

[A] 'Substantial' Ignatian Dependence

[1] St. Gaspar's Texts

[a] From his Spiritual Journal: [July 30 1808; September 15, 1808]

30th JULY 1808

For the examination of conscience one should choose a Saint of the same vocation as a mirror. In this way one finds matter for confession every day. Whatever falls short of that Saint's perfection is faulty.

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15th SEPTEMBER 1808

Introduction to the Spiritual Exercises. While visiting the altar of St Ignatius with my companions I felt much devotion and recollection with great inner cheerfulness and some tears - even though the visit was short. I had the feeling that the Saint was welcoming us and inviting us to work for the greater glory of God as he did. To work in the same ways: though not using all those means that he was able to use.

He seemed to tell us: "Onward, Soldiers of Christ! Gird yourselves with fortitude! Pick up the shield of faith, the helmet of Salvation, the sword of the divine Word and fight against the "ancient serpent". Make alive again my spirit in you and in others, through you.

[b] From St. Gaspar's Epistolario:

Letter 6, Dec. 11, 1812: The Example of St. Ignatius:

*... the theological, or divine virtues, are precisely of that order: and so, **the care, the solicitude, the zeal of St. Ignatius**, in whom the acts of these virtues never ceased nor did he ever set aside their habits... ²³[p. 35].*

Letter 25, March 6, 1813: A Principle of St. Ignatius:

*...As a result, I have advised you, Reverend Mother, not to take action prior to God's activity, as He indeed is to prepare the way for you, **according to those most useful dictates of St. Ignatius** ... So, **abandon yourself totally to God** in these days, as St. Ignatius precisely would want us to do, not placing any limits to Him, nor setting down either objects, nor times to God ... ²⁴*

Letter 34, Feast of St. Ignatius 1813: Importance of Study:

*... And since studies are a means that are singularly suited to propagate the Glory of God to the outside in others, it is good to take note that one must **above all,***

²³ p. 35 – Marginal Number # 449

²⁴ p. 73, # 551

and before everything else, to seek this Divine Glory in ourselves: that is, to win a complete victory over ourselves, before entering on to the field of battle to conquer the hearts of others, **for which studies serve as arms.** Therefore, put it all down in writing so that everything might all be brought into execution, **the advice of St. Ignatius to students, i.e., to keep themselves in the presence of God ...**²⁵

Letter 39, November 1813: Take counsel from St. Ignatius:

'...My son, do nothing without counsel' [Si 32:4]. So, listen to the counsels of right and healthy reason. Nothing stands in the way when in actually writing, to thus submit the tender flicker of human reasoning to the most clear Sun of Divine Wisdom. Act as if there is nothing of us in the endeavor, and very light we recognize as coming from that font which is derived, either immediately or mediately as from the source of truth. This is indeed the conduct which in **the management of great undertakings that great Servant of God, St. Ignatius of Loyola, always did** – and under our very eyes at this time that Servant of God, Pius VIIIth, His Vicar and our Father and Master...²⁶

Letter 47, June 5, 1814: Follow the Will of St. Ignatius, and the Holy Father in Charity:

... And so, Reverend Mother, may you see to it that in the act that is being unloosened – as is **the will of the Holy Father and of St. Ignatius** - of an unfitting bond, to leave it all intact,, and indeed to enforce to the greatest possible limit, that bond of charity that bond of charity, which is free and should never be dissolved...²⁷

Letter 54, August 17, 1816: Fr. Galvani, deeply devoted to St. Ignatius:

... **The Arch-Priest Galvani, is indeed totally permeated with St. Ignatius.** He offered me the Stimmate as **an opportune locality to establish a Congregation of Priests, who would live under the Rules of St. Ignatius,** after having told me happily that the Convent of St. Teresa is for Your Reverence ...²⁸

Letter 126, the end of 1827, the beginning of 1828: the Example of St. Ignatius, who surrendered Manresa for the Mission - to be imitated:

... If you want **an example you will find it in St. Ignatius of Loyola, whom you would want to imitate.** He would leave that sweet solitude [of Manresa] in which he enjoyed such sweet exchanges with the Lord, and the most sweet contemplation, for the most vibrant and efficacious activity in the midst of the world The Lord, Who will never be outdone in generosity by His servants, pays each even too well, in that very matter which the servant would give up for Him ...²⁹.

²⁵ p. 91, # 591.

²⁶ p. 100, # 611.

²⁷ .p. 112, # 637.

²⁸ P. 130 - # 667

²⁹ p. 222. # 859.

[2] Eloquent Testimony of Fr. Lenotti to the Novices:

The Testimony of Fr. John Baptist Lenotti, himself a Novice of the Founder: Frs. Marani and Bragato came to the Stigmatine Founder already as ordained priests - while Fr. Lenotti, the Founder's second successor, was trained by the Founder himself in his Novitiate. Fr. Lenotti has left some important thoughts on **discerning the real intention of Fr. Bertoni for his community**. Fr. Lenotti served as Novice Master from about 1855-1865, and during these years he delivered a number of 'Domestic Exhortations' on the Original Constitutions of Fr. Bertoni. Here are a few of his ideas:

... An Apostolic Missionary is a religious - **soldier** [endowed] with a spirit of sacrifice... of generosity... **Paratus ad omnia** [prepared for all]... we are Missionaries, not only when we are actually engaged in the field of battle, for example: in the pulpits, in the missions, or in the confessional - but also while we are at home...³⁰

... It is seen clearly that Fr. Bertoni's intention was that of instituting a Congregation, which, **just like the Company of Jesus** which is **in a special way** dedicated, oriented toward the service [ossequio] and the dispositions of the Roman Pontiff - **our Congregation is dedicated and determined in a most special and outstanding manner to the service and assistance [ossequio] of the Bishops**. However, **there is this difference**: that while the Professed of the Company of Jesus do make a vow of obedience to the Roman Pontiff, our Professed do not make a vow of obedience to the Bishop. However, they do strive in every way to help him, **to assist him obsequiously**, as **all our members are in a particular way dedicated to him**. For it is one thing to make a vow for the service of the Pope who has the responsibility of the entire catholic Church - but it is another to make a Vow of service to a Bishop, thereby restricting oneself to a single Diocese, which would be tantamount to limiting also the sphere of our ministry. We would then be *Missionaries for the service of [one] Bishop*, and not of *the Bishops*. Indeed, in such a case the individual Bishop could, by sending us here and there, now one member, and then later another, which would destroy us and consume us. **This is the essence, therefore, of our Institute, its end, and the modus to obtain it...**

... my brothers, it is necessary to learn how to manage well **the Divine Word**, by **study** and with **holy readings**, and to employ it well according to the circumstances: in the confessional, in the prisons, in the pulpit, on the rostrum, from the altars, in giving Missions, Retreats, conducting the oratories, while being engaged in friendly conversations..³¹

³⁰ cf. CS III, pp. 404, ff.

³¹ cf. CS III, pp. 409, ff.

We are Missionaries to serve God, our King, Jesus Christ, our Captain - and to serve the Church, our neighbor, by prayer, good example, study, preaching...³².

[3] Testimony of Fr. John Perrone, SJ – Roman College, March 4, 1855:

... Such is the idea, or the general outline of this Institution. **It is a copy of the Company of Jesus, except for a few accidental differences....**³³

[4] Testimonies of Fr. Joseph Stofella:

[a] Note per servire, n. 6³⁴:

...In order for **St. Gaspar to fathom more deeply the thought of St. Ignatius**, Divine Providence had entrusted to him from the beginning of 1811 the Spiritual Direction of Mother Leopoldina Naudet³⁵. She was being prepared for the foundation of an Institute that would be of **a distinctly Ignatian spirit**. In order to under the mission of this spiritual direction, Fr. Gaspar had very soon to assume an active collaboration in the preparations for this new Community. We believe that this **ministry** was the occasion for what was called 'Packet V' of St. Gaspar's Manuscripts that were for many years deposited in the Archives of the Congregation of Rites. Among these papers, there were transcribed with the utmost and marvellous diligence: the **Regulae Magistri Novitorm**, and in the following four segments there could be found the **Constitutions** and the **Rule of the Jesuits**.

Furthermore, Fr. Gaspar was able to take up again his old relationship with his own first spiritual master, **Fr. Louis Fortis**. He had become the Prepositus General of the reconstituted Company of Jesus. Indeed, he would have no hesitation years later of declaring himself also the beneficiary of the Gift of Counsel for which human beings often express envy.³⁶

³² cf. CS III, p. 411.

³³ cf. CS II, p 168, f. It is interesting to note that Fr. Stofella points out here that it is surprising that Fr. Perrone did not comment on St. Gaspar Bertoni's close dependence of **Fr. Francis Suarez, SJ**. However, Fr. Perrone did note that the Community as presented in the **Original Constitutions** was in deed a **copy of the Company of Jesus**.

