

**Fr. JEROME NADAL, S J:**

*The Theologian of Ignatian Spirituality*

*...The SPECIAL GRACE*

*of this*

**[ARDUOUS and DIFFICULT]**

**VOCATION...**

**[CF # 185]**

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### **Part I: A Brief Introduction**

[1] **A Brief Presentation: Fr. Jerome Nadal, SJ<sup>1</sup>**, whose name is rendered in Latin as *Hieronymus Natalis*, [1507-1580], was a well known personality in the early History of the Society of Jesus. Five full substantial volumes are dedicated to his writings of Conferences in the well known Series, *Momumentis Historicis Societatis Iesu*. For our purposes here, there are three volumes of central interest, that are available, and they are formational, ascetical commentaries on **St. Ignatius' [1491-1556] Constitutions**:

*P. Hieronymi NADAL. Commentarii de Instituto Societatis Iesu*, edidit Michael Nicolau, SI. Romae: apud Monumenta Historica Soc. Iesu. 1962.

*P. Hieronymi NADAL, Scholia in Constitutiones S.I.*, Edicion Critica, prologo y notas, de Manuel Ruiz Jurado, S.I., Granada: Facultad de Teologia 1976.

Another good source has appeared in French translation, summarizing these volumes, is:

*Jerome Nadal, Contemplatif dans l'action. Ecrits spirituels ignatiens [1535-1575].* Presentation par François Evain, SJ. Traduction du *Journal Spirituel*, par Antoine Lauras, SJ. Collection Christus n° 81. Paris: Desclée 1994.

The effort here will be to present the corner-stones of the Jesuit Constitutions as these were understood first by Fr. Jerome Nadal, and later, by **Fr. Francis Suarez [1548-1612]** [*De Religione Societatis Iesu*], who wrote under the leadership of the long-time Superior General [February 19, 1581–January 31, 1615], **Fr. Claudio Acquaviva**, a generation or so later. As will be seen, Fr. Suarez' work<sup>2</sup> is a most orderly apologetic, more defensive reflection on the Jesuit Constitutions, defending this 'new' way of life in the Church, which had found opposition even in high Church circles. For example, the Fourth Vow of special obedience to the Roman Pontiff – was not understood as something unique in that in faith, all believers are placed under the magisterial and spiritual direction of the Vicar of Christ.

Then, the applications will be made regarding these Jesuit theological and spiritual interpreters of the Rule of St. Ignatius – as this appealed to Fr. Gaspar Bertoni, Stigmatine Founder. In the booklet of the Stigmatine Founder's Rule, prepared during the Holy Year of

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<sup>1</sup> His special **Missionary** work, especially toward his own Jesuit confreres, has been admirably traced by recent Jesuit re-prints: cf. James Brodrick, SJ, *The Origin of the Jesuits*. Re-printed Loyal Press 1997; id., *The Progress of the Jesuits. [1556-79]* Chicago:Loyola 1986; cf. also John W. O'Malley, SJ, *The First Jesuits*. Cambridge MA: Harvard 1993.

<sup>2</sup> This has already been studied in the web-site: under **Constitutions**, *Suarez* - this later study will appear also under the **Constitutions**, as *Suarez 2*.

1950, Fr. Joseph Stofella has noted that a large majority of the *Original Constitutions* come from Fr. Francis Suarez, SJ – and many of these, *verbatim*<sup>3</sup>.

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## [2.] A Brief Biography

In an effort to ‘situate’ Fr. Nadal in his time period, he was born on **August 11<sup>th</sup>, 1507** at Palma, in Majorca – when St. Ignatius was already 16 years old. When Nadal was 8 years old, St. Teresa of Avila was born. At the age of 18, he was an associate with St. Ignatius and his companions, but decided against joining them – then, on **April 20, 1538**, at the age of 31, he was ordained a priest, and a month later received a doctorate in theology.

On **October 10, 1545** [the same year that the Council of Trent began] – after being profoundly moved by a letter from St. Francis Xavier, he came to Rome – and from **November 5-29<sup>th</sup>**, he made the *Spiritual Exercises*, at the conclusion of which, he joined the Company of Jesus. With St. Peter Canisius, he established the Jesuit College at Messina in Sicily – and in 1554, he was elected Vicar of St. Ignatius, a position he filled until the Saint’s death, July 31, 1556. Nadal was named Rector, even before pronouncing his ‘Profession’. During the decade from 1553-1563, with the other Jesuit Fathers, Laynez, Polanco and Salmeron, he was a theologian at the Council of Trent – this experience does seem to have contributed to **his developing theology of grace**. For the most part, from 1554 -1573, he was a Jesuit General Councilor, or Vicar General of the Company. He also served as ‘Visitor’ of regions of Spain and Portugal and spent much time on journeys familiarizing the men of the Society of Jesus with St. Ignatius’ *Constitutions*. The last two years of his life, he spent at the Jesuit Novitiate at **St. Andrew’s at the Quirinal, in Rome** – where he died on **Easter Sunday, April 3, 1580**, in his 73<sup>rd</sup> year<sup>4</sup>. This Jesuit theologian – a contemporary of St. Ignatius – has provided a genuine theological and spiritual insight into the *Constitutions* of his Founder<sup>5</sup>.

During his life-time, Fr. Nadal was rather prolific in his compositions – many of which have been published by the Historical Institute of the Jesuits in Rome. The Commentaries of his pertaining to the Jesuit Constitutions are both instructions regarding their content – as well as exhortations, challenging the Jesuit audiences whom he addressed, perhaps over a 40 year period – are remarkable for their ability to influence and inspire. He offers his comments on Ignatius’ *Formula*, his *Examen*, which make up the early part [CSJ nn. 1-133] of the longer book entitled the *Constitutions of the*

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<sup>3</sup> *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni, Fondatore dei Preti delle Sacre Stimite di N.S.G.C., testo originale latino con traduzione italiana, introduzione storica e note.* ed. Fr. Joseph Stofella. Verona: A.M.B. April 1951.

<sup>4</sup> For this data, cf. *Jerome Nadal. Contemplatif dans l’action. Ecrits spirituels ignatiens [1535-1575]*. Paris: Desclée/Bellarmin 1994, pp. 23-26, *passim*.

<sup>5</sup> Jerome Nadal is known to the English speaking world through the writings of James Broderick, SJ, *The Origin of the Jesuits*. London 1940; Second Edition. Chicago: Loyola Press 2000; John W. O’Malley, *The First Jesuits*. Harvard University Press 1993.

*Society of Jesus* <sup>6</sup> [these number 827 in all, made up originally of four booklets: *Examen; cum Declarationibus; Constitutiones; cum Declarationibus*] - as well as of the body of the *Constitutions* themselves. So much of his writing provides the impression that it was the end result of the lights received from of own personal, considerable study and of his own prayer - remembering, too, the personal contacts he enjoyed with St. Ignatius himself.

In **Jerome Nadal** there are many aspects of the strength and personality of this faithful follower of Ignatius. He was looked upon as a kind of a ‘model’ for the early Jesuits as an educator. His fervent doctrinal delivery and long travels, consumed his energies a number of years in which he was committed to the visitation of the far-reaching Society. In his own time, he was well known for his firm grasp on positive law – it was not only the particular prescriptions with which he was familiar, but he seemed to manifest a real sense of the law, or **the philosophy, theology and spirit of the Jesuit Constitutions**, which shine forth from his writings.

He was well educated in Sacred Scripture and this is evident from his reflections that were published a few years after his death. These bore the Latin title of *Reflections and Meditations on the Gospels where are read throughout the year*. He manifested a genuine talent for establishing the **Rule of Ignatius** in the hearts and minds of those who heard him, exhibiting as well an uncanny ability of adapting the legislation in accord with the various times and places where his journeys brought him as *General Visitor* of the various communities of the nascent Society. He traveled and taught the length and breadth of Europe under the Jesuit leadership of the Founder himself, and his first two successors, Fr. Laynez and St. Francis Borgia.

One of the great titles conferred on Fr. Nadal in his own life time was that among all the early men, he alone merited the title *the Theologian of the Ignatian Spirituality*. The depths of his theological mind and his spiritual fervor might be noted only when one is able to spend some time in pondering what he wrote as Commentary on the Ignatian *manner of proceeding [el modo nuestro de proceder* <sup>7</sup>]. His writings greatly impacted other Jesuit theologians, as they developed Ignatius’ theology and spirituality <sup>8</sup>. From

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<sup>6</sup> Translated, with an Introduction and a Commentary by George E. Ganss, SJ. St. Louis: The Institute of Jesuit Sources 1970; *Societatis Iesu Constitutiones et Epitome Instituti. Ad usum Nostrorum Tantum*. Romae: Apud Curiam Praepositi Generalis. 1949; the Jesuits have recently re-printed their Constitutions: *Constitutiones Societatis Iesu a Congregatione Generali XXXIV annotatae et Normae Complementariae ab eadem Congregatione approbatae*. Romae; Apud Curiam Praepositi Generalis Societatis Iesu. 1995; the original Spanish, may be found in: *Obras de San Ignacio*, Madrid: BAC 1997. [The Spanish edition of the Constitutions are found on pages 433-646].

<sup>7</sup> This will be the subject matter of a third study in this present series for our web-site, on Fr. Nadal: **NADAL-MODUS** [[www.st-bertoni-com](http://www.st-bertoni-com)]

<sup>8</sup> cf. in our time: Hugo Rahner, SJ, *Ignatius the Theologian*. San Francisco: Ignatius 1964; Joseph deGuibert, SJ, *The Jesuits: Their Spiritual Doctrine and Practice. A Historical Study*. St. Louis: The Institute of Jesuit Sources, 3<sup>rd</sup> printing 1964; Jacques Servais, *Theologie des Exercices spirituels. H.U. von Balthasar interprete saint Ignace*. Bruxelles: Brepols-Culture et Verite’ – Ouvertures 15. 1995; Candido deDalmases, SJ, *Ignatius of Loyola. Founder of the Jesuits. His Life and Work*. St. Louis: The

Nadal, perhaps first of all, the real depth of theological structure of Ignatius' mind appears with much clarity<sup>9</sup>.

When Nadal treats in general, of the *grace of religion*, he extols the values of the religious state. It is remembered from Nadal's historical context, that reformation theologians rejected the biblical roots and the origin in Jesus Christ for the religious state. In addition to this, he noted *another grace, particular to the individual religious institutes*. He developed this idea [which Fr. Bertoni notes in his **CF # 185**<sup>10</sup>]. For Fr. Nadal, this is a special grace of the religious state and of the particular institute. Certainly the Sacraments confer a **general grace** – but, there is also a **specific, sacramental grace, in accord with the nature of each sacrament**. For Fr. Nadal, the approval of the Holy See rendered the members of religious institutes sure of their vocation before God, and **the particular divine grace** that would come to each one open to it in living that specific form of life.

St. Ignatius was aware of the three classical *Ages, Stages of the Interior Life* : there is the **Purgative Way**, which is approached by most energetic penance; then, through and after prayer one makes progress into the admirable state of **Illumination**, and finally **Union**<sup>11</sup>. Accompanying this **Apostolic Spirituality** there is an accompanying intensification and insatiable inclination toward assisting one's neighbor, as the connatural off-shout of one's deepening missionary spiritual life. The goal is the bring together the total commitment to the **Apostolic Mission**, as well as to ascend the mount of **Contemplation**.

Thus, one lives the vocation of being a *Contemplative in Action*.<sup>12</sup> This means to live the higher, active life – it is that life in the Apostolic Mission which brings together the active and contemplative life, and is the acquired, graced capacity of bringing these two ways of life together in a grace-filled paradox. Nadal taught this with his circle: *to go from the circle of contemplation to labor – and to maintain this apostolic labor in contemplation*. This is the goal: the sublime harmony between contemplation and action, according to the apostolic works espoused by the Society, never withdrawing totally into contemplation – nor wearing out totally in labor. Fr. Bertoni's idea here was: *that those who are excessively inclined toward action, must withdraw into prayer: and those are much attached to prayer, it is more fitting that they be moved into activity*<sup>13</sup>.

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Institute of Jesuit Sources 1985 [Italian Version: JACA 1994]; Andre' Ravier, SJ, *Ignatius of Loyola, and the Founding of the Society of Jesus*. San Francisco: Ignatius Press 1987 – [translation from the French].

<sup>9</sup> This has been brought out very clearly by a Spanish Jesuit theologian, Michael NICOLAU, SJ, *Jeronimo Nadal. Sus Obras y doctrinas espirituales*. Madrid 1949.

<sup>10</sup> Fr. Bertoni describes it thus: ... *haec autem quandou ardua et difficilis rest est...sed Spiritus sanctus gratia implendum creditur, qui enim coepit et inspiravit illud ipse perficiet...nam, haec est specialis gratia huius vocationis quae potentior est omnibus periculis...*

<sup>11</sup> It is helpful to keep in mind the cautionary thoughts of the Congregation for the Doctrine of Faith, *Christian Meditation*. October 15, 1989, ## 17, ff. – with reference to these **Three Ages**.

<sup>12</sup> This is the title of a French summary of Nadal's writings, referred to above: *Jerome Nadal. Contemplatif dans l'action. Ecrits spirituels ignatiens [1535-1575]*. Bruxelles; Desclee/Bellarmin 1994. François Evain, SJ.

<sup>13</sup> cf. **MP July 12, 1808. Contemplata tradere** is the nature of his Community [cf. **CF # 49**].

A center-piece of Nadal's teaching was that life in the Society was meant to a **certain imitation of the Life of the Apostles**: his image of the universal and humble apostolate lived out in poverty – which Ignatius described as ***Praedicare in Paupertate*** – included far more than preaching in the formal sense. It means to proclaim **any aspect**<sup>14</sup> **whatsoever of the Word of God, for the salvation of our neighbors**. In the meditation on the **Two Standards**, Jesus Christ is the King, the Leader, and we are called to follow under His Banner, the Cross. The Lord seeks Companions in His service and in the carrying of His Cross. Our vocation is to think, to work, to suffer – and even suffer death for the salvation of our neighbors. It is Jesus Christ Himself who calls us to this **great work, this perfectum opus sacerdotale** [CF # 7] – *through the ministeria graviora* [CF # 158].

While all this might seem *arduous and difficult* [cf. **CF # 185**], we can rely on the divine strength which comes to us from **the open side of Jesus Christ**. Fr. Nadal offers a very 'Stigmatine' ideal<sup>15</sup>:

*... it is through the meditation on the five Wounds of Christ there issues a certain divine strength, for the carrying out with one's hands his tasks in Jesus Christ, and enabling his feet to follow after Him. One is led from the side of Christ to the application of one's heart to those sweet and powerful activities of charity and the other virtues*<sup>16</sup>.

There is throughout his writings also a solid Marian thread. His counsel was to commend yourself to the Virgin Mother so that we might almost humbly and devotedly carry out all our activities.

Thus, the ordinary, every-day – but qualified, competent - priestly and religious life can be orientated toward the ever greater glory of God and the service of one's neighbors. This is the way of making the total oblation of oneself to God through the living of chastity, poverty and obedience, but elevated through faith, hope and love. Nadal, then, was the authentic **theologian of this Ignatian obsequium**. This personal spirituality of St. Ignatius of Loyola became the spirituality of the rapidly growing Society of Jesus. Nadal was able to codify this spirituality and the insights of St. Ignatius – which were those of his particular slant on Christian asceticism and his mysticism of service. Nadal was able to find their biblical support, and how they flowed from the divinely protected tradition. This was true almost to an exaggerated sense – in that some Jesuits believed in the history of the Society – that because of the Papal Bulls of Paul III and Julius III – that the Jesuit rule was *de fide!* Nadal might have fed this

<sup>14</sup> Fr. Suarez would explain this later – near the end of his **Book I, c. 8, n. 6, p. 599 b**, quoting St. Thomas Aquinas: **II-II, q. 191, a. 2, ad 2um**: *...Quod enim sint Praelati aut diaconi, materiale quid est [ut sic dicam]; formale autem, quod eis ex proprio munere competat officium praedicationis exercendae, sub quo omnia ministeria comprehenduntur, quibus proximorum salus directe procuratur. Denique ... praedicatio est propria actio sacerdotum vel diaconorum; cantus, vero, p[er] quoslibet inferiores clericos exerceri potest...*

<sup>15</sup> cf. Michael NICOLAU SJ, P. *Hieronimi Nadal, Commentarii de Instituto S.I.*, o.c. Preface, p. 6.

