened version of the address given at her funeral by her priest, Rev Paddy Allan, with Patricia's choice of readings and hymns.

Readings: Rev 21: 1-7; John 15: 9-17; Ps. 23

Hymns: Jesus is Lord; I the Lord of sea and sky; Brother, sister let me serve you; Make me a channel of your peace; Crown him with many crowns.

"When I first met her, I was rather nervous of Patricia: she seemed so much in control, a little severe, and I felt worried about putting several feet wrong at a time – and at that first AGM when she spoke with such firmness about the need to do something about the cold of the church... Well ... we were certainly galvanised into making a plan. And Patricia was strong, and organised and provoked action.

But that was only the tip of the iceberg. What was really important and so rewarding about knowing Patricia was the gradual revealing of all there was to her as a human being absolutely rooted and abiding in God, and living out that relationship with a steady faith and humour and depth of love in her marriage to Arthur, the delight in and endless support of her family... and her wide circle of friends.

She was deeply involved in the work of the church in many forms. There was her work in St Ninian's, Crieff, providing a space for people to find God for themselves and in their church work ...encouraging the kind of service that unobtrusively made people welcome and cared for. She was a valued leader of many a course in prayer and retreats – the start of a new discovery of God for many people.

One fond memory: 'I greatly admired Patricia, and she was a great help to me ... and taught me so many things.focussed on Christ, and not religion. I think we shall soon become aware that she was one of the greater saints.' With her support the little Bible study group began in Comrie – just over ten years ago – a group that has been such a deep source of companionship, support and spiritual growth for those who have relied on it through the years.

And yet, I think the greatest value has been in these last months as we have been privileged to walk alongside Patricia on her final journey. So often it is in weakness, in apparent defeat, that the true glory of God is revealed. I suppose it is easy to be strong and faithful when all is going well, but it is as one is stripped of all the things that seemed so reliable, as one experiences darkness and fear, and even in that can still hold to the reality of God, as Patricia did, it is then that true courage sows itself, true faith is revealed, and a kind of transparency allows God to shine through.

About three or four weeks before her death, Patricia began to feel that she would not get better. She was not afraid of death: while she could not at that instant feel it quite, she knew in the depth of her being that God was real, and that she was rooted in him and she was willing to move to him. Her prayer was that if she was not to recover, then that she would not linger, and she desired this out of her concern for Arthur and all her family. She always looked outward... there was nothing false in her ... she began to feel more and more peace... About two days before her death ... she spoke about the marvel of loving so much and being loved so much: living out the reality of Christ's words 'As the Father has loved me so have I loved you. Now abide in my love...This is my command: love one another as I have loved you. Greater love has no one than this, that he lay down his life for his friends.' Patricia loved because she was loved, and she lived this to the end.

- - Helen Kinloch

Edwina Gateley: Poet, Prophet, Mystic, Activist

Edwina Gateley presents a challenge for anyone who wants to maintain the status quo and not rock the boat. When I attended a retreat workshop led by her some months' ago, she told a revealing story from the time when she was a volunteer in a homeless night shelter. Her duty was to hand out a blanket and a thin mattress to the men as they arrived. One evening a familiar face asked if this time he could have a dry blanket without bugs. As she searched for one, she said to him, "but this shouldn't happen, the blankets are laundered every week." She noticed that a number of blankets were neither dry nor inanimate. The obvious solution, she thought, was to launder the blankets every day. She took her suggestion to the manager who listened, arms folded, and then replied that this wasn't viable, adding 'you'll get used to it, Edwina'. Edwina turned her unwavering gaze on us and said 'Never get used to the diminishment of others!'

Edwina first came to my notice as a poet. I often use her poems in retreats, and was expecting someone quiet and retiring. I was wrong! Edwina was born in Lancaster, and from an early age had a strong sense of God's call on her life - to active lay ministry, rather than to religious life. As a young woman she went to Uganda as a lay volunteer. Since then she has believed passionately in the value and gift to the church of lay ministry.

After founding and establishing the Catholic Volunteer Missionary Movement she resigned and moved to the States. Spending the last of her money on a static caravan which had no utilities hooked up and was parked in the Illinois woods outside Chicago, she lived in her unorthodox hermitage, waiting for God to speak. After nine months of silence, with only birds and animals to communicate with, she heard God, moved to Chicago and began to reach out to women working in prostitution.

Edwina told many stories, both heart-warming and heart-rending, about the honest and broken women she met. She read out letters they had written her, expressed in vivid street language and full of the grace of God. As she said, 'We are not here to succeed, just to be faithful'.

The story which I still recall is of one evening when she was walking along a dark Chicago street and noticed a group of 5 bag ladies sitting on the steps outside a church. They had one bottle of cider, 6 paper cups and a bag of donuts, all fished from nearby rubbish bins. They called out to her to join them. The main woman poured cider in the cups saying 'There's enough for everyone'. She then fished out a donut, broke it in pieces saying 'There's enough for everyone'. Afterwards, they gathered up the remaining pieces of donut and trundled off. As Edwina said, "If we don't do what's right in the light, it'll be done in the dark."