³⁴ Stofella, *Note per servire*, Serie 6, pp. 37- 39.

³⁵ cf. home page of the web-site: [www.st-bertoni.com].

³⁶ We might even make various claims that are based on a passage found in the *History of the Foundation of the Veronese House of Foundation*, noted elsewhere. There is also this information noted in the *Remarks regarding the Life of Fr. Peter Viscardini, SJ*, printed in Turin in 1899: '... The Reverend Fathers of the Stimate had as their Superior and Founder an old man, truly venerated for his sublime counsel, Fr. Gaspar Bertoni, who had once been much devoted to our own Fr. Louis Fortis. He knew that Fr. Viscardini often went to Fr. Bertoni as did Fr. Ferrari and Fr. Brasciani and others. In this man there stood out his humility, and whenever he heard his own prudence being praised, he would recall to mind his

And so, in 1812, at the end of October and the early days of November, Fr. Bertoni was gravely ill. Each evening, Fr. Fortis would visit the sick room and close to Fr. Bertoni's bed he would suggest every single evening that excellent prayer, which Fr. Gaspar followed in his heart: **Take, Lord, all my freedom ...**³⁷ - and Fr. Fortis would suggest it to St. Gaspar in the manner in which the Jesuits would often pray it: **Take, o Lord, through the hands of St. Ignatius, my universal freedom ...** and all that follows.

There is no wonder, then, **that Fr. Bertoni's activity would be totally in harmony with the message of Saint [Ignatius]**, not only for that which regarded himself [as he had recorded in his dairy, September 15 1808: **make my spirit come alive among you...!**] – but, also with regard to that activity that was exercised over his own companions [**... and in others by means of you...**]. This is seen particularly when they went throughout the world the happy news that by a papal act there had been reconstituted into its pristine status in the entire Catholic world, the suppressed Company of Jesus.

And so it was, precisely on the day of the grandiose celebrations honoring St. Gualfardo, two other priests: Fr. Matthew Farinati and Fr. Michaelangelo Gramego eventually decided to give up their native city, **and set out for the Eternal City**. This has been left in writing as far as Fr. Gramego is concerned. With this decision they had thought of not allowing the fervor of that memorable celebration of the transfer of the Saint's remains to pass. They wanted to **stay together**, and capitalize on this providential celebration. However, it is always necessary to provide a basis for every affirmation in history.

In the autumn of 1815, Fr. Matthew Farinati was about ready to leave Verona. Fr. Nicholas Galvani, on October 2nd, wrote about him, from Verona to Venice, to St. Madeline di Canossa. She was much interested in the matter, as Fr. Farinati had served as Confessor to her Community. Fr. Galvani pointed out; '... Fr. Farinati has not yet departed; and I believe that he will never depart, at least until the resistance on the part of **our good Superior stands in his way ...**'. The 'good Superior', of course, is His Excellency, the Bishop, + Innocent Liruti. And again Fr. Galvani wrote to Mother di Canossa on November 11th: '... Our good Bishop is firm in denying Fr. Farinati the desired permission to depart...' There is no mention of Fr. Farinati's hoped for destination.

However, it is Fr. Michelangelo Gramego who will tell us where Fr. Farinati had hoped to go: but even here there is lacking any clear indication regarding the timing of this departure. Fr. Gramego, in the words of Fr. Lenotti, who is his biographer, **frequented Fr. Bertoni's home as a member of that circle of priests**. They went there evenings to participate in those useful **conferences** which were held there, while they acquired new lights of doctrine and there was ever more enkindled their fervor. He had desired to move on to Rome and to remain there. With this purpose in mind, he had already set aside a little money and made other arrangements for his journey. However, Fr. Bertoni seemed to have been motivated from on high – and, we might

old friendship with our holy Fr. General, from whom Fr. Bertoni had received the treasures of exquisite counsel ...

³⁷ The well-known *Suscipe* of St. Ignatius – cf. **Sp.Ex. n. 234**. cf. Letter to Mother Naudet, Nov. 26, 1812.

also add, he was even more aware of the decisive mind-set of the Bishop – he would never give his permission to the Priest due to the great amount of good that he was accomplishing in and around his native city. Therefore, the dream to move on to Rome and to remain there was on the back burner.

The 'lights' that Fr. Bertoni received from on high are not fully known to us. However, rumors persisted also that another of **this same circle of priests and seminarians – D. Louis Bragato** – a **penitent** of Fr. Bertoni, also wanted to go. Louis Bragato was from the beginning very dear to Fr. Bertoni, and he noted in his little spiritual diary in the year 1814, which was also the year of his priestly ordination. Here is a thought he jotted down during the course of his retreat: ... *When the time will come that it will come to pass that I will be removed from this world, and that I can **take refuge in the Company of Jesus**, and I can live there as a dead to all the realities that appeal to the senses, and that I might think and live only for God ...!* We will leave aside other points that he made in these entries taken **from his reading the life of St. Ignatius**. All these notes date from this same time period and while he was under Fr. Bertoni's spiritual direction.

Let us add one passage from the *Miscellanea Lenotti* as is noted under the heading of the Schools. It is a note made regarding that circle of priests and seminarians who gathered around St. Gaspar, before his going to the Stimate:

*... He came to know in those calamitous times after 1800 that there were in Verona several outstanding priests, **who felt deeply inspired to become Religious; and in a special manner to dedicate themselves to serving God in the Company of Jesus** . Without anyone knowing anyone else's business, **they all seemed to be tending toward that goal**. And with their frequent gatherings, the exhortations they received, and with the continuous examples that each one was giving to the other, such was the climate in which they were living. In this, of course, Fr. Lenotti was intending to make clear the **new Institute that would come to life at the Stimate**. It would seem, then, that with these remarks of his, there is more than sufficient historical foundation for what has been stated and that it is sufficiently proven.*

The two priests [Fr. Matthew Farinati and Fr. Michaelangelo Gramego] as well as the Deacon [Louis Bragato] **all aspired to become members of the Company of Jesus – and all three eventually become genuine companions of St. Gaspar in his retreat at the Stimate**. The question arises: what about Fr. Gaspar himself? This Spiritual Director of the Deacon, as well as of the others, did he have a similar temptation as the others did? His conduct toward Fr. Gramego would seem to indicate that he did not. However, it is surely possible that the thought could have come to him. However, as long as the Bishop remained in his decisive stance of refusing permission to go, nothing would happen in that regard. However, it was necessary to wait – and **Fr. Bertoni remained faithful to the plans of God which came to him from on high**.

[b] 'The Devotion of the Servant of God for the Founder of the Company of Jesus'³⁸ [CS IV]:

[In this brief statement, Fr. Stofella intended to point out **how close was our Founder's dependence on St. Ignatius of Loyola**. As to what pertains to **the**

³⁸ CS IV, pp. 247, f.

relationship of our Rules with those of the Company of Jesus, Fr. Stofella had already quoted in the **CS 3, p. 149**, the words of Fr. John Rigoni, who presided over the Commission charged in 1871 with elaborating a development of the Juridical aspects of the Founder's *Original Constitutions*³⁹, stated: ... *In this entire undertaking, in addition to the rules of the Founder, **also the Constitutions of the Company of Jesus** were under our eyes. This is so principally because **the Founder himself explicitly wished that we should have recourse to these**, every time that in his Rules there might not be found dispositions for certain situations: we know this with utmost certainty. [Fr. Lenotti was also a part of this Commission, who had been formed in the school directed by the Founder himself].*

So, it is difficult to understand, then, how it happened that still another Commission, chosen in 1911, whose charge it was to review and to redact the Constitutions [BC, II, p. 47] to present to the Holy See for approval, **failed to consult precisely the Constitutions of the Company of Jesus**, in the midst of the many other Rules of other Institutes, noted in the **Schema of the Constitutions for the XIXth General Chapter'**. Vol II, pp. 1-8.].

There was in **St. Gaspar Bertoni a most outstanding effective devotion to St. Ignatius of Loyola**. As it seems, St. Aloysius Gonzaga had been the protector and the model of his youth and early manhood [cf. **Doc. 21, p. 204**], so he was the natural patron of his **Apostolate in favor of the Youth**. So, St. Ignatius of Loyola was the inspirer and the model of his entire **Priestly Life**.

When the Servant of God [July 30, 1808] noted in his Spiritual Diary [**Doc. 35, n. II**]. That **in order to make the examen well, it is necessary to choose a Saint of the same vocation as a mirror**. He added that then one would find matter to confess every day and that all that would be lacking to that perfection would be considered a defect.

Then, on the following **September 15th** [as noted above] the Saint seemed to invite him and his companions to promote the Glory of God **just as he did** and **through the same paths, even though not in all those manners [modi]** that was able to employ. St. Ignatius then is recorded to have inspired: Make my spirit come alive in you and in others through you.

