

**PART IV – REFLECTIONS ON ST. GASPAR BERTONI'S CORPORATE, 'DOMESTIC',  
COMMUNITY OBEDIENCE [CF ## 138-151]**

- A. CORPORATE OBEDIENCE [Original Constitutions ## 1-2, 138-151]**
- B. MISSIONARY OBEDIENCE [Original Constitutions ## 184-185]**
- C. DOCTRINAL OBEDIENCE [Early Sermons, the *Epistolario* & CF ## 197-201]**

**FOURTH SECTION  
ON THE MANNER OF OBEDIENCE  
[cc. 1-2, ## 138-151]**

**[Corporate & Missionary Obedience]**

**Premise:**

[1] It should be kept in mind, that the *Constitutions* of St. Ignatius contain two vows of Obedience, noted in the *Formula*:

- **Chapter 1** of the *Formula* [i.e., **n. 1**] treats of the aim of the Society;
- **Chapter 2** speaks of the special Vow of Obedience to the Pope [cf. *Formula n. 3*] – this might be considered **Christological; Apostolic; Missionary;**
- **Chapter 3** [i.e., *Formula n. 6*] speaks of the vow of obedience to the Superiors of the Society – this might be called **Community; Corporate; Collegial.**

[2] In the initial approval of the Society, officials at the Holy See first thought it pointless to have a special vow to obey the Pope, as this is the obligation of every Christian. Thus, in response, the “Companions” offered a special justification for this unique vow: *...The Gospel does indeed teach us, and we know from orthodox faith and firmly hold, that all of Christ's faithful are subject to the Roman Pontiff as their head... Yet, for the sake of greater devotion in obedience to the Apostolic See, of greater abnegation of our own wills, and of surer direction from the Holy Spirit, we have judged it to be extremely profitable if each of us.... to be bound by a special vow....* [cf. *Formula n. 3*]. This “justifies” the saying that the Society is bound **more than others** to obey the Pope.

[3] Then, there is the more “usual” vow of religious life regarding obedience: *All should likewise vow that in all matters that concern the observance of this Rule they will be obedient to the one put in charge of this Society...* [cf. *Formula n. 6*].

[4] In Fr. Bertoni's “Plan”, he treats of obedience within the Community in the **Seventh Part, Fourth Section, [cc. 1- 2, ## 138-151]** of his *Original Constitutions*. Fr. Bertoni then will treat of the **Stigmatine special Missionary obedience** to the Bishops in the Apostolic Mission, ***On the Grade of the Professed***, in his **Ninth Part, cc. 1-7, ## 158-186**. Fr. Lenotti will speak of the Stigmatines being called to an obedience to the Bishops that will be **more than others**, without any sense of “triumphalism”<sup>154</sup>.

<sup>154</sup>cf. Fr. Lenotti, “*more than others*”: Apostolic Missionaries, determined and dedicated **in a totally special manner** to the service and submission to Bishops “- [in: **CS III, p. 438, f.**].

**[A] Corporate Obedience**
**Fourth Section  
cc. 1-2, ## 138-151**
**c. 1: Obedience in General [## 138-141]**

**CF # 138:** [The rules, precepts, or simple commands of the Superior do not bind under sin – as Ignatius notes in n. 602: all should be free from anxiety and aided against falling].

All the Rules and in this Institute do not oblige under any sin, either mortal, or venial. Similarly the simple command of the Superior is not considered to include an obligation under sin [cf. **CF # 150**], unless he should add 'in virtue of obedience', or something similar.

The Ignatian ideal asked for great respect for the rules and regulations of the community:

- nn. 18; 98; 198; 430; 547: each member prior to final acceptance, must see and take into consideration the Apostolic Documents of the Society, and the Constitutions and rules he is to obey – either every six months, or once a week;
- n. 136: the qualities of *Constitutions*: complete, clear, brief;
- n. 199: if one does not know Latin, he should have a ***compendium, summarium***;
- nn. 396; 428: the Rules for the Roman College can be adapted for other places; the Rectors should have their own rules;
- n. 654: conclusion to the Chapter "On the Missions", speaking of the Rules of the Houses;
- n. 811: the last number of Part IX, speaks of the Rules of Provincial, Local Superiors, Rectors – as well as those of the General.