- - Rachel Inglis

**Beginnings—
just tiny stirrings
which disturb our even surface,
prodding us into new and different shapes . . .
Claiming their place
on our horizons—
stretching us
where we would not go—
yet we must.
Driven by life forces
deeper than our dreams,
we dare to rise
and grasp towards
the new young thing—
not yet born—
but insistent-
like a tight seed bursting
for life,
carrying within it
all the power
of a woman's
birthing thrust.**

- - Edwina Gateley

From Edwina Gateley,
There Was No Path So I Trod One
(1996, 2013)
Used with permission

‘Into the Silent Land: The Practice of Contemplation’

– Martin Laird

Every few years or so, a small book appears and slips into the mainstream of life: it is simply ‘there’ to take up and read or disregard. But gradually, thanks to word-of-mouth recommendation, it becomes what it was always meant to be: slow food for the soul, a contemporary spiritual ‘classic’. ‘*Into the Silent Land*’ is such an offering on the table of life. To those who know their need and are alert to what gives lasting nourishment, this little book – just the right size for pocket or rucksack – has an almost sacramental capacity to bless and confirm, to lure and encourage.

After all, ‘God does not know how to be absent,’ declares author Martin Laird. Inviting us to journey with him ‘*Into the Silent Land*’ he sets out to describe a spiritual landscape with which we so often struggle but within which we are created to thrive. In the company of a guide on intimate terms with people as diverse as John of the Cross and James Joyce – or as compellingly human as Teresa of Avila, Augustine of Hippo and the Welsh priest-poet RS Thomas – we can recover the practice of contemplation by which we come to know ourselves as we really are: nothing less than love outpoured.

Lest this seems too abstract or only true for certain ‘special’ people, we are reminded that the sense of separation from God and one another is the great lie. Thanks to the constant video of noise and distraction passing before us, we allow our attention to be stolen and the awareness of our deepest identity erased. We forget the simplest of truths: we are already one with God and God is in all things. ‘All we need is to experience what we already possess.’ But, like the deep-sea fisherman, we are blinded by ignorance: we insist on ‘fishing for minnows while standing on a whale!’

However, ‘it is the gift of the Christian contemplative tradition to address this problem by exposing the lie’ and introducing stillness to the mental clutter. By drawing wisdom from the treasure house that is the Christian mystical path – in stories and images both practical and poetic – Martin Laird reaches out to us through his own distilled experience, wearing his profound learning with elegance. Whether beginner or long-term pilgrim, he does us all a great favour by pointing out that it is only by letting go the ‘paste-up job’ we call ‘self’ that we come to the real flowering of our identity, when our own ‘I am’ is one with Christ’s ‘I am.’

Nowhere is this great favour more apparent than in ‘*The Three Doorways of the Present Moment*’, a chapter so descriptive that we can’t help but feel this is the stuff of personal experience. Here, he rightly emphasises that the practices of stillness and awareness, using a prayer word or attending to the breath, are not techniques but skills to be desired, disciplines to be cultivated; not in order to control or determine an outcome, but as preparation for the gift that waits to be given, in the ‘depthless depth’ of the present moment.

‘*Into the Silent Land*’ is simultaneously pole-star and compass, journey within destination. It engages body, soul, heart and mind – all are involved, all matter. There is nothing ethereal about this path, nothing that denies the wonder and mystery of who we are. As the delightful story that is the *Epilogue* suggests: the answer to the questions ‘Who am I?’ and ‘who is Jesus Christ?’ is profoundly simple... but who am I to deprive **you** of the gift of reading this book for yourself!

**Martin Laird, *Into the Silent Land: the Practice of Contemplation*, Oxford University Press Inc (US);
Darton, Longman & Todd (UK/Ireland)
ISBN 978 0232-526400 / ISBN 0-232-52640-0**

- - Barbara Buda

. . . . Rippling out

Six years ago I went on a Retreat in Daily Life - and my life has never been quite the same....

As a student in the 1980's I came to faith as a result of a university mission. During the next 20 years many things happened. I moved to Edinburgh, trained and worked as a GP, got married, had three children, volunteered and held various roles in my church.

By 2007, however, I started to realise that spiritually I was stuck in a rut. I enjoyed and found helpful the Sunday services I went to, but I limped from one Sunday to the next. My prayer life was dry, boring, guilt ridden and minimalist. I read about Moses meeting God on Mount Sinai and in the tent of meeting and noticed that there was an uncomfortably huge gap between his prayer life and mine!

