

1: Saint Ignatius of Loyola – Franciscan Media

Saint Ignatius of Loyola (Basque: Ignazio Loiolakoa; Spanish: Ignacio de Loyola; Latin: Ignatius de Loyola; c. 23 October - 31 July) was a Spanish Basque Catholic priest and theologian, who founded the religious order called the Society of Jesus (Jesuits) and became its first Superior General at Paris in

Editions[edit] A review of the publication history of the Spiritual Exercises may be found on the website of Loyola Press. Many subsequent editions in Latin and in various other languages were printed early on with widely differing texts. Archival work on the authentic text of the Spiritual Exercises was undertaken at the initiative of the 19th century Jesuit Superior General Jan Roothaan , who himself published a translation and notes from the original manuscripts of St. Ignatius. The culmination of this work was a "critical edition" of the Exercises published by the Jesuit order in 1908, in the Monumenta Historica Societatis Jesu series. This was edited by the editor of the critical edition, and included convenient marginal numbers for every section, which can be found in all contemporary editions and inline in this article. An English translation by Louis J. Puhl translated directly from studies based on the original manuscripts. The monks introduced him to the spiritual exercises of Garcia de Cisneros, which were based in large part on the teachings of the Brothers of the Common Life , the promoters of the " devotio moderna ". From Montserrat, he left for Barcelona but took a detour through the town of Manresa , where he eventually remained for several months, continuing his convalescence at a local hospital. During this time Ignatius experienced a series of visions, and formulated the fundamentals of his Spiritual Exercises. He would later refine and complete the Exercises when he was a student in Paris. Although he originally designed them to take place in the setting of a secluded retreat , during which those undergoing the exercises would be focused on nothing other than the Exercises, Ignatius also provided a model in his introductory notes for completing the Exercises over a longer period without the need of seclusion. Ignatius gave the Exercises for 15 years before he was ordained, and years before the Society of Jesus was founded. He saw them as an instrument for bringing about a conversion or change of heart, in the Reformation times in which he lived. After the Society of Jesus was formed, the Exercises became the central component of its training program. They usually take place during the first year of a two-year novitiate and during a final year of spiritual studies after ordination to the priesthood. The Exercises have also impacted the founders of other religious orders, even becoming central to their work. An evil spirit usually brings confusion and doubt, but may also prompt contentment to discourage change. The human soul is continually drawn in two directions: As such, discernment can be considered a movement toward mystical union with God, and it emphasizes the mystical experience of the believer. This aspect of the Spiritual Exercises reflects the trend toward mysticism in Catholic thought which flourished during the time of the counter-reformation e. However, while discernment can be understood as a mystical path, it can also more prosaically be understood as a method of subjective ethical thought.

2: Saint Ignatius Of Loyola Biography - Childhood, Life Achievements & Timeline

Early life. Ignatius was born in the ancestral castle of the Loyolas in the Basque province of www.enganchecubano.com youngest son of a noble and wealthy family, Ignatius became, in , a page in the service of a relative, Juan Velázquez de Cuéllar, treasurer of the kingdom of Castile.

July 27, by Paul V Canonized By: At the time, the name of the village was spelled "Loyola," hence the discrepancy. Inigo came of age in Azpeitia, in northern Spain. Loyola is a small village at the southern end of Azpeitia. Inigo was the youngest of thirteen children. His mother died when he was just seven, and he was then raised by Maria de Garin, who was the wife of a blacksmith. His last name, "Loyola" was taken from the village of his birth. Despite the misfortune of losing his mother he was still a member of the local aristocracy and was raised accordingly. Inigo was an ambitious young man who had dreams of becoming a great leader. At the age of sixteen, he began a short period of employment working for Juan Velazquez, the treasurer of Castile. Seeking wider acclaim, he began referring to himself as Ignatius. Ignatius was a variant of Inigo. The young Ignatius also gained a reputation as a duelist. According to one story, he killed a Moor with whom he argued about the divinity of Jesus. Ignatius fought in several battles under the leadership of the Duke of Najera. He had a talent for emerging unscathed, despite participating in many battles. His talent earned him promotions and soon he commanded his own troops. In , while defending the town of Pamplona against French attack, Ignatius was struck by a cannonball in the legs. One leg was merely broken, but the other was badly mangled. To save his life and possibly his legs, doctors performed several surgeries. There were no anesthetics during this time, so each surgery was painful. After suffering for a month, his doctors warned him to prepare for death. As soon as he was healthy enough to bear it, part of one leg was amputated which while painful, sped his recovery. During this time of bodily improvement, Ignatius began to read whatever books he could find. Most of the books he obtained were about the lives of the saints and Christ. These stories had a profound impact on him, and he became more devout. The story offers commentary on the life of Christ and suggested a spiritual exercise that required visualizing oneself in the presence of Christ during the episodes of His life. As he lay bedridden, Ignatius developed a desire to become a working servant of Christ. He especially wanted to convert non-Christians. Among his profound realizations, was that some thoughts brought him happiness and others sorrow. When he considered the differences between these thoughts, he recognized that two powerful forces were acting upon him. Evil brought him unpleasant thoughts while God brought him happiness. By the spring of , Ignatius had recovered enough to leave bed. Before an image of the Black Madonna, he laid down his military garments. He gave his other clothes away to a poor man. He then walked to a hospital in the town of Manresa. In exchange for a place to live, he performed work around the hospital. He begged for his food. When he was not working or begging, he would go into a cave and practice spiritual exercises. His time in prayer and contemplation helped him to understand himself better. The ten months he spent between the hospital and the cavern were difficult for Ignatius. He suffered from doubts, anxiety and depression. But he also recognized that these were not from God. Ignatius began recording his thoughts and experiences in a journal. This journal would be useful later for developing new spiritual exercises for the tens of thousands of people who would follow him. Those exercises remain invaluable today and are still widely practiced by religious and laity alike. The next year, in , Ignatius made a pilgrimage to the Holy Land. His goal was to live there and convert non-believers. However, the Holy Land was a troubled place and Church officials did not want Ignatius to complicate things further. They asked him to return after just a fortnight. Ignatius realized he needed to obtain a complete education if he wanted to convert people. Returning to Barcelona, Ignatius attended a grammar school, filled with children, to learn Latin and other beginning subjects. He was blessed with a great teacher during this time, Master Jeronimo Ardevol. After completing his primary education, Ignatius traveled to Alcala, then Salamanca, where he studied at universities. In addition to studying, Ignatius often engaged others in lengthy conversations about spiritual matters. These conversations attracted the attention of the Inquisition. In Spain, the Inquisition was responsible for ferreting out religious dissent and combating heresy. The Inquisition was not as it has long been depicted in the media. The