†††

**CF # 139:** [cf. **CF # 81**: speaks of obedience to subordinate superiors; # 149: states that as far as the intelligence is concerned, obedience should be rendered as though to God].

All the confreres will offer obedience, as though to Christ Himself, also the subordinate Superior, and to anyone who has responsibility of an office, and to him who has from Superiors the faculty of commanding.

[NB: The fundamental principle is that the superior stands in the place of Christ, as St. Benedict wrote in his Rule. This principle is found in the ***Formula 6: ... obey the General in all matters pertaining to the Society's Institute but also to recognize and properly venerate Christ as present in him...*** This idea is perhaps the one

most often repeated in the Constitutions [cf. Examen, nn. 84-85]. Superiorship govern by virtue of the authority received from Christ].

- nn. 284; 286; 424; 547; 551; 618; 619; 627; 661; 765: all present this principle.

†††

**CF # 140:** The confreres will take care so that they might not obey only in act, but that they will conform their own will and mind to the order of the Superior <sup>155</sup>.

- 273: mutual conformity will be striven for;
- n. 284: the members are challenged to bring their wills wholly into conformity with what the superior wills;
- n. 292: after exposing one's view, contrary to an earlier decision of the superior, the confrere will abide by what the Superior decides;
- n. 547: the command of obedience is fulfilled in regard to the willing when the one who obeys wills the same thing as the one who commands;
- n. 627: in the Part "On the Missions of the Superior of the Society", each confrere will try to feel and will what the Superior has felt and wills in the place of Christ our Lord.

†††

**CF # 141:** [This is read in the light of CF # 138, excusing from sin – the qualities of obedience noted here will then be developed in **Chapter 2** of this **Fourth Section**:

- "integral" – cf. **# 142**; -cf. n. 547: "in omnibus"
- "prompt" – cf. **# 143**;
- "humble" – cf. **# 144**;
- "strong" – cf. **# 145**.

This obedience is to be in all matters which are not contrary to the precepts of God, or of the Church, or the Rules of this Institute, but is to be integral, prompt, strong, and humble, with the perfect abnegation of one's will and own judgment.

[NB: a part of the **obsequium** seems to be **the constant denial of one's own will**, and bringing oneself into conformity with that of the superior:

- "denial" of one's own will: cf. nn. 9; 38; 111; 131; 178; 550; 585; 611; 652;
- "will in conformity with Superior": cf. nn. 55; 273; 284; 547 ['blind']; 551; 552; 661; 671.

This "style" of obedience is noted by St. Ignatius:

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<sup>155</sup>Fr. Stofella explains in a footnote here that these two Constitutions ## 140, 141 are from the *Summarium Constitutionum S.J.*, n. 31.

- **Formula, n. 3:** among the reasons for the special obedience to the Roman Pontiff: **greater devotion** in obedience to the Apostolic See, of **greater abnegation** of our own wills, and a **surer direction** from the Holy Spirit [comparatives, to explain **the “greater” glory of God**, obedience “more than others” – this is not triumphalism, but asceticism];
- **nn. 284; 547:** speak of the qualities of obedience; and the three levels obedience in [I] **Execution** [## 142]: promptness [# 143]; humble [# 144]; strong [# 145] – [II] In the **Will**: [# 146]; loving the Superior as a Father [# 147]; joyful [# 148] – [III] **Intellect** [# 149]; without discussion [# 150]; listen to one’s elders [# 150].

††

**c. 2: Concerning the Specific ‘Grades’ of Obedience [## 142-151]:** this Chapter, with its ten Constitutions, presents obedience in a rather highly developed outline, compendium, as follows

- **First**, in **Execution** [# 142];
  - **Integral** [# 142];
  - **Perfect**;
  - **Universal**;
  - **Prompt** [# 143];
  - **Humble** [# 144];
  - **Strong** [# 145]:
    - **Constant**;
    - **Perseverance in difficulty** [cf. also # 148].
- **Second**, with regard to the **Will** [# 146];
  - **Pure** [# 146];
  - **Willing** [# 147]:
    - **i.e., most free**,
    - **diligent**;
  - **Joyful** [# 149]:
    - **Constant**;
    - **Persevering** [cf. above, # 145].
- **Third**, with regard to the **Intellect** [# 149]
  - **Simple**;
  - **Respecting God**;
  - **Without discussion** [cf. # 150];
  - **Conformity with Superior’s counsel, judgment** [# 151].

