

A
Popular
History
of the



JESUITS

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Popular History Of The Jesuits

Jaska Kainulainen



Popular History Of The Jesuits:

History of the Jesuits Andrew Steinmetz, 1848 The Jesuits Markus Friedrich, 2022-03 Since its founding by Ignatius of Loyola in 1540 the Society of Jesus The Jesuits has been intimately involved in the unfolding of the modern world The young Jesuit order played a crucial role in the Counter Reformation especially in Poland southern Germany and several other parts of Europe The Jesuits were also participants in the establishment and spread of European empires engaging in missionary activity in east and south Asia in the 16th and 17th centuries and becoming central to the spreading of Christianity in the New World At the same time Jesuits often tangled with the Roman curia and the Pope leading to the suppression of the Jesuits in 1773 After the subsequent restoration of the order in 1814 the Jesuits continued to be leaders in Catholic education and theology In 2013 Jorge Bergoglio became the first Jesuit Pope taking the name Pope Francis I In this book Markus Friedrich presents the first comprehensive account of the Jesuits from a non Catholic perspective Drawing on his expertise as a historian of the early modern world Friedrich situates the Jesuit order within the wider perspective of European history In particular he places the Jesuits in the context of social cultural and imperial history showing that the Jesuits were not monolithic but rather were very sensitive to local context and that the order's core texts especially Ignatius's Spiritual Exercises were templates to engage with rather than instructions manuals to be followed slavishly **A Popular History of the United States** William Cullen Bryant, Sydney Howard Gay, 1881 A Popular History of the United States from the first discovery of the Western Hemisphere by the Northmen, to the end of the first century of the Union of the States William Cullen Bryant, 1878 **Fordham, A History of the Jesuit University of New York** Thomas J. Shelley, 2016-06-01 Based largely on archival sources in the United States and Rome this book documents the evolution of Fordham from a small diocesan college into a major American Jesuit and Catholic university It places the development of Fordham within the context of the massive expansion of Catholic higher education that took place in the United States in the twentieth century This was reflected at Fordham in its transformation from a local commuter college to a predominantly residential institution that now attracts students from 48 states and 65 foreign countries to its three undergraduate schools and seven graduate and professional schools with an enrollment of more than 15 000 students This is honest history that gives due credit to Fordham for its many academic achievements but it also recognizes that Fordham shared the shortcomings of many Catholic colleges in the United States in the nineteenth and early twentieth centuries There was an ongoing struggle between Jesuit faculty who wished to adhere closely to the traditional Jesuit ratio studiorum and those who recognized the need for Fordham to modernize its curriculum to meet the demands of the regional accrediting agencies In recent decades like virtually all American Catholic universities and colleges the ownership of Fordham has been transferred from the Society of Jesus to a predominantly lay board of trustees At the same time the sharp decline in the number of Jesuit administrators and faculty has intensified the challenge of offering a first rate education while maintaining Fordham's

Catholic and Jesuit identity June 2016 is the 175th anniversary of the founding of Fordham University and this comprehensive history of a beloved and renowned New York City institution of higher learning will help contribute to celebrating this momentous occasion

A Candid History of the Jesuits Joseph McCabe, 1913

A Popular History of the Jesuits Denis Meadows, 1958

Encyclopaedia Americana. A Popular Dictionary of Arts, Sciences, Literature, History, Politics and Biography. A New Ed.; Including a Copious Collection of Original Articles in American Biography; on the Basis of the 7th Ed of the German Conversations-lexicon, 1849

The Oxford Handbook of the Jesuits Ines G. Zupanov, 2019-05-15

Through its missionary pedagogical and scientific accomplishments the Society of Jesus known as the Jesuits became one of the first institutions with a truly global reach in practice and intention The Oxford Handbook of the Jesuits offers a critical assessment of the Order helping to chart new directions for research at a time when there is renewed interest in Jesuit studies In particular the Handbook examines their resilient dynamism and innovative spirit grounded in Catholic theology and Christian spirituality but also profoundly rooted in society and cultural institutions It also explores Jesuit contributions to education the arts politics and theology among others The volume is organized in seven major sections totaling forty articles on the Order's foundation and administration the theological underpinnings of its activities the Jesuit involvement with secular culture missiology the Order's contributions to the arts and sciences the suppression the Order endured in the 18th century and finally the restoration The volume also looks at the way the Jesuit Order is changing including becoming more non European and ethnically diverse with its members increasingly interested in engaging society in addition to traditional pastoral duties

