



St. Ignatius Loyola and The Jesuits



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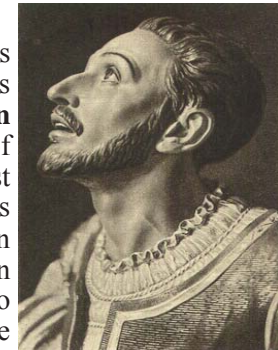
St. Ignatius Loyola

Founder of the Jesuits

Jesuits are members of a Religious Order called The Society of Jesus. In short, "S.J". The Society of Jesus was founded by St. Ignatius Loyola along with his nine companions in 1540. The members of the Society of Jesus are also well known as **JESUITS**. The members can choose to be priests who are ordained or Brothers who do not opt for ordination.

His Early Life :

Inigo Lopez de Loyola was the original name of St. Ignatius Loyola. He was born in **1491 in Azpeitia** in the Basque province of northern Spain. He was the youngest of thirteen children. Most of his childhood and youth were spent in royal courts. At the age of sixteen 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 and an attraction to gambling. Later he was sent to Don Antonio, the duke of Najera who had become the viceroy of Navarre. Here he was simply a gentleman who served the viceroy, carrying out errands, he was not a professional soldier but when occasion arose he took delight especially in the exercise of arms.



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Eventually he found himself at the age of 30 in May 1521 as an officer defending the fortress of the town of Pamplona against the French, who claimed the territory as their own against Spain. This event utterly changed the course of his life. The Spaniards were terribly outnumbered and the commander of the Spanish forces wanted to surrender, but Ignatius Loyola convinced him to fight on for the honor of Spain, if not for victory. During this hotly contested battle, which Inigo led, he showed great bravery against heavy odds, but when he was hit by a cannon ball that broke his right shin, the Spanish capitulated. Because they admired his courage, the French soldiers looked after the young captain's wounds and then sent him in a litter to his father's castle, some fifty miles away. The shattered bone, badly set, was now rebroken and set again, a crude operation which left the end of a bone protruding.



His leg was set but did not heal, so they had to break it and reset it, all without anaesthesia. 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), his condition 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 bone by systematic stretching. Again, all of this was not a successful procedure. All his life he walked with a limp because one leg was shorter than the other.

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His Conversion :

During the long weeks of recuperation, he was extremely bored and asked for some romantic novels to pass the time. There were no such books in the castle of Loyola, but he was given two books to read : "*The Golden Legend*" a collection of stories of the saints, and a "*Life of Christ*". Desperate to pass the time, Ignatius began to read them. The more he read, the more he considered the exploits of the saints worthy of imitation. However, at the same time he continued to have daydreams of fame and glory, along with the fantasies of winning the love of a certain noble lady of the court.

While reading these books, Ignatius challenged himself to follow the examples of the Saints especially the examples of St. Francis and St. Dominic. He would constantly repeat to himself, "if St. Francis did this, why can't I? St. Dominic did that! So must I". He was also deeply moved by the love of Jesus as the only true king who deserved all service and love. These used to be the thoughts that engaged his mind:

What have I done for Christ ?

What am I doing for Christ ?

What more shall I do for Christ ?

He noticed, however, that after reading and thinking of the saints and Christ, he was at peace and felt satisfied. Yet when he finished his long daydreams of his noble lady, he would feel restless and unsatisfied. This experience was the beginning of his conversion.

He began to discipline his body, rising at midnight to spend hours mourning for his sins. How grave these sins may have been we do not know, but as a young soldier he may well have shared in the loose and careless life around him. His eldest brother, Don Martin, who on the death of

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their father had become lord of Loyola, now returned from the wars. He tried his best to keep Inigo in the world, for he needed the strength and intelligence of this young brother in the management of their great estate. Inigo, however, was now set on his course. When he recovered from his wounds enough to travel, he left Loyola castle in March of 1522.