So, when my church advertised a Retreat in Daily Life, I signed up. I knew something had to change. My guide graciously steered me towards God and over the next six weeks I met Him afresh and found a place of surrender. Following this I made the Spiritual Exercises, then went on to train in spiritual direction with the Epiphany group, and attended a 'Becoming Love in Action' course at the ISC. I discovered the delights of silent retreats and a whole new vocabulary for my experience of God. I am greatly enjoying the privilege (and challenges!) of starting to accompany others.

My family and my church have been very patient and gracious with me. They have given me the space I have needed to explore – and to enjoy a God who longs to meet us in the activities of the day as well as those moments of solitude.

Those that know me well will know my competitive tendencies, yet as I have come to God I have found growing within me a gentler side. At work I desire not just to make good decisions but to make them well, to listen more deeply to the hopes and fears of colleagues and patients, to see God in the lives of those I meet. A highlight this year was taking a group of GP educators to the Bield (a retreat centre near Perth) for an away day. There is, I think, a blurring of the sacred and the secular, a fading of the distinction between the inward and the outward.

At church I have been able to introduce some aspects of the Ignatian tradition, particularly with my midweek group, and in an Exploring Prayer course last Summer. We have also set up one-to-one mentoring for youth and adults. I often return to St Paul's letter to Philemon which says 'you have refreshed the hearts of the saints,' and that seems a wonderful ministry to be a part of.

Recently I have been involved in some decorating projects for clients of Waverley Care (a charity working with people affected by HIV or Hepatitis C). It has been a privilege to receive warm hospitality and welcome into people's homes and to hear a little of people's lives. A recent client, who has had a difficult life in many ways, sent me a text, after we had decorated her kitchen, stating that now every time she goes into her kitchen she smiles. And somehow I feel that God smiles too....

- - *Di Hollow*

For Reflection

Home

He invited me to lunch
The first thing I saw when I entered
was the simple, wooden table,
the richness of its grain, sanded,
and with an anointing of oil.
“Aeons ago, in the ancient way, I planted a tree,” He said,
“I was there when it was formed,
I watched it grow through the ebb and flow of years,
I know the seasons it has weathered,
winter cold, summer heat,
rain, wind, sun and drought;
ring upon ring upon ring being forged.
When the time came to make the table,
I chose this tree,
I knew its inner markings and
the glory that dwelt there.
I laid my hand upon it, it felt my touch
and gave me its grain of seasoned growth;
so tree and I,
we made this table together.”
lunch -
home grown vegetables made into soup,
home grown tree made into an altar!

I did not come to remain whole

I did not come to remain whole.
I came to lose my leaves like the trees
And, like the trees
expect each new year to receive the blessings
drawn from deep roots.
Are you
willing to
let Me
go on
living?
Is My
brokenness
to be a gift too?
Might others be able to
share and enjoy my giftedness,
broken and spilled out to give their lives more meaning?

Then come, put your hands in the holes,
receive the healing to make yourselves whole.

(©Kathleen E. Amore 17/02/2014, With thanks to Robert Bly for the first two lines, altered to reflect my own thoughts.)

Welcome to John Hampsey

It is a pleasure to write a note of welcome to John Hampsey, our new Administrative Manager. John joined us at the ISC on February 3rd 2014 and is now well into the swing of the life on Garnethill. He will be working closely with Joan Kilpatrick, our Administrative Secretary, who has established a long tradition of welcome for all who come to the Centre—helping everyone to feel at home. John himself comes with a great amount of experience in business and administration, but also with a real sense of care for others, having worked for some time in an agency that supported refugees and asylum seekers.

John is helping some of us to understand the intricacies of databases and information technology, and is taking on with ease and a ready smile the overall maintenance of the Centre. After all the salt and grime of winter, John took some therapeutic time to powerwash the patio for Spring and, as if to assure him that he had done a good job, all the daffodils blossomed that very week! Welcome, John! You are already a valued member of our team.

- - Tom McGuinness SJ

A Poor Church for the Poor

Fr Peter Mc Verry S.J. has worked with the homeless in Dublin for the past 37 years. At the Ignatian Spirituality Centre in Glasgow on Sunday 19th January he shared how this experience had affected him, causing the hearts of those of us who listened to burn within us. He proclaimed that his ministry had changed his way of praying, his way of reading the Gospels, his spirituality, his image of God and how he related to people in general. He said he had learned from experience not to judge and that the God who was revealed to him was not a God who judged either. He was led to see how blessed he had been in his life – a good family, many friends, a place to live, food to eat, and that being so blessed led him to share his gifts freely with others.

But who exactly are these homeless people? Surprisingly, Peter said that they are mostly invisible, because the ones we are all familiar with are those who also have problems related to drug addiction, alcoholism or mental health. We see them on our streets but the majority are hidden.