<sup>16</sup> cf. *Jerome NADAL. Contemplatif dans l'action....* o.c., pp. 89;145; 146.

thought: because he made a comparison between St. Ignatius and St. Paul – as the Apostle to the Gentiles based his teachings avowedly on the revealed Gospel, and solidly placed his Epistles in line with the Good News of Jesus Christ, by developing on them and proposing them in a further manner, and then applying it all to pastoral practice, he was able to bring a new sense of love to the person and the teachings of Jesus Christ – by having his Apostolic Word read and listened to in the Churches. Through Paul, the Church down through the long centuries, has been able to *experience* Jesus Christ.

This was the model that Nadal came to employ, and what convinced him that he would serve the Church best in so doing: he steeped himself in the mind and heart of his Founder, declared and propounded on these convictions, practically reducing them to lived applications. Throughout the last 35 years of his life he was much stimulated by a love for the marvelous Ignatian *system*, and for the saintly man inspired to think it up. This seemed to be the **special vocation** of Nadal within the vocation of the Society – the Ignatian *charism* permeated his entire life.

However, due to Nadal's previous solid intellectual preparation, he did not lack his own originality. It is true he was much *formed, converted* in an *on-going manner* by his contact with Ignatius – by his *Spiritual Exercises* and his teachings to which he willingly subjected himself and **absorbed it in a masterful theological fashion**. Fr. Nadal was then able to give a truly theological expression to this.

If we could typify this 35 or more year production which he authored, Nadal's style might be termed *exhortational [parenetic]* and *apologetic [defensive]*. They lived in times in which a qualified body of men, such as the Society became even in the Founder's lifetime, would have to endure much criticism and many objections were leveled against them.

Nadal was something like a Novice master, or Formation Director to the early Society. His central goal was that of exhorting to the fervor of living the life intended by the great Jesuit Founder. While he did all he could to defend the Society, its structures and its Spirit – his central hope was that he might offer his contemporaries, and those who would come after him, an intelligent incentive to maintain their Apostolic Missionary fervor. One of his characteristics is his real life-long attempt at rendering precisely what the Founder had intended – his work manifests much correction, re-editing by himself. While at times Nadal indeed did descend into particulars, and even *minutiae* - his more universal and general vision is most challenging and inspiring<sup>17</sup>.

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### **Central Ignatian Ideals**

Keeping in mind the important ***Original Constitution # 185*** of the Stigmatine Founder, which Fr. Stofella maintains puts the ***Compendium Rude*** into complete

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<sup>17</sup> For the substance of these thoughts, cf. Michael NICOLAU, SJ, *P. Hieronymi Nadal Commentarii de Instituto Societatis Iesu*. Romae: Apud Monumenta Historica Soc. Iesu. 1962, pp. 1-8, *passim*.

sentences, it will be helpful to keep these following Ignatian ideals in mind as its background.

- Finis            *[ad maius (-orem) Gloriam, Obsequium, Servitium, Auxilium Dei]:*

*[membrorum]*

*[proximorum]*

- Media            *[Spiritualia: pro Membris]*

*[Apostolica: pro Proximis]*

- Noster Modus Procedendi;

- Specialis Gratis huius vocationis –*[arduae et difficilis].*

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### [3] Fr. Jerome Nadal's Theology – In General<sup>18</sup>

1. Penance and the Purgative Way: there would be no wonder that this man, following in the line of St. Ignatius, the soldier-saint, would understand well the *Spiritual Combat*<sup>19</sup>. At the beginning of the religious life, in one's incipient spiritual fervor there abound considerations concerning Penance and the Purgative Way. As do the *Spiritual Exercises* of St. Ignatius, Fr. Nadal spoke clearly of death and the final judgment – and the great struggle all have with temptations.

In line with the spiritual tradition of the Church, Fr. Nadal insists much on the way of penance. At the beginning of one's life-long path of conversion, on-going formation, there is incumbent on each one, certain accompanying works of penance. This orientation must be preserved – and, there are so many remedies and helps offered on the part of God when one is undergoing harsh temptation. Light will be offered when one is under attack from the world, the flesh or the devil. Conscious venial sins are to be avoided, and the human body needs to experience some mortification<sup>20</sup>.

The Last Ends must be remembered – and with St. Ignatius, Fr. Nadal presents the possibility of all as one's eternal destination. There is a daily place for contrition, with the proposal of avoiding sins, and this thought needs to be recalled daily. If previously, we have been negligent of grace, future abuse of it needs to be shunned. There is need of the exercise of the Gift of the Holy Spirit, a healthy Fear of the Lord – in accord with the old Vulgate ideal: *the beginning of wisdom is the fear of the Lord*.

<sup>18</sup> For these thoughts, cf. Michael NICOLAU, SI, *P. Hieronymi Nadal. Orationis Observationes*, Romae: Inst. Hist. Soc. Iesu. 1964, pp. 10-22. This book is handy for the student as each paragraph is numbered in the margins, for easy reference.

<sup>19</sup> cf. a recent reflection: Jonathan Robinson, *The Spiritual Combat Re-visited*. S. Francisco: Ignatius: 2003.

<sup>20</sup> Following St. Ignatius, Fr. Bertoni's classic rule is: *Nulla de paenitentibus communis regula sit, nisi haec una, ut omnes de communi..* [cf. CF # 43].

2. **Prayer:** God is simply to be contemplated, adored. In the earlier levels, simple prayer is the more exercised, in order to come to grow into meditation, and eventually receive the gift of contemplation. The eyes of the mind are afflicted with scales, in that naturally, one does not pray. The sole path to contemplation, over time, is beginning [with the classical, traditional approach of St. Teresa of Avila] with the Passion of Jesus Christ and in embracing the Cross.

Following Ignatius, all is to be done for the ever greater glory of God. God is to be served in the major undertakings, as well as in the routine aspects of daily life. It is necessary first to be servants of the Most High, in order to be eventually more and more illumined by Him. Each day the quest in prayer would be what does God want accomplished - and this is what one is to strive forthwith to bring about, as far as in each one this may lie, working with god's grace.

The real challenge is familiarity with God, to be 'at home in His house' [cf. Ex 33:11; Nb 12:6, ff.]— this is the foundation of the spiritual life and imparts the joy of life. Even in the daily offering of the Praise in the Canonical Hours, one will live out the various parts of prayer: elevation, petition, oblation, and thanksgiving are all to be promoted.

3. **Christ, the Lord:** to be in the *Society, Company* of Jesus is the ultimate goal: Jesus Christ fulfills all. He is the Way, the Truth and the Life. He must be sought in the daily living of life: in humility, in prayer, in one's imitation. One is called to yearn for Jesus Christ as an 'experience' to be lived each day. In Him will be found the Temple, the Altar, the Victim, the sacrifice - the Trinity – in Him, one must take refuge in all tribulation. Fr. Nadal meditates that all of the Blood of Jesus Christ has been shed for you, and in this alone is found is found Jesus Christ. In this Precious Blood is to be found your ordinary meditation in order to strengthen your spirit. Its effectiveness is to be noted in a pious contact with it through developing contemplation. It is necessary to come to experience, to feel Jesus Christ within, so that in and through Him all temptations will be dissipated. In Jesus Christ, we find the principle to do and to experience every attempt to accomplish anything. He is to be found in the person of the Superior, as Ignatius legislated<sup>21</sup>.

The Crucified Lord is the mirror for the consideration of our sins. As developed so beautifully in the Third Part of the *Summa* of St. Thomas, and then in the *Spiritual Exercises* of St. Ignatius, Fr. Nadal pondered much on the Redemptive Mysteries of the Life of Jesus Christ: His Incarnation, Nativity, Circumcision, Public Life, Passion, and Resurrection – all are frequently recalled. In Jesus Christ, one needs to ponder the graces received, for which Christ is to be thanked. The challenge is to begin the resurrection now with Christ through a continuous mortification. Whoever looks for the cross, finds

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<sup>21</sup> Fr. Bertoni legislated obeying the Superior as Jesus Christ [cf # 139]- and the Benedictine ideal, found in Suarez, of serving the sick as though Jesus Christ [cf. CF # 236] – He is our sole knowledge [cf. CF # 51].

Jesus Christ – Christ is found nowhere else. He is to be loved in His shame and the ridicule he endured, in his sufferings and death<sup>22</sup>.

The desire to share in the desire and the love of the Cross, leads more and more to the imitation of Christ, as the off-shot of the sweet and efficacious friendship with God. The conviction arises that we need to participate in His mystery in an integral manner, and the imitation of Christ needs to pervade all aspects of life. From the intimate circumcision of one's heart, Jesus Christ is born within. Jesus Christ prays perpetually in the Person of the Church and in that of each one of us. Therefore, all of our prayer to the Father, must be in union with that of Christ, inspired by the Holy Spirit, a union of spirit and prayer. By divine intervention, all necessary for our holiness is granted to us through Jesus Christ. It will be impossible to break into a contemplation of the divinity, unless we first become dedicated to meditation on Christ in His humanity and that we repeat the exercise of contemplation regarding Him.

**4. The Heart of Jesus – the Sacred Stigmata:** it is through this aspect of the Humanity of Christ that the Jesuits reach the contemplation of the Divinity. Fr. Nadal noted often the Five Wounds of Jesus, **His Sacred Stigmata**. He wrote that it is necessary to **imprint these Wounds of Jesus Christ into our own hearts**. He was convinced that **meditating on the Five Wounds** leads to the sharing of divine strength to encounter them in both prayer and life. **These Wounds are the gates for access to God**. We understand **through these Wounds that Christ has shared much with us**. Thus, it is not that He has simply shared with us His Sacred Heart of flesh, and its created love. Behind this, and the expression of further realities, through His Sacred Heart we are opened up to His uncreated and infinite Heart of Divine love. One can think of this mystery through the inspiration of grace in a prayerful manner. This may lead to profound motions within the heart of the worshiper.

It is evident, particular from Fr. Nadal's own *Spiritual Journal*, that he must much moved by the **Stigmata**<sup>23</sup>. There is a unique fascination for the **Wound in the side**<sup>24</sup> – as this was inflicted on the Lord Who had already died – but, these wounds are

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<sup>22</sup> These Ignatian principles are found in the life of Fr. Bertoni: *Meditation today on the Reign of Christ. I experienced a strong movement to follow our Lord, more closely even at the cost of my life, through His penance and shame* [cf. **MP**: Sept. 25,1808] - *Joy in adversity, and the consequences of a real poverty, with thanksgiving to the Lord, and the offering for greater experiences of shame, and of sufferings, if he should judge me worthy. This spirit is the best gift, of which I consider myself totally unworthy. May the Lord be praised always.* [cf. **MP**: October 22, 1808].

<sup>23</sup> Cf. Jerome Nadal, *Contemplatif dans l'action. Ecrits spirituels ignatiens [1535-1575]*. Paris: Desclée 1994, [pp. 89; 92; 145; 146, f.; 158; 176; 183, f.; 187, f.; 194, f.]. [The numbers in parenthesis that will follow in the text above are those **marginal numbers** placed by the editors in the printing of Fr. Nadal's text].

<sup>24</sup> Fr. Bertoni's fascination with **this Wound in the side preserved in the Risen Body of Jesus** is noted in his Parish Sermon, *Domenica in Albis, April 6,1807: ...If you wish to see me, search for me in the Wound in Christ's side...* - (cf. *Symposium Bertonianum*, p. 151). Likewise, in his retreat to Priests in 1810, Fr. Bertoni used St. Ignatius' Mysteries of the Fourth week, the *Resurrection* and the *Ascension*. In the II<sup>nd</sup> Prelude, Fr. Bertoni wrote: *Imagine that you see Him, as He appeared to some of His Disciples so vibrant and luminous, and with the Wounds of His body...* [cf. **CS I**, pp. 230, f]. cf. this Web Site: [www.st-bertoni.com](http://www.st-bertoni.com) - under **Studies, Stimmate Integre.** ]

capable of bringing new life to us, in the affliction of our own hearts in such contemplation. **The Wound in the side is a wound of love**, from which flows the plenitude of their spiritual meaning [cf. n. 466]. **It is necessary to imprint the Wounds of Christ into our hearts** [n. 119]. ‘**To resurrect with Christ**’ implies being united with His death to Christ by a continual mortification, forcefully and at the same time, with spiritual joy. In effect, we should **not be just sensible to the Resurrection of Christ, but at the same time, to His Passion and Death** [cf. Col 2:12; 3:1-5] [n. 142]. Fr. Nadal noted on *Laetare Sunday*, that it is necessary to **keep the Wounds of Christ in our hearts** – these wounds will wound hearts with love [n. 474]. **Whoever wants to rise up with Christ needs first of all to die with Christ** – mortification will lead to a new life [n. 586]. Whenever one piously receives the Holy Eucharist, there are impressed upon us **not only the mysteries of the Passion and the death of the Lord, but, also those of His entire life and of His Resurrection** – we live His life [cf. Ga 2:20] – and need to put on His mind [cf. Ph 2:5]. [n. 742]. The **Resurrection of Christ is the efficient and exemplary cause of our resurrection** [cf. Rm 4:25] [n. 757]. Such is the **efficacy of the Ascension of Christ** in us that which by the meditation and the mounting up by pious prayer, we achieve and experience spiritually this Ascension with Christ [n. 758]. **When we mortify the flesh we experience in Christ the Resurrection of the Spirit within us** [n. 763]. **The Cross of the re-created Christ heals our nature** [n. 813].

**5. The Presence of God is to be sought and promoted:**<sup>25</sup> ask your heart that it might show you both Christ and God. Grace is able to accomplish this. Accept and exercise diligently that union with which the Spirit of the Lord graces, with Christ and His powers, so that you might experience in your spirit, and understand through His mind – make acts of will through his will, to remember in His memorial. Then, your whole self, all your living and acting, will not so much be in yourself, but in Jesus Christ. This is the supreme perfection of this time, this is divine virtue, admirable gentleness. Seek, ask, instigate work that you might bind God in your own heart. For you will find Him there in a most sweet and fruitful manner and you will know Him in the charity in Jesus Christ. And then you will be able to say: God of my heart and God my Share for ever.

Conserve in your heart that sense of union to God, as though it were enclosed and which God alone will open as He wills. Seek God in the intimate activity of your own heart. There, He is found in placid tranquility and in the sweet union of infinite virtue. If you seek Him only intellectually, you will uncover many difficulties and you will not find Him. Mystical theology resides in the heart.

There are those [with some exaggeration] have named Dionysius the Areopagite, the ‘Father of Christian mysticism’ – however, he did exercise some influence on Fr. Nadal. Abstract thinking about God, one that is developed more by negations [*apophatic theology*] promotes more darkness – yet, this is where God can be found. Authentic

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<sup>25</sup> With St. Ignatius – and many other Saints, Fr. Bertoni believed that to *seek God alone* is the heart of the spiritual life: [cf. **MP: July 30<sup>th</sup>; October 13<sup>th</sup>; Christmas Day all in 1808**]. cf. Associazione Biblica Italiana. *Quaerere Deum. Atti della XXV settimana biblica*. Brescia: Paideia 1980; cf. also *Parola Spirito e vita. Quaderni di lettura biblica*. gennaio-giugno 1997. Vol. I, *Cercare Dio*.

wisdom, though, is out of the union of charity this is the darkness that the light penetrates which is God. The Darkness of God is His inaccessible light in which the one who receives it, comes to understand through the ignorance of reality that which otherwise could not be understood.

Here one may recognize the doctrine attributed to Dionysius, to whom Fr. Nadal often alludes. He tells us that he did ponder the works of this mystical theologian- who opened for him the gates of contemplation and the sense of divine matters hidden within his teaching. By negation, one comes to adore the Creator of the universe. In it, and it is through humility that we are led in faith to the **Most Holy Trinity** by faith and contemplation. Fr. Nadal often spoke on the Holy Spirit – it is under His guidance that we correspond with **grace**. By His Mission, the Holy Trinity comes into the human soul.