As soon as his condition permitted, he mounted a mule and went on a pilgrimage to Our Lady of Montserrat, a shrine in the mountains above Barcelona. One episode of this journey shows us that his understanding of his religion was still far from perfect. He fell out with a Moorish horseman, and as they jogged along they talked of their respective faiths. When the Moor spoke against the Virgin Mary, Inigo was aroused to fury. After the two had angrily separated at a certain crossroad, Inigo let the mule follow its own bent: if it took the road towards Montserrat, he would forget the Moor; if it followed after him, he would fight and, if possible, kill the man. The mule, we are told, providentially took the road that led to the pilgrimage place. On arriving, Inigo took off his rich attire, left his sword at the altar, donned the pilgrim's sackcloth, provided himself with a staff and gourd. He took a vow to lead henceforth a life of penance and devotion to God.



Ignatius in pilgrim's attire

His Experience at Manresa :

A few miles away was the small town of Manresa, where Inigo retired to a cave for prayer and penance. He stayed in a cave outside the town, intending to linger only a

few days, but he remained for ten months of the year 1522.



Ignatius at Manresa cave

He spent hours each day in prayer and also worked in a hospital. He wrote his deep spiritual experiences he had at Manresa in a notebook, which later became *The Spiritual Exercises*. This book forms the basis for Jesuit spirituality and way of life. It was here in Manresa on the banks of **river Cardener** that he had a vision – an encounter with God, an experience that enabled Ignatius to find God in everything. This grace, **finding God in all things**, is one of the central characteristics of Jesuit spirituality.

He finally arrived at Barcelona, took a boat to Italy, and took necessary permissions to make a pilgrimage to the Holy Land. Once he arrived in Jerusalem, he wanted to remain there. He wanted to live in the land where Jesus lived and died. He wanted to live, work and die like the disciples of Jesus. But the authorities ordered Ignatius to leave, because the situation was too dangerous due to war with the Turks who were occupying Jerusalem. Ignatius insisted that he would stay on despite the danger. But as he was threatened with excommunication, he obediently departed.

His Return to School :

After his visit to the Holy Land, he “dreamed” of doing greater things for God, but realized that he was only a soldier without proper education. By now he was 33 years old and determined to study. However, he was ignorant of Latin, a necessary preliminary to university studies in those days.

So he went 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 matters about religion and teach them how to pray. His efforts attracted the attention of the Church authorities. He was thrown into jail for 42 days. His crime was teaching religion without proper education ! They found no error in his teaching. So, when he was released, he was told to avoid instructing others.



Because he could not live without helping others, Ignatius moved on to the **University of Salamanca**. There within two weeks he was thrown into prison again. Again since no one found any error in his teaching, he was released with a warning that he could only teach children. Not satisfied with this, he took to the road, this time for Paris.

Prayer of St. Ignatius Loyola for Generosity

Dear Lord, teach me to be generous.
 Teach me 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 labour and not to ask for reward,
 save that of knowing that I may do Your will.

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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 for the money he would need to support himself in his studies for the rest of the year. It was in Paris Ignatius shared a room with Francis Xavier and Peter Faber. Xavier was the hardest nut to crack, interested as he was mainly in worldly success and honors. He greatly influenced a few fellow students directing them in the way he experienced God in his life through the Spiritual Exercises. By this time six other students of theology at Paris associated themselves regularly with him. They were Peter Faber, Francis Xavier, Nicholas Bobadilla, Diego Laynez and Alfonso Salmeron, also Spaniards and fine scholars, and Simon Rodriguez, a Portuguese. They now agreed to take a vow of perpetual poverty and chastity and, as soon as their studies were completed, go to Jerusalem, or, if that proved impossible, to offer themselves to the Pope to be used as he saw fit. This vow they solemnly took in a chapel on **Montmartre** on the feast of the Assumption on 15 August 1534.

Prayer of St. Ignatius Loyola

Take O Lord, and receive
 all my liberty, my memory,
 my understanding, and my entire will,
 all that I have and possess.
 You have given all to me :
 to you, O Lord, I return it.
 All is yours,
 dispose it wholly according to Your will.
 Give me only Your love and Your grace,
 for this is sufficient for me.

