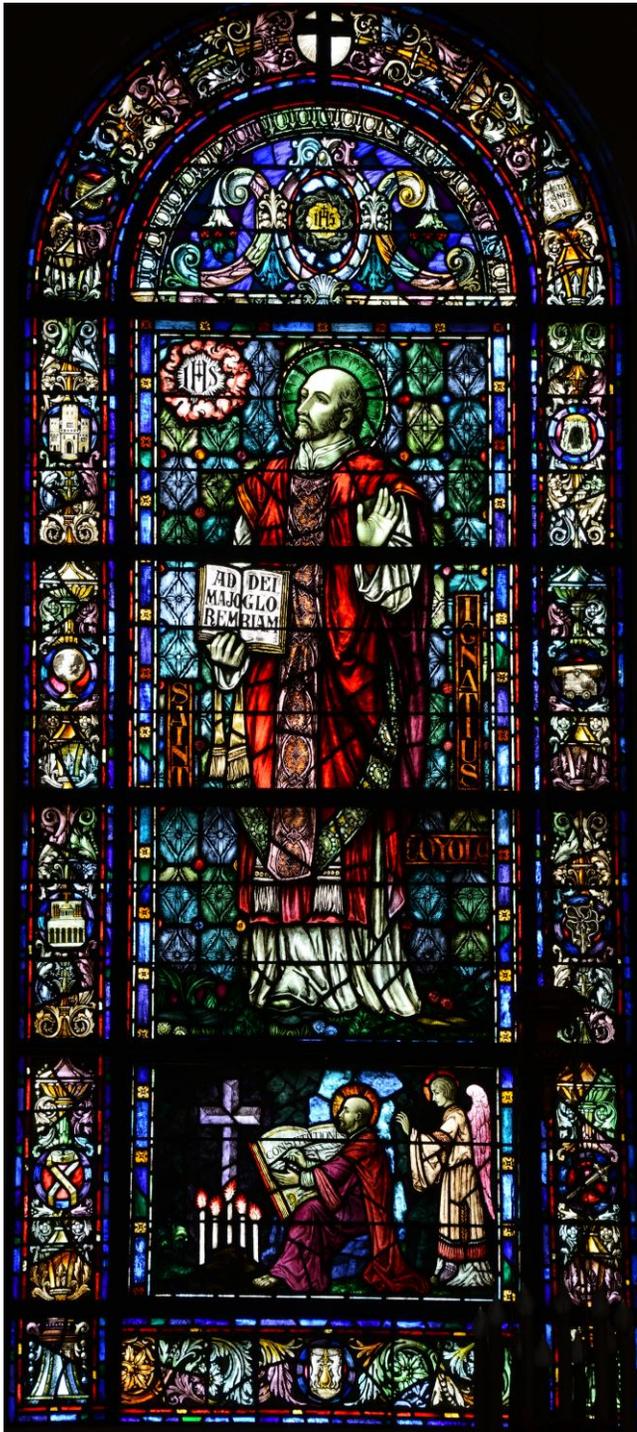


Ignatius of Loyola 1491-1556

Ignatius was the founder and first superior general of the Society of Jesus, and thus well known to the Holy Cross community. The details of his life show a man of powerful intellect and perhaps even more powerful vision, determination and organizational skills. His initiation in the life of public accomplishments began with service as page, then soldier to the Spanish courts. When King Francis I of France dispatched troops to Spain to support the French claim to the kingdom of Navarre, Ignatius was sent into battle. At the defense of the castle of Pamplona he was seriously wounded in the leg by cannon shot, necessitating a long period of convalescence. During this time he had the leisure to read deeply in Christian literature, notably medieval texts such as the *Life of Christ* by Ludolph of Saxony and the *Flowers of virtue (Flos sanctorum)* of Jacobus de Voragine, the compiler of the *Golden Legend*. From this moment Ignatius vowed a life of celibacy dedicated to the spirit; he made this pledge at the shrine of Our Lady of Montserrat, the most revered center of Marian devotion in Spain. For the eleven months that he remained in the area at Manresa, he engaged in prayer, aided the sick, and accomplished the major work of writing his *Spiritual Exercises*. After a brief trip to the Holy Land, Ignatius returned to Spain and began eleven years of education at Barcelona, Alcala, Salamanca and ultimately Paris, studying Latin, philosophy and theology.