**6. The Liturgy and the Eucharist:** Fr. Nadal was a great exponent of following the devotions of the Church in her Offices. In these ‘assigned’ liturgies, in his view, the more would be experienced the spirit where the whole Church is committed and where the blessed in heaven rejoice. A saint is heard even more on the day of his/her feast, if all else is equal. A divine strength is experienced and grasped in all matters ecclesiastic, as in images, on altars, in Temples, in blessed objects, in the Church observations and ceremonies.

Fr. Nadal went to some lengths to furthering this liturgical life – in a new style of religious community, where the varied and proper ministries of the **Apostolic Mission** took the place of the choir. In the Canonical Hours, especially in the Psalms, you put on the Person of Jesus Christ – i.e., Christ Himself. This is so true that it is in Him, that you petition, suffer, are rendered powerful, as though it were He talking in and through you – and you in him, in the Holy Spirit. In and through the Liturgy, we put on the Person of the Church - one puts on that which is expressed in the official prayer.

Therefore, from the reading of the Sacred Scriptures and the Canonical Hours, true devotion is to be sought and the authentic knowledge of the spiritual and divine realities. These shine forth from these exercises and illuminate the minds of the one offering this official prayer of the Church. There, in the Psaltery one needs to seek the true delectation of the spirit and spiritual fruit. The Lord Himself will bestow these on you. It also happens in this prayer according to the mind of the Church that not only with the frequent requirement to pray the canonical hours will not be bothersome to the fervent celebrant, but one might even avidly and some expectancy await the time to pray.

There should be no wonder that special lights would abound during the celebration of the **Eucharist**<sup>26</sup>. When one fervently participates in the daily Eucharist from its reception; the offering of the unbloody sacrifice of the Lord, it is Christ Himself who is the principal celebrant of the Mass. By reason of the sacrifice being offered, the

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<sup>26</sup> In this regard it would be sufficient to peruse the pages of St. Gaspar Bertoni’s *Memoriale Privato* - his own Spiritual Diary, which begins on July 1, 1808 – with the last entry recorded under the date of June 26, 1813. His spirituality was most **Trinitarian** – and most **Missionary**: this expanse was **expressed so often in and through his Eucharistic celebrations and adorations**.

memorial of His **Passion, Death, Resurrection and Ascension**, as occurs in the celebration, a greater confidence is engendered through it – of finding Christ in one’s life, and great fruit from this fidelity.

This is especially true of the Eucharist – one needs to approach this unique Presence. It is through this, that one comes to share, to live, the more in the integral Paschal Mystery. Whoever communicates, **receives Christ risen from His sepulcher, and rises up with Him, already ascended to the right hand of the Father**. Holy Communion really is to be received in one’s heart. The celebrant might be suffused – at least to the eyes of faith – with a certain light over the Host just before Holy Communion. Whenever the Sacred Eucharist is devotedly received, the mysteries are imprinted upon us. These include not only the Passion and Death of Jesus Christ, but including His entire life, His resurrection, His Ascension. Holy Communion is nourishment for the seal of Christ in the depths of our souls. Come to recognize this, and act accordingly. In Holy Communion, Jesus Christ enter one’s mind and heart, so that the fervent believer goes forth from this Communion even stronger than before.

7. **The Blessed Virgin Mary:** <sup>27</sup> the intercession of the Mother of God is much extolled – particularly in the moment of temptation. Her universal meditation of graces is clearly defended by Fr. Nadal. In her, we will find the perfection of both the Active and Contemplative life. The Mother of God is to be praised, extolled, adored. The Apostolic Missionary will obtain lights regarding vocation, and will be much helped in the work of salvation, through the help of Mary. She helps in a particular manner in her life of poverty and humility. She has a special love for the souls who have been neglected altogether – or, who are only poorly attended. Some of the special graces of her vocation are described by Fr. Nadal.

The wings of the expanding Society of Jesus stretch from India, throughout Europe – across distant seas. Throughout the Society there is a vivid similitude to the vocation of the **Apostles** – called by him to be with him, and then sent out [cf. Mk 3]. Progress in the Society is measured to the extent that its members are committed to its **Apostolic Mission**. Real struggles were endured by the Society – both within the Church [particularly, in the times of Paul IVth, and from the outside.

The Lord pours forth His grace into the Society – **the grace of the Institute and her vocation**, and in this grace the Companions are mere instruments for the attainment of the end inspired to Ignatius by the holy Spirit, as cooperators with Jesus Christ in bringing the Word to the Father’s most loved creatures. The Company needs to bring forward its zeal, diligence, care, industry, both strongly and sweetly, in Jesus Christ.

By means of his vows, each Jesuit is to hand himself over most gently into the faith of God – into His hands, into His bosom, where one remains wholeheartedly. Each

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<sup>27</sup> As is known to all Stigmatines, the Community, Patronal Devotion is to Mary and Joseph, Holy Spouses. Very rarely does the Founder, Fr. Bertoni, actually speak in his own compositions of the **Espousals of Mary** - and then, with God [cf. **MssB # 1109**] – however, the spirit of this devotion was alive and well in him and the early Community.

one is there to be governed and directed unto perfection. It is necessary often to invoke this *special grace of one's Jesuit Vocation* - and Mary is a special help in this.

8. **St. Ignatius:** Fr. Nadal's 'devotion' to the illustrious Founder of the Jesuits – is much like that of the early Stigmatines to Fr. Bertoni. His sayings were considered an authority, long years after his death. His spirit was meant to be preserved along with his words. Efforts were made to imitate the holy Founder's life of serious meditation and contemplation. The holy Founder was looked upon as a living Rule – his plan of prayer permeated so many of the early members.

9. **The *Spiritual Exercises of St. Ignatius of Loyola*:** the topics of his Meditations lasted through the succeeding generations: for what have we been created? - the use of the practice of the 'composition of place'. The Crucified Christ serves as a mirror<sup>28</sup> for sinful humanity.

In the *Exercises* regarding the **Reign** of God, the **King** and the choice between the two **Standards** there may be found the image of one's vocation to the Society and its life. There is developed the contemplation concerning the Birth of Jesus Christ, and it is made clear that the full power of the meditation is to center around the facts and the history exposed in the Gospel. For the life of Christ is the **Exemplary Cause** of all virtue and Christian perfection: this Mystery activates, moves, assists, joins, incites the mind and heart of the believer toward God. The Third Grade of Humility<sup>29</sup> is recalled to mind here and applied to practice. The Retreatant is invited to recall to mind the many benefits of God. God is to be contemplated in a pure heart, in the print and mirror of creation – for His traces are found in creatures.

What the Jesuit Novices learn in their *experience*<sup>30</sup> of the *Spiritual Exercises* they live on their way to pronouncing their Vows and afterwards – these principles in some instances may be applied then in their discernment process for the Election of the *Praepositus* General. There is needed the employment also of great intelligence in the making of the *Spiritual Exercises*.

Relatively easy manners of prayer are described and applied in the usual formulae. The exposition and the consideration of the Lord's Prayer, that 'perfect prayer,' in which so many spiritual considerations may find their ultimate support. Fr. Nadal often commented on the Lord's Prayer, beginning with a Franciscan interpretation of it. There is nothing surprising here, if it is recalled that Fr. Nadal had some **Franciscan**

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<sup>28</sup> Fr. Bertoni used this image also for St. Ignatius – the Saint he chose to serve him as a mirror for his own behavior [cf. **MP July 30, 1808**].

<sup>29</sup> These classical 12 degrees of St. Benedict are placed in reverse order by St. Thomas Aquinas – **II-II, q. 161, a. 6** - and are presented under **The Four-Fold Modesty, which is an Aid, or Embellishment of Chastity** in Fr. Bertoni's *Original Constitutions* - as Section III, of the **Seventh Part** – cf. **CF # 121**.

<sup>30</sup> There are six **principal experiences, experiments** marked out for aspiring members in the Jesuit Rule [cf. **CSJ nn. 64, ff.** – and traces of these are found in St. Gaspar Bertoni's *Original Constitutions* : cf. **CF ## 38; 42; 89**].

**influence** prior to his entrance into the Company of Jesus <sup>31</sup>. The Lord's Prayer is a kind of *Compendium* manifesting the heart of Christian spirituality.

The **Sign of the Cross** enjoys its own special importance in Fr. Nadal's teaching. Through it, we bring authentic honor to the entire Trinity. He likewise reflected out loud on the **Creed**, on the **Sacraments**, the **Precepts of the Decalogue** – and the **Seven Capital Sins** –the basic content of the **Catechism**.

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#### [4] **A Theological, Erudite and Practical Spirituality**

Most listeners to Fr. Nadal found an erudite and learned spirituality in his *Observations*, and *Scholia* on the Ignatian Constitutions. **His teachings are steeped in Sacred Scripture** and also in **St. Thomas Aquinas: Paul** is to be read, but also **Thomas!** He spoke and also wrote with great simplicity and devotion.

He was convinced that each person approaches prayer according to his own nature, custom and level of intelligence. Over the years his manner of speaking and sharing was indeed erudite and truly *theological*, in the highest sense of that term, as he developed the ideals of his saintly Founder, whom he evidently loved - this is abundantly clear throughout the remaining 24 years of his life following the death of St. Ignatius [1556]. He was convinced that it is in and through the infused theological virtues that helped him the most in this endeavor of his affective and deep appreciation of the ideals of Ignatius, and in a most effective manner was he given the strength and the insight to fathom the depths of the spirit behind the Company of Jesus. As for Jesus, His human nature served Him as a *conjoined instrument* in the working out of our Salvation – now, His Sacrament, in which He is present, apply this to us in instrumental fashion. The merits Jesus won in His earthly sojourn are thus applied to us – and His exemplary causality, is not merely some kind of artist's model standing by on the outside, but works deep within us in His infinite effectiveness. And the sacraments help us in their own way, in their own genus and genius of sacramental graces – each one being different: *initiating, healing, nourishing, strengthening, comforting, orienting*. It is through the sacramental life that we are brought to God through Jesus Christ.

A certain order is needed for the intense study required for candidates to the Jesuit life – this is so that what God has given to us through them might be exercise, a real stretch, for each one's own ability, and for the benefit of our neighbors. The prayer -

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<sup>31</sup> This comment of Fr. Nicolau regarding Fr. Nadal is interesting. In the Stigmatine Founder's *Original Constitutions*, there is reference to St. Bonaventure [cf. **CF ## 238; 312**] – Fr. Bertoni quotes the Franciscan Constitutions [cf. **CF # 312**] - and Fr. Bertoni's Franciscan Panegyrics need their own special study – cf. **Vol. II, Mss B ## 1783-1874** [two honoring also the glorious stigmata of St. Francis of Assisi] – and **MssB ## 2126-2172**. honoring likewise the glorious stigmata of the Capuchin Stigmatist, St. Veronica Giuliani].

life of the Society must not so dominate the life of the companions that they cannot pray – neither should prayer extinguish the flame of knowledge<sup>32</sup>.

Theology is not to be neglected, and neither are prayer and meditation – the very opposite is true. Fr. Nadal worked out a program of meditations of the *Spiritual Exercises* in the time of studies. He included under the study of Theology, along with speculative and practical moral, also mystical and spiritual theology<sup>33</sup>. Fr. Nadal brings out the fact as providing a certain *energy, empowerment* in spirit, to speak from the heart, to speak in virtue of the divine word.

His writings give every evidence of being ‘up-dated’ for his times: moved by the remarkable development in Ignatius’ Constitutions on the **special grace of the vocation**, Fr. Nadal makes frequent assertions based perhaps on Fr. Nadal’s experience during the recently conducted **Council of Trent**, where St. Ignatius had sent him and several other early Jesuits: Fr. Nadal spoke often of the faith and the ‘justifying faith’, proposed by Lutheran theologians. He often spoke of divine grace, and of our cooperation with the Spirit in the life of charity – he pondered the challenges of faith and the virtues, regarding our cooperation, and our merit, as noted above. He was imbued with the **grace of the divine word**, and the lack of certainty regarding the state of grace, as well as pondering the signs of the presence of grace – themes propounded in the recent Council.

He was much moved by the real necessities of the Church, and these appeared often in his prayers. The recently opened Jesuit Mission in Germany, through his friend, St. Peter Canisius, was much in his thought and prayer. Through his praying, he sensed the Spirit of the Lord invading Germany – and so, God is to be beseeched often in behalf of Germany. In the offering of Mass, he had the outstanding sense of the presence of the Spirit that the Mission would have a great impact in Germany. He provided a profound, prayerful appeal with Cardinal Alexandrini that Germany be assisted by Paul IVth. The Princes of Germany are to be pitied in that they believe more in their own few preachers, than in the more consensus in the Church, of the great number of preachers of Nadal’s own land, and of the many others of the rest of the Christian peoples. Those who were casting away priestly celibacy need to come to confess their weakness of spirit. Fr. Nadal also prayed much for the far away Jesuit Mission in India.

From all of his writings that have come down to us, it is clear that he was a man of vast erudition and profound theological knowledge, which was rather common at the time. He applied his considerable intellectual arsenal to expound on the deep meanings to

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<sup>32</sup> Following the Jesuit *mode of proceeding*, Fr. Bertoni left behind a balanced legislation regarding study: *...ne sanitas laedetur...ferre possint studiorum laborem religiosa moderatione...* [cf. CF # 59] – *...ad valetudinem corporis incommodum non studeant...* [cf. CF # 62] - *...sine pura mente ac imitatione sanctorum imitatione nemo comprehenderit Sanctorum verba...* [cf. CF # 65] - *...necessaria addiscenda erunt contra laborem, vel negligentiam, vel taedium addiscendi...* [cf. CF # 125] – *ordinem etiam illam custodiant ut nec scientiam spiritualibus exercitiis orationis et meditationis ac lectionis et examinis debiti et similibus anteponant...omnia sua studia et in particulari tempus illud et actionem, in Deum referant...*[cf. CF # 173].

<sup>33</sup> Fr. Bertoni refers to his requirement of mystical theology in CF # 53

be noted in the prayer and mind of St. Ignatius, which is so clear in his writings. It is necessary, too, to keep in mind what is clearly the words of St. Ignatius as well as the explanations and developments skillfully provided by Fr. Nadal. Nonetheless, he did have a privileged insight into the Ignatian concept of the spiritual life, and he knew the early companions in a deep and personal way. In the background, he also enjoyed a most broad grasp of the sense of Catholic asceticism and mysticism – and enjoyed the Founder’s own clarifications up until his death in 1556. Fr. Nadal would live another nearly quarter of a century prior to his own death in 1580.

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**PART II**  
**THE SPECIAL GRACE OF THIS VOCATION**

**Presentation** from the Jesuit Constitutions: **Specialis Gratia huius Vocatonis...arduae et difficilis**

**Formula 1:** ...*unusquisque tamen secundum gratiam sibi a Spiritu Sancto subministratam et vocationis suae proprium gradum...*

**CSJ 3:** *Finis huius Societatis est non solum saluti et perfectioni propriarum animarum cum divina gratia vacare, sed cum eadem impense in salutem et perfectionem proximorum incumbere.*

**CSJ 79:** ... *ut melius Bonitati divinae, Ipsius gratia aspirante, inserviat.*

**CSJ 94:** ...*Sic igitur progredientes in gratiae atque spiritus incremento...*

**CSJ 103:** ...*Nostrum autem erit in eisdem iuxta gratiam, quam Dominus nobis conferre ad suam maiorem laudem et gloriam dignabitur eum iuvare.*

**CSJ 282:** ... *et ipse in dies magis idoneus erit ad gratias et dona spiritualia uberiora recipienda.*

**CSJ 283:** ... *se totum immobiliter divino servitio mancipare; quod illorum est qui, votes emissis, Deo se dedicant. Quamvis autem id multum iuvet ad uberiores gratiam accipiendam...*

**CSJ 624:** ... *illud tamen in universum dici potest: primum quod ad res graviores<sup>34</sup>, et in quibus plus refert non errare [quoad situm in eo fuerit cum divina gratia, qui providere debet], mitti viros magis delectos, quibusque magis confidatur, oportet.*

**CSJ 638:** ... *ut Deus omnes ad gratiam suam excipiendam per debilia huius minimae Societatis instrumenta disponere dignetur.*

**CSJ 790:** ...*Hoc praestbit, in primis, auctoritate, et exemplo vitae suae, et caritate ac dilectione Societatis in Christo Domino nostro, et oratione assidua ac desideriis plena, et Sacrificiis, quae gratiam conservationis et augmenti huiusmodi impetrent...*

**Chapter I:**

**Fr. J. Nadal's Exhortation – Spain 1554**<sup>35</sup>

**1. The Grace of the State of Religion in General:**

[1] The Lord has given us all a great grace in calling us to the State of Religion, and so it will be helpful to see what is proper to this grace. This will serve as a simple Introduction to what needs to be reflected.