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Soon after his studies at Paris, Ignatius went back to his native land for the sake of his health. Instead of staying in his family's castle, however, he stayed in a hospital nearby and went on with his work of serving the sick and teaching Christian doctrine. The seven men did not lose touch with one another and two years later they all met in Venice. They waited for a year since no ship was able to take them to Jerusalem because of the war. While waiting, they worked in hospitals and taught catechism in various cities of northern Italy. It was during this time that Ignatius was ordained a priest on 24 June 1537.



St. Ignatius Loyola

The Society of Jesus :

Realizing that going to Jerusalem was not possible, Ignatius and his nine companions decided to go to Rome and place themselves at the disposal of the Pope for the service of the Church as they had vowed. (It was then that the group called themselves *the Companions of Jesus*). It was on the way to Rome – a few miles outside the city that Ignatius had the second most significant mystical experience. While praying in a little chapel at **La Storta**, on the road to Rome, Ignatius had a vision. This vision included the God the Father with His Son Jesus, who was carrying His cross. He witnessed the Father ask Jesus to take Ignatius as His servant. Then Jesus, bearing His cross, posed the request to Ignatius, “*we want you to serve us*”. Jesus also said to Ignatius, “*I will be favourable to you at Rome.*” It was

such a moving experience for Ignatius that it affected the rest of his life. Seeing himself and his companions at the service of Christ, Ignatius insisted that his blossoming religious order be known as “the Company of Jesus.”

The 9 Companions of Ignatius Loyola when the Society of Jesus was founded

- | | |
|-----------------------|---------------------|
| 1. Diego James Laynez | 6. Alfonso Salmeron |
| 2. Francis Xavier | 7. Paschase Broet |
| 3. Peter Faber | 8. John Codure |
| 4. Nicholas Bobadilla | 9. Claude Jay |
| 5. Simon Rodriguez | |

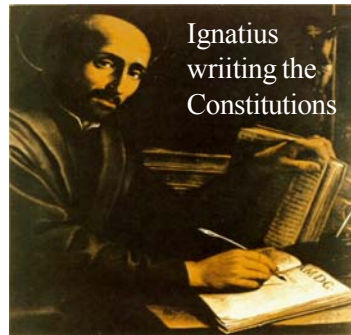
In 1539, the 10 companions gathered in Rome spent many weeks of prayer and discussion about their future. And they decided to form themselves into a group (Society of Jesus) in which they would take vows of poverty, chastity and obedience. The cardinals appointed by the Pope to examine the new organization were at first inclined to disapprove it, on the ground that there were already too many orders in the Church. Eventually they changed their mind, and Pope Paul III approved it by a Papal bull called *Regimini militantis Ecclesiae* dated September 27, 1540. Ignatius, unanimously was elected the first Superior General of the Society of Jesus on April 7, 1541, reluctantly accepted the office.

Ignatius was now fifty years old. The remainder of his life was passed in Rome, where he directed the activities of the Society of Jesus. He established a house for loose women who were anxious to reform. When told that the conversion of such women was seldom sincere or permanent, he answered, “To prevent only one sin would be a great happiness, though it cost ever so much pain.” He set up two

houses for poor orphans' and another as a home for young women whose poverty exposed them to danger. Many princes and cities in Italy, Spain, Germany, and the Low Countries begged Ignatius for Jesuits. He made it a rule that anyone sent abroad should be fluent in the language of the country, so that he could preach and serve effectively. As early as 1540, Fathers Rodriguez and Xavier had been sent to Portugal, and the latter had gone on to India. Father Gonzales went to Morocco to teach and help the enslaved Christians there. Four Jesuits made their way into the Congo, and, in 1555, eleven reached Abyssinia; others embarked on the long voyage to the Spanish and Portuguese settlements of South America. Peter Canisius, famed for learning and piety, founded Jesuit schools in Germany, Austria, and Bohemia. Laynez and Salmeron assisted at the momentous Council of Trent. Before their departure, Ignatius admonished them to be humble in all their



Ignatius sending Xavier to India



Ignatius writing the Constitutions

disputations, to shun contentiousness and empty displays of learning. Jesuits landed in Ireland in 1542, while others bravely undertook the hazardous mission to England.