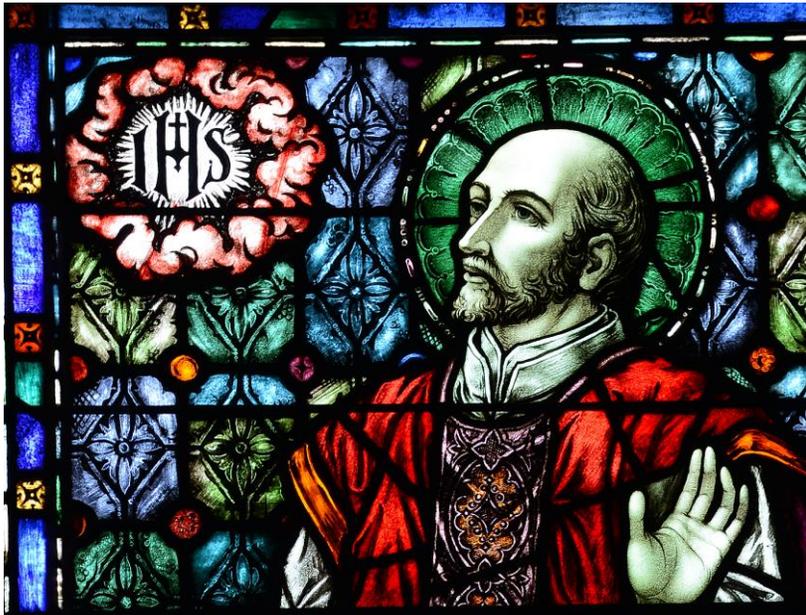
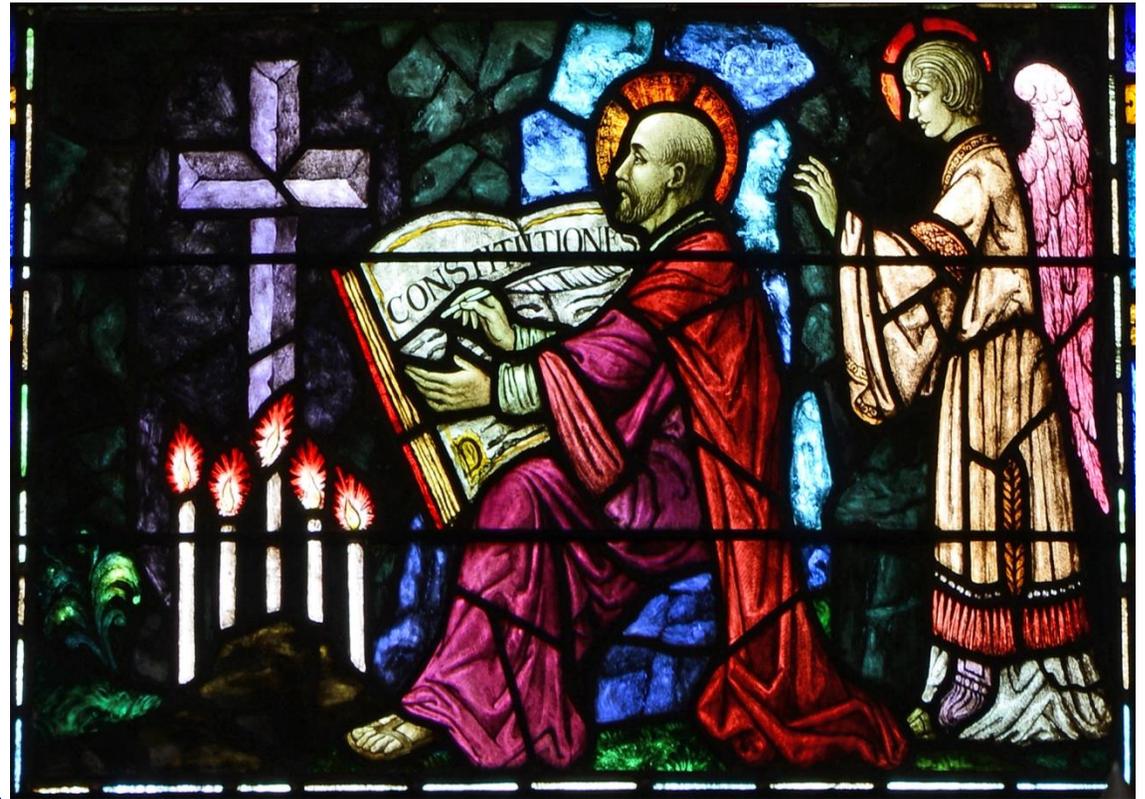
What would later become the Society of Jesus began in 1534 in Paris when Ignatius vowed (with six companions, joined by three others a year later) to live in poverty and chastity and to offer their service to the Holy See. Additional encouragement to constitute a new Catholic Order was received when, in November 1537, Ignatius was at the shrine of La Storta, about nine miles from Rome, and in an ecstasy of prayer saw a vision of the Trinity with Christ carrying a heavy cross and heard the words, *Ego vobis Romae propitius ero* (I shall be favorable to you at Rome). Pope Paul III approved the fundamental charter of the Society of Jesus via papal bull in 1540.

Ignatius's writings are extensive; they include the *Spiritual Exercises*, officially approved in 1548, the *Constitutiones*, and more than six thousand letters. His private *Spiritual Diary* reveals a deep mystical side. This is the inspiration for the narrative section of the window. Ignatius is seen in a cave contemplating an empty cross in front of which are five candles. This is undoubtedly a reference to the contemplation of Christ's suffering by fixing in sequence on each of the five wounds (hands, feet and side). An angel stands behind him, blessing him or revealing the image to him.



The book is inscribed *Constitutiones*, probably a confusion concerning the cave in Spain where much of the Spiritual Exercises, but not the Constitution of the Society, was written.

In the central portion of the window Ignatius stands robed in red and white Renaissance vestments. He holds an open book inscribed with the motto, *Ad Maiorem Dei Gloriam* (For the Greater Glory of God), a subtext taken from the Constitution of the Society. He looks across to the Jesuit's emblem, IHS, the Latin form of the Greek monogram of the name of Jesus. The emblem is also commonly believed to stand for *In hoc signo [vinces]* (by this sign you will conquer) associated with the first Christian emperor, Constantine, a misinterpretation recognized yet used by the classically astute Jesuits. Constantine was reputed to have seen this sign in the sky before the Battle of the Milvian Bridge when he defeated his co-emperor and emerged the sole ruler of the Roman Empire.



In the borders are symbols of Ignatius's life, the stole with its drapes crossing in front, symbol of priestly power and the yoke of Christ. A castle and cannon refer to the defense of Pamplona. The open book is inscribed *Constitutiones*. In addition are: the cave in which he meditated, the globe of the world he influenced, and a sword symbolic of the military life he led before conversion and of the fight he later led against doctrinal errors.