[2] The State of Religion [taking what theologians say about it<sup>36</sup>] is a virtue which treats of that which concerns divine worship. Under this general sense, all religious Christians and the Christian religion are included, in that it is with this virtue according to which they all serve and honor the true God and offer him divine worship. And so it

<sup>34</sup> Fr. Bertoni insisted much on the *ministeria graviora...acomodata...* [cf. **CF ## 158; 262.**]. For St. Ignatius, CSJ nn. 621-626, offer a series of choices among the many *varia ET propria ministeria* to be selected based on the often used Ignatian comparative: **AD MAIOREM DEI GLORIAM.**

<sup>35</sup> *P. Hieronymi Nadal: Commentarii de Instituto Societatis Iesu.* Edidit P. Michael Nicolau, SJ. Romae: Mon. Hist. S.I. 1962, pp. 31- 35, 35-47, *passim.*

<sup>36</sup> St. Thomas Aquinas, **II-II, q. 81, a. 1, ff.**; and more fully: **II-II, qq. 179, ff.**

includes not only those who follow the Commandments of God alone, but also includes the counsels and the evangelical perfection, together with the commandments. However, those who pursue the precepts and the counsels are more properly said to be *religious*, and they more perfectly follow [in the objective sense<sup>37</sup>] the Christian religion. It is in this latter manner that religion is taken in conformity to our proposal here. For this reason, it needs to be noted that our Lord not only seeks to be served in this way [one that is common to all religious, in which the devotees follow not only the precepts, but also the counsels] - but He seeks to be served and honored with particular honor and worship. And this is what every individual religious family is called to do. And in accord with the diversity of the particular worship and services that are offered to God that there are diversified the distinct religious families.

[3] And since all religious of the particular religious communities obliged to the divine worship, *in the state of perfection*, that person is the more religious who the more belongs to this and is obliged in it. One example would be a Brother who has three vows, who might be more obliged than a priest who has only one. And among those, who might have three vows, the one who serves is in a higher Grade.

And this is the meaning of a particular religious family, we call ourselves *religious*, because we make our vows in an approved religious family, dedicating ourselves in it totally to the divine worship in **this particular manner in which the Lord has called us**, as will be noted as we go on. As the text reads:

*Where it is to be noted, among other truths, that special grace had been granted to the Society, so that it might sit well among religious communities, but also among the religious, loving them. And in this particular enjoyment there is consolation, knowing that of itself, the grace of a religious vocation has been granted to others.*

[4] This has to be said speaking speculatively about the state of religion in common, and in particular. However, coming to the practical level, it is necessary that the conversation should properly and rightly note that as our Lord seeks to assist His Church, He uses this manner: that He inspires a person, bestowing **a special grace and influence upon this individual**, which will then serve him in a particular manner, as He did with St. Francis. He gave this Saint **an efficacious grace** with which he would be helped for himself, and also for others, for the end for which we are all created. And so, coming together with him, there was brought together a body, and a congregation with that **proper and particular nature of grace**, which is then called a **particular religious community**. And so it was with all the others.

[5] In this same manner, God inspired our Father Master, Ignatius, communicating to him a **grace** which came into use, through him, which we now follow, and govern ourselves according to it. And this is **our particular manner** in which we differ from other religious families. And it is necessary that we experience this and rejoice in it.

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<sup>37</sup> A list of *comparatives* [adjectives and adverbs] is often used regarding the consecrated way of life, the priestly vocation – in the Vatican II documents and consistent recent magisterial teaching. This does not *automatically* mean that such men and women are, therefore, more holy – as is painfully evident today.

However, it is not necessary for other religious men to experience this as we do, as they have their own **particular manner** which it is necessary for them to follow.

[6] And there is no wonder that there is this **diversity of graces** and particular influences in the different religious families, since we see that giving each of the Sacraments the grace that we duly receive in them. Thus, each one of the Sacraments has its own **particular grace**, which is called *sacramental grace, the grace of the sacrament*. There is, for example, in **Baptism** that particular grace which purges the soul, and renews it, giving it a spiritual rebirth, which none of the other sacraments does. In like manner, **Confirmation**, strengthens one in grace giving a firmness and constancy to the person confirmed. And the **Eucharist** nourishes and transforms the soul and unites it with a particular union. And so it is with the rest of the Sacraments. And in this same manner, God bestows **diverse graces** into religious communities, with which He wills to be served in diverse manners. And this is also so that the Church might be clothed round about with **varieties<sup>38</sup> of graces**, not only of the Sacraments, but also of religious families. *But all these things and the same Spirit works, dividing to every one according as He will* [cf. 1 Co 12:11].

[7] And so it is to be noted that the virtues come to be particularized with that **particular grace**, working according to **that particular manner and influence**. And so, too, it is necessary that all of us work according to **our manner of apprehending the virtues with this particular sentiment and special grace and divine influence**. And this is the practice of our particular religious community. In this Institute, there are particular matters that are not in other religious congregations, for example, that **particular manner of obedience**, which is a **special grace** that of God our Lord has granted to the Company.

## 2. From the Very Beginning of the Company

[8] In order to know how the Company is a particular religious institute, it is necessary to see what beginning it had. To this, an answer is given in the beginning of the *Examen Generale*<sup>39</sup>, where Ignatius speaks of the approbation of the Company: *This minimal Congregation...* [CSJ 1]. However, in fact, this was the ultimate beginning: that God, our Lord, out of His infinite goodness, moved our Father Master, Ignatius, by exciting within him his **grace** in a **particular** manner, as was said above here in this text. God thus projected His Majesty to His Church and to the world, and assisted in two matters; i.e., that the letters and the spirit should come together; and secondly, that these be applied for the common usefulness of our neighbor. There may be found in some, the letter without the spirit; and in others, the spirit without the letter, as in persons not well

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<sup>38</sup> *All the glory of the king's daughter is within in golden borders, clothed round about with varieties...* [cf. Ps 44:154, f.

<sup>39</sup> The *Examen cum Declarationibus* [CSJ nn. 1-133] was composed by St. Ignatius as a separate booklet – for Vocation Directors, to be give also to prospective candidates - which presents a kind of *Compendium* in which the specific nature of the Society of Jesus and its services is spelled out in succinct terms.

educated and yet devout; there are also those who have both letter and spirit, but very few serve the Lord in this manner of providing for their neighbor with these:<sup>40</sup>

*There is to be noted here that those who follow the spirit without letters, and those who in prayer experience what they speak, and these often slip into error, especially when they do not know the manner of speaking [what scholastic theology teaches].*

[9] The Lord then sought out someone who would serve him **in this manner**, and called our Father and Master, Ignatius, in an infirmity of his, and so on, and giving him from the outset to desire *with great devotion*, to pursue the greater honor and glory for His Majesty. And so, as he was in the world, he had the soul for great matters, and so gave himself over to the service of God. He would not remain content with little, but intensely desired and worked for he might the more please God in everything and with all perfection.

And he would often repeat this ideal many times in his Constitutions, i.e., **for the greater honor and glory of His Majesty**. And so it is necessary that all the members of the Company that we should hold this ideal before our eyes, *with devotion*, and that we are to seek to make this our inner spirit, to strive and to procure in all things the greater service and glory of God Our Lord, *whether we read, or preach or eat, or whatever else we do, do all for the glory of God* [cf. 1 Co 10:11]. And since the state of religion is nothing other than a state of acquiring perfection, it follows that that God, our Lord, employed to move our Father Master Ignatius in this manner, and with these desires that to give him the spirit and the design of a most perfect institute of religion and to excite this in him the ideal of forming a **particular and new form of religious life**.

*His first task at hand was to conquer himself through penance, to learn through prayer, and then to help his neighbor. And Fr. Ignatius went through these steps in orderly fashion. For he underwent penance, and gave himself over to contemplation; then he exercised himself in the ministry in behalf of his neighbor, teaching and preaching to others, what he had first experienced within himself.*

[10] Our Father Master Ignatius moved forward with these plans and divine motions, and took up the doing of penance, and committed himself to doing penance, thinking that this would please the Lord very much, in harmony with that which Christ began to preach, saying: **Do penance!** [cf. Mt 4:17]. And in this he experienced much, and drew from the experience a clear knowledge of what would be fitting that we should do who follow this spirit of his. It was in this period of his life that he maintained an extraordinary application to penance and he took the discipline three times a day, and dedicated himself to seven hours of prayer, sleeping on the ground, and eating only

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<sup>40</sup> There follows here a Latin paragraph from an early biography of the Jesuit Founder, which reads as follows in the text: [this contrast between ‘spirit’ and ‘letter’ was often expressed by Fr. Nadal.]

bread and water, and so on. Once he went seven days without eating or drinking to overcome his scruples; and he knew that so much penance was not fitting<sup>41</sup>.

[11] This was his method of handling penance: pondering within himself, how he would be equipped to be a knight of Christ, he procured for himself a sack with a cord and a pole, and confessing in a general manner, and receiving Holy Communion on the Day of the Annunciation of our Lady in 1522, it was thus that he began to do penance.

[12] In this time, with our Lady guiding him, he began to treat of the interior of his soul and the variety of spirits, and the Lord gave him in this a great understanding and a very vivid sentiment regarding the divine mysteries and the Church. And at this time, **he began to write**, but he did not persevere in this.

*At this time, Fr. Ignatius began to write a book about the Trinity<sup>42</sup>, in the knowledge of Whom principally in Whom each day he had been most specially illumined. It is to be noted here that it is proper of the Christian way to believe in the Trinity of Divine Persons and the God Man [in this, the Christian way is distinguished from others – who, although they attribute to God other aspects, such as unity, infinity, and the like, this Mystery, however, they deny].*

*Fr. Ignatius went off to Jerusalem; others who wanted to do so, were impeded. In this, it was made clear to us that they could get to this same Jerusalem, not bodily, however, but spiritually. This we did through meditations on the life of Christ.*

[14] And thinking that in order to achieve this purpose, it was fitting for him to study, he did this in Spain, and then in Paris, studying philosophy and theology, and 9 companions joined him there in Paris. These needed a **formula for living**, which is that which is now on the Papal Bull of the first confirmation<sup>43</sup>. And he had papal approval only to accept 60 candidates<sup>44</sup>, nevertheless Our Lord multiplied these as we will see, laying the groundwork for his work that was already underway.

*These as their intent was sought, they first offered to us the vow of poverty, chastity and obedience.*

[15] Having already seen something of the institution and foundation of the Company, let us now take a look at the **Constitutions**, how they were written. However, first there is to be noted that as God Our Lord founded the Church through many and great undertakings which He then gave to His Son, and to the Church which is His Body, and therefore, He also gave it increase – so, out of His infinite Mercy He has given us this **grace** to be similar to Christ in some manner, and to found the Company in this likeness, due to the persecutions, as were seen to arise, many in number and very serious which Father Master Ignatius underwent in Alcalá, Salamanca, Paris and so on. These had their

<sup>41</sup> Fr. Nadal found this intimate personal details in the *Acta P. Ignatii*, c. 3.

<sup>42</sup> The *Economic Trinity* is also Fr. Bertoni's central inspiration – cf. J. Henchey, *St. Gaspar Bertoni – A Trinitarian Charism of Hope*. – cf. also this web-site: [www.st-bertoni.com](http://www.st-bertoni.com), 'Studies'

<sup>43</sup> This was received through the first Bull, of September 27, 1540, *Regimini Militantis*.

<sup>44</sup> This was the restriction imposed a few years later in the Bull, *Iniunctum nobis*, of March 14, 1544.

source not only from men, but also due to the very severe poverty that he experienced in Paris. Principally among many sufferings, there was continuous and grave illness that he suffered – and from his life of prayer, i.e., the affliction that he had for prayer, was somewhat taken away, due to his studies, as these were necessary. And knowing that this was the will of God, he went on studying with much diligence, and thereby giving us an example for that which it is fitting for us to do as we take up our studies in the Company. This means that we are not to neglect study for our yearning for prayer. These and other persecutions Fr. Master Ignatius endured in his person, in the likeness of Jesus Christ...<sup>45</sup>

### 3. The Authority and Parts of the Constitutions

[20] This authority is such<sup>46</sup> that no other set of Constitutions in the future would have it just this way. In order that these later Constitutions would have the authority of the Pope, of the Society, of the General, just as these Constitutions have, such support would be lacking to them. No other would be made and left as they presently are, by this particular Father General, i.e., the Founder of the Society, to whom in the very foundation and beginning God would have communicated this influence, and the **grace** by which he rules and governs the Society – who would doubt that this authority would be more abundant than every bestowed on all others? And this is **the special grace** and the privilege granted to us by God, who *are* in this very beginning of the Society.

[21] There are three *Parts* of the Constitutions, i.e., the *Examen*, *Constitutions*, *Declarations*<sup>47</sup>. In addition to these, there are *Rules*<sup>48</sup>; but these last mentioned are not numbered within the *Constitutions* themselves. These *Rules* are proven to be necessary because the *Constitutions* are unchangeable and for their alteration and mutation it is necessary to assemble the Society in a General Congregation. The *Rules* though, are changeable, and these can be varied in accord with the time and place and persons involved; and so, as regards their firmness, that authority of the *Constitutions* is greater. Nevertheless, all of these are to be lived most diligently, and not a single *iota* of them is to be omitted, or neglected.

[22] The *Examen* [cf. CSJ nn. 1-133] is proposed, that they be examined according to these. These numbers are also called the *Summa of the Society*, and there are shown the papal Bulls, and the like.

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<sup>45</sup> There here follows an historical account of Ignatius' sufferings from individuals, also from men of the Church, and from the Inquisition.

<sup>46</sup> This unique sense of the 'authority' in the Constitutions, presented here by Nadal – and continued later by Fr. A. deAldama, SJ toward the end of the 20<sup>th</sup> century, is not shared by many modern Jesuits.

<sup>47</sup> The Jesuit Constitutions really are made up of four separate compositions: the *Formula* [containing the official Papal Documents establishing the Company]; the *First, and General Examen nn. 1-134*; and its *Declarations*; the *Constitutions* proper, and their *Declarations* - these begin in CSJ 137, with the outline of the Ten Parts – in all, **827** units. These are all united together, with the exception of the *Formula* [which has its own numbering], in consecutive numeration, **1- 827**. Originally, maybe there **were four separate booklets** – now brought together in one volume, with the title *Constitutions*.

<sup>48</sup> There have been published volumes of these early *Regulae*, and one of these is from Ignatius' time; cf. *Regulae Societatis Iesu. 1540-1556*. Monumenta Historica S.I. edidit P. D. F. Zapico, S.I. Roma: 1948.

[23] There are **ten Parts** of the *Constitutions*, and this is the explanation of this distinction of them. The **First Part** [cf. CSJ nn. 134-203] [after the *Examen cum Declarationibus*] is about who is admitted into the Society; therefore, in the First Part there are treated the manner of the receiving, and of the recipients, regarding their qualities, probations, experiences, and the like.

And then if there might be found those who are not suited for the Society, in the **Second Part** [CSJ nn. 204-242] there is taken up the matter of their expulsion. For, there is among others, this **special grace** in the Society, i.e., of purifying and discerning who might be fitting, or not, for this Institute.

Then, the manner of training, instructing and conserving those who remain, is discussed in the **Third Part** [CSJ nn. 243-306].

In the **Fourth Part** [CSJ nn. 307-509: 17 Chapters] there is taken up the matter of the students and what pertains to the Colleges.