Ignatius whose love it was to be actively involved in teaching catechism to

children, directing adults in the Spiritual Exercises, and working among the poor and in the hospitals, would for the most part sacrifice this love for the next fifteen years – until his death – directing this new Society throughout the world. He would spend years composing the Constitutions of the Society and would write thousands of letters to all corners of the globe to his fellow Jesuits, dealing with the affairs of the Society, and to other men and women, directing them in spiritual life. From his tiny quarters in Rome, he would live to see in his lifetime the Society of Jesus grow from 10 to 1000 members, with schools, colleges and houses all over Europe and as far away as Brazil, Japan and India. He sent Francis Xavier to India

The Motto of the Society of Jesus



AMDG
Ad Majorem Dei Gloriam
For the greater glory of God

IHS are the first three letters of the name **Jesus** in Greek :

Ἰησοῦς

IHSOUS (in capital letters)



It was the custom during the time of Ignatius that a lover kept the name of the beloved (at least the first syllable of the name) close to his heart. Jesus was Ignatius' love and kept Jesus' name (the first three letters - IHS) close to his heart. He used it often and even made it a part of the official seal of the Society he founded, to which he gave the name of Jesus.



(the first Jesuit to arrive in India) in 1541 who worked in India till his death in 3 December 1552.

Ignatius as a Man:

It is probably true that the picture of Ignatius that most people have is that of the a soldier : stern, iron-willed, practical, showing little emotion – not a very attractive or warm personality. Yet if this picture is exact, it is hard to see how he could have had such a strong influence on those who knew him. Luis Goncalves de Camara, one of his closest associates wrote : “He (Ignatius) was always rather inclined toward love; moreover, he seemed all love, and because of that he was universally loved by all. There was no one in the Society who did not have great love for him and did not consider himself much loved by him.”

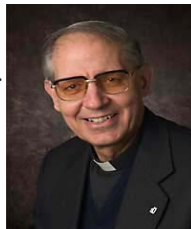


His Last Days :

Due to excessive fasting and penance in the early years after conversion, Ignatius suffered from stomach ailments, and they became increasingly troublesome in Rome. Ignatius died on 31 July 1556. He was proclaimed a saint in 1622 along with his dear companion Francis Xavier. The Church and the Jesuits celebrate the feast day of St. Ignatius Loyola on July 31, the day he died.

The Jesuits today :

At present (2010) the total number of Jesuits in the world is 18,266 out of which there are 4045 Jesuits in 18 Provinces and 2 Regions of South Asia. The present superior General of the Jesuits is Rev. Fr. Adolfo Nicolas SJ



Saint Ignatius Loyola

Some important dates

- 1491 : Ignatius is born at Loyola, probably before October 23.
- 1506 : He goes to Arevalo, Castile as a page of Juan Velazquez de Cuellar.
- 1521 : He is wounded at Pamplona, May 20; receives the last sacraments, June 24. August-September: he requests books of chivalry; receives the Life of Christ by Ludolph and the Lives of Saints by Jacobus de Voragine. **Conversion.** October-December: he makes excerpts from these books.
- 1522 : He arrives at Montserrat, March 21. On March 25 he goes to Manresa and stays there till February, 1523. August-September : illumination beside the Cardoner. He begins to compose the **Spiritual Exercises.**
- 1523 : In mid-March, he leaves Barcelona for the Holy Land. He enters Jerusalem, September 4; departs for Joppa, September 23.
- 1524 : He reaches Venice in January, Barcelona in February.
- 1525 : He spends the year in Barcelona, studying Latin grammar and engaging in apostolic works.
- 1526 : In late March, he leaves Barcelona to study arts at **Alcala.** His activities of teaching catechism lead to suspicion, trial and prison.
- 1527 : He leaves Alcala for **Salamanca**, about June 21. Here again he is imprisoned and forbidden to teach theological matters before studying Theology. Leaves for Paris in mid-September.
- 1528 : He enters Paris, February 2. Studies Latin in the College of Montaigu.