That St. Ignatius was indeed the saint who was truly of the **same vocation** as St. Gaspar Bertoni, results from the fact that the Apostolate of the Servant of God [Spiritual Exercises, Parish Missions, Marian Congregations, the education of the youth] was always of the Ignatian stamp.

The very design and, for the greatest part, the spirit of the Congregation founded by St. Gaspar, depend **principally** from the **laws and from the example** of the **Company of Jesus**. Furthermore, a number of **practical points** lived by St. Gaspar, are found expressly related in the various Biographies of St. Ignatius, by Jesuit

³⁹ This was called an *Appendix to Part XII* - and an English translation can be found on the web-site, under the General Chapters.

Fathers Bartoli, Maffei. From these, **it results that to St. Ignatius are due various spiritual traits found in the make-up of St. Gaspar:**

- assiduousness in **praying, reading** and in **writing**;
- to have understood **study** as to be [in his own case] the greatest service of God;
- the union of **a most refined prudence and an exquisite diligence**,
- with an entire **abandonment** of himself into the hands of God, and so on.

Here is one particular: **love for Mary**. He was in the custom of keeping at his bed the Rosary of our Lady, so that in thinking of her, he would fall off to sleep, and on waking up, he would do so thinking of her once more.

The following were the characteristics of St. Gaspar during his long illnesses: his nocturnal vigils were made bearable by his praying the Rosary, with hours of Meditation, on the *Our Father*, and on the *Hail Mary*. The following characteristic is to be noted: As he had the pious works well underway ... very beautifully as he would accomplish some, he would then undertake others. Fr. Lenotti notes the customary astuteness of St. Gaspar, in various undertakings and enterprises and of conducting these with his own energy, and directing them to near completion, only to leave to others the honor and the glory of the ultimate foundation. The parallels here could go on – but, these will suffice.

We can add that in his mortal illness that the Servant of god suffered in October 1812, the continuous prayer suggested to him word by word by Fr. Louis Fortis, was the [*Suscipe*] **Take, Lord, all my freedom through the hands of St. Ignatius ...** [SpEx 234]..

Furthermore, one of the corner-stones of the spiritual doctrine was this Ignatian maxim: **Very few are those who come to know what God would do with them, were he not impeded by them in His plans ...**

[5] Fr. John Ceresatto, CSS, *The Spiritual Profile of St. Gaspar Bertoni. Its Features and Spirit*⁴⁰:

The Company of Jesus Rises up again.

When Napoleon fell, August 7, 1814, the most tried Roman Pontiff, Pius VII, with the Papal Bull, ***Sollicitudo***, announced to the entire Catholic world the integral restoration of the Company of Jesus, rewarding that revered and tenacious band of Priests who had remained heroically faithful to the spirit and the ideal of St. Ignatius.⁴¹

⁴⁰ Original Italian Title: *Il volto e l'anima. Profilo spirituale di san Gaspare Bertoni*. Printed Edition: A cura della Congregazione delle Sacre Stimmate N.S.G.C. [2nd Edition] - Verona 1991. [cf. c. 12, n. 5.]

⁴¹ From the Papal Bull of Pius VII: ‘... We would hold Ourselves accountable of very grave fault in these such grave needs of Christianity, if we failed to employ those salutary remedies which God, in His singular Providence, administers to us: and if We, placed in the Bark of Peter, which is continuously agitated and assailed by such storms, should refuse to make use of such expert and failed rowers, who spontaneously offers Us their work in order to break

And from every part of Italy there was a hurrying back to those first houses of the Company now re-opened. Also in Verona, ex-Jesuits and Diocesan Priests experienced the fascination of the great Order that had been re-born. Among the first, we find one who is already well known to us, being so intimately tied to St. Gaspar: Fr. Fortis, whom Providence had destined to become the first *Prepositus General* of the risen Company of Jesus.⁴²

Among the young priests of Verona, most desirous of giving their own names to the reborn Company only very few of them would ever be able to realize their dream, and Bishop Liruti held firm in his refusal to let them go. Among those desirous of going, we find the following who might have made the flight to the Company, are three of Fr. Gaspar's close friends: Fr. Matthew Farinati⁴³, Fr. Michaelangelo Gramego⁴⁴, as well as the newly ordained priest, Fr. Louis Bragato⁴⁵.

As for Fr. Bertoni, he did not experience the least 'temptation' in this regard. Rather it was he who dissuaded Fr. Gramego, and perhaps also Fr. Bragato, from asking the permission to go from their staunch Diocesan Shepherd, assuring his two friends from the bottom of his heart that their generous dream would not remain unrealized. Thus, even the strong opposition of Bishop Liruti played into the hands of the plan of Providence. Perhaps all this was nothing more than to enable the first members of the Institute that Fr. Gaspar would found, to be prepared for that day.

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through the waves of a stormy sea which in every moment is threatened with ship-wreck and extermination ...'

⁴² Fr. Fortis had returned to Verona, his native City, in 1811. In the anguish of real poverty, his ever-memorable disciple always found in him the affectionate and delicate assistance [cf. SA, Doc. 26, pp. 333-488]. From January 1813, due to Fr. Bertoni's protracted illness, little by little he took over the spiritual care of the Seminary.

⁴³ General Archives of the Sons of Charity. Roma: Letter Galvani-Canossa.

⁴⁴ **Manoscritti Lenotti**, *Reflections on the Life of Fr. Gramego*, in a copy found in the Archives at the Stimmate, p. 3.

⁴⁵ From the Spiritual Diary of Fr. Bragato [September 1814]: 'When will the day come when, removed from the world, and having **taken refuge in the Company**, where I might live as a dead man in a tomb, to all the matters regarding the senses, and not to think of anything, and to live only for God...?' [cf. Manoscritti Bragato, p. 27. Archives of the Stimmate, Verona.] Furthermore, as for the renewed desire for the religious life there followed a veiled hint at the impossibility of any immediate realization of it: '... and I shed heart-felt tears of having fallen into these times, in which it is necessary **to put off the realization of my dream...**' [ib., p. 32].

[B] **Obsequium is not 'generic'**

Introduction
J. Henchey, CSS
Ignatian Influence Everywhere

Throughout much of his life, St. Gaspar Bertoni developed a most effective devotion toward St. Ignatius of Loyola, Founder of the Society of Jesus ⁴⁶, and the Jesuit Saints who followed him. It is well documented, for example, that the young Jesuit Saint, **Aloysius Gonzaga**, served as the model of the infancy and childhood of Gaspar Bertoni ⁴⁷ - thus, the knowledge of St. Ignatius and familiarity with the traditional forms of **the spiritual doctrine** proper to the Jesuit Founder go very far back in Fr. Bertoni's life - if not to his infancy - then at least to his early childhood. Saint Aloysius would then be chosen as the natural Patron of the Stigmatine Founder's **Apostolic Mission in behalf of the Youth** ⁴⁸.

It is well substantiated that Fr. Bertoni was much inspired throughout his adult and priestly life by **St. Ignatius of Loyola** - one of his "principles" was to chose a Saint of the same vocation as a kind of **mirror** ⁴⁹. As for the Jesuit Founder, there is another entry in this same Spiritual Diary by Fr. Bertoni just about six weeks later, when he was beginning his annual retreat with some of his companions ⁵⁰. They

⁴⁶cf. P. Giuseppe Stofella, CSS, "La divozione del Servo di Dio per il Fondatore della Compagnia di Gesu'", in" *Collectanea Stigmatina*, Vol. IV, fasc. II, pp. 248-249. This "Ignatian" influence most likely was begun in Fr. Bertoni through the spiritual director of his own early school years, Fr. **Louis Fortis**, temporary teacher at St. Sebastian's, Verona. When the Jesuits were reinstated, perhaps around 1814, he rejoined the Company, was elected Provincial of Rome, and then, Fr. General in 1820 - he died in 1829. [cf. Fr. Joseph Stofella, in *Collectanea Stigmata*, Vol. 1, fasc. 2, note # 3, on p. 106].

⁴⁷cf. Cause of Canonization, Doc. XXI, p. 204. cf. also Fr. Giuseppe Stofella, CS I, p. 101.

⁴⁸cf. Fr. Bertoni's preached Sermons honoring the Patron of Youth at least on three occasions early in his priestly life: "Love for God", to be imitated as lived by St. Aloysius, for the 2nd Sunday of the Saint, the IIIrd of Pentecost - June 27, 1802 - MssB ## 649-671 - cf. also *Pagine di Vita Cristiana*, Vicenza 1947, pp. 174-183; 'St. Aloysius' Purity', proposed to be imitated on the IIIrd of his Sunday's, June 5, 1803 - MssB ## 794-817; "Notes for a Panegyric in Honor of St. Aloysius Gonzaga" - MssB ## 1572-1708.