Sharing some of his insights into the Gospel, Peter said he now saw that Jesus lived in a society that he called the “kingdom of Herod” and that Herod was a cruel and brutal man who sees that the rich get richer and the poor get poorer. We see this in the parable of Dives and Lazarus and in the story of the landowner who built more and more barns for his crops. This is a society where there is greed and gross inequality! How does Jesus react? He eats with sinners, with tax- collectors; he reaches out to those on the margins—the sick, children and women. He is telling us that the Kingdom of God is a place where compassion reigns. Matthew’s story of the last judgement poses the question: Are we the compassion of God in our society? Do we reach out? Whom do we exclude? The kingdom of God is a place where mercy reigns. No one should be marginalised. Anyone looking at this community should be struck by how they all love one another.

Turning to Pope Francis, Peter experienced a leader who has already challenged the Church to get its hands dirty and bruised and let its shoes be soiled by the mud on the streets. Mercy, mercy - show others the mercy of Jesus, seems to be the message of Francis. He is pushing the Church in a new direction. On the plane returning from Brazil he spoke to reporters and indicated a new attitude towards those who seek reconciliation.

Our God is not a God of laws or a God who judges. Jesus rejects this God. Instead, he invites us to place our focus on others – those in need – the homeless, the sick, those with disabilities, the rejected and marginalised.

Peter McVerry allowed the homeless people to change him. They evangelised him and opened his eyes to the real message of the Gospel. Pope Francis is guiding us in the same direction. There is hope for our Church.

- - *Agnes Nelson snd*

Giving Thanks For Our Gifts Using the Myers Briggs Type Indicator

A group of different ages and backgrounds gathered at the ISC on Saturday, February 1st, all keen to find out more about the Myers Briggs Type Indicator (MBTI). Mary Ross and facilitated the day.

Mary is a trained teacher and professional psychologist who has worked for many years with children, adolescents and families. Since the mid 1980's she has used the MBTI in her clinical work, in research and with various groups, including religious communities, seminarians, parish and retreat groups.

Mary gave a lively and engaging introduction to the development of the MBTI, which is based on Carl Jung's personality theory and is a product of the work of Isabel Briggs Myers. Following this we completed the MBTI questionnaire of more than one hundred questions, all designed to reveal our individual personality types and our own particular gifts. Mary reassured us that there were no 'right' or 'wrong' answers and encouraged us to respond as spontaneously as possible. During the remainder of the morning we learned more about the work of Isabel Briggs Myers and Carl Jung.

After a leisurely lunch Mary led us through the sixteen personality type classifications used by the MBTI, and the characteristics commonly associated with each. She highlighted that the underlying assumption of the MBTI is that we all have specific '**preferences**' which influence how we make decisions and interpret experiences. She assured us that there is no such thing as a good or bad type, and that ultimately each individual is the best judge as to whether or not the indicated type 'fits'. She then gave us our results. Most were amazed at their accuracy, and there followed a lively discussion on the information we had received.

But what about the usefulness of the MBTI? We learned how it can help us in our relationships and interactions with others, can assist discernment about the kind of work/career we pursue, and can be a tool to support our personal development and spiritual growth. These weren't abstract assumptions, but were illustrated in powerful examples of how Mary had used the indicator in her work with young people, their families and their teachers. And all that we heard affirmed the belief of Isabel Briggs Myers, who dedicated her life to enable others to make full use of their gifts, that 'Whatever the circumstances of your life, the understanding of type can make your perceptions clearer, your judgements sounder and your life closer to your heart's desire.'

The entire day was positive and uplifting. Mary's presentation was interesting and thought provoking. She led us through a complex subject area in an engaging style which made it easy to understand and to respond to. She answered all our questions with great patience and a warm sense of humour. We left feeling we had gained a real insight into our personality types and the many gifts with which we have all been blessed.

- - *Susanne Murray*

Sin, Creation and the First Week of the Spiritual Exercises

As I journeyed to the ISC in Glasgow for the second of the On-going Formation events for accompaniers, I wondered exactly how I was going to survive the topic of sin, creation and the First Week of the Spiritual Exercises. My mind was already preparing itself for an onslaught of good old fashioned guilt and blame about the state of God's creation, and our all too poor stewardship of this most precious gift. How on earth was this topic going to positively inform my own practice of accompanying others?

My trepidation quickly evaporated as Sr. Margaret Rose and Sr. Anna began by sharing a little of their own journeys, each one rich in savouring the wonder of God's creation from the green glens of Co. Antrim to long bike journeys around Ayrshire. Both emphasised the deep connections present between the Spiritual Exercises and what is often termed 'The New Cosmology'. Such a cosmology overturns many assumptions that saw creation as a resource to be exploited by humanity and instead offers a far more holistic and relational framework for our place within creation. For God is continually creating and revealing the wonders of the universe.