- 1529 : He enters the College of Sainte Barbe, October 1, and studies the Arts. Meets Peter Faber and Francis Xavier.
- 1533 : He passes the examination for the Licentiate in Arts, March 13. Begins Theology under the Dominicans, April 13. Meets Laynez and Salmeron.
- 1534 : He receives the degree of Master of Arts in April. The seven companions pronounce vows of Chastity, poverty and the travel to Jerusalem (and if it not possible to offer themselves to the Pope) at **Montmartre**, August 15.
- 1535 : He meets but does not win Nadal. In March he shows the Spiritual Exercises to the Inquisitor. In early April he leaves Paris for Azpetia.
- 1536 : He spends the year at Venice, visiting hospitals, studying theology, and giving the Exercises. Has an unpleasant meeting with Gian Pietro Carafa, in December.
- 1537 : He is ordained a priest, **June 14**. With Faber and Laynez, leaves in July for Vicenza. Departs for Rome in late October. Mid-November: vision of **La Storta**. His entrance into Rome.
- 1538 : In and near Rome, the companions give the Spiritual Exercises, conduct apostolic works, sustains persecutions.
- 1539 : Mid-March to June 24, the “Deliberations of the First Fathers” about founding a new religious order. They seek the Pope’s permission to establish a new type of religious life.
Late April, the Pope sends some of the companions to various places in Italy. Those in Rome compose the “First Sketch of the Institute of the Society of Jesus” which became the Formula of the Institute.

- September 3 : Pope Paul III verbally approves the Formula of the Institute and orders a bull to be prepared.
- 1540 : Rodrigues departs for Portugal and India on March 4, and Xavier on March 16.
September 27 : the bull ‘**Regimini militantis Ecclesiae**’ approves the Society as an institute of clerics regular but restricts its professed members to 60.
- 1541 : March 4, the companions in Rome meet to begin composition of the Constitutions. They entrust the work to Ignatius and Codure, who begin on March 10.
April 8, Ignatius unanimously elected general. He refuses, is re-elected, and accepts on April 19. **First solemn profession** in St. Paul’s-Outside-the-Walls, April 22.
- 1542 : Ignatius sends members to begin colleges at Coimbra and Padua. Various apostolic activities.
- 1543 : December : Ignatius begins the first professed house.
- 1544 : January, he begins *the* Constitutions of the Society, starting with the vow of poverty.
March 14 : The bull ‘Iniunctum Nobis’ confirms the Society and removes the restriction to 60 members.
- 1545 : February 27, last entry still extant in the Spiritual Diary.
November 29, he admits Nadal.
December 25, profession of Isabel Roser and her companions. At the end of the year he assigns Laynez and Salmeron to Trent, as the Pope desired.
- 1546 : ‘Exponi Nobis’ - permitting reception of spiritual and temporal coadjutors into the Society. In October Isabel Roser is freed from her vows. October 9, admits Francis Borgia. October 25, Province of Portugal is created.

- 1547 : He summons Polanco to be secretary of the Society. Receives bull of November 4, founding the University of Gandia. Polanco begins serious work on the Constitutions of the Society; composes “Industriae” and other documents; guided by Ignatius, he completes text ‘a’ of the Constitutions, 1547-1550.
- 1548 : March, sends Jesuits to found the College of Messina. The Spiritual Exercises are approved by Paul III, July 31, and published. During the year Ignatius writes the Declarations on the Examen.
- 1549 : June 27, he thinks of founding the Roman College. He has Polanco compose the “Constitutiones collegiorum.”
- 1551 : Early in the year, meeting of the professed to examine Text ‘A’ or the Constitutions.
February 22, Ignatius inaugurates the Roman College. He plans many colleges throughout this year. December 19, he summons Nadal for the experimental promulgation of the Constitutions.
- 1552 : March 25, he receives Nadal’s profession and commissions him to promulgate the Constitutions in Sicily.
- 1553 : March 26, writes “letter on Obedience” to Portugal. April, names Nadal commissary to promulgate the Constitutions in Spain and Portugal. August, begins to dictate his Autobiography.
- 1554 : January 7, names Borgia commissary of Spain, over three provincials. February 1, he desires to finish the Constitutions; but he continues to work on them, in Text ‘B’, the rest of his life.
- 1555 : January 26, Jesuits in Rome number 150. May 23, Carafa (the cheif opponent of Ignatius) elected pope as Paul IV.