⁴⁹cf. Fr. Bertoni's *Memoriale Privato*, July 30, 1808: ...*Per fare l'esame bisogna pigliarsi un Santo della medesima vocazione come per ispecchio: allora si trova di che confessarsi ogni giorno: tutto che si manca da quella perfezione e' difetto...* [cf. Cause of Canonization, Doc. XXXV, n. II].

⁵⁰cf. *Memoriale Privato*, September 15, 1808: ... *Introduzione agli Esercizi. In una visita coi compagni all'altare di S. Ignazio molta divozione e raccoglimento con gran soavita' interna, e qualche lagrima, benche' la visita fosse breve. Pereami che il Santo ne facesse buon accoglienza, e ne invitasse a promuovere la maggior gloria [di Dio] , siccome egli fece, e per le stesse vie, benche' non in tutti que' modi ch'egli pote' usare. Parvemi che volesse dirci. 'Su, via soldati di Cristo, accingetevi di forza, pigliate lo scudo della fede,*

made a visit to the Saint's altar in these Autumnal Ember Days set aside for **the Spiritual Exercises of the Veronese Clergy and the candidates for Ordination to the Priesthood** that year. In Fr. Joseph Stofella's Commentary on the Stigmatine Founder's Diary, he remarked that this day [September 15, 1808] in St. Gaspar Bertoni's life was of **prime importance**. From this indication onward, it seems that on this date - **September 15, 1808** - Fr. Bertoni looked on this as **the date of his insertion into the adorable plans of the Lord** ⁵¹.

This Ignatian influence is noted again about two years later, when the former Benedictine Abbot, His Excellency, Innocent Liruti, Bishop of Verona, summoned Fr. Bertoni to his office, perhaps in May or June. The Bishop assigned Fr. Bertoni to preach the fall retreat at the Seminary. Through a chance meeting with the Oratorian, Fr. Antonio Cesare, Fr. Bertoni received a copy of the Saint's great classic, ***The Spiritual Exercises*** - which he then very carefully copied, word for word ⁵². This first course of this classic for **a retreat to priests and seminarians** was for the Stigmatine Founder a kind of investiture of a very special **Apostolic Mission to the Clergy** which in one form or another, would last as long as his life ⁵³.

It should be noted that still another member of the Company of Jesus exerted major influence on Fr. Bertoni's formative years. This would be the Jesuit Bishop, **Gian Andrea Avogadro** - from whom Fr. Bertoni received the Sacrament of Confirmation, the Sacred Tonsure, the four minor orders, in vogue in those years, and all three major orders of that time, Sub-diaconate, Diaconate and Priesthood ⁵⁴.

Among Fr. Bertoni's manuscripts, there has come down a copy of the ***Exercise of Perfection***, of the Jesuit spiritual writer, **Fr. Alphonsus Rodriguez**. This unusual hand-written document manifests examples of Fr. Bertoni's own marvelous penmanship, along with that of two early companions, Fr. Matteo Farinati and Fr. Gaetano Allegri - three young priests who enjoyed an early close association also in their reflections on Ignatian spirituality⁵⁵. Throughout other writings of Fr. Bertoni, there have been noted citations and extracts from no less than four different biographies of St. Ignatius. All of these indications in Fr. Bertoni's life are evidently the fruit of much study and spiritual reading accomplished with his pen in hand. His purpose seems to have been, according to Fr. Stofella, that of **following as closely as possible in the footsteps of Saint Ignatius in the ways of the Lord** ⁵⁶. The first

l'elmo della salute, la spada della parola divina, e pugnate con antiquo serpente. Fate rivivere il mio spirito in voi, e in altri per vostro mezzo.'

⁵¹cf. Fr. Giuseppe Stofella, "Il 'Memoriale Privato' del Ven. Gaspare Bertoni [1808-1813], in: *Collectanea Stigmatina*, Vol. IV, fasc. 1, p. 40.

⁵²cf. Fr. Giuseppe Stofella, "Ven. Gaspare Bertoni. Esercizi Spirituali agli Ecclesiastici", Preface, in: CS I, p. 100, 102, 103.

⁵³cf. Fr. Stofella, ib.

⁵⁴ib, p. 101.

⁵⁵ib. p. 106, note # 5

⁵⁶ib. pp. 101, f.

biographer of the Stigmatine Founder, Fr. Gaetano Giacobbe, noted that the admiration and study that Fr. Bertoni dedicated to **St. Ignatius' life and works** resulted in his **copying word for word, some of his writings**⁵⁷.

Fr. Stofella goes on to say that St. Ignatius was indeed considered to have had the same vocation as Fr. Bertoni. The Stigmatine apostolate - Retreats, Parish Missions, Marian Congregations, the instruction of youth - all would be accomplished with the Ignatian imprint. The very design - and **for the most part, the norms and the spirit of the Congregation that Fr. Bertoni founded, depend principally from the laws and the example of the Company of Jesus**. From various practical notes that Fr. Bertoni wrote down in his own hand, it is clear that these were gleaned from the various biographies of the Saint written by Jesuit authors such as Fr. Bartoli and also Fr. Maffei. From these, certain spiritual characteristics of St. Ignatius became evident in the spirituality of Fr. Bertoni: his great assiduity in praying, reading and writing - his expressly noting that **study** needs to be understood as a great service of God. In the Stigmatine Founder, there developed the union of a most refined prudence, an extraordinary diligence with **a total abandonment of himself to God**: all bear the Ignatian imprint⁵⁸. This would be an indication of St. Gaspar Bertoni's **Apostolic Mission of any ministry whatsoever of the Word of God**.

One further note in this regard is that in the very serious illness that Fr Bertoni suffered in October of 1812, the daily prayer suggested to him word for word by Fr. Luigi Fortis was the well known ***Suscipe per manus...*** composed by St. Ignatius. One of the corner-stones of Fr Bertoni's entire spirituality is this one dear to St. Ignatius of Loyola: 'very few are they who know what God would do with them if he were not impeded by them in His plan'⁵⁹.

In his long correspondence with Mother Leopoldina Naudet [from 1812-1834], his letters were either that of practical counsels or authentic spiritual direction. This is an indication of his **Apostolic Mission toward those in the Consecrated Life**. In both of these areas, the mention of St. Ignatius of Loyola is fairly common. Fr. Bertoni states that he personally is reading the Biography of the Saint during an illness of May 1828⁶⁰. Earlier he had noted that there was an edition of ***The Spiritual***

⁵⁷ib., p. 103.

⁵⁸cf. Fr. Giuseppe Stofella, "La divozione del Servo di Dio per il Fondatore della Compagnia di Gesu'", in: CS IV, p. 248.

⁵⁹cf. P. Stofella, ib. - CS IV, p. 249. Fr. Fortis is cited as preaching the Triduum in honor of St. Ignatius, in Fr. Bertoni's Letter 33, dated July 25, 1813 - p. 90.

⁶⁰cf. *Epistolario del ven. Servo di Dio, D. Gaspare Bertoni*. Stigmatini: Verona 1954, Letter # 142, p. 240: *...La santita' vien pian piano, ma intanto non si peggiora; e, io posso qualche poco alzarmi da letto, sebbene mi sia interdetto il muovermi dal sofa'...La ringrazio pure del Bartoli, ma avendo voluto legere la vita di S. Ignazio...*

Exercises that had been published to which some alterations and additions had been appended⁶¹.

Fr. Bertoni told Mother Naudet of the example of the great Saint, who would compare the weak flame of his own intelligence under the bright sunlight of Divine Wisdom⁶². As she composed the Rule for her community, Fr. Bertoni again cited the example of St. Ignatius, telling her of the supreme bond of charity⁶³. The Saint reminds Mother Naudet regarding the long interval of time in the Ignatian Rule prior to the definitive admission of any candidate⁶⁴. As she wrote her Rule, St. Gaspar offered her a brief synthesis of spiritual theology, citing St. Ignatius⁶⁵.

For Fr. Bertoni, St. Ignatius was the great teacher of prayer, and so very often he quotes the Jesuit Founder's teachings. Fr. Bertoni is being called to another ministry at the seminary, and is asking Mother Naudet to accept this separation. He recalls the example of Fr. Fortis of praying with him the **Suscipe** of St. Ignatius, during Fr. Bertoni's earlier serious illness⁶⁶. He would also quote to his spiritual directee the central principle of St. Ignatius of not anticipating the will of God, but of always following it⁶⁷. In suggesting that Mother Naudet trust in God, Fr. Bertoni tells her that the Arch-priest [Galvani] has taken on the prayerful assistance of St. Ignatius⁶⁸. St. Ignatius is the great example of surrendering the senses in sublime prayer⁶⁹.