Sr. Margaret Rose approached the Exercises through her own passion for ecology and conservation, finding clear links with the broken and strife ridden world meditated upon within the First Week and our present ecological crisis, a factor powerfully communicated in the description of the world as having cancer, marked with the deep scars of dis-ease and destruction. Sr. Anna approached the work of greening the earth through her long experience with the Spiritual Exercises. Hence the Passion of Christ can be contemplated alongside the Passion of the Earth, where the Mystery of death, resurrection and hope is constantly disclosed through the cycle of the seasons. Sr. Anna invited us to contemplate, using each of our senses, an early memory of creation, whether it be a wood, beach or garden. She wanted us to truly experience the grace-filled reality of the natural creation, rather than simply see it as some romanticized holy backdrop.

Through the Grace of the First Week - one begging God for a deep-felt understanding of one's own sin order to turn towards God for healing and forgiveness - the need for reconciliation with creation can be approached. The meditations present within the First Week - the sin of the angels, the Fall of Adam & Eve and the sin of one who went to hell - all recognise that sin was an abuse of the freedom given by God to the whole of creation. There is a fundamental breakdown in the relationship between God and His creatures within creation, a loss of connection and community. In the words of the late Jim Profit SJ, 'Ecological destruction is the result of a dysfunctional relationship between us and God and the rest of Creation.' Humanity is a part of the complex system of creation and as we seek healing and forgiveness for our brokenness, we seek to renew our communion with God in a restored creation.

The call during the First Week involves a recognition of the social dimension of sin, a reality that is woven throughout all the experiences of the First Week. We are invited to deepen our awareness of the ways in which social structures and institutions can influence us for good or evil. For our social structures all too often seek to exclude the poor and downtrodden, to maintain the status quo where profits are the deciding factor rather than compassion, and so continue our dysfunctional relationship with one another, God and creation. This invitation within the First Week to face our sinfulness is always within the larger context of the Principle and Foundation, sure in the knowledge of our loving God who gave His life for us. For the awareness of our sin seeks to lead us ever more deeply into a relationship of love and grace with God through Jesus Christ.

We are invited to experience the presence and love of Christ and so hear His call to be a companion on the journey, to struggle for justice, peace and reconciliation. It can be all too easy to deny or flee from the current ecological crisis if we attempt to depend upon our own resources. However, like the Prodigal Son, we are invited to return home to God and to take to ourselves the words of Pierre Teilhard de Chardin SJ that, 'the power of love could overcome the love of power'. For the First Week is all about transformation, conversion, a change of heart. It is about opening up our horizons and the horizons of those we accompany to God's extravagant love and grace offered to us in the precious gift of creation.

Through the words of Sr. Margaret Rose and Sr. Anna, I left the seminar with a deepened awareness of God's love for us and the whole of creation, more aware of my own place within an interconnected universe and of the invitation to struggle with Christ on behalf of our world.

- - *Cameron Abernethy*

From Death to New Life

Led by Geoffrey Wheaton SJ

On the Saturday following Ash Wednesday we began the season of Lent at the ISC with a moving and powerful day of meditations led by Fr Geoff Wheaton S.J., one the Jesuit Community here in Glasgow.

Many already knew Geoff's relaxed but focussed style of introducing the Gospel mysteries by contemplating classical and contemporary art images. He cleverly used a careful selection of pictures to lead us into the readings of each of the Sundays of Lent. Everyone was moved and even taken aback by the power of the images of Jesus' temptations in the desert which began the day. In fact there was so much to share and enter deeply into that we only managed the beautiful but poignant Transfiguration readings of the 2nd Sunday before it was time to break for some lunch together.

The afternoon introduced us to Jesus' encounter with the Samaritan woman at the well, using striking images including some of the earliest ones from the catacombs. Pacing the afternoon a little faster, we meditated on Jesus' opening the eyes of the man who had been blind from birth and were with Lazarus as he was called out of the darkness of death into the light of day again. The day ended beautifully with some lovely images that prepared us for the Feast of the Annunciation which fell within the Lenten season. These included the well-known but beautiful paintings of Fra Angelico, but also some simple and memorable modern paintings of that mysterious moment of invitation to Mary.

It was a perfect introduction to the Lenten season and I am sure that, like myself, everyone who was there will have felt that they had already entered deeply into the mysteries as they encountered those Gospel moments during the subsequent weeks leading to Holy Week and Easter.

For those who have not experienced this very helpful approach to the Gospel mysteries, we have invited Geoff to lead us in an Advent afternoon later in the year - on Sunday December 14th..... Look out for details in our next programme!

- - Tom McGuinness SJ

‘Come Be With Me’: A Day of Prayer in Lent,

Led by Magdalen Lawler SND

Pausing during Lent and Advent for a quiet day or reflection, led by Magdalen Lawler and Tom McGuinness, has become an event that is eagerly anticipated by a good number of people; and so, on a mid-Lent Saturday, a group of regulars and some new friends readily accepted the invitation to stop for a while and rest with Jesus on our journey to Easter. The mixture of image, poetry and song offered during the day encouraged us to look and to listen more carefully than is often possible in a busy life.