- 1556 : January - February: Pope Paul IV authorizes the Roman College to grant any degrees.
July 31, Ignatius dies.
- 1558 : July 6, General Congregation I convenes. July 2, Pope Paul V orally confirms the Society’s Institute. September 10, the Congregation approves the Spanish text and Polanco’s Latin translation of Ignatius’ Constitutions.
- 1583 : Pope Gregory XIII approves the Jesuit Institute, including the Constitutions, in the bull “Quanto fluctuosius” (Feb. I, 1583), and again in “Ascendente Domino” (May 25, 1584).
- 1595 : The processes are begun for Ignatius’ beatification.
- 1609 : December 3, his beatification by Pope Paul V.
- 1622 : March 12, canonization of Ignatius and Francis Xavier by Pope Gregory XV.



Jesuit Mission in India & Jamshedpur

- 1540 Approval of the Society of Jesus by Pope Paul III.
1542 Arrival of St. Francis Xavier in Goa - the first Jesuit to arrive in India.
1543 Founded St. Paul's College, Goa - the first Jesuit College in India.
1552 Death of St. Francis Xavier on the Chinese island of Shangchwan (December 3)
1580 The first Jesuit Mission in the Court of Akbar.
1595 Madurai Mission by Fr. Gonsalvo Fernandez.
1606 Fr. Robert de Nobili in Madurai Mission - Indianization
1693 Martyrdom of St. John de Britto at Oriyur.
1711 Inculturation of Joseph Constantius Beschi in Tamilnadu.
1773 Suppression of the Society of Jesus by Pope Clement XIV.
1814 Restoration of the Society of Jesus by Pope Pius VII.
1834 Arrival of Jesuits in Bengal.
1838 Madurai Mission founded by the French Jesuits.
1844 St. Joseph's College at Nagapattinam, Tamilnadu. (shifted to Tiruchirapalli in 1883)
1850 Starting of St. Mary's School, Dindigul, Tamilnadu
1856 Arrival of German Jesuits in Mumbai.
1859 Bengal Mission was entrusted to the Belgian Jesuits.
1868 Arrival of Fr. Stockmann in Chaibasa, Jharkhand
1873 First tribal baptisms of Chotanagpur in Khuntapani, W. Singhbhum
1878 Arrival Venetian Jesuits in Mangalore, Karnataka.
1882 Bandgaon Mission, Jharkhand.
1885 Movement of Fr. Constant Lievans, Chotanagpur
1891 Chakradharpur Mission
1893 Inauguration of Jesuit Mission in Gujarat.
1910 St. Mary's, Bistupur, Jamshedpur.
1911 Adra Mission
1921 Beginning of Patna Mission.
1923 St. Xavier's College at Palayamkottai, Tamilnadu
1925 Loyola College at Chennai, Tamilnadu.
1928 St. Antony's Dhanbad.
1934 Anandpur Mission.
1947 New Jamshedpur Mission was created (2 February)
1947 Loyola School, Jamshedpur.
1948 Jamshedpur was established as an "Independent Mission" (12 March).
1949 XLRI, Jamshedpur.
1953 St. Xavier's School, Lupungutu, Chaibasa.
1956 De Nobili School, Digwadih, Dhanbad.
1956 St. Joseph's, Golmuri, Jamshedpur.
1956 Jamshedpur becomes a Vice Province (12 March)
1962 Jamshedpur Diocese was erected (12 July).
1964 Starting of DSWC (Leprsoy Hospital), Dhanbad
1969 St. Robert's, Parsudih, Jamshedpur.
1970 The beginning of JYOTI, Jamshedpur.
1976 Loyola B.Ed College, Telco, Jamshedpur.
1980 De Nobili Hindi School, Digwadih, Dhanbad.
1981 Tribal Research and Training Centre (TRTC), Chaibasa
1981 St. Xavier's, Tundi, Dhanbad Dt.
1982 St. Ignatius School, Rengra, West Singhbhum Dt.
1983 St. John's, Tepasai, West Singhbhum Dt.
1983 Jamshedpur Vice-Province becomes Province.
1984 Human Life Centre, Bhubaneswar.
1985 Jesu Bhavan, Novitiate, Mango, Jamshedpur.
1987 Xavier Institute of Management (XIM), Bhubaneswar
1987 CSWC, Amda, Raj Kharswan.
1992 Loyola Hindi School, Jamshedpur.
1992 Loyola Academy, Jilling, West Bengal.
1993 St. Thomas School, Gande Dungri, E. Singhbhum
1995 St. Xavier's School, Rutungia, Kandhamal, Orissa
1996 St. Joseph's School, Kendrapaara, Orissa.
1997 Loyola School, Chaira, Dhalbhumgarh.
1998 St. Xavier's School, Basahatu, West Singhbhum.
2001 Loyola Hospital, Bhubaneswar.
2001 Loyola School, Bhubaneswar.
2002 Loyola School, Sankhabanga, Baripada, Orissa.
2003 Xavier Institute of Tribal Education (XITE), Gamharia