⁶¹ib., Letter # 35, of August 24, 1813, pp. 92, f. In one of his more important letters, # 25, the Saint speaks of the progress in the spiritual life made by L. Naudet and that she must adapt to the **Spiritual Exercises** accordingly. This Letter speaks of the **Love for Study** and he reminds her of one of his favorite themes, she has been favored with a special invitation to the Holy **Nuptials** - cf. o.c., p. 72. f.

⁶²cf. ib, Letter 39, pp. 100, f.:... *Questa e' pure la condotta che nel maneggio de' grandi affari, teneva il gran Servo di Dio, S. Ignazio Loyola, e, sotto gli occhi nostri, il Servo di Dio, Pio Settimo...*

⁶³cf. ib., Letter 47, June 5, 1814: ... *Sicche' Vostra Signoria vegga, nell'atto che si svincola - com'e' volonta' del S. Padre e di S. Ignazio - di un legame inconveniente, di lasciare intatto, anzi di stringere al possibile piu' forte, quel vincolo di carita', il quale e' libero e non si deve mai sciogliere...*

⁶⁴cf. ib., Letter 9, p. 42.

⁶⁵ib., Letter 6, p. 35:.. *Le virtu' teologali, ossia divine, sono appunto di quell'ordine: e quindi la cura, la sollicitudine di S. Ignazio che gli atti di queste virtu' non cessassero mai, e gli abiti non si minuissero...*

⁶⁶ib. Letter 3, Nov. 26, 1812, p. 29.

⁶⁷ib., Letter 25, March 6, 1813, p. 73: ... *Onde io avevo prevenuta Vostra Signoria a non porre le mani dinnanzi a Dio, se pure doveva prepararne le vie, second gli utillissimi detti di S. Ignazio...*

⁶⁸ib., Letter 70, p. 151.

⁶⁹ib., cf. Letter 126, p. 222.

Of major interest, however, is Fr. Bertoni's Letter 54, written on August 17, 1816 in which he describes for Mother Naudet the kind of Congregation that he believes the Lord wants from him, and also its rule:

...The Archpriest Galvani is totally committed to **the spirit of St. Ignatius**. He has offered me the *Stimate* as an opportune place to establish a Congregation of Priests who would **live under the rules of St. Ignatius...**⁷⁰.

However, it would be a long time before these rules would be written. In his 9th Letter to Fr. Luigi Bragato, dated **May 11, 1841**, the task is underway:

...Also pray much for all of us, and for that which I am now writing, and for what I am writing **bit by bit**, that the Lord might will to turn this to His honor. We do our part, in accord with the grace that God gives for this, and God will certainly do His part - and I do not even want to know what it is that He wishes to do. I am at peace, believing firmly that God can do whatever He wills, and that He always accomplishes what is best, even though this is so often far removed from our very narrow point of view, and at times, even contrary to this. *I will bless the Lord at all time, His praise shall forever be in my mouth [cf. Ps 33:2]. And please help me that I might praise and serve Him day and night [Rv 4:8; 7:15], dwelling together in His house through all eternity: the figure of this world is passing away [1 Co 7:31]. Farewell! ...*⁷¹

The fact of this writing, “**in little drops**” [*piccole goccioline*], “bit by bit”, is clear to anyone who would analyze the Manuscripts Fr. Bertoni left behind - there are **various copies of the Original Constitutions**, composed by Fr. Bertoni that have survived - and many notes worked and re-worked again, with copious indications of changes, additions and omissions, on the earlier copy. His **Original Constitutions** were much pondered, prayed over and repeatedly perfected. However, in the end, they were still left incomplete.

†††

⁷⁰ib., p. 139.

⁷¹cf. *Epistolario*, o.c., p. 325.

[C] Ignatian Formulae

A Mysticism of Service

[I] *In Obsequium*

Presentation

[1] To interpret Fr. Bertoni's use of formulae dear to St. Ignatius it is most helpful, if not necessary, to see the context in which the Jesuit Founder made such abundant use of them.

[2] As Fr. Bertoni's *Original Constitutions* were composed in Latin, based primarily on his lived experience of 25 years with his confreres. Among the central sources would be the Latin texts of St. Ignatius' Constitutions, as well as Fr. Francis Suarez' Commentary on them [*De Religione Societatis Iesu*].

[3] There are three expressions designating **the ultimate motive** that St. Ignatius used over and over again:

- *Ad Maiorem Dei Gloriam* [A.M.D.G.]
- *In Obsequium* – Dei, Christi; Romani Pontificis; Ecclesiae.
- *In Servitium, Auxilium* ...

Fr. Ignatius originally wrote in Spanish, and repeated the Spanish words: *servir – servicio – servo*: over 1,000 times. His Secretary, Fr. Polanco, translated into Latin – using synonyms: *obsequium* [perhaps the favorite] - *auxilium* as well as *servitium* – and all was: *A.M.D.G!* The sheer number of repetition of these expressions in St. Ignatius' Constitutions is quite impressive, as may be noted as follows⁷²:

[Constitutiones Societatis Jesu]

Examen [8 x]

[nn.1-133]

n. 8: ... maius Dei obsequium semper intuendo...

n. 13: ...Coadjutores [Brothers] se impendiunt auxilio et obsequio omnium ex amore divinae maiestatis...

n. 18: ...firmiores sint in divino servitio ...

n. 49: ... ad Dei obsequium fore, maiusque auxilium Illius...

n. 59; [2 x] ... haec instrumenta sint ad Dei obsequium ... et ad maius Dei obsequium sit futurum...

n. 82: ... ad divinum obsequium et laudem magis se possint submittere ..iuxta quod eis praescriptum verl constitutum per Summum Christi Vicarium ...

n. 118: ...sibi persuadendum, quod ea in re obsequium et laudem praestant suo Creatori et Domino...

⁷² Just the use of *obsequium* is counted here, due to the frequent parallel with St. Gaspar Bertoni.

n. 119: ... cum eorum opera ad maius Dei obsequium se non iuvare .. eos dimittere ...

Constitutions

Proemium [1 x]

[nn. 133-137]

n. 134: ... necessarium esse arbitramur Constitutiones conscribi, quae iuvent ad melius in via incepta divini obsequii procedendum ...

Part I [6 x]

Admission

[nn. 138-203]

n. 138: ...ad maiorem servitium Dei ...

n. 141: ...ad divinum servitium ...

n. 147: ...iuxta Societatis divinum servitium ...

n. 149: ... [Coadjutores] ... ad maius Dei ac Domini nostri obsequium pertinentibus ...

n. 152: ...ad Ipsius maius servitium et laudem ...

n. 156: ... strenuum in iis quae ad divinum servitium aggrediuntur ...

n. 161: ...ad Eius obsequium ac laudem uberiolem susceperunt ...

n. 162: ... ad Dei obsequium fore ...

n. 176: ... ad Dei et Domini nostri obsequium eius opera ad modum iuvare posse...

n. 187: ...ad finem maioris divini servitii nobis praefixum ...

n. 192: ... ad Dei et Domini nostri Iesu Christi obsequium idonei in hac Societate esse viderentur...ac propositum divinae ac summae maiestati in hac Societate serviendi ...

n. 194: ...qui nondum obsequio divino in hac Societate se dedicare omnino statuisset ...

Part II [4 x]

Dismissal

[nn. 204-242]

n. 204: ...ad propositum huic Societati finem divino obsequii et auxiliium animarum convenit conservare ...

n. 205: ...in divino obsequio esset idoneus ...

n. 212: ...qui sincere divinum obsequium querunt ...

n. 213: ... ad divinum obsequium polleant ...

Pars III [8 x]

Promotion

[nn. 243-306]

n. 244: ...quae iuvent in divino obsequio et ad id consequendum ...

n. 245: ... ubi divino obsequio commodius insistat ...

n. 266: ... ad finem illum divini servitii et laudis quem sibi praefixit societas ...

n. 273: ... melius et efficacius possint se divino obsequio et auxilio proximorum impendere ...

n. 276: ... in quo ad maius Dei servitium et gloriam sunt constituti ...

n. 279: ... ad servitium Dei ac Domini nostri ili iuventur ...

n. 281: ... ad progressum in maiori obsequio Dei excitare ...

n. 283: ... se totum immobiliter divino servitio mancipare...

n. 292: [2 x]...ad divinum obsequium valetudinis ac virium corporis laude digna...id magis expedire ad divinum obsequium ac suum maius bonum ...

n. 296: ... ad divinum obsequium laudemque conservetur ...

n. 304: ... et, quamvis nostra vocationis conservetur loca peragere, et vitam afgere in quavis plaga ubi mius Dei **obsequium** et animarum **auxilium** speratur ... impensius divino **servitio** vacare posit ...