††

**CF # 142:** First of all, as regards the **execution**, or the act of obedience, all the confreres will take care that it be shown in an **integral** manner, not only in the obligatory matters, which is but their due, but also to the height of perfection in all other upright areas whatsoever. For it is a **perfect** obedience, which is **universal**, and

excepts nothing, other than that which is displeasing to God [cf. **CF # 141; 149**]. It will further be more **prompt** when it anticipates an express precept by obeying, but after having understood what the Superior's will is.

These many qualities regarding the Act of Obedience permeate much of the Ignatian ideal:

- **n. 547**: a major Ignatian [his *magna charta??*] concept is presented in this long Constitution – with its many references to other Jesuit **Constitutions** :
  - not only in obligatory matters, but also in others
  - as though to our Lord, to Christ;
  - with constancy – in execution, in will, in intellect;
- **n. 550**: all pertaining to execution, will and intellect.

†††

**CF # 143**: Promptness also in the act of obedience must be especially apparent, in that no one rather lazily should accede to the carrying out of the mandates in a slow and late way. Rather, rivaling the heavenly spirits on earth, putting aside every delay and all that one might be doing, each should hasten, and even fly to do the will of his Lord, even before the precept of the Superior is known or any sign given. Perfect obedience lays aside unfulfilled one's own matters.

- **n. 284**: **To make progress, it is very expedient and highly necessary that all should devote themselves to complete obedience, by recognizing the superior, whoever he is, as being in the place of Christ our Lord, and by maintaining interior reverence and love for him. They should obey entirely and promptly, not only by exterior execution of what the superior commands, with becoming energy and humility, and without excuses and murmurings even though things are commanded which are difficult or repugnant to sensitive nature; but they should try to main in their own wills and judgments, by bringing their wills and judgments wholly into conformity with what the superior wills and judges, in all things in which no sin is seen, and by regarding the superior's will and judgment as the rule of their own, in order to conform themselves more completely to the first and supreme rule of all good will and judgment, which is the Eternal Goodness and Wisdom.**
- **n. 547**: [a major Ignatian Constitution on Obedience: the only one that speaks of 'blind' obedience, noted above] - one should obey even though no explicit sign of the Superior has been given – leaving unfinished one's own letter [cf. **n. 435**].

†††

**CF # 144**: The act of obedience will also be humble, when prior to its execution, there is not employed any excuse. However, should an authentic impediment arise, or at least one is considered present, or there is some doubt concerning its probability, this will be humbly referred to the superior and the decision will be left up to him.

St. Ignatius' view on what is called **representation**:

- nn. 131, 292: when there is a difference of opinion, after prayer, it might be proposed to the Superior, committing all to his judgment;
- n. 543: one can propose, but then trust in the superior's judgment;
- n. 552: no will approach the Holy Father directly – but, leave it to the Superior;
- n. 627: one can propose to the Superior regarding the Missions – but, then trust in his judgment.

†††

**CF # 145**: Finally, the execution of obedience should be **strong**, that is, constant and with due perseverance [cf. **CF # 148**], so that it may not be lacking in any matter or time, no matter how difficult [cf. **CF # 185, ardua et difficilis**] this may be a challenge, and repugnant to nature.

- nn. 18; 156: the candidates' constancy must be proven;
- nn. 53, ff.: this Examen, c. IV, nn. 53-103, describes the **difficulty** of the Jesuit vocation [cf. our **CF # 185**];
- nn. 129; 193: stability and constancy must be scrutinized;
- n. 547: in a constant spirit...spiritual joy and perseverance.

†††

**CF # 146**: In the second place, with regard to the affection of the will, in obeying, it should be primarily **pure**, and the formal intention of obedience is on account of the observance of the precept, and on account of the will of the Superior to be fulfilled, or more sublimely on account of the will of God [cf. **CF # 139**, where the motive is Christ], which is applied in this, and because of it.