Amazing Statistics about Jesuits

- There are 49 Saints and 148 Blesseds in the Jesuits Order.
- The highest numbers of Martyrs for the faith are from the Jesuits.
- Jesuits have spent more man-years in jail than members of any other order have.
- In the election to name the successor of Pope Paul III five members voted for Ignatius.
- There are 1825 Jesuit Houses in 112 countries.
- There are 90 Jesuit Colleges in 27 countries.
- There are also 430 Jesuit High Schools in 55 countries.
- 35 Lunar craters have been named after Jesuit scientists.
- 2 Jesuits along with Galileo prepared a map of the moon which was later used in voyages to the moon.
- By 1750 AD, 30 of the world's 130 astronomical observatories were run by Jesuits astronomers
- The Gregorian calendar was the work of the Jesuit Christopher Clavius.
- Ferdinand Verbiest determined the elusive Russo-Chinese border.
- China has recently erected a monument to the Jesuit scientists of the 17th century.
- Jesuits explorers first charted five of the major rivers of the world.
- Two of the statues in Statuary Hall in Capitol in Washington are of Jesuits – Eusebio Kino and Jacques Marquette.
- 500 postal stamps have been published on Jesuits in 40 countries.
- The Spiritual Exercises written by St. Ignatius Loyola has been published some 4500 times, an average of once a month for the past 400 years. The number of copies printed has been estimated to be some 4.5 million.

Some Jesuit Scientists :

- Fr. Matteo Ricci SJ : Mathematician and Astronomer at the Chinese Court.
- Fr. Scheiver SJ : discovered the sun-spots.
- Fr. Geogore de St. Vincent SJ : Founder of the analytical geometry along with Descartes and Fermiot.
- Fr. Gusamao SJ : invented the first air-balloons.
- Fr. Secchi SJ : did the topographical survey of the moon, special studies of nebulae and the first classification of stars.
- Fr. De Vico SJ : discovered several comets and was one of those who observed the transit of Venus.
- Fr. Cecil Saldanha SJ : Taxonomist. He has done extensive research and published volumes on Hassan and Karnataka Flora.
- Fr. Santapau SJ : Taxonomist, had collected more than 100,000 specimens and was an internationally recognized authority on Plant-taxonomy and Systematics. He led a delegation of Indian Botanists to USSR and Edinburgh. He was bestowed with 'Padma Shri' Award.

Some renowned Jesuits :

- Fr. Rudolf Aquaviva SJ and Companions were in the court of Akbar at the Emperor's request.
- Br. Anthony Moscheni SJ embellished the St. Aloysius College Chapel, Mangalore, Karnataka with his paintings.
- Br. Peter Rayappan SJ of Shembaganur served in postal services for 36 years and the Government of India recognized him nationally as managing "the best post office in India" and conferred on him the "Padma Shri".
- Fr. Guy Rajendra SJ was the Vice Chancellor of Batticaloa University, Sri Lanka.
- Fr. Henrique Henriques SJ composed a Tamil Grammar in 1555.