Pars IV [14 x]

Education

[nn. 307-509]

n. 308 ['End'] [2 x] ... ad maiorem laudem et obsequium Dei ac Domini nostri, cupiebamus ... ad maius Divinae Maiestatis obsequium fore ...

n. 321: ... ad finem divini servitii quem sibi praefixit Societas ...

n. 324 [2 x]: ... ad ea quae in illis ad divinum obsequium quaeruntur impedire solent ... expedita ad Sedis Apostolicae missionis obeundas aliaque opera ad Dei obsequium et animarum auxilium esse debet ...

n. 326: ... ad maiorem gloriam et servitium Dei, gerere poterit ...

n. 332: ... maius divinum obsequium et universale bonum prae oculis semper habendo ...

n. 338 [2 x]: ...ad divinum oseuium ... quatenus ad maiorem aedificationem ac maius Dei ac Domini nostri obsequium superior expedire iudicaverit...

n. 362: ...Et haec quidem omnia maiori cum desiderio obsequii et gloriae divinae fiant...

n. 386: ...ad scopum divini servitii ...

n. 414: ... ad maius Dei servitium

n. 415: ... ad divinum servitium magis proficient ...

n. 416: ... vel magnum Dei obsequium ab eis expectaretur ...

n. 417: ... ad maius Dei obsequium et gloriam essent occupanda ...

n. 419: ... ad maius Dei ac Domini nostri obsequium provideri convenit ...

n. 428: ... ut utiliter illud impendat divino servitio curet ...

n. 437: ... et in omnibus quod senserit divinae ac summae bonitatis gravitas et ad ipsius obsequium ac gloriam maiorem, omnibus perpensis provideat...

n. 442: ... ad finem propositum divini servitii id oneris subire ...

n. 458: ... prae oculis maiorem aedificationem et Dei servitium habendo ...

n. 486: ... ad obsequium et amorem Dei ac virtutum, quibus ei placere oportet, movendos ...

* **n. 488:** ...ut omnia **ad gloriam et servitium Dei, et par est...**

n. 508: ... quod iudicaverit ad maiorem **gloriam** et **obsequium**, et bonum universale fore [qui unicus scopus in hac et in omnibus rebus nobis est ...

Pars V [4 x]**Those admitted to the Body of the Society**

[nn. 510-546]

n. 510: ... ad maius Dei obsequium et gloriam conveniat...**n. 521:** ... ad maius Dei obsequium et Societatis bonum sic convenire indicaret ..**n. 528:** ... Promissio docendorum puerorum ac rudium hominum ... devotius curetur propter singulare obsequium quod Deo per eam in animarum auxilio exhibetur; et quia facilius oblivionis tradi poterat...**n. 541:** ... prout Praeposito ad maius Dei obsequium fore videbitur, emittendus ...**n. 542:** ... et obsequio Dei et gloriae sese imendere ...**Pars VI [1 x]****The Personal Life of those admitted**

[nn.547-602]

n. 547: ... divino servitio et proximorum auxiliis se impendant ...**n. 552:** ... ne id quidem ad divinum servitium ...**n. 565:** ... in divino servitio procedere ...**n. 566:** ... ob solum Christi Domini nostri obsequium ...**Pars VII [21 x!]****Missions**

[nn. 603-654]

c. 1: Missions of the Supreme Pontiff [9 x]

[nn. 603-617]

n. 603 [2 x]: ... discurrant quacumque maius Dei et Domini nostri obsequium et animarum profectum assequi se posse arbitrentur ... in aliquibus locis ubi magnus divinae gloriae et obsequii proventus speratur...**n. 605:** ... maiorem Dei gloriam et animarum **auxilium** investigando...**n. 608:** ... ad commune bonum Societatis et maius Dei obsequium mittere cogitaret ...**n. 609:** ... ut Eius sanctitas ad maius Dei et Sedis Apostolicae obsequium fore ...**n. 611:** ... qua in re maius bonum universale intuebitur, et ut quam minimum detrimentum alia opera ad Dei obsequium suscepta petiantur ...**n. 612:** ... **ut in omnibus ad Dei et Sedis Apostolicase obsequium utilius suum impendat ministerium ...****n. 614:** ... sed etiam **Summi Pontificis missionibus** iuvare poterit; **ut melius quod ad Christi Domini nostri obsequium quaretur, consequatur ...****n. 615:** ... qui sanctam intensionem Pontificis in Christi Domini nostri obsequium consideraba, transigentur ...**n. 616:** et cum fructu divini servitii... ut in locis vicinis animarum **auxilio serviens ...**
... nec propter alias occasiones, licet bonas, divini obsequii posthabebit ...

c. 2: Missions of the Superior [5 x]

[nn. 618-632]

n. 618 [2 x]: ... id semper quod ad maius Dei obsequium et bonum universale facit ... superiori qui eum Christi loco dirigit ad Ipsius maius divinum obsequium quaritur, consequatur ...

* **n. 622**... prae oculis habendo maius divinum obsequium et universale bonum ... [The next 3 Constitutions offer the Principles: **magis ... maius ... universalis**...: to discern which ministry of the Word of God to offer]

* **n. 623:** ... Fiant vero haec omnia propterea quod ad maius Dei obsequium maiusque proximorum bonum its conveniat ...res aliquae in divino servitio magis urgeant ...

* **n. 624:** ... Plures quam duos, cum opus ad quod mittuntur **maioris esset momenti in divino obsequio ac maiorem multitudinem exigeret ...ad maiorem gloriam et universal bonum sectantium posset providere**, Superior mittere poterit ...

n. 625: ... Superior, undecumque maiorem proximorum aedificationem et divinum obsequium intento od convenit, constituet ...

n. 629: ... ut maius servitium Deo fiat, magisque commune bonum ...

c. 3: Free Movement [1 x]

[nn. 633-635]

n. 634: ... ad maius Dei obsequium etiam devitabit ...

c. 4: Ways of helping others [2 x]

[nn. 636-654]

n. 650: ... qui maius osequium ac bonum universale semper ob oculos sibi proponeet ...

651: ... vel Collegiorum finem in divino obsequio fient ...

Pars VIII [4 x]**Mutual Union**

[nn. 655-718]

n. 663: ... magis convenire ad divinum obsequium videretur ...

n. 665: ... ad divinum obsequium ac commune bonum iudicio illius qui curam eius habet, magis conveniret ...

n. 680: ... vel rationem procedendi in illa pertractare ad maius divinum obsequium ...

n. 688: ... ad electionem eius Praepositi qui ad maius Dei obsequium conveniat, exhortetur ...

Pars IX [8 x]**Government**

[nn. 719-811]

n. 728: [2 x] ... nec ab eo quod ratio et divinum obsequium postulat ... pro Societatis bono in obsequium Iesu Christi Dei ac Domini nostri subeundum ...

n. 733: ... quae magis ad aedificationem et Dei obsequium in eo officio conferunt ...

n. 746:... alius non est quam Dei obsequium et eorum bonum qui hoc vivendi institutum seuuntur, praestabit...

n. 749: ... quod convenientius ad divinum obsequium et salutem animarum abiturus in Domino videbitur, constituet ...

n. 753: ... communicare quam in ipso bene collocatum ad finem divini obsequii nobis praefixum existimaverit ...

n. 770: ... ad maius obsequium et gloriam Dei, admonere teneatur...

* **n. 771:** ... **Societas autem, semper intuendo quae ad maius Dei obsequium et gloriam pertinent ...**

Part X [7 x]
Conservation
[nn. 812-827]

* **n. 812:** ... hoc opus, quod ad **obsequium** et **laudem** suam et **auxilium** animarum inchoare dignatus est ...

n. 813: ... **media ... efficaciora ... et pura intento divini servitii**

n. 814: ... si tamen et addiscantur et exerceantur sincere ad solum Dei obsequium ...

n. 817: ... quod ad divinum obsequium melius esse intellexerint ... ad gloriam Dei et Domini nostri id proponat ...

n. 818: ... ubi multum referre ad Dei obsequium iudicaret ...

n. 823: ... multum habet momenti ut **aditus ad divinum obsequium et animarum auxilium aperiatur vel praecludatur** ...⁷³

n. 824: ... multum facit **ut ostium divini servitio et bono animarum aperiatur vel praecludatur** ... magis in rebus omnibus Dei obsequium et Gloria crescit ...

n. 825: ... ut et a Societate ipsi iuvare et eandem ad propositum sibi finem obsequii et gloriae divinae maiestatis iuvare current ...⁷⁴

§§§

**These parallel expressions might easily be checked as well
in the Jesuit Constitutions:**

- **A.M.D.G.**;
- **servitium**;
- **servire**:

Examen
[nn. 1-137]

A.M.D.G.: 14; 18; 30; 51; 52; 55; 63; 71; 72; 78; 82; 89; 93; 98 [2 x]; 103; 119; 126; 131; 135; 136; 137.