Under the gentle and good-humoured direction of Magdalen and Tom we spent the morning reflecting on and praying with the crucifix of San Damiano. Encouraged to take time to look at the crucifix closely we found there was much to discover. We met major and minor figures in the drama of the crucifixion, some readily identifiable, others less so. Most striking of all, however, was that the Christ we encountered on the crucifix was not a suffering, dying Christ but a Christ who was very much alive and reaching out to us, welcoming us into his life and love.

As this was the crucifix before which St Francis of Assisi was praying when he heard the Lord asking him to rebuild his church, it was natural that we should ask ourselves how we, in our time are called to rebuild our church. Sharing of the fruits of our reflection on that question and on the crucifix generated a great buzz among the group. To others' thoughts and finding in them something new for our own reflection was one of the great gifts of the day.

The afternoon session offered us for reflection a selection of paintings and poetry on the theme of the fool or clown and we struggled together with the absurdity of the cross and the joy of finding that everything makes sense "at the meeting of life and death."

We left refreshed and with plenty of food for thought for the remainder of our Lenten journey.

- - Lisbeth Raeside

Bread Broken and Shared

Led by Margaret Linforth

On 12 April a group of ten gathered at the ISC for the "Bread Broken and Shared" event. The day began with an introduction to the process of making bread and how it echoes our spiritual journey - the tiny grains of yeast bringing about transformation in the dough which is open and yielding to the baker's hands, the patient wait for the rising to take place, and the sheer joy and wonder of seeing the emerging loaf. While one group of participants was mixing and kneading dough, the other group reflected on the parable of the woman who took yeast and mixed it into three measures of flour. By lunchtime everyone had started their loaf.

In the afternoon there was time for reflection and shaping, decorating and baking the loaves. A wonderful smell filled the Centre, tantalising the residents above! The day ended with a ceremony in the chapel, with the finished loaves displayed.

There was a sense of companionship during the day, of enjoyment in the baking, and of enthusiasm, even amongst novice bakers, to make bread at home—with the reflections.

- - Margaret Linforth

The Desert and the Cross

A Retreat Day for St. Helen's Parish, Langside

On Sunday March 9th a wonderful group of parishioners came to the ISC from St Helen's parish, bringing cheerfulness, sandwiches and most of all a great desire to pray together at the beginning of Lent.

We meditated in the morning with scenes from the desert, following Elijah into the wilderness and being with him as God gradually gave him strength for his long journey of 40 days. We realised that 40 days also applied to Jesus' own time in the desert (the Sunday Gospel of that day) and also to the 40 days of Lent, a journey we were all just beginning.

A great moment happened at the end of the morning's reflection and beautiful sharing together: we emerged from the conference room to find an inviting table in the entrance hall with bread and home-made soup to add to the sandwiches which people had brought with them. This welcome surprise and other nourishment were provided by Mary and Frank, two of the key organisers, and some others in the group. So we too, like Elijah, were nourished by food for our retreat day and everyone enjoyed sharing and talking over the lunchtime hour. In fact this was one of the most significant elements of the day, as not everyone knew each other well. There was a real sense of being drawn together in an enjoyable setting, as one small part of a vibrant parish community.

In the afternoon we prayed with the moving image of the San Damiano Cross and a sense of the closeness and love that St Francis felt for Jesus as he prayed before it. With Francis we prayed:

**Make us instruments of your peace:
where there is hatred, let us sow love;
where there is injury, pardon;
where there is doubt, faith;
where there is despair, hope;
where there is darkness, light;
where there is sadness, joy.....**

The retreat culminated with a Sunday Eucharist which drew together many of the strands of prayer and reflection that had been part of the day. St Helen's – you were an inspiring group to be with and pray with.....Come Again !

- - Tom McGuinness SJ

God in All Pancakes

A Lent Retreat in Daily Life

When all things are treated as sacred they take on a new dimension, a new specialness, a new brightness. The golden thread of God's loving presence is woven into each moment and God wants us to feel that presence and warm to our response.

In the Lent Retreat in Daily Life we open ourselves to that presence in the midst of the life, people, work and play that are part of each day. Through the listening ears of a team of prayer guides the retreat offers words and images to reflect on and then allows the Holy Spirit to breathe through each individual. It gives Lent extra meaning and helps Easter to arrive with greater inspiration.

Add to this some pancakes, hot cross buns and lots of tea and coffee and you have a perfect recipe.

- - Jane MacKichan

We have a Spring Retreat in Daily Life commencing 1st May. There is more information on the website or give us a ring if you would like a leaflet.

For When the Going Gets Tough

. . . . ISC Retreat Weekends

We may be situated close to one of the busiest shopping centres in Europe, but nevertheless we find that most people who come through the door of the Ignatian Spirituality Centre in Glasgow feel a sense of peace and quiet. This is even greater on the retreat weekends that we run here at the centre. We offer suggestions for prayer and time to talk these through with one of the team, and the rest of the time is spent in quiet. A shared silence can be very special and the quiet that descends on the centre at these weekends has a depth of reflective peace. The theme of the last weekend was 'God in all things.' God's presence was definitely in all who came.