Concerning the form and reason of the vows according to each state of the Society, is treated in the **Fifth Part** [CSJ nn. 510-546].

And furthermore, in these the integrity of the Society is, and consists.

How, and who ought to be ruled regarding oneself [*ad intra*], is taken up in the **Sixth Part** [CSJ nn. 547-602]; here there is taken up obedience, poverty and something also about chastity is treated.

Then, how and who ought to conduct himself with regard to one's neighbor, is presented in the **Seventh Part** [CSJ nn. 603 – 654] [*ad extra*] where there is presented the *Missions* and those **diverse ministries**<sup>49</sup> for the betterment of one's neighbor.

Since the Society is indeed a body, what its **union** ought to be, that of the members toward one another and with the head, is treated in the **Eighth Part** [CSJ nn. 655 – 718]; where it treats of the general and Provincial Congregations, the election of the General.

There is then treated in the **Ninth Part** [CSJ nn. 719 – 811], concerning a matter of the greatest weight, i.e., the qualities and the conditions with which the **Father General** should be endowed, concerning his office and authority. For God assisted Fr. Ignatius in this Part in a special way, who also has expressed himself in this in some manner; for when he says just what kind of person the future General should be, he manifestly shows what he himself is who has written these qualifications.

Then, the last and **Tenth Part** [CSJ nn. 812-827] teaches how the Society might be conserved and augmented toward its end which he intended.

[24] The *Declarations* are those annotations for the greater understanding of the *Examen* and the *Constitutions*. They are placed, so that the *Constitutions* themselves might not exceed a just quantity, as it is necessary for these to include only the substance of the matter, in a brief manner.

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<sup>49</sup> St. Gaspar Bertoni emulates this in his *Original Constitutions*, and explicitly in his **Part IX** [CF ## 158-186], *De Professorum Gradu*. In particular CF # 185 notes; *...per varia et propria suae vocationis munera...haec est specialis gratia huius vocationis, quae potentior est omnibus periculis et difficultatibus...*

#### 4. Annotations in the Constitutions [1556]<sup>50</sup> - God's Helps for the Whole Church - [Grace, in General]

[32] Up to this point, enough might have been presented concerning the matter of **grace, in general**, regarding the religious state. Now, something is to be said regarding **the grace of our own Institute**, under the leadership of Jesus Christ. And first, there is presented something in the manner of type, and a *compendium*. And then we will proceed with what we have proposed here.

[33] **Our Lord and God, Triune and One**, is infinitely rich in His mercies and pity [cf. Ep 2:4], as He always wins over what He sets out to do [cf. Ps 50:6; Rm 3:4]. Wherever sin abounds regarding us, there arises His abundant grace [cf. Rm 5:20], and help from His part. For He does not desert us, nor abandon us [cf. Jos 1:5; Heb 13:5]. But perfects and heals [cf. Dt 32:29; Ho 6:2; Tob 13:2], he humbles and raises up [cf. 1 K 2:7], and He mortifies and vivifies, He leads to the netherworld, and brings back again [cf. 1 K 2:6; Ws 16:13]. This most clement Father never permits us to be tempted but what we can bear [cf. 1 Co 10:13]; but he gives both to happen at the same time, both allowing the temptation and that from which we can escape from it, since He bestows upon us the greater faculty of sustaining, and the **grace** that is **more abundant** than the tribulation and the temptation, so that we might be above all **difficulty** and **anguish**, and furthermore, that we might draw from that sterility ever more abundant fruit.

[34] And so, if we consult the ages of the Church, **very much greater were the graces** than were the greatest anguish. For indeed what greater tribulation was there in the Church than that in which Christ acted out on the Cross? Indeed that was the fullness of the time, the age of age, and by far, the most glorious. There was supreme anguish after the Ascension of Jesus Christ; and the **grace excelled in the Apostles, the Evangelists, and the Disciples of the Lord**. There were ten atrocious persecutions of tyrants; and there came to the fore a most extraordinary yield of **martyrs** against these very monstrosities: the deaths of these were illustrious for the Church; and the more who went to meet their deaths, by this even more fruitful grace was heaped on the Church and many flocked to Baptism by the Divine mercy of our God.

[35] Nor indeed would anyone doubt in those times that there did not flourish through the grace of Jesus Christ, those who would embrace the state of Christian perfection to be acquired through the evangelical counsels, both by following some other way, as well as also in a perfect manner, through the vows. For indeed who would doubt in such a multitude of saints, in so much fervor of the Christian spirit, in so much hope and necessity of martyrdom, that there would not be very many who, through the counsels of Jesus Christ, committed themselves earnestly to that contest, to that victory and palm of martyrdom? For if for these martyrs there is the perfection of charity sought in the very first place, that they might lay down their soul for Christ, then if Christ would be suggesting efficacious counsels for the obtaining of the perfection of charity, would there

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<sup>50</sup> cf. *P. Hieronymi NADAL. Commentarii de Instituto Societatis Iesu*, edidit Michael Nicolau, SI. Romae: apud Monumenta Historica Soc. Iesu. 1962, pp. 121-130.

not be those persons indeed fervent in the spirit of Christ; what would it mean if there were not many who would eagerly reach out for these means, through which they would arrive at that perfection, counseled by Jesus Christ?

[36] But should one desire the testimonies of writings and history to confirm this, even though these may not be frequent, neither are they totally lacking. And indeed this is a marvel: that where you have the faith of God from the Gospels, the faith of the Church and the Saints, the witness of the spirit, with all of these presupposed, you would earnestly seek for yourself testimonies that are by far inferior; the fact that one would do this... I do not know what I would say, I need to be careful so that zeal might not impel me further... He who would experience this, it is seen that his faith is so expressed: since it confirms him in his own opinion, in his own understanding; for one who believes in his own judgment, and is led thereby in the matter of faith; what is more dangerous?

[37] Therefore, our God provided helps both for the early Church and for the ten persecutions; and apostles, Evangelists, Martyrs, Bishops and religious persons; and He so endowed these with his affluent grace, and by this grace, they were able to carry out His tasks, that they might defend the Church of God.

[38] Then what happened after these early times? Heretics rose up to attack the Church. Holy bishops and doctors appeared, the liberty of the counsels, various institutes of monks: in Egypt first, under Antony, and other Abbots; then, in Syria under Jerome; in Africa, under Augustine; in Greece, under Basil; in Italy, under Benedict; under the leadership of these the heretics were rooted out, the discipline of manners was embellished, the perfection of the Christian religion was exercised, and the universal Church, in its own, i.e., divine, splendor was both conspicuous and illustrious.

[39] Furthermore, our God then added other graces of religious communities, then through those two luminaries of the Church, the Order of Francis, and that of Dominic; and by these lights, the world would be illustrated right up to these present times. Almost by an extraordinary innovation of the monastic grace, those who were called in this manner to perfection might find their support, both to further the salvation of souls, as well as assisting in the burdens of bishops and their cares.

## 5. God's Helps for the Society - The *Special Grace*, in Particular

[40] Then, as the last of all these, our God has graciously bestowed on the Church the grace of this least congregation, out of His infinite wisdom and goodness; this divine influence, this divine movement of Jesus Christ, this virtue of the spirit and its vivacity, by which, our God, the most clement triune and one, called those whom He foreknew and predestined [cf. Rm 8:29] to the **militia** of His Son, Jesus Christ, and the **total** Gospel enterprise, for the perfection and the development of Christian perfection and charity; and he brought about a kind of **abbreviated word** of the monastic way of religious life <sup>51</sup>.

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<sup>51</sup> – a *Compendium* [?]

[41] In this religious institute, not only did He include all the other institutes of the religious life, but also those matters that would bring together the institutions of the bishops and priests; in so far as having set aside all those matters which might prove to be a hindrance either to poverty, or those ministries and works which ought to confer on the procuring of the salvation and the perfection of one's neighbor, from this institution.

[42] For this Congregation has those vows common to other religious institutes, and it includes a two-fold form of life, namely the active and also the contemplative; and both of these pertain to it as a certain perfect and superior action so that it might be exercised in the salvation and perfection of souls; that both the active and contemplative life be so efficacious, that this be lived also in a superior fashion so that no active souls, and no contemplative souls might escape from the ministry of the Society. And finally, there might be others who would aspire to that superior activity which is proper to the responsibility of Bishops and therefore of those priests who have received the care of souls committed to them by the bishops.

[43] Likewise, the Society has from the primary responsibility of the bishops, that it might dispense the Word of God **in both conferences and lectures, and in every ministry of sermon [presenting God's Word]**<sup>52</sup>; and from the office of both bishops and pastors, that the Society might celebrate Masses, and administer the Sacraments.

[44] All these tasks, **the Society** so accepts **as though from Christ Jesus, through the Church**, so that the Institute does not accept the use of Choir [cf. *Formula* 8; CSJ n. 586], nor the practice of the monastic burials, or habits [cf. CSJ n. 577]; these practices the monks rightly employ. Neither does the Society admit of Episcopal dignity, such as jurisdiction [CSJ n. 817], nor honors, nor the revenues of investments, nor the regular care of souls [cf. CSJ n. 588], or any other obligation, other than what is her proper vocation. Moreover, she indeed sets aside all these usages, so that the members might be committed to the salvation of souls and to perfection, with ever greater humility, and more easily and more attentively.

[45] Put briefly: this is a certain imitation of the **apostolic order**<sup>53</sup> and its representation. We should not be ashamed of the grace of our God and of the Church. For God has not bestowed this grace of the religious life, as something to be hidden under the bed; rather, it should be placed in the candle-holder so that it might shine forth [cf. Mk 4:21; Lk 8:16; 11:33; Mt 5:15]; and if God speaks these ideals into the ear in our rooms, He orders that these be preached on the housetops [cf. Mt 10:27]. What could ever bring it about that we would fear to confess the mercies of the Lord before all the living? [cf. Tb 12:6]. For indeed, for all this, who, of all those everywhere on earth, and

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<sup>52</sup> This broad ministerial service of the Word of God is noted in the Jesuit **Formula n. 1 ... *aliud quodcumque verbi Dei ministerium***.... Fr. Bertoni quotes this phrase in his **CF # 163: *Verbi Dei quodcumque ministerium***, under the Part IX of his *Original Constitutions, De Gradu Professorum*.

<sup>53</sup> For Fr. Bertoni, *Missionarii Apostolici* also implies assuming the Apostles' manner of living, as is noted from the Founder's frequent citation of the **Acts of the Apostles** [cf. **CF ## 189; 226; 232**] and the **Early Church**.

who in the heavens, could be the counselor of God [Is 40:13; Rm 11:34], or who could say to Him: why have You done this? God chose to inspire this grace into the Church; the Church receives it, confirms it, approves it. Who are you, who could neglect or reject that grace, for indeed who are we that we could choose not to confess this, or preach this?

[46] Indeed, if one would be moved by the name, as though he would scorn the apostolic way of religion; then, so be it, let us be silent over the name *apostolic*; and let us judge the imitation of that way of life, and let us ponder the matter in pious reflection. For indeed there can be no controversy regarding names. For nothing will really not be of much help to us in what we are called to do, simply by what we are named, provided that we do this with the **grace** of Christ Jesus; since it is consecrated by the Church let us have that most outstanding name, that this least congregation of ours be called the Society of Jesus.

[47] But, let us look at the **imitation of the apostolic state**. First of all, the **Apostles** are called that they might know Christ [cf. Jn 2:37-39]. Ours are called to the first formation so that they might understand that **grace** which we receive from Christ, and that they might come to see the entire Institute of the Society [cf. CSJ nn. 18; 190]. Again, they are called **Apostles** so that they might follow Jesus Christ [cf. Mt 4:19-22]; that they might hear the faith from Him, so that they might arrange their conduct: briefly, so that they might take on the **apostolic duty**. Our men then go on to the second probation, which is conducted for the composition of their manner of life, then on to the studies of letters, and having been exercised and instructed in such things, they are admitted to the Professed Society [cf. CSJ nn. 16; 244; 289; 307].

[49] **Apostles** are then sent to preaching the Gospel to every creature [cf. Mt 28:18-20; Mk 16:15] and that they might administer the sacraments, i.e., that they might carry out **the universal ministry of the Word of God**; they take on the care of all souls. The Society is called for **all these: it takes on the word of God in sacred conferences, lessons on the sacred letters; the teaching of children and the unlettered; in pious conversations, spiritual exercises, the administration of the sacraments** <sup>54</sup>— and briefly, *to every ministry of the Word of God* [cf. *Formula*, n. 1]. And the Society takes on the care of all souls from its own institute, not out of some other obligation, or jurisdiction.

[50] The **Apostles** pronounced vows of the counsels of Christ<sup>55</sup>. The Society has vows. The **Apostles** did not assume the habit of monks [which can be seen from the Ecclesiastical Hierarchy of Dionysius]; at the same time from the practice of the Roman Church, we accept that the **Apostles did not make use of a dissimilar garment than the prelates and clerics of Rome wear**. The Society admits of no other habit than that which

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<sup>54</sup> Fr. Bertoni offers a similar list of *Means by which his Institute is to promote the salvation of its neighbors*. in CF # 161-164.

<sup>55</sup> cf. St. Thomas Aquinas, II-II, q. 88, a. 4, ad 3<sup>um</sup>; q. 186, a. 6 a. 1; Suarez, *De statu religioso*, Book 3, c. 2, nn. 9-10.

is in use among the *more honest priests* [cf. *Formula* n. 8; CSJ n. 577]<sup>56</sup>. The **Apostles** were not occupied in the signing of psalms and hymns; but neither did St. Gregory the Great wish that the Early Church might be committed to these matters. The Society does not make use of the choir [cf. *Formula* n. 8].

[51] Briefly: in addition to those matters which pertain to dignity, increase, jurisdiction, and to the conferral of two of the Sacraments, from her vocation the Society has all the rest, by which the apostolic task<sup>57</sup> might be imitated. For this reason not without merit do we profess ourselves to be the *servants* of the supreme and universal Pontiff the Pope, and of other bishops who by a legitimate succession, they have taken the place of the Apostles and their dignity.

[52] Therefore, in those matters in which souls may be helped, the Society embraces all of them, provided it can administer these in humility and poverty. **For indeed our is a vocation of the imperfect**, and of a religious institute, through which we ought to strive forward toward perfection; ours is not of the holy and the perfect, which is the state of bishops. Therefore, since we have been called to the state of perfection to be acquired, this is the magnitude of the **divine grace** toward this least congregation: not only has it granted to us all other means to obtain that end, but also that which otherwise might seem **difficult and dangerous**<sup>58</sup>, for us it becomes easy and smooth from the illustration of divine light, so that thus we constitute the great part of our spiritual advancement in it, if we become the more committed to the salvation and perfection of our neighbors.

## 6. The End and Grace of the Society

[53] Moreover, for the sake of removing these difficulties for the Church, **Christ Jesus gave this grace of the religious life**. The exposition of our Institute and the authority of the Apostolic Letters explains this. It is pointed out by these that this Society most especially was instituted for the defense of the faith and for its propagation and for the profit of souls, as though this was to say that it was founded against the heretics and all infidels, and then for the confirming of the morals of Catholics from the norm of the faith and of the Christian religion.

[54] And even if these are not clamoring for attention, the calamities of our own times cry out loud and clear, with which the Church, the most holy Spouse of Christ, is afflicted and heavily burdened.

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<sup>56</sup> Fr. Berotni uses this same standard, in his *Compendium Rude*, CF # 6.

<sup>57</sup> This *apostolic task* seems to be what Fr. Bertoni intended by : *perfectum opus sacerdotale* [cf. CF # 7] *...missionem apostolicam ...graviora ministeria...* cf. CF # 158].

<sup>58</sup> This line of thought has made its way into Fr. Bertoni's CF # 185, which Fr. Stofella maintains that the Founder 'spells out, verbalizes more completely', his *Compendium Rude* which is not made up of complete sentences, which become explicitated especially in CF # 185:... *haec quandque ardua et difficilis rest est... name, haec est specialis gratia huius vocationi, quae potentior est omnibus periculis et difficultatibus...*

On one side, heretics demand attention, and on another, the Mohammedans, and both have been most atrocious, with their awesome strength, supreme potency, with their utmost discrimination of all of Christianity. And yet, as most extreme as all these seem to be, and really are, I have thought it a greater calamity easily, to be that by which, through most corrupted morals, both of fellow Catholics, as well as even supremely, if I do not say, uniquely, of the entire ecclesiastic order, and the most lost way of life and most pernicious examples of fellow Catholics, by which, the holy Church is devastated and dissipated. And indeed who would not pour out an inexhaustible font of tears and sorrows in so much pestilence and calamity of souls?