Inquisition accused Ignatius of preaching without any formal education in theology. Without this training, it was likely that Ignatius could introduce heresy by way of conversation and misunderstanding. Ignatius was questioned three times by the Inquisition, but he was always exonerated. Ignatius eventually decided he needed more education, so he traveled north, seeking better schools and teachers. This education was very structured and formalized. Later, Ignatius would be inspired to copy this model when establishing schools. When he subsequently applied for his doctorate, he was passed over because of his age. He also suffered from ailments, which the school was concerned could impact his studies. Faber was French and Xavier was Basque. The men became friends and Ignatius led them in his spiritual exercises. Other men soon joined their exercises and became followers of Ignatius. The group began to refer to themselves as "Friends in the Lord," an apt description. Denied the opportunity to travel there, the group then decided to visit Rome. There, they resolved to present themselves to the Pope and to serve at his pleasure. Pope Paul III received the group and approved them as an official religious order in 1540. The band attempted to elect Ignatius as their first leader, but he declined, saying he had not lived a worthy life in his youth. He also believed others were more experienced theologically. The group insisted however, and Ignatius accepted the role as their first leader. They called themselves the Society of Jesus. Some people who did not appreciate their efforts dubbed them "Jesuits" in an attempt to disparage them. While the name stuck, by virtue of their good work the label lost its negative connotation. Ignatius imposed a strict, almost military rule on his order. This was natural for a man who spent his youth as a soldier. It might be expected that such rigor would dissuade people from joining, but it had the opposite effect. The Society of Jesus soon found its niche in education. Before Ignatius died in 1541, his order established 35 schools and boasted 1,500 members. The order was responsible for much of the work of stopping the spread of the Protestant Reformation. The Society advocated the use of reason to persuade others and combat heresy. Today, the Society of Jesus is known for its work in educating the youth around the world. Several universities have been founded in the name of Ignatius and in the traditional Jesuit spirit. The Jesuits also perform many other important works around the globe. His feast day is July 25. He is the patron saint of the Society of Jesus, soldiers, educators and education.

3: This Is Your Life, Saint Ignatius of Loyola

A short video introduction to the life of St. Ignatius Loyola, produced by Marquette University. Saint Ignatius of Loyola, By Amy Welborn This story of Ignatius is written for children to understand. Jesuits On Ignatius Loyola An extract from a video about Ignatius Loyola from Loyola Productions' "Jesuits On " series.