It has been said that when the going gets tough the tough go shopping! Perhaps it makes more sense to climb the hill to the ISC and try praying!

- - Jane MacKichan

. . . . Rippling Out

Quiet Days

. . Reflective Walks

. . Passion Walks

While training in Spiritual Accompaniment, I came across these lines from writer and Holocaust survivor, Elie Wiesel: "We must not see any person as an abstraction. Instead, we must see every person as a universe with its own secrets, with its own treasures, with its own sources of anguish, and with the same measure of triumph."

Wiesel's words rang true for me. Faith is not "one size fits all". As we are each unique, a product of unique factors and experiences, each person's relationship with God must be allowed to grow in its own way. But perhaps we, as accompaniers, whether working one-to-one or with groups, can help create circumstances in which that growth might happen.

As soon as I understood what a Quiet Day was, I knew I wanted to lead one. Here was something which brought together my passion for hospitality (everyone at my Quiet Days gets cake!), my desire to provide nurturing space for people, and my love of all things creative: a painting or a poem can convey something powerfully when many words fail!

Similarly, when someone raised the possibility of a reflective walk, I was immediately interested. I'm no munro-bagger, but for me walking, observing and thinking seem to go together. I could see how a landscape, the seasons, the life of a city could help us discover the movements of God. I have since learned that meditative walking is a feature in various world faiths. Walking, paradoxically, can help us to be still.

My first reflective walk happened in Balerno in June 2009 in pouring rain. But the brave souls who took part that day gave me great feedback, and I felt sufficiently encouraged to try a second. I have now offered reflective walks at a variety of locations.

One day, a couple of years later, I was driving across Edinburgh and ended up on the hill road over Arthur's Seat. An idea crystallised that day which had been forming, unseen, for a long time: would it be possible to create a walk which traced the journey of Christ's Passion in the landscape of Edinburgh?

It was more ambitious than anything I'd done before. At times, each day seemed to present a new and impossible challenge. But, thanks to the goodwill of others, we created professional publicity, a website and an audio guide which (people said) sounded like it had been made in a recording studio (not a friend's dining room!).

The first Passion Walk happened in Edinburgh on Good Friday 2012. The response left us astonished. People said it helped them experience Easter in a way they never had before. Realising that Jesus' journey unfolded against the backdrop of a busy cosmopolitan city revealed the story in a new way. It felt like Easter was happening right here, right now.

After running the walk again in 2013, I had an email from one person who had taken part. She was from Northern Ireland, about to return to Belfast. Did I think the Passion Walk could happen there?

There could be great power in walking the Passion in a city of divisions, where the history is etched on the street corners. After all, we believe Jesus walks here too. People don't use the word "ecumenical" much in Belfast. It's still too soon. But people from all churches and none could share this contemplative journey (followed, of course, by tea and cake).

After very encouraging responses from local people, we are now working towards making the Passion Walk happen in Belfast at Easter 2015.

Meanwhile, look out for Autumn and Spring Walks as part of ISC's 2014-15 programme, and Quiet Days at Emmaus House in Edinburgh and elsewhere. If you'd like to go on my mailing list for information about all future events, please email me on wordsmansfield@gmail.com.

- - Susan Mansfield

LISTENING TO THE WHISPERS OF THE SPIRIT

A small group of laywomen and men have started to meet regularly at the ISC to reflect on how the Spirit might be 'drawing' us as lay people to play our full part in the life of the Church in accordance with our rightful place there at the levels of both mission and governance. This seems particularly pertinent at a time of restructuring within the Church at diocesan levels due to a diminishing number of priests and parish members.

How can we as lay people be fully involved in this process of restructuring in a way that honours our legitimate place and that releases clergy for their specific roles as ordained ministers? How can clergy and laity become a mutually respectful and encouraging partnership that acknowledges and uses the gifts of all for the life of the Church and the mission of the Gospel?

*If you are interested in being part of this reflection, the group will have its third meeting on **Thursday 8th May, 7.00—8.30 pm at the Ignatian Spirituality Centre 35, Scott Street, G3 6PE***

Please email pamela.noone@btinternet.com if you are coming so that we know how many to expect.

A Vacation with the Lord

A Vacation with the Lord is the title of a book by Thomas Green SJ, designed to help individuals make a silent retreat in the Ignatian tradition, and it is a good title. For this is precisely what a retreat is—a vacation, however long or short, with the Lord. We all know the value of vacations: they provide space and time for us 'to be'; to slow down; to renew body, mind and spirit; to deepen relationships through relaxation with the most significant people in our lives; to 'catch up' on what we may have missed about one another in the busy-ness of ordinary life.