[55] On the other hand, to whom so much grace, such abundant benignity of our triune and one God, such vigorous and excellent assistance of God, would not all this make the human spirit great for helping those souls which are perishing? And, would all this not as an immediate result, lead to such harsh combat and bitter wrath, in so much victory over Lucifer, as though all this would not be totally drawn together, in so much wailing and anguish of the most holy Church, in so much stamping under foot of the blood and the mercy of Christ our Lord and God?

[56] *Arise, o Lord, and help us!* [cf. Ps 43:26] - *Arise, why do You sleep, o Lord?* [cf. Ps 43:23]. Arise, on account of Your holy Name; so that, I beg of You, the barbaric Mohammedans might not be able to say: ‘where is the Church of Christ? Where is the triune and one God? Where is the man-God? Where is the merit of the Passion of Jesus?’ And that they might not add atrociously and insolently that Mohammed is the supreme prophet of *Alla*.

[57] And again, so that the heretics might not say: where is the Roman Church? Where are her sacraments? And where the merit and necessity of works? Where is the invocation of saints? Where are the monastic communities and the vows – and numberless other questions of this type, and they would exult petulantly, and sing the victory chant of their doctor Luther, as though Satan would conquer the Church through both of these categories? Let not, I beg of You, Lord, Jesus Christ, that Your Blood, Your Spouse, Your Truth, Your faith be given over to into shame to the most proud demons, and to totally lower regions of hell.

[58] Call, I beg You, most holy and most clement Lord, call those whom You are going to call; send those whom you are to send [cf. Ex 4:13], to the province of Your holy Society to be administered in dignity. For we are totally, on what can be said, are useless and inept; and nothing other than what you, Lord God, have decreed by Your grace and Your mercy, might not be impeded and corrupted by our ineptitude, error, negligence, sin, wretchedness.

[59] Therefore, the **vocation** of this least Society is great, a great institute through the **outstanding grace of Jesus Christ**. This **grace** has its select propriety of divine help, which is extended to all virtues, to all exercises, **to all ministries and works**, to the entire government and direction of the universal Society and of each of those who are

admitted into it; so that we might attain the end which the Lord has established for us, and that we might pursue this strongly and efficaciously.

Concerning this property of the **grace** and the divine influence [from which proceeds the difference between religious institutes], must first be stated; then, regarding the extension to the tasks of the Society and the entire Institute. Listen, my beloved Fathers and Brothers in Christ Jesus; listen!

[60] First of all, the very **grace of the vocation** itself teaches this property, when anyone hears and assents to this grace; hence, one is rendered capable of the divine influence, which God has **prepared** to be dispensed for all whom He has **disposed** by His **benignity** to admit into the Society. For this received **Grace** brings it about that our minds might accept a certain spiritual strength from our God immediately, by which each might both experience His will in the spirit in this Institute, and also each one might be joined and acquiesce to that will, embrace it in his heart and taste its sweetness of spirit.

[61] Then, filled with good hope and confidence, each conceives that great and likewise, most sweet and constant desire that he be admitted into this Society, so that he might always live there, pour himself out, and serve in it; he accepts a great sense of divine assistance to carry out those challenges wherever the divine vocation leads; each imbibes that spirit, but which, as though being in a **certain realm of wisdom, and spiritual principle** [which at the same time attains to the memory and to the intellect and to the will], our mind, i.e., this three-fold faculty, he might have and almost at the same time, embrace all that pertains properly to the Institute of the Society, so that this might contain almost a single sense, one knowledge, and one preference.

[62] Here stands out that strength by which our Father Ignatius [that through whom **our triune and one God wished to institute the Society**] is able to dispose and constitute all that pertains to this Institute, and contains all. By this **faculty**, those who are called to the Society, accept in spirit the entire institute of the Society, so that those who occupy the roles of superiors, might be able to govern others.

[63] But, I act with temerity and I work curiously, i.e., so that whatever is perceived in the spirit, I would like to present them by word, albeit an untrained one. Therefore, in one word, if I may say nothing, I have said all: that **grace** cannot be expressed, it cannot be felt and fulfilled by some deed. For witness to this matter I call on those, any and all, who have received this **grace**. For that which you accept, which you experience, which applies and impels you to this institute with such alacrity, such committed spirit, such hope, such zeal, so vibrantly, so constantly, I say that this is what I do not say, nor may you express this by word, but nevertheless, **what we all experience** in union and in the sense of the spirit in Christ Jesus, Who is our God, and blessed forever [cf. Rm 9:5].

[64] Moreover, from this **proper sense** of our Institute, it so happens that we embrace in a broad affection of charity all religious communities and all religious; so that we might have union in this matter, because we are all religious. For, neither can we feel the **specific grace of our religious institute**, unless we accept in good spirit, and consider as good at the same time in a general way the **grace of religious life and the entire monastic vocation**. We have not known the spiritual properties of other orders. For only they know these, who accept to live them.

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## CHAPTER II

*Special Grace of this Vocation.*  
The Grace Proper to the Company of Jesus<sup>59</sup>**In General, and then in Particular**

[2] Our Reverend Father Vicar has directed me to give you this Familiar Exhortation on the spirit and the efforts of the Company in which the clemency of our Lord Jesus has deigned to gather us. The purpose of Fr. Vicar, and his intention are that all the members of this Roman College might, following the Constitutions, renew their vows three, or four times a year, with even greater fruit.

[3] You know very well my own ineptitude to carry out this charge. I go forward, however, by the grace of God, to offer you some words in a practical manner for our common edification – first of all, on the state and the **grace** of the religious life in general – and then on **the particular grace**, and the Institute of our holy Company.

[4] In order to liberate the world on the tyranny of the devil from the tyranny of the devil who had proposed to it, that of pursuing riches, honors, debaucheries and frivolities, the Lord Jesus, our Savior, willed that the principles of salvation might provide for all the way of the extreme opposite. It is by stamping underfoot all of these above-mentioned ways, through the observance of His commandments that that all would be Christian. With this purpose in mind, He has given to human beings a **common grace** by which all who choose to be Christians might observe the divine precepts and attend to the salvation of their souls. This is the **first and common grace**. We possess it in common with all Christians and we ought to have for it the greatest recognition.

[5] In addition to this **common grace**, the Lord has willed that there would be the monastic life for those who, in committing themselves in the way of the vows, would observe furthermore, the evangelical counsels and would thus tend to perfection. For this way of life, He provided a **special grace** for those who founded religious orders and for those who, after them, would following along in their footsteps. St. Benedict, St. Dominic, St. Basil and the other Founders of different religious orders, having been endowed with a **special grace**. Sharing this with others, and by divine favor, they had a great number of disciples. These individuals, stimulated by their example, had recourse to **special assistance** of

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<sup>59</sup> This was a *Domestic Exhortation* given in the Roman College very early in **January [the 2<sup>nd</sup>], 1557** – and it may be found in: *Fontes Narrativi de S. Ignatio Loyola et de Societatis Iesu Initiis*. Romae: apud ‘Mon. Hist. Soc. Iesu’, 1951, pp. 3-7; cf. also: *Jerome Nadal. Contemplatif dans l’Action. Ecrits spirituals ignatiens [1535-1575]*, o.c. pp. 213, ff.. This was five months and a few days after the death of St. Ignatius [+ July 31, 1556], and Fr. Laynez, had already been appointed Vicar by the Founder, and was acting in this position, prior to his own election some 18 months later, in July 1558. He continued the Founder’s policy of sending Fr. Nadal through the Company with these *Exhortations*, presenting an authentic interpretation of the mind of St. Ignatius. [The paragraph numbers in brackets are found in the printed Latin original].

grace, which permitted them to adhere to such a way of life and to fulfill its requirements. The **particular grace** of the religious life is nothing other, in effect, than a **special inspiration** and a **special assistance** of God which enable those called to embrace and to carry out what is required by this particular way of life, divinely inspired and approved by the Church.

[6] Sharing as we do in this **special grace of all religious**, we ought always to address to the Lord our ceaseless and the most sublime praise. We should also bear a very great love for all religious, no matter to which each one of these they belong so that neither they, nor we, in our resistance to God might ever prove repugnant to God – which would occur if from heaven the Lord did not look down upon us in a very special manner.

[7] However, in conformity to our proposal here, let us take a look at that manner that the Company has received the **special grace common** to all religious orders and then, in similar fashion, to ponder the **very special grace** that has come to us with regard to them. Even though they all have their own **proper grace**, we need to reflect on our own. Let us then, pass in review some of the events that touched our own Reverend Father Ignatius and the entire development of the Company. Above all, the Company might be considered in the number of those other religious orders. The Company, as we believe, was divinely inspired at its origin, to our reverend Father Ignatius and his first companions, then approved as such by the Apostolic See. The community has been fortified with each passing day up to the present moment with astonishing results, the increasing number of its members and the spiritual fruits it produces. As other religious institutes have their **proper graces**, so ours has had its in great number. This grace stands out the more above all in our obedience, which requires not only the material execution and the compliance of will, but the **total abnegation of our intelligence**, to the point of coming to judge that what has been commanded is the most perfect. This grace of ours shines out also in a certain vigor and particular aptitude in **preaching, teaching and in exercising those other analogous ministries**, and these examples cannot seem to be admired enough by all those who are witnesses of them. We ought, then, to receive this grace with a very particular gratitude.

[8] In that period when Luther was engaged in his detestable machinations, our Reverend Father was like a military leader who struggled with great ardor in order to achieve the military honors of this world - [however, he never killed anyone]. But, by God's Will he was seized from that way of life, when following a serious **wound** in the leg, he fell dangerously ill. This was the **first grace** – and no matter who it is who makes the comparison, each one could be able to find in a similar situation his own conversion, as is true regarding all other graces.

[9] Starting with this period in his life, he began to read with real application certain spiritual works, and to be buffeted by the violent flux and reflux toward this world, and then towards the service of God, but with this difference: that after the assault of the worldly thoughts, he would find himself always quite troubled and profoundly saddened – whereas, after the sublime holy thoughts that he would also experience, he realized that

he was profoundly consoled. And beginning with this experience, through his discernment of spirits, he came to the decision in an absolutely certain manner that he **preferred to serve God than the world**. This is his **second spiritual grace**.

[10] But, in his **service of God**, he places as his fundamental base that he would always prefer to pursue that which would be to the **greater honor and glory of God**. This is why for the entire Company as its unique foundation and the sole rule on which all the constitutions and all the matters of the Company have been, and out always to be related.

[11] He then judged forthwith that the best for him **for the service of God**, would be to hand himself over to a very harsh penance. And he put himself to this with some harshness, indeed, with five disciplines every day and other austerities beyond human strength, so much so that this excess moved him to find for his sons, this measure that we now find in our rules. There is in this **still another grace ...**

[12] From all this, he was elevated to an admirable illumination of spirit to the point that by the practice of prayer and by his spiritual contemplations, he saw into the divine mysteries more clearly than the light of day. And all this increased for him so much by his voyage to Jerusalem and through other pious exercises that the account of them would be astonishing. But, among the many others, his illumination of soul as most unique, that totally special and invisible grace that he received at Manresa near Monserrat, and to which our blessed Father customarily referred in all his decisions, so much so that even in Rome he governed the Company there, which each day assumed more importance for him.

[13] From all he came to an insatiable desire and a penchant to assist his neighbor: he would thereafter commit himself to being useful not only to himself, but equally to others.

[14] But as he hesitated then, undecided on the **manner** [*quonam modo*] on how to remain in harmony with his principle: ever **more for the glory of God** [*magis ad gloriam Dei*], he would come to realize this plan. He took cognizance on the numerous dangers of the errors that might happen upon one's own simple ignorance. From this time on, he came to experience imprisonment, persecution, suspicions of all sorts, on the occasion of what he undertook so excellently, according to his means, for the salvation of human beings. In total conformity with his inspiration of the Holy Spirit, he came to understand that he would have to study and to apply himself to the sciences for a greater glory of God and a greater profit of souls.

[15] He himself, at that time, was unlettered [*rudis*], knowing only how to write, so he committed himself to studies with a most dedicated application, first in Spain, and then later, in Paris. The question then that he put to himself was whether in committing himself to so great a work all alone, or rather with others. He then decided that he would have to provide himself with companions, whom he assembled, numbering nine.

[16] There still remained to him to decide whether this gathering would be constituted without approbation, or rather with the consent of the Holy See and go forward under the former of a Religious Order. It is this latter solution that was adopted in unanimous fashion. This is why, after much prayer and numerous consultations, our Company had on two separate instances<sup>60</sup>, been approved by the Apostolic See to be counted among the number of other religious Orders of Christianity. Even though this was at the time the smallest of all of them, it would gradually come to have its members within her and those **particular graces of her vocation and Profession.**

[17] It would then receive within her the *Professed* Fathers, the Spiritual Coadjutors, the Coadjutors for Temporary Matters, Scholastics and Novices. As for the organization of their studies, while the Brothers lived all together, they were content to have their instruction imparted to them from others, as was the practice in a number of cities in Spain; and then they came to teach themselves, as occurred in Rome where they founded and directed competed academic courses.

[18] If we were to bind all these matters into a kind of a fascicle, we would have much for which to render thanks to God and much to imitate in the example of our Reverend Father Ignatius, according to the authentic spirit of the Company – i.e., to renounce all that is worldly, and to allow the service of God to pass before the interests of this world. In this spirit, we always have in view that which is **that which the most brings about the glory of God;** thus, we do penance; we apply ourselves to spiritual contemplations; we thirst for the salvation of our neighbor; we pursue studies with ardor in this intention; we attach ourselves to our brothers by the indissoluble bond of charity; we allow our superiors, as vicars of Christ, the entire liberty to dispose of everything regarding ourselves; we always thank God for having willed to make of us members of this holy Company, and with all our strength we end always to advance worthily even unto death in our vocation, for the praise and the eternal glory of the One who is blessed, world without end, Jesus Christ, our Lord, our Leader, and our Guide.




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<sup>60</sup> This is a reference to the two Papal Bulls: Paul III, *Regimini Militantis Ecclesiae*, September 27, 1540 – and Julius III, *Exposcit Debitum*, July 21, 1550 – in the Latin edition [1949] – these are placed as the *Formula*, to the **Jesuit Constitutions.**

### CHAPTER III

#### REFLECTIONS ON THE *GENERAL EXAMEN*<sup>61</sup> OF THE INSTITUTE

1. The Company of Jesus received its name from the Apostolic See. As the other parts of the Institute, this name also received its authority from the Apostolic See – but, its origin is from an inspiration from God Himself. The proper character of our vocation is to serve under the Standard of Christ: this then unfolds from the over-all content of the *Spiritual Exercises*, especially in the Meditation on the *Temporal King*<sup>62</sup> and that of the *Two Standards*<sup>63</sup>.

a. On the Meditation on the *Temporal King*, Christ Jesus, King and Supreme Head of the Angels and of humanity, calls us to accompany Him in this war that He is conducting against the world, the flesh and the frightening malice of the demons, to that point when *He will hand over the kingdom to God the Father, having abolished every principality, every ruling force and every power*. [cf. 1 Co 15:24]. For us, we give our name and we are enrolled by the finger of God in this holy expedition.

b. The Meditation on the *Two Standards* teaches to hurry after Christ, our supreme Head, to walk with Him into combat, to remain firm there and by his strength, to launch the attack. It is in this perspective that Jesus Christ calls us into the Company to wage His combat. Thus, we read in the *Formula* of our Institute that we are committed under the orders of His Vicar on earth, the Roman Pontiff, under the Standard of the Cross<sup>64</sup>.