- Fr. Thomas Stephens SJ wrote a Kannada Grammar in 1640, the first ever grammar of an Indian language to be printed in India.
- Fr. Robert de Nobili SJ (1577-1656) is the first European Sanskrit scholar and he was proficient in Tamil and Telugu.
- Fr. Camil Bulcke (1909-1982) is a scholar in Hindi and Sanskrit. His English-Hindi dictionary is a well known standard work.
- Fr. John Deeney SJ (1921-2010) immensely contributed to the growth of Ho tribal language in Chaibasa, Jharkhand; composed the English-Ho Dictionary and the Ho Grammar book.
- Fr. Ignacimuthu SJ is the first Jesuit and a priest Vice-Chancellor of a University in India.

The Jesuits connected with U.N.O. in New York

- Fr. Jerome D'Souza SJ, India, was several times (1949, 1951-52, 1955, 1957) a member of the Indian Delegation to the General Assembly. He was also a member of the Constituent Assembly and contributed much to the minority rights in the Constitution of India.
- Fr. Theo Matheas SJ, India (XLRI, Jamshedpur), was sent by the Government to represent India at the UN.
- Fr. Stany D'Souza SJ, India, well known demographer, who worked on a number of demography projects for Asia and Africa.
- Fr. Emmanuel de Breuvery SJ, France, Head of the Section of Energy and Water Resources (1952). Director of the Resources and Transport Section (1960-64).
- Fr. Francois Russo SJ, France, Representative of the Holy See to the UN Conference on the Seas (1975, 1978) and member of the Holy See at the UN Conference on diplomatic relations (1961) and Human Establishments (1976).
- Fr. Josse Van der Rest SJ, Belgium-Chile), Director of the Latin American and Asia Service for Popular Housing.

MAGIS

Magis is a Jesuit word in Latin means “more” and is equated with such feelings as generosity, magnanimity and selflessness. The concept of Magis is derived from the Spiritual Exercises of Saint Ignatius Loyola, and focuses more on the way we make choices. When we choose, it should not be “what’s in it for me ?” but what more will it contribute towards making our lives one of love and service. A person needs to ask “Given my responsibilities, my gifts and talents, my weaknesses and limitations, how can I best embrace this desire to be a man or a woman for others?”

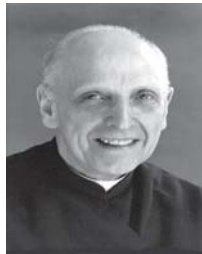
It is further explicitated in the motto of the Jesuits “Ad majorem Dei gloriam” [AMDG] which means “for the greater glory of God”. Magis refers to the philosophy of doing more for God, and therefore others. It is an expression of an aspiration and inspiration. Ignatius Loyola would encourage people around him during his time by asking, “*What have I done for God? What am I doing for God? and What MORE can I do for God?*”

I need to ask myself :

- ✓ What MORE effort do I need to put into my work / studies, so that I could contribute MORE to God, life and humanity ?
- ✓ What MORE do I need to achieve MORE excellence in all things ?



ADVICE OF Fr. PEDRO ARRUPE, SJ TO THOSE WHO WISH TO BECOME JESUITS



- Stay at home, if the idea of becoming a Jesuit makes you unsettled or nervous.
- Do not come to us, if you love the Church like a stepmother rather than a mother.
- Do not come, if you think that in joining us you will be doing a favour to the Society of Jesus.
- Come, if serving Christ is at the very centre of your life.
- Come, if you have broad and sufficiently strong shoulders.
- Come, if you have an open spirit, a reasonably open mind and a heart larger than the world.
- Come, if you know how to tell a joke and can laugh with others and on occasion you can laugh at yourself.

“Nothing is more practical than finding God, that is, than falling in love in a quite absolute, final way.

What you are in love with, what seizes your imagination, will affect everything. It will decide what will get you out of bed in the morning, what you will do with your evenings, how you will spend your weekends, what you read, who you know, what breaks your heart, and what amazes you with joy and gratitude.

Fall in love, stay in love and it will decide everything.”



Fr. Pedro Arrupe SJ (1907-1991)
Former Superior General of the Jesuits



**The Motto
of the Jesuits**

A M D G

Ad Majorem Dei Glorium (*in Latin*)

FOR THE GREATER GLORY OF GOD

ईश्वर की महत्तर महिमा के लिए