Servitium: 4; 8; 13; 18; 26; 30; 51; 59 [2 x]; 82; 83; 114 [2 x]; 119; 132; 133; 134 [2 x].

Servire: 5; 13; 49; 53; 66 [2 x]; 72; 74 [2 x]; 79; 98; 104; 106; 111 [2x]; 114; 117; 118 [2 x]; 121; 132 [2 x].

⁷³ Almost Identical terminology with what follows in n. 824.

⁷⁴ This Constitution is just two from the end, n. 827

Part I
Admissions
 [nn. 138-203]

A.M.D.G.: 142; 144; 148; 161; 189; 196; 202.

Servitium: 138; 142; 143; 145; 147; 148; 149; 152; 156; 161; 162; 176; 177; 187; 193.

Servire: 146; 150; 153; 163; 189; 190; 192 [2 x]; 194; 197.

Part II
Dismissal
 [nn. 204-242]

A.M.D.G.: 210; 222; 230; 242.

Servitium: 204; 205 [3 x]; 208; 212; 213 [2 x]; 236.

Servire: 216; 217; 226; 229; 235; 237; 239; 240; 241.

Part III
Promotion
 [nn.243-306]

A.M.D.G.: 246; 251; 258; 259; 269; 276; 305.

Servitium: 243; 244; 245; 254; 258; 260; 266; 273; 276; 281; 283; 191 292 [2 x]; 296; 304 [2 x].

Servire: 276; 277; 279; 288.

Part IV
Instruction
 [nn. 307-509]

A.M.D.G.: 307; 308; 318; 323; 325; 326; 336; 339; 343; 349; 358; 360; 362; 379; 390; 398; 406; 18; 423; 431; 437; 440; 450; 460; 470; 469; 488; 508.

Servitium: 308; 315; 318; 321; 324 [2 x]; 326; 331; 332; 334; 338 [2 x]; 340; 362; 386; 392; 408; 414; 415; 416; 417; 419; 424; 428; 437; 442; 458; 486; 488; 508.

Servire: 307; 308; 338; 356; 359; 398; 446; 450.

Part V
Body of Society
 [nn. 510-546]

A.M.D.G.: 510; 511| 516| 519| 529| 539

Servitium: 510; 521; 523; 541

Servire: 542.

Part VI
Vows, etc]
 [nn. 547-602]

A.M.D.G.: 555; 572 [2 x]; 573; 577; 579; 586; 591; 593; 602

Servitium: 547; 532; 564; 565; 566; 592.

Servire: 547; 555; 593; 595.

Part VII
Missions

[nn. 603-654]

A.M.D.G.: *603 [2 x]; 605; 616; 618; 622; 624; 636; 645; 647; 649.

Servitium: 603 [2 x]; 608; 609; 611| 614| 615| 616 [2 x]; 618 [2 x]; 622; 623 [2 x]; 624 [2 x]; 625; 634; 639; 650; 651.

Servire: 612; 629; 650.

Part VIII
Union

[nn. 655-718]

A.M.D.G.: 655; 661; 667; 669; 676; 693; 711.

Servitium: 665; 680; 686; 693; 694; 698.

Servire: 667; 670.

Part IX
Government

[nn. 719-811]

A.M.D.G.: 731; 744; 746; 749; 754; 757; 765; 766; 770; 771; 774; 776; 779; 789; 792; 802; 803.

Servitium: 719; *728 [3 x]; 733; 746; 749; 753 [3 x]; 762; 768; 770; 771; 794.

Servire: 802.

Part X
Conservation

[nn. 812-827]

A.M.D.G.: 813; 817; 825.

Servitium: 812; 813; 814; 8818; 823; 824; 825.

Servire: 817; 821; 823; 824 [2 x].

†††

[II] *Modus Procedendi*

Foreword

It is quite clear that in St. Ignatius there are three separate and lengthy lists of ‘varied and proper ministries’ in order to serve the Church. Each of these often served as a ‘palliative’, should any of the others be impossible for whatever reason. St. Ignatius lists some principles of discernment for his Society [CSJ, nn. 622, ff.] All meant bring about whatever could be the greater glory of God, the greater service, assistance of the Roman Pontiff. These long lists of ministries – emulated, but not in full copied by St. Gaspar Bertoni [*not in all those ways that the Saint (Ignatius) was able to accomplish* - MP: Sept. 8, 1808] which do not lead to any generic lack of specific apostolic aim, or purpose. Fr. Stofella noted that the *Compendium Rude* is later developed in CF # 185.

Presentation

In the hope of shedding some light on a central interpretation of St. Gaspar Bertoni’s *Compendium Rude* - his CF # 2 speaks of the MODUS of the Apostolic Missionaries. In the Ignatian tradition, this leads to this equation: *Modus Procedendi* = *Spiritus Societatis* = *Sensus Societatis* = Sensus *Christi* ...: the Identity of the Society of Jesus - there is offered a reflection by the late Father General of the Society of Jesus, Fr. Pedro Arrupe. This conference was delivered in English on January 18, 1979 by Fr. ARRUPE, SJ ⁷⁵. It is hoped that its presentation here might provide some insight to Stigmatines.

[1] A Few Ignatian Texts

[a] In General

...Pater noster Ignatius non solebat dicere ‘*Spiritus Societatis*’, sed ‘*Modus Societatis*’...⁷⁶

... si potrebbe dire che il nostro modo d’agire va unito a un *certus Sensus Societatis* - e *Sensus Societatis* e’ una forma ignaziana del *Sensus Christi*...⁷⁷

... il nostro modo d’agire non era altro che la *forma di vita*, del gruppo dei primi compagni, i cui elementi essenziali erano stati raccolti nella *Formula dell’Istituto* ...⁷⁸

⁷⁵ The Italian translation might be found at its source, noted on the cover-page of this reflection

⁷⁶ cf. the Arrupe document in Italian translation, p. 13. Cf. also *Mon. Paed.* II, p. 131: [Our Father Ignatius did not usually speak of the Spirit of the Society - but, rather, the ‘Mode’ of the Society.]

⁷⁷ cf. Arrupe document, p. 42. [It could be said that our Manner of Acting is united to a certain ‘Sense’ of the Society - and this ‘Sense’ of he Society is an Ignatian form of the Sense of Christ...]

...il contenuto essenziale della formazione e' costituito da quegli elementi che caratterizzano il nostro modo di agire: costituiscono il nucleo della nostra spiritualita', il senso della nostra identita' e della nostra appartenenza alla Compagnia ...⁷⁹

...[si distinguono nel nostro modus procedendi]... il livello piu' profondo delle componenti fondamentali, o istituzionali del nostro carisma - e il livello intermedio degli atteggiamenti e delle scelte apostoliche che dalle prime derivano come logica e necessaria conseguenza...⁸⁰

...Vivere quest'amore intenso per la persona di Cristo, tendere a un sensus Christi che ci faccia essere, apparire e agire come Lui, questa e la prima e fondamentale caratteristica del nostro modo d'agire...⁸¹

[b] From the Ignatian Constitutions:

n. 92: ... cum etiam semper parati esse, iuxta nostram professionis rationem et procedendi modum, ad discurrendum per has et illas partes debeamus, quandocumque per Summum Pontificem ... fuerit nobis iniunctum ...

n.137: A... congruus esse solet procedendi modus ab imperfectioribus ad perfectiora, praecipue in iis quae pertinent ad praxim... [The Law of **Progress: - 1 Tm 2:4: ^...**He wants everyone to be saved, and reach the full knowledge of the truth...**].**

n. 152u: ... considerantes tamen Instituti nostri finem ac procedendi modum, persuademus in Domino ad maius Ipsius servitium et laudem non expedire ...

n. 216 [2 x]: ... si tempore probationis in aliquo morbus aut debilitas huiusmodi cerneretur cum qua eum non posse progredi in laboribus quos **noster procedendi modus requirit ad Deo in eo serviendum videretur ... sub obedientia et iuxta modum procedendi Societatis ducendam, non posset ...**

n. 321 2. ... Si fundatur [Collegium] aliquas condiciones exigeret, ordini ac modo procededi Societati consueto non omnino consentaneas ...

⁷⁸ cf. Arrupe document, p. 18: [...*our manner of proceeding* was nothing other than the '*form of life*' of the first companions, the essential elements of which have been collected in the *Formula* of the Institute].

⁷⁹ cf. Arrupe document, p.32: [our *Modus Procedendi*: the essential content of Formation is constituted by those elements which characterize our *modus procedendi*: they constitute the nucleus of our spirituality, the sense of our identity and of our belonging to the Society].

⁸⁰ cf. Arrupe document, p. 33: [...the more profound level of the fundamental, or institutional components of our charism, and the intermediate level of the attitudes and the apostolic choices that derive from the first as their logical and necessary consequence].