History of the Jesuits Giovanni Battista Nicolini, 1854

Jesuit on the Roof of the World Trent Pomplun, 2010-01-14

Jesuit priest Ippolito Desideri traveled in Tibet from 1715-1721 Describing his spiritual warfare against the Tibetan pope the missionary offers a unique glimpse into the theological problem of the salvation of non Christians in early modern theology Pomplun follows his journey

Early Jesuits and the Rhetorical Tradition Jaska Kainulainen, 2024-02-27

This book explores sixteenth and seventeenth century Jesuit contributions to the rhetorical tradition established by Isocrates Aristotle Cicero and Quintilian It analyses the writings of those Jesuits who taught rhetoric at the College of Rome including Pedro Juan Perpi 1530-66 Carlo Reggio 1539-1612 Francesco Benci 1542-94 Famiano Strada 1572-1649 and Tarquinio Galluzzi 1574-1649 Additionally it discusses the rhetorical views of Jesuits who were not based in Rome most notably Cypriano Soares 1524-93 the author of the popular manual *De arte rhetorica* Jesuit education Ciceronianism and civic life feature as the key themes of the book

Early Jesuits and the Rhetorical Tradition 1540-1650

argues that in line with Cicero early modern Jesuit teachers and humanists associated rhetoric with a civic function Jesuit writings not only on rhetoric but also on moral religious and political themes testify to their thorough familiarity with Cicero's civic philosophy Following Cicero Isocrates and Renaissance humanists early modern Jesuit teachers of the *studia humanitatis* coupled eloquence with wisdom and in so doing invested the rhetorician with such qualities and duties which

many quattrocento humanists ascribed to an active citizen or statesman. These qualities centred on the duty to promote the common good by actively participating in civic life. This book will appeal to scholars and students alike interested in the history of the Jesuits, history of ideas and early modern history in general.

Propaganda and the Jesuit Baroque Evonne Levy, 2004-04-14

In this provocative revisionist work, Evonne Levy brings fresh theoretical perspectives to the study of the propagandistic art and architecture of the Jesuit order as exemplified by its late Baroque Roman church interiors. The first extensive analysis of the aims, mechanisms and effects of Jesuit art and architecture, this original and sophisticated study also evaluates how the term propaganda functions in art history, distinguishes it from rhetoric and proposes a precise use of the term for the visual arts for the first time. Levy begins by looking at Nazi architecture as a gateway to the emotional and ethical issues raised by the term propaganda. Jesuit art once stirred similar passions, as she shows in a discussion of the controversial nineteenth-century rubric, the Jesuit Style. She then considers three central aspects of Jesuit art as essential components of propaganda: authorship, message and diffusion. Levy tests her theoretical formulations against a broad range of documents and works of art, including the Chapel of St Ignatius and other major works in Rome by Andrea Pozzo, as well as chapels in Central Europe and Poland. Innovative in bringing a broad range of social and critical theory to bear on Baroque art and architecture in Europe and beyond, Levy's work highlights the subject-forming capacity of early modern Catholic art and architecture while establishing propaganda as a productive term for art history.

The Popes and European Revolution Owen Chadwick, 1981

This book describes the change from the Catholic Church of the ancien régime to the church of the early nineteenth century as it affected the institution of the Papacy and through it the Church at large.

Colonization and Christianity: A Popular History of the Treatment of the Natives by the Europeans in all their Colonies William Howitt, 2020-09-28

Christianity has now been in the world upwards of One Thousand Eight Hundred Years. For more than a thousand years the European nations have arrogated to themselves the title of Christian; some of their monarchs, those of most sacred and most Christian Kings, we have long laid to our souls the flattering unction that we are a civilized and a Christian people. We talk of all other nations in all other quarters of the world as savages, barbarians, uncivilized. We talk of the ravages of the Huns, the irruptions of the Goths, of the terrible desolations of Timour or Zenghis Khan. We talk of Alaric and Attila, the sweeping carnage of Mahomet, or the cool cruelties of more modern Tippus and Alies. We shudder at the war-cries of naked Indians, and the ghastly feasts of Cannibals, and bless our souls that we are redeemed from all these things, and made models of beneficence and lights of God in the earth. It is high time that we looked a little more rigidly into our pretences. It is high time that we examined on the evidence of facts whether we are quite so refined, quite so civilized, quite so Christian as we have assumed to be. It is high time that we look boldly into the real state of the question and learn actually whether the mighty distance between our goodness and the moral depravity of other people really exists. Whether in fact we are Christian at all. Have bloodshed and cruelty then ceased in Europe? After a thousand years of acquaintance with the most

