

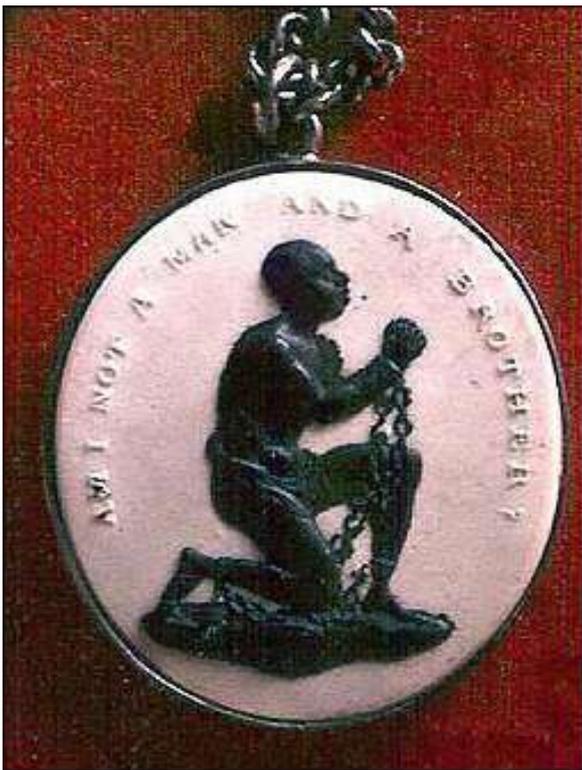
**Art and reflections for: William Wilberforce - 30<sup>th</sup> July and Joseph of Arimathea and Ignatius Loyola - 31st July** – prepared by Dr Sophia Errey

**William Wilberforce (24 August 1759 – 29 July 1833)**

Wilberforce was born into a well-off merchant family in Yorkshire. As a young man he was an indifferent student, preferring drinking and gambling to study. He entered politics while still a student, having formed a friendship with the future PM William Pitt.

During a European trip in 1784 he underwent conversion and became an enthusiastic evangelical Christian, and for a time wrestled with whether continuing in politics was consistent with his faith. Eventually he managed to reconcile his politics and beliefs by promoting Christian ethics, leading him to become engaged in many causes, including, from 1787, the anti slave trade movement, which he pursued vigorously for 20 years until the abolition of the British slave trade in 1807, and then for the total abolition of slavery in the British Empire. The Slavery Abolition Act was passed in 1833, just three days before his death.

Among other activities he supported missionary work in India, and the foundation of the Church Missionary Society. He was also involved with the setting up of the Society for the Prevention of Cruelty to Animals.



Josiah Wedgwood medallion for the anti-slavery movement with the motto "Am I not a man and a brother?" 1787



Karl Anton Hickel. Wilberforce in c 1794

## Joseph of Arimathea 31<sup>st</sup> July

### Matthew Ch 27

*57 When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. 58 He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. 59 So Joseph took the body and wrapped it in a clean linen cloth 60 and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away.*

### Mark Ch 15

*42 It was Preparation Day (that is, the day before the Sabbath). So as evening approached, 43 Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. 44 Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. 45 When he learned from the centurion that it was so, he gave the body to Joseph. 46 So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb.*

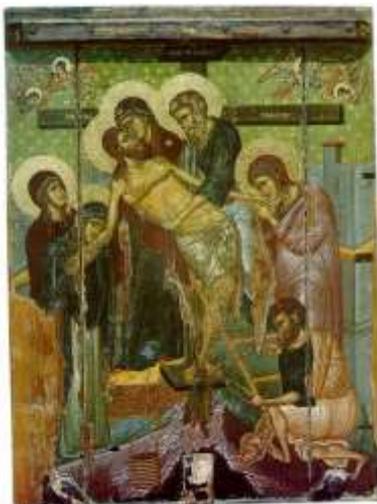
### Luke Ch 23

*50 Now there was a good and righteous man named Joseph, who, though a member of the council, 51 had not agreed to their plan and action. He came from the Jewish town of Arimathea, and he was waiting expectantly for the kingdom of God. 52 This man went to Pilate and asked for the body of Jesus. 53 Then he took it down, wrapped it in a linen cloth, and laid it in a rock-hewn tomb where no one had ever been laid. 54 It was the day of Preparation, and the sabbath was beginning.*

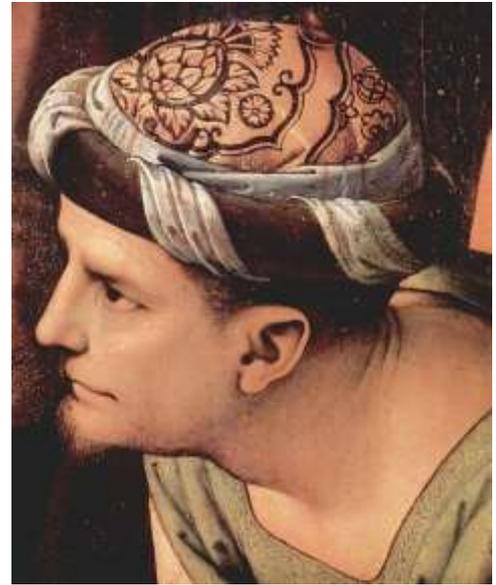
### John Ch 19

*38 After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. 39 Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. 40 They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. 41 Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. 42 And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.*

Joseph is often represented as an older, bearded man, as in this Byzantine icon, c 1350, and in Caravaggio's painting of c 1603.