He was the youngest of thirteen children. His mother died soon after his birth. At the age of sixteen years he was sent to serve as a page to Juan Velazquez, the treasurer of the kingdom of Castile. As a member of the Velazquez household, he was frequently at court and developed a taste for all it presented, especially the ladies. He was much addicted to gambling, very contentious, and not above engaging in swordplay on occasion. In fact in a dispute between the Loyolas and another family, Ignatius and his brother plus some relatives ambushed at night some clerics who were members of the other family. Ignatius had to flee the town. When finally brought to justice he claimed clerical immunity using the defense that he had received the tonsure as a boy, and was therefore exempt from civil prosecution. The defense was specious because Ignatius had for years gone about in the dress of a fighting man, wearing a coat of mail and breastplate, and carrying a sword and other sorts of arms—certainly not the garb normally worn by a cleric. The case dragged on for weeks, but the Loyolas were apparently powerful. Probably through the influence of higher-ups, the case against Ignatius was dropped. Inigo Lopez de Loyola Eventually he found himself at the age of 30 in May of 1562 as an officer defending the fortress of the town of Pamplona against the French, who claimed the territory as their own against Spain. The Spaniards were terribly outnumbered and the commander of the Spanish forces wanted to surrender, but Ignatius convinced him to fight on for the honor of Spain, if not for victory. During the battle a cannon ball struck Ignatius, wounding one leg and breaking the other. Saint Ignatius wounded at Pamplona Because they admired his courage, the French soldiers carried him back to recuperate at his home, the castle of Loyola, rather than to prison. His leg was set but did not heal, so it was necessary to break it again and reset it, all without anesthesia. Ignatius grew worse and was finally told by the doctors that he should prepare for death. On the feast of Saints Peter and Paul 29 June he took an unexpected turn for the better. The leg healed, but when it did the bone protruded below the knee and one leg was shorter than the other. This was unacceptable to Ignatius, who considered it a fate worse than death not to be able to wear the long, tight-fitting boots and hose of the courtier. Therefore he ordered the doctors to saw off the offending knob of bone and lengthen the leg by systematic stretching. Again, all of this was done without anesthesia. Unfortunately, this was not a successful procedure. All his life he walked with a limp because one leg was shorter than the other. Ignatius During the long weeks of his recuperation, he was extremely bored and asked for some romance novels to pass the time. Luckily there were none in the castle of Loyola, but there was a copy of the life of Christ and a book on the saints. Desperate, Ignatius began to read them. Inigo reading the Lives of the Saints during his convalescence at Loyola The more he read, the more he considered the exploits of the saints worth imitating. However, at the same time he continued to have daydreams of fame and glory, along with fantasies of winning the love of a certain noble lady of the court, the identity of whom we never have discovered but who seems to have been of royal blood. He noticed, however, that after reading and thinking of the saints and Christ he was at peace and satisfied. Yet when he finished his long daydreams of his noble lady, he would feel restless and unsatisfied. Not only was this experience the beginning of his conversion, it was also the beginning of spiritual discernment, or discernment of spirits, which is associated with Ignatius and described in his Spiritual Exercises. The Exercises recognize that not only the intellect but also the emotions and feelings can help us come to a knowledge of the action of the Spirit in our lives. Eventually, completely converted from his old desires and plans of romance and worldly conquests, and recovered from his wounds enough to travel, he left the castle in March of 1565. He had decided that he wanted to go to Jerusalem to live where our Lord had spent his life on earth. As a first step he began his journey to Barcelona. Though he had been converted completely from his old ways, he was still seriously lacking in the true spirit of charity and Christian understanding, as illustrated by an encounter he had with a Moor on the way. The Moor and he came together on the road, both riding mules, and they began to debate religious matters. The Moor claimed that the Blessed

Virgin was not a virgin in her life after Christ was born. Ignatius took this to be such an insult that he was in a dilemma as to what to do. They came to a fork in the road, and Ignatius decided that he would let circumstances direct his course of action. The Moor went down one fork. Ignatius let the reins of his mule drop. If his mule followed the Moor, he would kill him. If the mule took the other fork he would let the Moor live. He left his sword and knife at the altar, went out and gave away all his fine clothes to a poor man, and dressed himself in rough clothes and sandals and a staff. He stayed in a cave outside the town, intending to linger only a few days, but he remained for ten months. He spent hours each day in prayer and also worked in a hospice. It was while here that the ideas for what are now known as the Spiritual Exercises began to take shape. Ignatius writing the Spiritual Exercises at Manresa It was also on the banks of this river that he had a vision which is regarded as the most significant in his life. The vision was more of an enlightenment, about which he later said that he learned more on that one occasion than he did the rest of his life. Ignatius never revealed exactly what the vision was, but it seems to have been an encounter with God as He really is so that all creation was seen in a new light and acquired a new meaning and relevance, an experience that enabled Ignatius to find God in all things. This grace, finding God in all things, is one of the central characteristics of Jesuit spirituality. Ignatius himself never wrote in the rules of the Jesuits that there should be any fixed times for prayer. Actually, by finding God in all things, all times are times of prayer. He did not, of course, exclude formal prayer, but he differed from the other founders regarding the imposition of definite times or duration of prayer. One of the reasons some opposed the formation of the Society of Jesus was that Ignatius proposed doing away with the chanting of the Divine Office in choir. This was a radical departure from custom, because until this time, every religious order was held to the recitation of the office in common. For Ignatius, such recitation meant that the type of activity envisioned for the Society would be hindered. Some time after the death of Ignatius, a later Pope was so upset about this that he imposed the recitation of the Office in common on the Jesuits. Fortunately, the next Pope was more understanding and allowed the Jesuits to return to their former practice. It was also during this period at Manresa, still lacking in true wisdom concerning holiness, that he undertook many extreme penances, trying to outdo those he had read of in the lives of the saints. It is possible that some of these penances, especially his fasting, ruined his stomach, which troubled him the rest of his life. He had not yet learned moderation and true spirituality. This is probably why the congregation he later founded did not have any prescribed or set penances, as other orders had. Once he arrived at the Holy Land he wanted to remain, but was told by the Franciscan superior who had authority over Catholics there that the situation was too dangerous. Remember, the Turks were the rulers of the Holy Land. The superior ordered Ignatius to leave. Ignatius refused but when threatened with excommunication, he obediently departed. The Return to School By now he was 33 years old and determined to study for the priesthood. However, he was ignorant of Latin, a necessary preliminary to university studies in those days. So he started back to school studying Latin grammar with young boys in a school in Barcelona. There he begged for his food and shelter. After two years he moved on to the University of Alcala. There his zeal got him into trouble, a problem that continued throughout his life. He would gather students and adults to explain the Gospels to them and teach them how to pray. His efforts attracted the attention of the Inquisition and he was thrown into jail for 42 days. When he was released he was told to avoid teaching others. The Spanish Inquisition was a bit paranoid and anyone not ordained was suspect as well as many who were ordained. Because he could not live without helping souls, Ignatius moved on to the University of Salamanca. There, within two weeks, the Dominicans had thrown him back into prison again. Though they could find no heresy in what he taught, he was told that he could only teach children and then only simple religious truths. Once more he took to the road, this time for Paris. At the University of Paris he began school again, studying Latin grammar and literature, philosophy, and theology. He would spend a couple of months each summer begging in Flanders for the money he would need to support himself in his studies for the rest of the year. He greatly influenced a few other fellow students Xavier was the hardest nut to crack, interested as he was mainly in worldly success and honors , directing them all at one time or another for thirty days in what we now call the Spiritual Exercises. Eventually six of them plus Ignatius decided to take vows of chastity and poverty and to go to the Holy Land. If going to the Holy Land became impossible, they would then go to Rome and place themselves at the disposal of the Pope