2. On just how this inspiration and this name were confirmed, listen to me, my Brothers. Father Ignatius came to Rome for the first time, even before he had begun any negotiations for the confirmation of his Company. He was praying along the way, and then, all of a sudden, Christ Jesus appeared to him, bearing His Cross. In his spirit, he heard God the Father and understood that He was attaching him to Christ, He bound him to His service and then He said to him: *As for Me, I will be propitious to you*. The fact that Ignatius heard this from God, Father Laynez, who accompanied him on this journey, attest to this.

3. Furthermore, with regard to the *Formula* of the Institute that the Fathers wanted to present to the Apostolic See in order to have it confirmed, Fr. Ignatius – since he was

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<sup>61</sup> Originally, the *Examen Generale* with its *Declarations* [in italics] in the one book of **Jesuit Constitutions**, comprises nn. 1-133. Originally, the *Examen, cum Declarationibus* were meant to serve as a kind of *Compendium* for Jesuit Vocation Directors and prospective candidates for the Society, explaining to them more succinctly the nature, goals and spirit of the Society of Jesus. This present text is found in: **Jerome Nadal, Contemplatif dans l'action. Ecrits spirituels ignatiens [1535-1575]**, o.c., pp. 218-223 – based on: *Ignace, Ecrits* p. 396.

<sup>62</sup> *Spiritual Exercises*, nn. 91-100, at the end of the 'First Week.'

<sup>63</sup> *Ib.*, nn. 136-148 – the 'Second Week'.

<sup>64</sup> *Quicumque in Societate nostra, quam Iesu nomine insigniri cupimus, vult sub crucis vexillo Deo militare, et soli Domino ac Ecclesiae Ipsius sponsae, sub Romano Pontifice, Christi in terris Vicario, servire...* [cf. *Formula*, n. 1].

dealing with a very serious matter and as he was in conformity to his interior devotion and to a movement of the spirit - begged forcefully and firmly of his companions that this name be given to the Company, he himself prayed and insisted among all that each might agree to this. Always in this regard: the conversation fell one day, moved by his devotion, that this Name, and no one, other than God, would ever change it. These few traits make us comprehend clearly that it is by a divine inspiration that this name was imposed by God on the Company.

4. We are, therefore, Companions of Christ Jesus by his designation, His extreme goodness and grace in our regard. We follow Jesus battling, conducting the war, still now bearing His Cross in His Mystical Body, which the Church is. This is why we have to make up for that which is lacking in the sufferings of Christ<sup>65</sup>. Let us, then, imitate Christ, my Brothers, all the more since this is possible with His grace, even to the extent of not wanting anything other in this mortal life other than that which Christ Jesus has willed: for us to be poor, chaste, obedient, humble; He wills for us **opprobrium**<sup>66</sup>, injuries, outrages, all to be suffered in His Name. He has willed for us not to refuse any thought, any action, any suffering in order to procure the salvation of souls. He wants us to go even into the face of death in order to save souls. In order to realize this grand undertaking, it is with great signs and great demonstrations that Christ Jesus has called us, my Beloved Brothers. Let us follow Him, then, with great spirit, a great faith, a great constancy and joyfulness of spirit, in the humility of our heart, in spirit and in truth in Christ.

5. An important part of our salvation and of our perfection resides, let us know this well, in coming to our neighbor's assistance. **As long as it is our superiors who send us** into the ministry, let us not doubt for an instant that we ought to draw ever greater profit from it. For it is to this that we have been called, it is to this that **the grace proper to our Order** leads us and helps us. I remember that at first time of my entrance into the Company, Father Ignatius suggested to me to give myself over to preaching and to the assistance of my neighbor. I was excusing myself because of my inaptitude because of my own sins and my misery. The Father responded to me: 'It is precisely in this manner that you will make progress, in seeking the salvation of your neighbor.' Let us say it, then, once and for all: that no one, under the pretext that he is imperfect, that he is incapable, that he incurs a real **danger**, that he not allow himself to be overwhelmed, or that he hesitates in serving his neighbor. However, in manifesting one's **difficulties** to his superior, if he is sent anyway, that let him put himself to the task with a broad soul, full of hope. **By the singular grace with which Jesus Christ embraces His Company, the Jesuit will not be exposed to any danger**<sup>67</sup> – but, a little at a time, he will make mighty progress toward perfection, **provided that he applies himself to his ministry according to the spirit of the Company**, and that in the very first place he should not omit in the proper time to fortify his spirit by prayer.

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<sup>65</sup> cf. Col 1:24.

<sup>66</sup> Fr. Bertoni expresses the willingness to accept even greater sufferings for the Lord, such as *opprobrio* [cf. **MP Oct. 22, 1808**] - there is some *opprobrium* living in the Christian way [cf. ib, p. 173, **May 24, 1810**].

<sup>67</sup> The spirit of these words seems reflected to some extent in St. Gaspar Bertoni's **CF # 185**.

6. As for prayer, this holds in a religious Institute an important place, this is certain and of primary necessity. I speak of the prayer of which St. Paul says: *I shall pray with the spirit, but I shall pray with the mind as well* [cf. 1 Co 14:15]. It is prayer from which all the ways of the of the spiritual life: the purgative, the illuminative, the unitive. It is, therefore, with zeal and with a great avidity that the Company devotes in the sweetness of the Spirit, in Christ Jesus. None of its effects come to the fore unless it be exercised above all in the appropriate meditations for penance, for the despoilment of the old man, and then coming to the contemplation of all the mysteries of Christ, where we would desire to open ourselves to the mind of the One Who is the Way, the Truth, the Life; finally, we rest fully in love, so much so that this is the required point of departure for our prayer and is also the goal we set for ourselves, i.e., charity. This is the supreme through which we are penetrated by fervor, moved by zeal in prayer, we set out for our ministries in the joy of our spirit, with humility of heart, gentleness and vigor in Christ Jesus. This is what we draw from the book of the *Spiritual Exercises*.

7. There is a point that I do not want to omit [even though it is not here that I would want to treat of prayer]. As we know, Father Ignatius received from God **the singular grace** of being elevated freely to the **contemplation of the Most Holy Trinity**, and to find his repose there: very soon **grace** moved him **to contemplate the Trinity, whole and entire**. He was **transported into this mystery, and united himself to it wholeheartedly** with intense sentiments of devotion, and a profound spiritual enjoyment. Soon then he contemplated the Father, then the Son and the Holy Spirit. This prayer was granted to him often in other periods of his life, but he received above all [let us say in a very singular fashion], during the last years of his terrestrial pilgrimage.

a. By an outstanding privilege Father Ignatius lived this manner of praying in a very particular manner. And furthermore, in all undertakings, actions, conversations, as he felt himself to be in the presence of God and contemplated this, and his taste for spiritual matters, he **was a contemplative in his very actions**. This is what he usually expressed by these words: *It is necessary to find God in all things*<sup>68</sup>.

b. And truly, this grace and light of his soul, we have seen these expressed by a kind of nobility of his demeanor, as through a clarity and certainty of his actions in Christ, for our great admiration and for the great consolation of our heart. And we have experienced how to benefit by a share of this grace within ourselves, I cannot say to what extent.

c. And so, that which we grasp as **a privilege granted to our Father Ignatius, we believe it also as bestowed on the Company, and we place our confidence in this grace of prayer and contemplation which is communicated to us, in recognizing that this grace is bound to our vocation**<sup>69</sup>.

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<sup>68</sup> This was one of Fr. Bertoni's sacrosanct principles: cf. his MP July 30; October 13 and December 25, 1808: *...cercare Dio in tutto...!*

<sup>69</sup> This is an important paragraph: for Fr. Nadal, the Jesuit vocation is a share in the **special grace of their Founder**.

d. And since this is so, let us place the perfection of our prayer in **the contemplation of the Trinity, the love and union of charity, in reaching out**<sup>70</sup> to our neighbor by **the ministries of our vocation**, ministries which we willingly place above and beyond our personal tastes and sentiments in prayer.

8. The fact that the Superiors and the Spiritual Fathers should watch over this **moderation**<sup>71</sup>, which, as we know, was very familiar to Fr. Ignatius and which we affirm to have been **one of the proper virtues of the Institute of the Company**. If, therefore, they judge in the Lord, that some one is **making progress**<sup>72</sup> in prayer, under the action of the good spirit, and so the Superiors should not prescribe anything for such a one, that they do not have to intervene in any manner, but that forthwith they might affirm him and encourage him to make progress in the Lord with **gentleness and strength**. If one might be found who is not much drawn to this, or one who does not advance well, or is led by illusion, or error – then the Superiors should intervene to lead him to **the authentic path of prayer and of progress in Christ Jesus**.

**Summary:** In so far as it is possible, we direct ourselves in the most perfect and **appropriate**<sup>73</sup> fashion toward our end. All this, as well as the entire enterprise of the Institute, Father Ignatius joined to the outstanding illumination of his soul which he received by a **great privilege of divine grace** at the beginning of his conversion at Manresa, that city of Spain. It is of this light, of this origin of this privilege of divine goodness, that the light, the grace that we experience in the most profound depths of the soul, which console us and lead us, that is, I say, of this origin, of this light and grace, that the Heavenly Father, all clement, has bestowed and spread throughout the entire Company, in each of its parts, each of its ministries.




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<sup>70</sup> This may be Faather Bertoni's inspiration, which he has recorded in his **Spiritual Diary**: cf. **MP August 24; September 27<sup>th</sup> & 28<sup>th</sup>, 1808**.

<sup>71</sup> Fr. Bertoni, under the guidance of St. Thomas Aquinas [II-II, qq. 160, ff.], provides a four-fold presentation of **Modesty**, which he considers as an ornament to **Chastity**, just prior to his presentation of **Obedience** – cf. **Part VI, Section III, CF ## 120-137**.

<sup>72</sup> Fr. Bertoni was much inspired by **Ph 1:6** – *the One Who has begun this good work, will bring it to completion* – and this was applied especially in his **Part IV of his Constitutions: De Profecu Suipsius et in Doctrinis Ecclesiasticis** [cf. CF ## 4748 & 49-68] – moved, no doubt, by Paul's Exhortation to **Timothy**: *...Attende tibi et doctrinae; insta in illis; hoc enim faciens et teipsum salvum faciens et eos, qui te audiunt...* recalled by Suarez.

<sup>73</sup> In the light of Jesuit Apostolic Discernment [cf. CSJ, nn. 622, ff.], also Fr. Bertoni would adapt to changing circumstances, times and places, using *ministeria appropriata...*

## CHAPTER IV

### CHARACTERISTICS OF THE VOCATION OF THE COMPANY OF JESUS <sup>74</sup>

[1] Their **vocation**, they explain, is like a **light** which, in Christ, shines forth for them, puts them in motion and directs them. From this, there come the inclination and the dynamism, **under obedience to the Roman, hierarchical Church**, men impassioned for the salvation and the perfection of souls.

[2] Their society, their bond with one another are joyful, direct, agreeable, religious, simple, humble, friendly, without any pretension.

[3] Even though they share quite closely, as regards externals, in the manner of kind of life of honorable priests, they show, in the interior life and the practice of the virtues, a perfection which is proper to them, capable of being exercised integrally and solidly and to bear fruit even in their exterior actions.

[4] This vocation inspires a vehement desire for all that is lowly, harsh and mortifying, to the point that there cannot be found any among them who would not manifest remarkable examples of mortification if the Superiors did not forbid this of them. However, these Superiors, warned by experience, have the wisdom to place obstacles to this, in order to avoid that one might then show himself less taken up with the ministries of the Company if these mortifications came to the public eye, or that the health of their bodies would be tested, or broken down. However, they do not reject mortification all together. But, when it does seem necessary, or useful, they then prescribe these for them and approve of them.

[5] They seek to attend to their perfection in all the virtues, not only in themselves, but also in the fashion of doing this and in the adaptation to circumstances, and this is their deepest conviction when it is a question of the most sublime virtues. They experience a rather particular zeal for obedience, for abnegation of oneself, for mental prayer which is extended to all their activities and is exercised in all undertakings, without neglecting in any manner the vocal prayer which is familiar to them and practiced each day.

[6] They expect nothing from this world other than what awaited Christ. Christ has come to save souls, to suffer and to face death for them. They do all they can in Christ, to come to the assistance of souls, **of offering themselves for them to all the labors**, and even unto death. In a word, **they profess to will in everything to imitate Christ**.

[7] They maintain among them the same manner of living, and they do not bear any modification. However, if it should come to pass, that in customs and on some other

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<sup>74</sup> cf. *Jerome Nadal. Contemplatif dans l'action...* o.c., pp. 244-251. In this reflection, there are present all the central ideas that Fr. Nadal had concerning the Company of Jesus.

points, they adapt themselves to the regional usages in order to avoid the singularity and scandal.

[8] Their method of government is at the same time **strong and gentle**<sup>75</sup>: in order to maintain **firmly** and with defecting the goal which they propose for themselves – but also so that they would not employ in the means of obtaining this, any severity or rigor, when this is not necessary, and so that the goodness and the kindness be their guarantee and foundation.

[9] The Company is governed according to the privileges of the Apostolic See which, by a singular benevolence, instituted it. This same apostolic authority interprets and explains its Institute and Rules. And wherever there is no presence of privileges, the Company follows common law.

[10] Their **capital principle**: *to do all for a greater glory of God.*

**The second principle**: to judge everything according to the norms of divine law, of ecclesiastical law and moral discipline.

It is necessary to add a **third principle**: to tend toward that which all the interior movements which derive from the spirit and the power of God, receiving from Him their force; to accept these with those dispositions which befit them, and above all, with the disposition of charity, which of all, is the most high; and lastly, to reflect without contenting oneself in sheer speculation and naked intelligence, but in conceiving at the same time some practical plan.

[11] They embrace with much care the truth in everything, and they base themselves on it: it is from this, that they set out to act in Christ, and in God, the First Truth.

[12] They strive with all their strength to go forward from virtue to virtue, from a good action to one that is better; and they aspire to a spiritual life the fruits of which will be from day to day ever more abundant.

[13] They are carefully taught how to render living the power and action of God, and His grace so that through their negligence, this would never become useless and in vain, but that it never cease to be active and efficacious in Christ Jesus.

[14] They apply great care in studying and discerning the vocation of those who come to them, and not judging them from one spiritual point of view, but also by the lights of natural moral and prudence. At the same time, with a particular zeal and a care, they will strive to affirm their vocation and to render it perfect under every regard. They do this first of all by the *Spiritual Exercises*, then by **prolonged probation**, in the course of which the perfection of obedience constitutes the major experiment and, so to speak, the one that is universally convincing.

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<sup>75</sup> In Jesuit circles, there is much made of *fortiter, sed suaviter* - Ignatius as **Superior**, was **strong** – Ignatius as **father**, was **gentle**. When applied to the **Rule**, it meant **strong** regarding **principles**; **gentle**, regarding their **practice**!

[15] As there is in this Order **several Grades**, and a **variety of activities and ministries**, it is possible for them, in all freedom, to place each one in that **Grade** and to consecrate him to **such a ministry for which he seems apt**, according to the diversity of temperaments and his natural and supernatural gifts.

[16] They take great care in coming to know the temperament and the gifts of each one, not only so that he might be in his proper place and that he be not challenged beyond his capacity, but also so that each having been carefully measured, one endeavors in good time to soothe his abilities and to render them more effective. They work to be in effect only auxiliaries of nature and of God, not wishing to go ahead of either one, but to be in all humility nothing other than **servants in Christ**<sup>76</sup>.

[17] There may be seen in them the joy, the ardor and the commitment to **act according to their Institute**, for the salvation and the perfection of souls.

[18] They particularly manifest a certain joy and desire to reach out to the heretics and all infidels. On this point, it is necessary to recognize in them, I do not know what to call it – real industry, capacity, and if one wills, authentic lights. Furthermore, it is not astonishing that they have been of such great help in India, Germany and in France.

[19] It is habitually easy for them to exercise holy prayer and the contemplation of heavenly matters in every place, in every undertaking, and according to the expression of st. Ignatius, ***to find God in all things***<sup>77</sup>.

[20] They do not engage in a conversation, or in any activity, which is not aimed ultimately to bring assistance to souls and to obtain some spiritual fruit.

[21] Their actions are not restless, nor hesitant, nor scrupulous, but bold, forthright and decisive.