St. Ignatius' views are clear on this:

- nn. 284; 424; 661: the Superior, the Rector **take the place of Christ the Lord**;
- n. 547: obedience is before the eyes of God, the Creator and our Lord, on account of Whom obedience is offered;
- n. 619: in the matter of Missions, the Superior **takes the place of Christ**, interpreting God's will;
- n. 765: **the Father General takes the place of Christ**.

†††

**CF # 147**: [cf. also **CF # 149**]

Obedience must also be voluntary, so that most freely and most diligently the confrere might consider the Superior of the Monastery, fearing him as one's Lord, and loving him as a Father – the Ignatian principle as **Father [suaviter] – General [fortiter]**.

- n. 551: superiors should be loved as **fathers** – the only time in the Ignatian **Constitutions** that this title is used. His words were **Praelatus, Praepositus, Superior**.

†††

**CF # 148:** Lastly, obedience should be given with **happiness**, and that it be given with spiritual joy, with a constant and persevering spirit, and with every spirit of humility.

- n. 547: obedience should be perfect from every side, with spiritual joy and perseverance.

†††

**CF # 149:** In the third place, with regard to the **intellect**, all will take care and give every effort that their obedience be entirely **simple**, that it not simply respect the Superior as a man, but as God [cf. **CF # 139**], and that each receive his precept not as human, but as divine.

[This has been treated under **CF # 146** – this is the “theology” of St. Ignatius, modified somewhat in our own time – through meetings, councils, chapters and more dialogue].

†††

**CF # 150:** The confreres will not ask for the reasons for the command, nor discuss them, nor ponder them, when what is commanded is free from sin [cf. **CF # 138**]. No one will pass judgment on the view of the Superior, as the duty of each is to obey and to carry out what is ordered, according to that saying of Moses: *Listen Israel, and be silent*. Full wisdom is precisely in this that in this matter, this is not the goal, as the Apostle says: *Who wishes to be wise, let him become a fool*. [1 Co 3:18]. [**NB:** this same citation is found above in **CF # 124**].

St. Ignatius' true military background might be noted here! - n. 547: freedom from sin is noted here – as well as “**blind**” obedience – that of a cadaver – that of the ‘**blind man's cane**’ – this is Divine Providence in one's life.

**CF # 151:** Everyone should be persuaded to allow himself to be governed by the counsel and judgment of the Superiors, in accord with that warning of the Fathers of the Church, found in Cassian [*Coll.* 2, c. 11]: that by no other vice does the Devil succeed so well in leading the monks onward toward perdition as in persuading them to neglect the counsels of their **Elders**, and persuade them to follow instead their own judgment.

†††

**[B.] Missionary Obedience**  
**CF ## 184-185**

**CF # 184:** as in the Jesuit Constitutions, in the section pertaining to the Apostolic Mission, there is a careful delineation of the principle placed in the **Formula** - known as **gratis omnino**. It is a value often repeated in Fr. Bertoni’s Original Constitutions [cf. **CF ## 3; 67; 102; 184**]. This value is powerfully defended in the Constitutions of St. Ignatius – his broad apostolic mission was to be offered **gratis omnino**:

**Formula 1** : ... by means of public preaching, lectures, and any other ministration whatsoever of the Word of God, and further, by means of the Spiritual Exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of God’s faithful through hearing confessions and administering the other sacraments. Moreover, this Society should show itself no less useful in reconciling the estranged, in holily assisting and serving those who are found in prisons or hospitals, and indeed in performing any other works of charity, according to what will seem expedient for the glory of God and the common good. Furthermore, all these works should be carried out altogether free of charge [gratis omnino] and without accepting any salary for the labor expended in all the aforementioned activities...

**CSJ 7:** In addition to the three vows mentioned, the Professed Society also makes an explicit vow to the Sovereign Pontiff, as the present, or future Vicar of Christ our Lord. This is a vow to go anywhere [quocumque]. His Holiness will order, whether among the faithful, or the infidels, without pleading an excuse and without requesting any expenses [gratis] for the journey, for the sake of matters pertaining to the worship of God and the welfare of the Christian religion [quodcumque]. [cf. also CSJ nn. 573, 574, 609, 610].

**CSJ 573:** When the Sovereign Pontiff or the Superior sends such Professed and Coadjutors to labor in the vineyard of the Lord, they may not demand any provision for the journey, but they should generously present themselves that these superiors may send them in the manner which they think will be for the greater glory of God.