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4: Saint Ignatius of Loyola | Biography & Facts | www.enganchecubano.com

St. Ignatius of Loyola (-) was born into Basque (Spain) nobility in the family castle of Azpeitia, the youngest of thirteen children. Baptized Iñigo López de Loyola, his childhood dream was one of chivalry and adventure.

The Life of St. Ignatius of Loyola By Rev. Early Life of St. He was the youngest of thirteen children. At the age of sixteen years he was sent to serve as a page to Juan Velazquez, the treasurer of the kingdom of Castile. As a member of the Velazquez household, he was frequently at court and developed a taste for all it presented, especially the ladies. He was much addicted to gambling, very contentious, and not above engaging in swordplay on occasion. In fact in a dispute between the Loyolas and another family, Ignatius and his brother plus some relatives ambushed at night some clerics who were members of the other family. Ignatius had to flee the town. When finally brought to justice he claimed clerical immunity using the defense that he had received the tonsure as a boy, and was therefore exempt from civil prosecution. The defense was specious because Ignatius had for years gone about in the dress of a fighting man, wearing a coat of mail and breastplate, and carrying a sword and other sorts of arms—certainly not the garb normally worn by a cleric. The case dragged on for weeks, but the Loyolas were apparently powerful. Probably through the influence of higher-ups, the case against Ignatius was dropped. Eventually he found himself at the age of 30 in May of as an officer defending the fortress of the town of Pamplona against the French, who claimed the territory as their own against Spain. The Spaniards were terribly outnumbered and the commander of the Spanish forces wanted to surrender, but Ignatius convinced him to fight on for the honor of Spain, if not for victory. During the battle a cannon ball struck Ignatius, wounding one leg and breaking the other. Because they admired his courage, the French soldiers carried him back to recuperate at his home, the castle of Loyola, rather than to prison. His leg was set but did not heal, so it was necessary to break it again and reset it, all without anesthesia. Ignatius grew worse and was finally told by the doctors that he should prepare for death. On the feast of Saints Peter and Paul 29 June he took an unexpected turn for the better. The leg healed, but when it did the bone protruded below the knee and one leg was shorter than the other. This was unacceptable to Ignatius, who considered it a fate worse than death not to be able to wear the long, tight-fitting boots and hose of the courtier. Therefore he ordered the doctors to saw off the offending knob of bone and lengthen the leg by systematic stretching. Again, all of this was done without anesthesia. Unfortunately, this was not a successful procedure. All his life he walked with a limp because one leg was shorter than the other. Ignatius During the long weeks of his recuperation, he was extremely bored and asked for some romance novels to pass the time. Luckily there were none in the castle of Loyola, but there was a copy of the life of Christ and a book on the saints. Desperate, Ignatius began to read them. The more he read, the more he considered the exploits of the saints worth imitating. However, at the same time he continued to have daydreams of fame and glory, along with fantasies of winning the love of a certain noble lady of the court, the identity of whom we never have discovered but who seems to have been of royal blood. He noticed, however, that after reading and thinking of the saints and Christ he was at peace and satisfied. Yet when he finished his long daydreams of his noble lady, he would feel restless and unsatisfied. Not only was this experience the beginning of his conversion, it was also the beginning of spiritual discernment, or discernment of spirits, which is associated with Ignatius and described in his Spiritual Exercises. The Exercises recognize that not only the intellect but also the emotions and feelings can help us come to a knowledge of the action of the Spirit in our lives. Eventually, completely converted from his old desires and plans of romance and worldly conquests, and recovered from his wounds enough to travel, he left the castle in March of He had decided that he wanted to go to Jerusalem to live where our Lord had spent his life on earth. As a first step he began his journey to Barcelona. Though he had been converted completely from his old ways, he was still seriously lacking in the true spirit of charity and Christian understanding, as illustrated by an encounter he had with a Moor on the way. The Moor and he came together on the road, both riding mules, and they began to debate religious matters. The Moor claimed that the Blessed Virgin was not a virgin in her life after Christ was born. Ignatius took this to be such an insult that he was in a dilemma as to what to do. They came to a fork in the road, and Ignatius decided that he would let

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5: Who was St. Ignatius Loyola? | Xavier University

Iñigo Lopez de Oñaz y Loyola, whom we know as St. Ignatius, was born in the Castle Loyola, in the Basque country of northeastern Spain, in , during the reign of King Ferdinand and Queen Isabella. Iñigo was the youngest of 13 children, raised in a family culture of high Catholic piety but lax morals.