A vacation with the Lord is little different from a regular vacation, except that the one with whom we decide to 'catch up' is God. We relax—literally relax—with God, walking, taking time to observe and be grateful for the beauty around us, breathing in good fresh air, 'renewing' our bodies, enjoying the luxury of undisturbed sleep and provided meals. We share with God what has happened in our lives over the most recent significant period of time: What has been the direction of our lives? What has been life-giving? Who have been the significant people? What has been life-draining ...and why ...and what can we do about it? Who is the God we have met through all these people and events? And we take time to 'listen' to God's part in this exchange: What do we 'sense' God is saying? How might God be inviting us to move forward? We do the above with the assistance of an individual guide who acts as a 'sounding board' and offers Scripture and other resources to help nourish our conversations with God.

This probably sounds both attractive and daunting, and in a sense it is both. But the initially daunting element soon becomes part of the overall nourishment of the retreat, with the result that many people try to make it a regular feature of their lives. So, whether you are a seasoned 'retreat-goer', or a novice, or someone being 'drawn', see what's on offer and take the plunge.

The Ignatian Spirituality Centre, together with the Epiphany Group and the Drumalis Centre in Larne, Co. Antrim, are offering a three and six day retreat in the purpose-built Drumalis Centre, beautifully situated above Larne harbour, with spacious grounds for walking, a pathway to the coastal walk and a friendly walking companion—Scottie, a red setter! Arrival for both retreats is Saturday, June 28th, with departures on July 2nd (3 day) and 5th (6 day).

If you are interested in either of these, contact the ISC. If you are looking for an alternative, see p.16 for other Epiphany Group and ISC retreats. And, if you wish to explore even further, the Retreat Association's 2014 national handbook is available at the ISC, and their website is useful: www.retreats.org.uk.

- - Eileen Cassidy snd

IGNATIAN GROUPS and ROLES in SCOTLAND

Ignatian Spirituality Promoter
Epiphany Group
Ignatian Spirituality Centre
www.iscglasgow.co.uk
The Lantern Group
www.thelantern.org
The Lauriston Jesuit Centre

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ANNOUNCING

Series, Events and Retreats: January – April 2014

See programmes and websites for further details. Please contact by telephone or e-mail

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Retreats

- *Individually Guided*, Whitchester Guest House (nr Hawick). Fri 5—Fri 12 September 2014
Directors: Barbara Buda, Judith Irving
Booking form and further information at: www.epiphanygroup.org.uk
- *Individually Guided*, St Drostan's Lodge, Tarfside, Angus. Mon 29 Sept—Fri 3 Oct
Booking form: www.epiphanygroup.org.uk
Information: carole.phelan@talk21.com
- Other Ignatian Retreats, guided by Epiphany Group directors, are available at different times throughout the year at:
 - ◇ Garden Cottage/The Apple House, Kilgraston, Bridge of Earn, Perthshire (www.gardencottagespirituality.org.uk)
 - ◇ The Coach House (Nr Inverness) (www.coachhousekilmuir.org)
 - ◇ The Bield, Tibbermore, Perthshire (www.bieldblackruthven.org.uk)

Epiphany Group Annual Conference: 'Living and Working in the Ignatian Way

- 3-5 October: Presenter: Ewa Bem IBVM, currently of the Loyola Hall Team

(By popular demand, the Conference will return to The Burn, Edzell, nr Brechin. Look out for further information and registration form, downloadable from the Epiphany Group website in June/July.

Retreats (Silent Individually Guided)

- Drumalis, Larne, Co. Antrim (See p.15)
- The Bield, Perthshire: Tues 14 - Fri 17 October

'New Moment for Church' (Sundays, 2:00-4:00)

- Apr 27th: *Walking with our Interfaith Friends*, Speaker: Isabel Smyth SND
- May 18; *Living Simply*—with Kathy Galloway
- Jun 8th: *Looking Back and Looking Forward*, Speaker: James Harvey SJ

Interfaith Conversations (Weds, 7:00-9:00)

- Judaism (Fiona and Howard Brodie, Apr 30th)
- Buddhism (Ani Lhamo), May 14th
- Sikhism (Mrs Ravinder Kaur Nijjar), Jun 11th

Closing Day of Programme Year (Sat, Jun 14th, Full Day)

- *Literature of Love*, Speaker: David Lonsdale

Regular Drop In Events (Except July and Aug)

- **Taize Evenings**, 7:30-8:30, May 19, Jun 16

- **First Friday Retreats**, 10:00am—1:00 pm, May 2nd, Jun 6th
- **Eat, Pray, Breathe**, Each Tuesday, 1:00-1:30
- **Carers' Renewal**, 1:30-4:00, May 27, Jun 24
- **Film Evening**: May 30th, 7:00-9:30 pm. Contact ISC for film title
- **Dancing in the Spirit** (Mondays, 7:00-8:30)
Apr 28th, May 12th, Jun 2nd, Jun 9th

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