**CSJ 574:** that is to say, on foot, or on horseback, with money, or without it, and they should be ready to carry out in deed what the sender judges to be more fitting and for greater universal edification.

**CSJ 609:** Moreover, he who has been designated by His Holiness to go to some region should offer his person generously, without requesting provisions for the journey, or causing a request for anything temporal to be made, except that His Holiness should order the member to be sent in the manner that His Holiness judges to be a greater service

**of God and of the Apostolic See, without taking thought about anything else.**

**CSJ 610:** Representation may well be made, and even should be, through the agency of the prelate, or person through whom His Holiness issues the command to go anywhere, by asking how he desires him to accomplish the journey and to remain in the destination, namely, by living on alms and by begging for the love of God our Lord, or in some other manner. This is asked that what seems better to His Holiness may be done with greater devotion and security in our Lord.

These seem to be the main Jesuit Constitutions regarding the *gratis omnino...* in the living out of the ideal involved in the terms: *quocumque... quodcumque...* The type of poverty Ignatius chose is closer to that of Francis and Dominic, and somewhat removed from those following cenobitical life. For Ignatius, this was the poverty Jesus lived and which He taught His apostles to practice when He sent them out to preach [cf. Mt 10:8-10]. This 'evangelical poverty' taught by the Lord Himself to His Apostles consists in these three elements:

- **non-possession – no gold or silver;**
- **not receiving remuneration: give freely of what you have freely received;**
- **living on alms: the laborer is worthy of his hire.**

Ignatius learned the distinction between 'pure alms' and stipends, or alms in remuneration from Mt 10: the Jesuit is asked to give freely of all that he has received. This **gratuity of ministries** has other values as well, as 'the greater liberty and edification of one's neighbor' [cf. CSJ 565]. It is principally based, though, on the poverty that Jesus Himself lived – this is the ideal. This is a value in the **Spiritual Exercises**<sup>156</sup>. In this ideal, living on alms is not any sign of incompetence, or inability – but rather, the gospel value of offering a witness to disinterestedness and indifference and to one's **trust** and **abandonment** to Divine Providence. These are central values to Fr. Bertoni. This is a perennial value, due to the recurring temptation to materialism. In the fullness of pride, and in times of technical progress, many think they can be, live and do without God<sup>157</sup>.

Therefore, in the Ignatian charism and Jesuit history, apostolic journeys and poverty are meant to go hand in hand. ... **You have received without charge.... Provide yourselves with neither gold nor silver... the workman deserves his keep...** [cf. Mt 10:8-10]. This is an ancient reality in the Church: the itinerant 'prophets and apostles' of whom the **Didache** speaks, were forbidden to take anything but bread when they left one mission station for another. Accepting money was the

<sup>156</sup> Cf. n. 281, # 3: ...Third Point: He tells them they should go, '**Do not possess gold or silver.**' '**Freely you have received, freely give.**' **And He told them what to preach, saying: 'The kingdom of God is at hand...'** [cf. Mt 10:1-16]

<sup>157</sup> cf. Antonio deAldama, ... *An Introductory Commentary on the Constitutions*....o.c., pp. 225, ff., *passim*.

mark of a false apostle <sup>158</sup>. These ancient customs came alive again in the 12<sup>th</sup> century in his Apostolic Movement: preaching and poverty were its characteristic features – which St. Ignatius tried to re-invigorate in the life of the Church, through his ‘Company’ <sup>159</sup>. How vital it is for Church progress that her **Apostolic Missionaries** should go without gold or silver, as a most Christ-like ideal. The Jesuit principle is to engage in poverty in the service of God our Lord and the help of our neighbor, preaching and serving the Church. This explains the rather arduous “Election of Poverty” that Ignatius saw in the **Apostolic Mission** initiated by Jesus Christ, sent by His Father. For Ignatius, **the ideal was always the apostolic circle around Jesus**, called to Himself, and sent out on **His Mission**. They could receive ‘help for the journey’ – the Apostles were able to receive ‘bread’ when leaving one church for another. The early Jesuits were not allowed to take anything for Masses, confessions, sermons, lessons, and for administering the sacraments – but they could accept help for the journey <sup>160</sup>.