This site has been archived for historical purposes. These pages are no longer being updated. The Life of St. Ignatius Loyola, his sermons were said to have been very moving and his writings have become a landmark in the history of Hungarian literature. Both Hungary and Czechoslovakia claim him, and often compete with each other in honoring him with commemorative stamps. He was the founder of the Jesuit University of Trnava, which was the first Hungarian university. According to the Catholic Encyclopedia: Almost single-handedly he reconverted the greater part of Hungary to Catholicism. He created a philosophical and theological language for Hungary. I have electronically reproduced these 80 pictures. It has no preface or introduction, the artists are not mentioned nor is it clear how involved Peter Pazmany was in its publication. The family was distinguished in the Basque country, possessed considerable land, and had contacts with the Castilian nobility. 1515 Summoned for involvement in a brawl near Loyola. 1517 Financial ruin and death of his patron; Inigo obtains post. Private theology studies in Venice; Letters Maps showing the important Ignatian sites. Because of the many large images it may take more than 60 seconds for this page to load. Shaken and transformed, his life was open to divine influence. Peter appeared to Ignatius during convalescence and restored him to health. All this pleasantly energized him. When the mule did not follow the path of the Moor Ignatius took this as a sign from God that vengeance was not what God wanted. Then he received the gift of chastity and found that all impure tendencies were extinguished. In spite of this penance he experienced no loss of strength, but he was severely tempted to throw himself over the precipice. They inspired him to magnanimity and piety. Finally he awoke murmuring: Take care of him. Suddenly a wind drove the ship back to Cyprus. He had been warned not to go alone to these places and was forcibly brought to a hostel. During this time he continuously saw visions of Christ. Why is he abandoned and lacerated? Still he arrived in Spain in spite of a later shipwreck. He endured these indignities in imitation of Christ being marched from Pilate to Herod. A noisy demon tried to dissuade him from his plan by offering him false enticements. He cried; "There are not enough shekels in the city to prevent me from proclaiming the cause of Christ. A man who knew him saved him speaking of his holiness. He turned an infamous affair into a triumph. Each year they repeated this vow. Soldiers, clerics and the whole town came out to greet him with friendly wishes. He invited people outside to preach to them in the fields since they did not frequent the churches and he was heard paces away. The bishop was filled with joy and had a divine premonition about this newly ordained priest. Ignatius calmed the man with the words of the Lord: During a visit to St. I beg you to pray to God that I may know His holy will and have the courage to carry it out. Your least son, living in exile a great distance away. But judges of his innocence in other cities came to be witnesses of his innocence. It was to benefit the German Guard in Rome as much as it did the Church. He predicted events with the help of the Virgin Mary. Instead Ignatius came to him in an apparition. Leaves and flowers taken from the casket also brought cures to many others.

6: St. Ignatius Loyola - Saints & Angels - Catholic Online

The Life of St. Ignatius of Loyola. By Rev. Norman O'Neal, S.J. Early Life of St. Ignatius. Inigo de Loyola was born in in Azpeitia in the Basque province of Guipuzcoa in northern Spain. He was the youngest of thirteen children. At the age of sixteen years he was sent to serve as a page to Juan Velazquez, the treasurer of the kingdom of Castile.

See Article History Alternative Titles: While defending the citadel of Pamplona against the French, Ignatius was hit by a cannonball on May 20, , sustaining a bad fracture of his right leg and damage to his left. Although his morals were far from stainless, Ignatius was in his early years a proud rather than sensual man. He stood just under five feet two inches in height and had in his youth an abundance of hair of a reddish tint. He delighted in music, especially sacred hymns. After treatment at Pamplona, he was transported to Loyola in June There his condition became so serious that for a time it was thought he would die. When out of danger, he chose to undergo painful surgery to correct blunders made when the bone was first set. The result was a convalescence of many weeks, during which he read a life of Christ and a book on the lives of the saints, the only reading matter the castle afforded. He also passed time in recalling tales of martial valour and in thinking of a great lady whom he admired. In the early stages of this enforced reading, his attention was centred on the saints. The version of the lives of the saints he was reading contained prologues to the various lives by a Cistercian monk who conceived the service of God as a holy chivalry. This view of life profoundly moved and attracted Ignatius. After much reflection, he resolved to imitate the holy austerities of the saints in order to do penance for his sins. In February Ignatius bade farewell to his family and went to Montserrat, a place of pilgrimage in northeastern Spain. He spent three days in confessing the sins of his whole life, hung his sword and dagger near the statue of the Virgin Mary as symbols of his abandoned ambitions, and, clothed in sackcloth, spent the night of March 24 in prayer. The next day he went to Manresa , a town 30 miles from Barcelona, to pass the decisive months of his career, from March 25, , to mid-February He lived as a beggar, ate and drank sparingly, scourged himself, and for a time neither combed nor trimmed his hair and did not cut his nails. Daily he attended mass and spent seven hours in prayer, often in a cave outside Manresa. The sojourn at Manresa was marked by spiritual trials as well as by joy and interior light. At Manresa, he sketched the fundamentals of his little book *The Spiritual Exercises*. Until the close of his studies at Paris , he continued to make some additions to it. *The Spiritual Exercises* is a manual of spiritual arms containing a vital and dynamic system of spirituality. During his lifetime, Ignatius used it to give spiritual retreats to others, especially to his followers. The booklet is indeed an adaptation of the Gospels for such retreats. The remainder of the decisive period was devoted to a pilgrimage to Jerusalem. He would have liked to have settled there permanently, but the Franciscan custodians of the shrines of the Latin church would not listen to this plan. He probably could have reached the priesthood in a few years. He chose to defer this goal for more than 12 years and to undergo the drudgery of the classroom at an age when most men have long since finished their training. Perhaps his military career had taught him the value of careful preparation. At any rate, he was convinced that a well-trained man would accomplish in a short time what one without training would never accomplish. Ignatius studied at Barcelona for nearly two years. By this time he had acquired followers, and the little group had assumed a distinctive garb; but Ignatius soon fell under suspicion of heresy and was imprisoned and tried. There not only was he imprisoned but his companions were also apprehended. Again he won acquittal but was forbidden to teach until he had finished his studies. This prohibition induced Ignatius to leave his disciples and Spain. He arrived in Paris on February 2, , and remained there as a student until He lived on alms, and in and he went to Flanders to beg from Spanish merchants. In he went to England for the same purpose. In Paris Ignatius soon had another group of disciples whose manner of living caused such a stir that he had to explain himself to the religious authorities. This episode finally convinced him that he must abstain from public religious endeavour until he reached the priesthood. During his long stay in the French capital, Ignatius won the coveted M. On August 15, , he led the little band to nearby Montmartre, where they bound themselves by vows of poverty, chastity, and obedience, though as yet without the express purpose of founding a religious order. Ordination Early in , before the completion of his theological studies, Ignatius left Paris for reasons of