⁸¹ cf. Arrupe document, p. 36: [To live this intense love for the Person of Christ, to tend toward a sensus Christi leads us to be, to seem and to act as He - this is the first and fundamental characteristic of our modus procedend.].

n. 398: ... non tamen sunt recipiendae obligationes, vel condiciones quae sinceritatem impediunt nostri **in procedendo modo**, qui est **dare gratis**, quae gratis accepimus ...

n. 589: ... quam libertas **nostro procedendi modo in Domino** necessaria non patitur, minime convenit ...

n. 624: ... Sic etiam, si quis **in modo procedendi Societatis** et cum proximis agendi, parum exercitatus mitteretur, alteri in his **magis exercitatio** adiungi deberet; quae imitari, cum quo conferre, quemque de rebus dubiis quae occurrerent consulere posset ... [The principle of ***magis : ad amorem Dei Gloriam; ad maius obsequium, servitium auxilium...***].

n. 789: ... **modo procedendi** ad Dei et Domini nostri gloriam crescat ...



[III] Finis et Media
FINIS

(a) Toward God

Formula 1: *Quicumque in hac 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...*

CSJ 266: *...sed tantum ea quae faciunt ad finem illum divini servitii et laudis quem sibi praefixit Societas...*

CSJ 307: [IV Pars - Proemium] : *Cum scopus, ad quem Societas recta tendit sit suas ac proximorum animas ad finem ultimum consequendum, ad quem creatae fuerit, iuvare; cumque ad id, praeter vitae exemplum,, doctrina et modus eam proponendi sint necessaria...quo iuvare possint ad magis consequendum magisque serviendum Deo Creatori ac Domino nostro...doctrina ad nostrum Institutum necessaria satis instructi...*

CSJ 308: *...ad maiorem laudem et obsequium Dei et Coministri cupiebamus...ad maius divinae Maiestatis obsequium, fore...*

CSJ 321: *...an, omnibus perpensis, utile sit ad futurum Societati ad finem divini servitii quem sibi praefixit huiusmodi Collegium...*

CSJ 338: *... ad divinum obsequium, quod solum in iis que di Societate et extra illam sunt, expetitur...quatenus ad maiorem edificationem ac maius Dei ac Domini nostri obsequium Superior expedire iudicaverit.*

CSJ 442: *... iudicando utile etiam tunc esse Societatis ad finem propositum divini servitii id oneris subire...*

CSJ 466: *...magna cum consideratione id fiet, prae oculis habendo scopum nostrum maioris boni universalis...*

CSJ 508: *...quod iudicaverit ad maiorem Dei gloriam et obsequium, et bonum universale fore [qui unicus scopus in hac et in omnibus rebus nobis est] constituet...*

CSJ 591: *...quae Dominus patrocinium susciperet, ius Societatis ad maiorem Dei gloriam posset defendere...*

CSJ 592: *...ad finem divini servitii praefixum, facultas dispensandi ad tempus relinquetur.*

CSJ 603: *... Ut in Sexta Parte de iis dictum est quae observanda sunt cuique de Societate erga seipsum, it in hac septima [Parte] de iis dicendum est quae erga proximos, qui finis nostri Instituti valde proprius est, dum dividuntur per Christi vineam... [per diversa loca mittantur ... Ut discurrant quacumque maius Dei et Domini nostri obsequium et animarum profectum assequi se posse arbitrentur...ubi magnus divinae gloriae et obsequii proventus speratur. Et in*

primo loco, de Missionibus Summi Pontificis... ad maiorem Dei gloriam et animarum auxilium, inter fideles, vel infideles, nos mittendos censuerit...

CSJ 605: ... maiorem Dei gloriam et animarum auxilium investigando, se conferrent...

CSJ 617: ... quia ipsi Societas peculari voto circa missiones...

CSJ 746: ... finem earundem Constitutionum intuendo, qui alius non est quam maius Dei obsequium et eorum bonum qui hoc vivendi institutum seuuntur, praestabit...

CSJ 753: ... quam in ipso bene collocatum ad finem divini obsequii nobis praefixum existamaverit...

(b) Toward Community members

CSJ 3 *Finis huius Societatis est non solum saluti et perfectioni propriarum animarum cum divina gratia vacari...*

CSJ 136: *Cum Constitutionum hic finis sit ut universum corpus Societatis et particularia eius membra ad sui conservationem et incrementum, ad gloriam Dei et universalis Ecclesiae bonum, iuventur...*

(c) Toward one's Neighbors

Formula 1: ...ad fidei defensionem et propagationem, et profectum animarum in vita et doctrina Christiana, per publicas praedicationes, lectiones et aliud quodcumque verbi Dei ministerium ac Spiritualia Exercitia, puerorum ac rudium in christianismo institutinem, Christi fidelium in Confessionibus audiendis, ac ceteris sacramentis administrandis, spiritualem consolationem praecipue intendat...

Formula 3: [Romani Pontifices...] ...iusserint ad profectum animarum et fidei propagationem pertinens...

CSJ 3: ...sed cum eadem impense in salutem et perfectionem proximorum incumbere.

CSJ 30: ...qui in em [Societatem] sunt ingressuri ad bene et fideliter evangelizandum, et in agro Domini verbum divinum seminandum, eo aptiora ad id instrumenta erunt ... se totum dedicat maiori servitio et gloriae sui Creatoris et Domini...

CSJ 351: *Cum doctrinae quae in hac Societate addiscitur his scopus sit suis et proximorum animis, Dei favore aspirante, prodesse;...*

CSJ 446: *Cum Societatis atque studiorum scopus sit proximos ad cognitionem et amorem Dei et salutem suarum animarum iuvare...*

[B] Media**(a) Spiritualia: Pro Membris [ad intra]**

Formula 1: ...post solemne perpetuae castitatis, paupertatis et obedientiae votum....gratis omnino... ...et nullo stipendio accepto...totis viribus assequi...

Formula 3: ...Et quamvis Evangelio docemur, et fide de orthodoxa cognoscamus, ac firmiter teneamus omnes Christi fideles Romano Pontifici, tamquam Capiti ac Iesu Christi Vicario, subesse; ob devotionem tamen maiorem ad obedientiam Sedis Apostolicae, et maiorem voluntatem nostrarum abnegationem et certiores Spiritus Sancti directionem, summopere conducere iudicavimus singulos nos, et quicumque eundem in posterum professionem emiserint, ultra illud commune trium votorum vinculum, speciali ad hoc voto adstringi, ut quidquid modernus et alii Romani Pontifices, pro tempore existentes...

CSJ 4: Ad hunc finem melius consequendum, tria vota in ea, obedientiae, paupertatis et castitatis emittuntur; sic paupertatem accipiendo ut nec velit nec possit reditus ullos ad sustentationem, nec ad quidvis aliud habere... (gratis omnino)].

CSJ 812: ...in Eo solo spem constituti oportet quod conservaturus sit et promoturus hoc opus, quo ad obsequium et laudem suam et auxilium animarum inchoare dignatus est...

CSJ 813: ...Huiusmodi [efficaciora media] est probitas et virtus, ac praecipue caritas, et pura intentio divini servitii, et familiaritas cum Deo in spiritualibus devotionis exercitiis, et zelus sincerus animarum ad gloriam eius qui eas creavit ac redemit...

(b) Apostolica: Pro Proximis [cf. Pars VII: De Missionibus – ad extra]

CSJ 308: Cum scopus ac finis ad quem tendit haec Societas sit, varias mundi partes [quo-cumque], ex obedientia Summi Vicarii Christi Domini nostri, vel Superioris eiusdem Societatis, peragrando, Verbum Dei praedicare, Confessiones audire, et reliquis poterit mediis uti, divina gratia aspirante, ad animas iuvandas necessarium esse, vel in primis rationi consentaneum visum est... Et quia boni simul et eruditi, pauci inveniuntur...boni simul et litterati essent ...

CSJ 360: ...nihil aliud in litteris quam divinam gloriam et animarum fructum quaerente; et in suis orationibus gratiam, ut in doctrina proficient ad hunc finem, crebro petant...

CSJ 400: Scopum illum intuendo, ad quem studia Societatis diriguntur, sub ipsorum finem congruum erit ad arma spiritualia in proximorum auxilium tractanda assuescere incipient...

CSJ 813: Ad conservationem et incrementum non solum corporis, id est eorum quae externa sunt, sed etiam spiritus Societatis, atque ad assecutionem finis quem sibi praefigit, auxilii animarum ad ultimum et supernaturalem suum finem consequendum, media illa quae cum Deo instrumentum coniungunt, media illa quae cum Deo instrumentum coniungunt ac disponunt ut a divina manu recte gubernentur, efficaciora sunt quam quae illud disponunt erga homines...