[22] They are always engaged in some enterprise in order to gain souls for Christ. But, they do not accept taking over an profane endeavor – nor even a religious undertaking, where it would have to be accomplished in profane manner.

[23] They entertain a great opinion of all Religious Orders and they embrace all of them in; with this charity and this esteem, they reach out to them and extend these to all monks and all religious.

[24] They wholeheartedly give themselves over to the salvation and to the perfection of all men, for such is the end which they pursue. But even more they strive, as much as is possible, so that no one would live out his/her life in a light-headed manner, but only with deliberation, with prudence and under God's regard.

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<sup>76</sup> In Polanco's translation of the Jesuit Constitutions, *obsequium* translates the Spanish *servicio*.

<sup>77</sup> This is the practical realization of the sacrosanct principle: ***contemplativos en accion!***

[25] One hardly knows how to while away time in this Company: for when they are not engaged in their Churches, they are out seeking for souls that they might lead along to make progress in the spiritual life.

[26] They have an equal concern for their perfection **in the spiritual life and in doctrine**<sup>78</sup>. Both of these aspects serve them in their ministries; but, they apply themselves to these only to show that it is the power of the spirit, using all for their literary culture.

[27] They believe that in every possible measure, the perfect practice of the virtues ought to be translated into action, especially of those virtues which seem able to enrich activity. It is in this manner the soul is stronger, the actions are fuller, and the ministries are more fruitful.

[28] These men subject themselves and commit themselves seriously to mortifying their passions and to reform all that which might be troubling or, holding up the perfection of the virtues.

[29] They work with the maximum level of zeal, of application and precision, in obedience of spirit and judgment.

[30] There is demanded at the same time from each one of them the indifference of intelligence and of will, at least in all that to which they offer themselves; and they are formed in such a way that prior to knowing the will of the Superior, they remain in a total indifference and **they do not lean to one side, nor to the other**<sup>79</sup>, but they bear themselves with a religious and joyful heart, where they come to grasp that this is the way the Superior is inclined.

[31] The Company retains a sort of naïve and humble freedom. When it comes to dealing with the great people regarding the salvation of their souls or conducting with others **familiar conversations**<sup>80</sup>. However, this does not mean to enter into conversation in a familiar manner with women, even if they are religious, or devout; but, with all, the Company maintains a paternal and religious attitude, imprinted with moderation and gravity. This is particularly so when they confess their sins, when one is conversing with them.

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<sup>78</sup> Suarez quotes 1 Tm 4: 16: ... *Attende tibi et doctrinae*... - As is known, Fr. Bertoni dedicates his entire Part IV to *De Profectu: suiipsius et in doctrinis ecclesiasticis* [CF ## 47, ff.] – and this describes his out-reach to the youth: CF ## 165, ff.; 203.]

<sup>79</sup> The spirit of this principle seems reflected by Fr.berotni in hisCF # 185: ...*Deinde per hanc intentionem non proponimus nos periculis exponere, nec hunc vel illum locum, adire, aut has vel illas actions, exercere, sed directionem sequi orthodoxi Episcopi*...

<sup>80</sup> Fr. Bertoni dedicates the entire Part XI to *The Familiar Conversation with one's Neighbors toward their Salvation* – comprising CF ## 267-297. cf. Thomas H. Clancy, SJ, *The Conversational Word of God. A Commentary on the Doctrine of St. Ignatius of Loyola concerning Spiritual Conversation with Four early Jesuit texts*. St. Louis: The Instiute of Jesuit Sources 1978.

[32] They do accept the charge of Nuns, or of other Religious. But, they do try to assist them by their ministries, without, however, becoming their ordinary Confessor, for they maintain that the direction of their Superiors ought to suffice for them. Moreover, in their view, neither they, nor their ministries, have anything to gain in the direction of any single religious – neither of theirs, nor of those of others.

[33] They carefully teach to support with peaceful and joyful heart all the shames, outrages, insults, injuries, **in order to imitate Christ**; and should the occasion not present itself, then, to desire with all their strength to suffer for Christ, without however giving oneself over to any occasion, or motive, for any bad judgment.

[34] No one hopes to be considered in the Company as one who is unresolved and indecisive, and even less, as one who deceives. For people of this type are very swiftly un-masked. Anyone who does not tend toward perfection with a sincere heart, genuine, generous, and who does not **submit his spirit to the spirit and to the direction of the Company**, ends up by being rejected.

[35] The Company strive, and with extreme care, to conserve herself intact and pure, and not to keep those who, according to her Institute, she should not keep. Also all her members have been well advised that if they surrender to a human weakness, this will neither be approved, nor left in the shadows. For among the numerous reasons for dismissal, the principal one consists in accepting nothing that might prove to scandalize. They declare that they want to lead their religious to perfection, and they employ for this a vigilant zeal; but, if they fail with some one, they do then all that is in their power not to keep them, but to maintain the purity of the order. And if they fear that some grievance might be brought to them if some subject betrays the hope that had been placed in him; they know that Cain, Ham, Judas Iscariot, the Deacon Nicholas; the Franciscan Elias, had not at first dishonored the Communities of which they were a part. And it would be an intolerable arrogance, not to speak of impiety, that one would arrogate to himself a privilege which was not granted to these communities. Likewise, it would seem unworthy, that by the evil of one dishonest man, to refuse all credit and all estimation for an entire community.

[36] It is noted that in the Company there has always been a **preference for the more difficult<sup>81</sup> missions**, and even those in which one runs the risk of death. It is for this reason that it is common among them to desire to be sent to India, among the heretics or among the infidels<sup>82</sup>.

[37] This is the constant habit of those theologians to commit themselves to the depths in their care of souls, and not to allow themselves to be turned aside by difficulties, nor to send away the soul whom they would have taken in charge before this person would be completely converted and capable of assuring his salvation and his perfection in Christ.

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<sup>81</sup> The word St. Gaspar Bertoni used in his **CF # 185**: [...*haec [vocatio] quandoque ardua et difficilis res sit...*], copying from Suarez – Lib I, c. 6; pp. 593 a & b; cf. also Lb VI, c. 4, n. 25, p. 862 a.

<sup>82</sup> For Fr. Nadal, the two ‘wings’ that bear the whole Company aloft were the Missions in Germany and India.

Even then, they do not abandon such an individual, but watch over him and they intervene at the right moment that he might not fall back, but that he make progress.

[38] This Company makes *Profession* of battling under the standard of the Cross and of serving the Lord alone and **His Spouse**, under the Roman Pontiff, Vicar of Christ, on earth<sup>83</sup>.

[39] They are absolutely foreign to all new teachings or opinions, even those which may not touch the faith, or seem to place this in some danger. They condemn, then, every curiosity of doctrine if some new opinion comes to the light of day, the men of the Company are not to constitute themselves right away its patrons or propagators; but, they do not give their approval until, thanks to others, this has become common and has lost its character of novelty and curiosity. The natural consequence is that all think and say the same thing<sup>84</sup>. The doctrinal questions are not the only point were the avoid diversity: they take every possible care even in all that concerns **apostolic action**.

[40] In theological questions, touching on speculation, or on the practical and on devotion, the members speak as everyone else: there is nothing singular, new, or little accessible, but on the contrary, theirs is a neat, clear, easy language, and one detached from any and all allure for novelty.

[41] **Faithful to the perfection and to the breadth of the end which is specially assigned to them**, they look on their tasks with open heart, and they take care of these with courage and commitment. For they have their eyes **fixed on the end and they will discover the particular grace** which from all this, descends upon them, in that there has been promised for **an end that is so perfect and so broad**.

[42] They are **attached to the Apostolic See and to the Roman Pontiff, with an extreme and attentive respect**. They look on **the Vicar of Christ**, His Prince on earth, as the **Bishop and Shepherd of the entire Church**, whose dignity and jurisdiction are the most sublime here on earth. This jurisdiction is then shared and communicated to the Bishops and to other Orders. They bear the same respect for Bishops and his Assistants, and to the entire hierarchical Church, according to the dignity and the Grade of each one.

[43] One may learn from them with utmost care how to conduct oneself in difficulties and the interior bitter trials; by what method to rediscover joy and happiness; by what means to come to overcome the embarrassment of temptations; by what art to recognize and to avoid in Christ, the illusions and the deceits of the demons.

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<sup>83</sup> Words from the *Formula 1*.

<sup>84</sup> Cf. CSJ, nn. 273, 274, etc.

**CONCLUDING CHAPTER  
THE GRACE OF OUR VOCATION <sup>85</sup>**

1. We will speak today, with the grace of God, about that which remains to treat the subject of our vocation. It is a matter to know, whether in our Institute, the contemplative life is led, or that active life. We will add, in considering the **proposed end**, that this is a matter of a form of ‘superior’ way of life.

2. This vocation, in effect, supposes a active life which mortifies our passions, and engages us to **serve** in the hospitals, and so on. It also supposes a contemplative life, made of prayer, of meditation, and of which the fruit is charity and union with God. Certainly, an active life of quality is useful for the Company, but this is not enough for it to attain its end. The contemplative life no longer suffices, for our end is to assist our neighbor. It implies therefore, to lead both aspect of this life: peace in the apostolate, and fervor in prayer. In practice, each of these two forms of life leads to the other by a kind of **mutual instruction**. This makes us even, in some way, **to imitate the Bishops** in all humility and unworthiness: they should, in effect, be eminent in both forms of life, to the extent that all might refer for the greater glory of God.

3. Let us note that all this which is said on the subject of **grace** to which God, our Lord, has called us, can slip right into an error: the forgetting of *the end* for which God, our Lord, grants us this grace and this knowledge. Accepting the fact that God which all that we have called *means*, the principal is their being put into practice Obedience will help us in all that is lacking in us. It is hardly useful to know much about the Company, if one puts so little of this into practice.

4. As a resume’, it is necessary to handle the following every day:

[1] **that each one will think that God has given him this grace through Whom each has accepted it and that each should recognize this;**

[2] **that God has indeed given this grace through Whom each one accepts and follows his vocation;**

[3] **that each has made a vow to this effect with the approval of the Church. For these three matters, each one ought to thank God;**

[4] **that each day he should ask God, our Lord, a very great recognition of this grace and that each one will put it into practice;**

[5] **that each is aided in this by the great virtues, i.e., the theological virtues.**

5. As to the **First Point**: this is certainly an inestimable and unbelievable benefit from God, Who is concerned with our love ‘in the world’, our sins, dangers, disorders, lack of certitude, darkness and the great peace that we possess since receiving it. Above

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<sup>85</sup> This was delivered in Coimbra, 1561. A French rendition of this may be found: *Jerome Nadal: Contemplatif dans l’action. Ecrits spirituels ignaatiens [1535-1575]*. François Evanin, SJ & Antoine Lauras, S.J. Paris: Desclée/Bellarmin 1994, pp. 288-292. *passim*.

all, if we consider that, in spite of our malice, God has deigned to place upon His regard, to incite us to this way of life, and to render us capable of this **grace**, in giving us the possibility of meriting before Him. Beginning with this, we ought to be much encouraged to love Him, since He has thus wished to manifest Himself to us,, recognizing the most sublime point of love that he communicates to us. It is also necessary to give Him thanks and to form His Plan of serving Him in perfectly accomplishing His will, with his **divine grace**.

6. As to the **Second Point**: please God, that no one would ever discard the first Point above: God makes strong appeals that many do not heed. This is a great **grace** that we hear, and that we are now obeying His appeal... It is then a very special consolation to consider how God helps us particularly on this point, wishing that we would obey Him and that we would follow Him. From this once more, we thank God with a pure heart.

7. As to the **Third Point**: this is a great consolation, with which God comforts us, I willing that we would follow Him with being able to turn backward. There are many who do not accept this: as for myself, it took a long time for me to come into the Company. This is important, because we have there a confirmation of our part in the responsibility of our own immobility along the path of the perfect life where god places us. It is certain that, on His part, God will never fail to help us. We ought to thank the Lord very much for this gift and to keep it engraved in our heart.

8. As to the **Fourth Point**: since we are already in this **grace of the vocation**, what matters now, it that we maintain a cordial recognition, in order to love Him more, to be more obedient and more faithful. In this goal, one ought always to ask God for an ever greater and truer recognition for this **grace** which is necessary for us to be the more conformed to it. That is to say, to depend in everything, on God, on obedience. Thanks to the means which, by His Mercy, He has bestowed on the Company, we will progress in His holy **Service** with an ease that the Lord grants in all things with the s wetness of virtue.

9. As to the **Fifth Point**: in order to cooperate with this **Grace of Vocation**, we ought to take on the better means available. Essentially, this is the **Faith** which keeps us firm in God. Since, he has given us this **Grace**, He will conduct us with the **appropriate** means, if on our side we do not default. Furthermore, **confident Hope**, which will assist us to **grow**. God is faithful. Lastly, and inseparably, **Charity** and **the love for God**, loved ever more. Let us add that this **Grace** will grow in us, by **Confession**, and especially by **Communion in the Most Holy Sacrament**, where God communicates with a special abundance a **Grace** and particular favors this suffices for that which we have to say concerning the common life in the Company.

10. Let us come now to that which is **particular in the Company**. The **Persons**: Novices, Students, Spiritual and temporal Coadjutors. These three categories, whether with simple vows, or with three solemn vows. Lastly, the *Professed, with four solemn vows*.

11. The supreme authority in the Company is in the General Congregation, This, during its entire duration of its unfolding, is above the General. Outside of this case, the supreme authority pertains to the General, whom no one can contradict, save the Pope, and God.

12. There are also Commissaries, who do not have an ordinary Mission, but they are in dependence on the will of the General, and with that power which he gives to each one of them. There is also the Provincial, near to the Commissary, if there should be one. There is finally the local Superior, who is the superior of the Professed Houses, save the one in Rome, where the General resides. These Superiors ought to be professed and to have made the Four Vows. There are also the rectors in the Colleges. There is then the Master of Novices. And there are also other superiors, as the Ministers and Under-Ministers. But, these are not considered as superiors in the Constitutions and in the rules; they have many other functions.

13. There is in the Company a House of Formation. Nonetheless, this Formation can also be conducted in the Colleges, as well as in the Professed Houses. But, the proper characteristic of a House of Formation is that in being separate from a college, or any other House, it has its own particular identity, as the General Congregation states it.

14. There are also Colleges. There are two, or three kinds of these. The first type had been instituted so that the Novices might study, without teaching. The second type, was instituted so that we might teach, in whole, or in part: namely, Latin, the Arts, and Theology, and so on. There are others, lastly, housing a general *studium*, as in Ghent, which is a college joined to a university, enjoying its privileges. This is also the situation at Evora.

15. There are also Houses of the *Professed*, where those dwell who are **pursuing the proper ends of the Company.**

16. There is also another kind of a 'House', which ought to console us very much: it is that of the *Peregrinations*, and *Missions*, in the different countries, in order to help souls. In this sense, the whole world is rather our 'House.' These **Missions are typical of our vocation**, according to Father Ignatius' own desire. He wants us to be ready **to go anywhere, among Catholics, or heretics, in Germany or in India.** I hope, then, that the Company will indeed go throughout the entire world. The Papal Bulls and our Constitutions insist on this.

17. Rather, with the help of God, it would be necessary that we should arrive in having at each Bishopric a House, from where the various members might set out in order to bring assistance to souls, and not only around here, but **wherever there is a greater need.** And further, we will grow in the divine favor, in such a manner that, from time to time, one might strike the recall in the Company in order to go to India, or elsewhere. It would be fitting that there be seen to it that each House give up a few of its members. Thus, with the help of God, we will arrive at taking hold of those dispositions in order to send into each one of these Missions a few of the *Professed* with a Spiritual

Coadjutor, and even a temporal Coadjutor. Nonetheless, actually, it is necessary that there be a concern above all to develop the Company much more, so that there might be the possibility to coming to the assistance of a great number of souls...

**18.** It is necessary, then, right now that each one consider his own *state* in the Company, and make every effort to cooperate with the Will of God. He will help us in all, especially if we dispose ourselves to it with His **Grace** – Novices, Students or Masters, or it does not in whatever situation one may be in – **for the greater glory of God.**