health. He spent more than six months in Spain and then went to Bologna and Venice where he studied privately. On January 8, , his Parisian companions joined him in Venice. All were eager to make the pilgrimage to Jerusalem, but war between Venice and the Turkish Empire rendered this impossible. Ignatius and most of his companions were ordained on June 24, There followed 18 months during which they acquired experience in the ministry while also devoting much time to prayer. During these months, although he did not as yet say mass, Ignatius had one of the decisive experiences of his life. Mary Major in Rome. This ends the third period of his life, that of his studies, which were far from a formality. He certainly became in the difficult field of ascetic and mystical theology one of the surest of Catholic guides. In the companions decided to form a permanent union, adding a vow of obedience to a superior elected by themselves to the vows of poverty, chastity, and obedience to the Roman pontiff that they had already taken. Loyola was the choice of his companions for the office of general. When he died there were about 1, Jesuits divided into 12 administrative units, called provinces. Three of these were in Italy , a like number in Spain, two in Germany, one in France, one in Portugal, and two overseas in India and Brazil. Loyola was, in his last years, much occupied with Germany and India, to which he sent his famous followers Peter Canisius and Francis Xavier. He also dispatched missionaries to the Congo region and to Ethiopia. When knowledge of this became public four years later it created a sensation. Borgia organized the Spanish provinces of the order and became third general. Loyola left his mark on Rome. He founded the Roman College, embryo of the Gregorian University , and the Germanicum, a seminary for German candidates for the priesthood. He also established a home for fallen women and one for converted Jews. The Jesuit Constitutions Although at first Loyola had been somewhat opposed to placing his companions in colleges as educators of youth, he came in the course of time to recognize the value of the educational apostolate and in his last years was busily engaged in laying the foundations of the system of schools that was to stamp his order as largely a teaching order. Probably the most important work of his later years was the composition of the Constitutions of the Society of Jesus. In them he decreed that his followers were to abandon some of the traditional forms of the religious life, such as chanting the divine office , physical punishments, and penitential garb, in favour of greater adaptability and mobility; they also renounced chapter government by the members of the order in favour of a more authoritative regime, and their vows were generally of such a nature that separation from the order was easier than had been usual in similar Catholic groups. Convinced that women are better ruled by women than by men, after some hesitation he resolutely excluded a female branch of the order. While general of the order, Loyola was frequently sick. In January he became so ill that he begged his associates, though to no purpose, to accept his resignation as superior. Despite his condition he continued to direct the order until his death in July Since his days at Manresa, Loyola had practiced a form of prayer that was later published in *The Spiritual Exercises* and appears to have rivaled that of the greatest mystics. In he was declared patron of all spiritual retreats by Pope Pius XI. His achievements and those of his followers form a chapter in the history of the Roman Catholic church that cannot be neglected by those who desire to understand that institution. Puhl ; and *The Constitutions of the Society of Jesus: Translated, with an Introduction and a Commentary*, by G.

7: A Life of Ignatius of Loyola | Walking with Inigo "The Ignatian Camino

Activity Objective. To become more familiar with the important events in the life of Saint Ignatius of Loyola. Lesson Outcome. The children will be able to identify Saint Ignatius of Loyola as a man who was dedicated to serving the Church.