merciful and the most heavenly of religions do the national characters of the Europeans reflect the beauty and holiness of that religion Are we distinguished by our peace as the followers of the Prince of Peace Are we renowned for our eagerness to seek and save as the followers of the universal Saviour Are our annals redolent of the delightful love and fellowship which one would naturally think must after a thousand years distinguish those who pride themselves on being the peculiar and adopted children of Him who said By this shall all men know that ye are my disciples if ye have love one to another These are very natural but nevertheless very awkward questions If ever there was a quarter of the globe distinguished by its quarrels its jealousies its everlasting wars and bloodshed it is Europe Since these soi disant Christian nations have risen into any degree of strength what single evidence of Christianity have they as nations exhibited Eternal warfare is that Christianity Yet that is the history of Christian Europe The most subtle or absurd pretences to seize upon each other s possessions the contempt of all faith in treaties the basest policy the most scandalous profligacy of public morals the most abominable international laws are they Christianity And yet they are the history of Europe Nations of men selling themselves to do murder that ruthless kings might ravish each other s crowns nations of men standing with jealous eyes on the perpetual watch against each other with arms in their hands oaths in their mouths and curses in their hearts are those Christian Yet there is not a man acquainted with the history of Europe that will even attempt to deny that that is the history of Europe For what are all our international boundaries our lines of demarcation our frontier fortresses and sentinels our martello towers and guard ships our walled and gated cities our bastions and batteries and our jealous passports

Decolonizing Mission Harvey C. Kwiyani, 2025-08-29 For the past 500 years the idea of the mission of God has been synonymous with that of the expansion of the Western civilisation and its influence in the world Christianity being the religious foundation of the Western civilisation as it stands today has both justified and been used as an instrument for the domination of the world by Western imperial forces Mission methods have developed that use western supremacy and militarism as a justifiable means to convert the world and make disciples for Christ In *Decolonizing Mission* Harvey Kwiyani traces the history of Christian mission alongside the history of empire showing the influence that one had on the other Imagining what mission without imperialism would look like Kwiyani sheds light on the connection between colonialism and mission and invites us to realign our missional methods with God s

The Fifth Week: Second Edition William J. O'Malley, 1998-01-01 In the last 20 years the Jesuit order has seen enough experimentation and adaptation to warrant an update This second edition of Father Bill O Malley s minor classic in the Jesuit order *The Fifth Week* contains a new chapter by national best selling author James Martin SJ Martin s contribution looks mainly at Jesuit formation as it has developed in recent years including current terminology and timetables This entire book remains an essential read for anyone interested in learning more about the Jesuit vocation

The Jesuits John W. O'Malley, Gauvin Alexander Bailey, Steven J. Harris, T. Frank Kennedy, 2016-01-28 In recent years scholars in a range of disciplines have begun to re evaluate the history of the Society of Jesus Approaching the subject with new questions and

methods they have reconsidered the importance of the Society in many sectors including those related to the sciences and the arts They have also looked at the Jesuits as emblematic of certain traits of early modern Europeans especially as those Europeans interacted with the Other in Asia and the Americas Originating in an international conference held at Boston College in 1997 the thirty five essays here reflect this new historiographical trend Focusing on the Old Society the Society before its suppression in 1773 by papal edict they examine the worldwide Jesuit undertaking in such fields as music art architecture devotional writing mathematics physics astronomy natural history public performance and education and they give special attention to the Jesuits interaction with non European cultures in North and South America China India and the Philippines A picture emerges not only of the individual Jesuit who might be missionary diplomat architect and playwright over the course of his life in the Society but also of the immense and many faceted Jesuit enterprise as forming a kind of cultural ecosystem The Jesuits of the Old Society liked to think they had a way of proceeding special to themselves The question Was there a Jesuit style a Jesuit corporate culture is the thread that runs through this interdisciplinary collection of studies **The Popular Encyclopedia, Or Conversations Lexicon** ,1875 *Tait's Edinburgh magazine* ,1852

Unveiling the Power of Verbal Art: An Psychological Sojourn through **Popular History Of The Jesuits**

In a world inundated with monitors and the cacophony of instant communication, the profound power and emotional resonance of verbal beauty usually fade into obscurity, eclipsed by the continuous barrage of noise and distractions. However, located within the musical pages of **Popular History Of The Jesuits**, a fascinating perform of literary beauty that pulses with fresh feelings, lies an unique trip waiting to be embarked upon. Published by a virtuoso wordsmith, that enchanting opus instructions readers on an emotional odyssey, delicately revealing the latent potential and profound influence stuck within the delicate internet of language. Within the heart-wrenching expanse of this evocative examination, we will embark upon an introspective exploration of the book is central styles, dissect its charming publishing model, and immerse ourselves in the indelible impact it leaves upon the depths of readers souls.

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