The ideal for Fr. Bertoni in **CF # 184** summarizes these values for those who have received the Grade of Apostolic Missionary –

- **When the ‘Professed’ are sent somewhere:**
- **or, are ordered to reside somewhere –**
- **they should not ask for any provision for the journey;**
- **nor for where they are to live –**
- **from the Bishops;**
- **or the Pastors;**
- **or from their own Superiors**
- **but they should freely offer themselves;**
- **and totally give themselves to this.**

This is the **obsequium** lived fully – an abandonment to God and a total availability to the Church – which seems to be the ideal promulgated by Fr. Bertoni in this manner.

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<sup>158</sup> *Didache* XI, 6.

<sup>159</sup> Cf. Gunter Switek, ‘*Praedicare in Paupertate.*’ *Estudios sobre el concepto de pobreza según Ignacio de Loyola.* ROMA: CIS 1972.

<sup>160</sup> Cf. Antonio de Aldama, ...*Missioning...*, o.c., pp. 43, *passim*.

**Chapter VII of Part IX:**

**The Principal Scope of the Professed Members**

**[CF ## 185-186]**

This concluding chapter of Fr. Bertoni's all-important **Part IX** would require its own commentary – which hopefully, will develop.

Research is continuing in the quest for the broad presentation of the Apostolic Mission, as presented by Fr. Bertoni in his opening numbers of chapters 6 and 7 of this central Part IX of his Constitutions, describing the duty of the 'Professed' and the **scope** of his community:

**CF # 182:** Eorum munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria vel utilia sunt, sed etiam rudimenta fidei et morum, praesertim ridibus et pueris...

**CF # 185:** Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione obsequium praestare per varia et propria suae vocationis munera...

These two Constitutions: **CF ## 185 & 186** are considered by Fr. Stofella as taken from Suarez, Book I, c. 6: *Whether it is fitting for the Society of Jesus to make use of those means that are suited for the instruction of external students [scholastics]*<sup>161</sup>. On further analysis, however, one may also cite **Suarez, Book VI, c. 4, n. 25**, which asks the question: *'Whether **the [Fourth] Vow of Obedience** directed toward the Supreme Pontiff, which the Professed of the Society emit, is solemn, and distinct from the other three vows'?*<sup>162</sup> The Jesuit Theologian offers a lengthy analysis of the Fourth Vow – and Fr. Bertoni's **CF ## 185-186** are copied *verbatim* from this section, and adapted – except for the introductory phrases for **CF # 185** noted in the table above.

To understand this better, it is useful to reflect on the development of Suarez' thought. In **Book I, c. 4**, Suarez asks the question whether the community of the Society of Jesus was fittingly instituted and approved<sup>163</sup>. In his affirmative response, the Jesuit theologian notes three aspects of the original Foundation of the 'Company':

<sup>161</sup> cf. *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni. Fondatore dei Preti delle Sacre Stimite di N.S.G.C.*, o.c., p. 122, footnote.

<sup>162</sup> Cf. Suarez, o.c., pp. 854-866, a lengthy discussion of this Fourth Vow.

<sup>163</sup> Cf. Suarez, o.c., pp. 575, ff.

- **Historical: St. Ignatius** was the Founder of the Society of his Companions, chosen as God's instrument in a providential manner and time, for the assistance of souls in the Christian life and doctrine for the propagation and defense of the faith. This purpose has proven to be most opportune, as the defense of the faith is supremely necessary, its propagation most opportune and the perfection of morals most useful for the Church.

- **Principal: the Holy Spirit**, however, is considered to be the primary cause of the Society. In St. Ignatius' view, the Holy Spirit teaches his Church through the Vicars of Christ. Fr. Bertoni adapted this thought in his **CF # 185**, that the Stigmatine is called to follow the direction of the orthodox Bishop whom the Holy Spirit has placed to rule the Church of God [cf. Ac 20:28]. For St. Ignatius, this provides the reason for the Fourth Vow:

... But we have judged nevertheless that the following procedure will be supremely profitable to each of us and to any others who will pronounce the same profession in the future, for the sake of our greater devotion in obedience to the Holy See, of greater abnegation of our own wills, and of surer direction from the Holy Spirit. In addition to that ordinary bond of the three vows, we are obliged by a special vow to carry out whatever the present and future Roman Pontiffs may order which pertains to the progress of souls and the propagation of faith... [*Formula 3*].