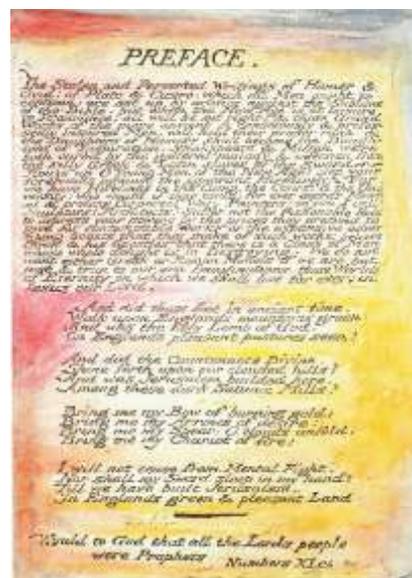


However, Pietro Perugino in 1495 painted Joseph at Jesus' feet, as a younger man wearing a headdress of very expensive fabric.



Not only do all four Gospels highlight the actions of this wealthy man in taking the initiative and placing Jesus' body in his own new tomb, but a very large literature developed around him from the second century. In the twelfth century he began to be linked with Britain, specifically with Glastonbury, although further development claimed that Joseph, who was engaged in the tin trade, had actually journeyed with the child Jesus to Cornwall. This is the legend which underlies William Blake's enormously popular poem/hymn *Jerusalem*

*And did those feet, in ancient times  
Walk upon England's mountains green*



Blake's preface to *Milton: A Poem in Two Books* (1804) illuminated by the artist

Around 1200 the French poet Robert de Boron adapted and developed associations between Joseph (or perhaps his son) and the Holy Grail – the cup used by Jesus and the disciples at the Last Supper. This in turn was linked to the alleged discovery of the coffins of King Arthur and Queen Guinevere at Glastonbury around 1191 and the Arthurian legend of a miraculous life and health giving stone or vessel.



Blake – Joseph of Arimathea preaching to the Britons

### Ignatius Loyola 31<sup>st</sup> July



Inigo Lopez de Loyola was born into a well-to-do Basque family in 1491, the youngest of 13 children. As a young man he was fascinated by tales of chivalry and fighting, which translated for him into a thirst for fame and aggressive behavior, and became a soldier while still in his teens. He participated in a number of battles before being wounded severely in the leg by a cannon ball at the Siege of Pamplona in 1521.

During his recovery he was desperate for reading matter, but nothing was available except religious literature, notably a Life of Christ which encouraged imaginative participation in Jesus' life. Gradually he became convinced that living for God was the true purpose of life.

Left: 16<sup>th</sup> c portrait of Ignatius in armour.

On recovery he went to the Benedictine monastery at Montserrat, where he ceremonially laid his sword on the altar, and, like Francis of Assisi, gave away his fine clothes and other possessions. He then spent about a year at the town of Manresa, living by begging, and spending much of his time at prayer in a cave. He was also formulating his *Spiritual Exercises*, which became, and continues to be, an enormously influential text.



Cave at Manresa



Ignatius Loyola. Attributed to Jusepe de Ribera (1591 – 1652)

After an abortive trip to the Holy Land Loyola determined to study, since he lacked even elementary schooling. As he studied in Spain, and eventually at the University of Paris, and undertook pastoral counselling, he attracted a number of dedicated followers, but also came under frequent attack from the Church, disturbed by his methods and influence.

In 1534 Ignatius and six companions vowed their lives to "helping souls". On their way to Jerusalem they sought a blessing from the Pope, who urged them to remain in Italy. In 1539 the seven, all priests, formed the Society of Jesus, and in 1540 Francis Xavier set out to work in Asia.

Ignatius remained in Rome, and was elected the "Superior General" of the new Order. The *Spiritual Exercises*, in its evolved form, was published in 1548.

By the time Ignatius Loyola died in 1556 there were already 1000 Jesuits, widely spread, and exercising considerable influence in Europe and through missionary endeavours.

Juan Martínez Montañés (1568–1649) and Francisco Pacheco (1564–1644) - Ignatius Loyola. 1610



From the National Gallery of Art, Washington *The Sacred Made Real. Spain 1600-1700*

"In 1609, to mark Ignatius' beatification (a level of veneration preceding sainthood), the Jesuits commissioned Montañés and Pacheco to create the sculpture of him displayed here. To capture a true likeness, they relied on Ignatius' death mask, a plaster copy of which Pacheco owned. Pacheco proclaimed their portrait of the saint the best of all representations "because it seems really alive." .... the impact is enhanced by the fact that the saint is shown life-size."