A Biography of St. He experienced the contradictions between the ideals of church and crown and the realities of his own family. One of his brothers went on the second voyage of Columbus and another died in battle also far away. He spent some time as a page at court. Winning personal glory was his passion. He was a fancy dresser, an expert dancer, a womanizer, sensitive to insult, and a rough punkish swordsman who used his privileged status to escape prosecution for violent crimes committed with his priest brother at carnival time. The Soldier In the spring of , a very large French army attacked the fortress town of Pamplona. He would hold off the French single-handedly. But a French cannonball shattered his leg and put an end to his stand. The French admired the courage of the man. They carried him on a litter back home to his castle of Loyola. His leg was not the only thing that had been shattered. His image of himself as a handsome, dashing courtier - everything that he had ever lived for - was shattered, too. The broken leg was not properly set. The bone protruded in a way that would show through the tight hose that a courtier wore, "so much as to be something ugly. To pass the time while he recovered, he asked for the kind of books he enjoyed reading: He spent hours dreaming. He dreamt of the exploits he would do in service to his king and in honor of the royal lady he was in love with. But he would also dream about the exploits he could do to imitate St. Francis of Assisi and St. Dominic in fidelity to his heavenly Lord. Gradually, he began to reflect on these experiences; he noticed what was going on within. Both kinds of daydreams engaged him completely, but after the romantic chivalry dreaming was over, he felt empty and dissatisfied, whereas after the spiritual dreaming ended, he still felt a deep peace, a quiet happiness. From experience he knew that some thoughts left him sad while others made him happy, and little by little he came to perceive the different spirits that were moving him He realized God was leading him by his feelings, drawing him toward an entirely new way of life. Then, in an all-night vigil before the Black Madonna in the church of the Benedictine abbey there, he hung up his sword and dagger. Effectively, his old life was over and his new life had begun. Barcelona was the port from which to embark on a passage to Rome and then to the Holy Land. Not wanting to see his old friends, who might be in conflict with his new values, he went instead to the nearby town of Manresa with the intention of staying there a few days. But those "few days" turned into ten months. In exchange for his bed, he did chores around the hospital; and he begged for his food in the town. As we see him here, he spent much of his time in a cave, in prayer with God -praying as much as seven hours a day. He was blessed with powerful insights into himself and about who God was for him. Still, for extended periods, he experienced doubts, anxieties, scruples, severe depression; he even contemplated suicide to end his psychic pain. He recorded his experiences in a notebook and would soon find his jottings helpful in guiding others. These notes which he continued to revise and expand over time as he listened to people became his Spiritual Exercises. Eventually, they were published and then reprinted again and again and translated into many languages as they spread around the world. Today, nearly years later, Jesuits and other priests and sisters and brothers, and an ever larger number of professional men and women use these Spiritual Exercises to guide others toward spiritual transformation, to a deeper relationship with God. But instead of being able to fulfill his great dream to remain there for the rest of his life, trying to convert the so-called "infidel," he was told by church authorities to return to Europe after only a few weeks. They had enough trouble there without him and his conversion scheme. When it came time for him to set sail and head back to the western Mediterranean, he ran back to the Mount of Olives to see which way the "footprint of Jesus " was facing. Pious legend had it that the mark in a certain rock there was left by Jesus as he ascended into heaven. Now what may interest us here is not the historical credibility of the legend, but rather what this action of the Pilgrim tells us about his own inner life, his imaginative life. He was in the habit of entering imaginatively into all the various gospel stories and scenes, and, in this way, he made them very concrete and real and immediate to himself. He decided that he needed to get an education in order to

"help souls. This meant that beginning at the age of 33 and for two years, he was studying Latin grammar and other basics with classmates who were 8 to 14 years old. He may have felt some discomfort at the age difference, but it was at this time that he had the "most beloved" teacher in his entire academic career-Master Jeronimo Ardevol. In both places, he spent nearly as much time engaging people in conversation about spiritual matters as he did studying and attending lectures. Such conversations got him into trouble with the Spanish Inquisition and he was put in prison three times for interrogation. The charge was always the same: Further, he was not ordained. In the end, he was always exonerated, but he decided to avoid further harassment by the Inquisition. He left his homeland and headed north to the premier university of sixteenth-century Europe. Barbe of the University of Paris, considered the heart of the French Renaissance. He knew little French and he was not very fluent or correct in Latin. Still he made progress, little by little. In those days, students rose at 4: There were also classes for several hours in the later afternoon. The university curriculum-in the Parisian style-was much more orderly than he was used to in Spain. There was progression; there were prerequisites. As a result, he started all over again with grammar, language and the humanities, and only then moved on to the sciences, philosophy and theology. The present-day notion of levels or classes--freshman, sophomore, junior, senior-- is a Jesuit legacy to education based on the experience with this Parisian style of learning. It is speculated that he named himself after a saint he admired - Ignatius of Antioch. When he applied for doctoral studies, he was turned down as too old; he was 44, and too ill, from stomach ailments that he attributed to the extreme penances he practiced during his time in Manresa. Gradually a whole circle of "Friends in the Lord," as they called themselves, formed around Ignatius. What bonded them closely together was the fact that one after another they were led through the Spiritual Exercises. Most were guided by Ignatius himself. In a deep sense, they all became "companions of Jesus" and companions of one another. Ignatius also shared with them his dream of going on mission to the Holy Land; yet this time he was a bit wiser and more practical. If the Holy Land dream fell through, they would go to Rome and put themselves at the disposition of the pope. The pope, as universal pastor, should know where the greatest needs were. They waited in Venice a whole year for a ship to take them to the Holy Land. As Providence would have it, just that one year, because of war between Venice and the Turks, no ship sailed. So they went to Rome, and there they entered into an extended period of communal discernment. They were about to be sent all over Europe and all over the world. Spread out like that, how would they secure the bond among them? Their decision was to form themselves into a religious order. They called it the Company meaning the companionship or Society of Jesus. Outsiders disparagingly nicknamed them the " Jesuits " but the name caught-on and eventually was used by all alike. Ignatius was elected their first leader. He declined after the first vote. He felt unworthy for the position because of the vanity and licentiousness of his earlier life and because he felt that others were more theologically knowledgeable. After much discernment , he accepted the position and served until his death sixteen years later. As the Superior General, he sent companions all over Europe and around the world. He called them to "hurry to any part of the world where He wrote to high and low in church and state and to women as well as men. But most of these letters were to his Jesuit companions, thus forming a vast communication network of friendship, love, and care. At the time of his death, there were 1, Jesuits , a good number of them involved in the 35 schools that had been founded. Twenty-five years later the number of schools rose to , and another 35 years after that, it approached In contrast to the ambitions of his early days, the fundamental philosophy of the mature Ignatius was that we ought to desire and choose only that which is more conducive to the end for which we are created - to praise, reverence, and serve God through serving other human beings. Teach us, good Lord, to serve you as you deserve; to give, and not to count the cost, to fight, and not to heed the wounds, to toil, and not to seek for rest, to labor, and not to ask for reward, except that of knowing that we are doing your will. The great 20th-century British historian Dom David Knowles summed up his sense of the early Jesuits in these words:

8: Saint Ignatius of Loyola

The Life of Ignatius of Loyola was written about a decade after the saint's death by Pedro de Ribadeneira, an early companion who became an important witness of the early decades of the new order.

Support Us Ignatius of Loyola St. One thing to know about Ignatius is that he was far from saintly during much of his young adult life. He was vain, with dreams of personal honor and fame. He gambled and was not above sword fighting. As some have noted, he might have been the only saint with a notarized police record: All that began to change one day in the spring of Ignatius was 30 years old at the time, an officer in the Spanish army. Leading his fellow soldiers into a battle against the French that they were sure to lose, he was struck by a cannonball in the leg. During a difficult recovery he limped for the rest of his life, the young man asked for books about chivalry – his favorite reading. Ignatius had always dreamed of imitating heroic deeds, but now, the heroes had names like Francis of Assisi and Catherine of Siena. Ignatius also noticed something strange happening to him. God, he realized, was working within him – prompting, guiding, inviting. As he traveled far and wide, he realized too that God was similarly at work in the lives of all people, in the everyday events of the world. While in Paris, Ignatius gathered around him some friends or "companions," as they became known. Six years later, the order was granted official approval by the pope. The early Jesuits fanned out to the metropolises of Europe and beyond. Anything Extraordinary One other thing to know about the Jesuit founder is that he was a different kind of saint. As the noted Jesuit historian Fr. He sent letters to his missionaries asking that they write back not just about their ministries, but also about the local customs, the plants and wild life – "anything that seems extraordinary. Ignatius bought a printing press in, the Jesuits have been involved in communications. Today the Society of Jesus publishes a number of award-winning journals and publications. Click below to access our latest issues.

9: Spiritual Exercises of Ignatius of Loyola - Wikipedia

Chronology of the life of Ignatius Loyola {Adapted from St Ignatius of Loyola Personal Writings by J Munitz & P Endean pg xiii} | Probable date of birth. The family was distinguished in the Basque country, possessed considerable land, and had contacts with the Castilian nobility.

As page at court he served first the treasurer of the Kingdom of Castille, then the Duke of Najera. On 20th May , during this desperate action, French cannon fire smashed into both his legs. Dreams and discernment After his legs were set - badly - the invalid was carried on a stretcher to his native Loyola. This treatment brought the patient close to death, but recovery began on the feast of St Peter. This daydreaming brought respite for a time to the bored convalescent, but it soon left him feeling empty and disillusioned. Then, inspired by the only reading material available - "The Lives of the Saints" - he dreamt of doing great deeds for God, imitating the great saints like Francis and Dominic and walking barefoot to Jerusalem. Slowly he began to realise that joy and contentment came in the following of Christ. Before the statue of the Black Madonna at the shrine of Montserrat, the pilgrim renounced his former ways with all its vanities and dedicated himself to his new Master. From this time on he lived a simple lifestyle, embracing poverty. He first punished his body. Reacting against his former tendency to vanity he gave away his fine clothes in exchange for rough sackcloth. He cut neither hair nor nails and took no care of his appearance. He begged daily for his meagre food. Learning from prayer This way of life brought him to the edge of despair, tormented as he was by guilt. But gradually he began to see that this was the work of the Tempter. So he gave up his self-punishing exercises. He was discovering for himself that the acceptance of the Lord is total, the forgiveness of the Lord is free, not bought with self-inflicted penances. The fruits of his meditation laid the foundations for his Spiritual Exercises. He then put his own hard-won experience to work and sought to help others in interpreting the ways of the Lord for themselves through the Exercises. Braving the dangers of a war-torn Mediterranean, he begged his way to the Holy Land, in In Jerusalem he spent time devotedly walking in the footsteps of Our Lord. He expressed a desire to stay and convert the Muslims, but the more prudent Franciscan keepers of the Holy Places ordered him home. This dream shattered, he returned to his native Spain in order to find Christ, not in the romantic notion of converting the world, or living in the land trod so long ago by Jesus, but in the mundane events of daily life in his own country.

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