**CSJ 605 [De Missionibus]:** The intention of the Fourth Vow pertaining to the Pope was not to designate a particular place but to have the members distributed throughout the various parts of the world. For those who first united to form the Society were from different Provinces and realms and did not know into which regions they were to go, whether among the faithful or unbelievers; and therefore, to avoid erring in the path of the Lord [ne in via Domini errarent], they made that promise or vow, in order that His Holiness might distribute them for the greater glory of God. They did this in conformity with their intention to travel throughout the world and, when they could not find the desired spiritual fruit in one region, to pass on to another and another, ever intent on seeking the greater glory of God and the greater aid of souls.

Therefore, the role of the Holy Spirit is central – Fr. Bertoni phrases it this way: ad non errandum in via Domini... It is here that Suarez cites **Ph 1:6: I am convinced that He who has begun a good work in you will bring it to perfection until the day of Christ...**<sup>164</sup>. And this is the text cited by Fr. Bertoni here. Suarez brings this text up<sup>165</sup> in connection with his explanation of **the Holy Spirit being the primary and principal author of the Society of Jesus:** St. Ignatius and his

<sup>164</sup> Douay version.

<sup>165</sup> Cf. Suarez, o.c., p. 580 a.

companions simply could not have done this work of the Lord unless the Holy Spirit began and perfected such an undertaking. The Spirit would be behind the foundation of the Society either by communicating a certain inspiration; or through some extraordinary motion from within; or with that infallible direction, such as would have been given to the Prophets and the other Sacred Writers of God's Word: for Suarez, this is where this Institute got its beginning. For a believer, in simple terms, no work of piety such as this could ever have been begun without the precise inspiration of the Holy Spirit. Thus, in Jesuit circles, it was commonly believed that Ignatius and his companions were moved and assisted by the Holy Spirit <sup>166</sup>.

- **Authoritative**: the third cause of the Society according to Suarez is the **Apostolic See** – which, as the Papal documents noted that it was by the Apostolic authority, by the protection of the Apostolic See, that this Society came into being for its apostolic purposes proposed, for the glory of Jesus Christ and in full harmony with the needs of humanity.

Suarez goes on, then, to specify what is so **distinct** about the Society of Jesus in order that it would be approved by the Holy See:

- it is a **clerical** community – made up of priests, with a priestly function – which goes back **to the style of life of the Apostles and Jesus Christ Himself**. When Augustine came along, he simply restored and reformed this kind of life;
- hence, St. Augustine did not so much institute a new religious community, as he assumed **the purpose** of the union of the Apostles around Christ. What Ignatius wanted to do was to give life to a way of religious life that would be **most similar to the Apostolic way of life** in all that pertains to what is substantial, i.e., regarding the end and the means, the manner of living, of imitating Christ, with a view to the salvation of souls. The Apostles professed that they had left all to preach the Gospel. So it is with the Jesuits: they consecrated themselves to Christ in a particular manner, to go anywhere that He would choose to bring about the salvation of souls – and that after the death of Christ, they would keep alive their obedience to Peter. Pius IV<sup>th</sup> described the Jesuits in this way: as they assumed the name of Jesus, so in their work, doctrine, and example, they wanted to **imitate Jesus Christ, and set out to follow in his foot-steps** <sup>167</sup>.

Therefore, the principal task of this Society is to work for the salvation and perfection of their neighbors, and to achieve this purpose, they would make use of all congruous means. The longer and more diligent studies prepare for this variety of services [**obsequia**] [**CF ## 57; 62**]. Since therefore, spiritual activities are intimately joined to the doctrine regarding divine realities – this would be done:

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<sup>166</sup> cf. ib., p. 580 a.

<sup>167</sup> cf. Suarez, o.c., p. 586; cf. M.-H. Vicaire, OP, *L'imitation des Apôtres. Moines, chanoines, mendiants*. Paris: du Cerf 1963.

... *non solum per publicas lectiones, et conciones, sed etiam in secreta confessione, et in secreto colloquio ac instructione traditur...* [cf. CF ## 182, 183; cf. also Part XI, *De Familiari Conversatione...*].

In harmony with the Stigmatine seal – *Euntes Docete* [cf. Mt 28:19, the **Apostolic Mission**] reflected in Fr. Bertoni’s own words:

... *Eorum [‘Professorum’] munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria, vel utilia sunt...* [CF # 182].

Suarez then asks the difficult question how is it possible to balance *contemplata aliis* and *tradere* [cf. CF # 49] – how is the Society able to satisfy these many activities with contemplation? <sup>168</sup> This is the **special grace of vocation** <sup>169</sup> that makes what is **arduous and difficult** [cf. CF # 185] possible, because one does **not rely on human strength** [*...non humanis viribus, sed Spiritus Sancti gratia...*]. To bring this multiple activity in line with contemplation is not impossible with divine grace. And even though it might seem difficult, nonetheless perfect virtue for such difficulty is poured out so that this real difficulty, through the providence of religion and its perfect institution, with the **special grace of this vocation** can be overcome.

This **special grace of vocation** is surely necessary, because no one by reason of his state of life could live piously, let alone perfectly, without **the special grace of God**. It is piously believed, or rather, it is morally certain that God would communicate a **special grace** for every religious community, which He communicates to all who are called by the Holy Spirit to that community, if He is not hindered by them, so that they might be able to fulfill the end, the purpose, scope of this institute. Therefore, **Ph 1:6** speaks of a **grace, assisting, exciting, assisting**, which it is believed that God offers a major and more special grace for those who would be a part of such an institute. Suarez quotes St. Thomas for all this <sup>170</sup>.

Therefore, all approved religious communities, according to Suarez, by right maintain that they have been instituted by a special Providence of God. Hence, it is not to be doubted that each one of these have a **special help** prepared for them, **proportionate to their vocation**. Therefore, the more challenging, difficult the scope is for a religious community, the more sublime and hard its purpose is, and since it has been instituted so much the more for the **obsequium** of God and the greater utility of the Church, then these communities are ordered and assisted by Him. It is piously believed that the Society of Jesus came into existence through the instinct of the Holy Spirit, and it was established for the intention of divine worship and giving Him glory, through the most grave [*graviora, gravissima munera*] ministries in the task of procuring the salvation of souls. As a result, it cannot be doubted that the Society

<sup>168</sup> cf. Suarez, Book I, c. 6, n.6 - pp. 592, ff.

<sup>169</sup> cf. website [www.st-bertoni.com](http://www.st-bertoni.com), under Constitutions: ‘NADAL: Grace’.

<sup>170</sup> St. Thomas Aquinas. IV Sent., d. 4, q. 1, a. 2, ad 9 um; d. 38, q. 1, a. 5, ad 2 um; III, q. 27, a. 5 ad 1 um

would have from God a **special grace of vocation** prepared specifically for it. Therefore, the **arduous and difficult** challenge of bringing together a most varied apostolic program, and a life of intense contemplation, needs a **special grace of vocation** to overcome this and all challenges inherent in the life. Suarez has already made clear the purpose of this community <sup>171</sup>, and this is that it has been established directly that it might undertake the challenges of both the contemplative and the active life, for the sake of **teaching and preaching, and for those other spiritual works to be exercised in behalf of our neighbors, with the greatest perfection and impulse**<sup>172</sup>.

The Society of Jesus has been specially established to offer its ministry to the Apostolic See. This is based on an unusual comparison made by St. John Chrysostom<sup>173</sup>, where he says that the priest is called to be the heart, or the stomach [!] of the Church – since it is through their priests that the Christian people receives the positive influence for life, and their spiritual nourishment. In the Jesuit vocation to assist the Holy See, the early Jesuit tradition saw the Society as the ‘right hand of the Apostolic See’. The purpose of the Society, as instituted by Ignatius, was indeed most sublime, and is the same as the institution of the Apostles – the Jesuits being called to do all that possibly can be done in their level of service to bring about the coming of the reign of God into this world.

This is **the special grace** of the Jesuit vocation, behind the inspiration of St. Gaspar Bertoni, which he adapts for the Stigmatines in **CF ## 185, 186**. He copied this ideal from Suarez, paraphrasing to fit his own needs. **Grace is accommodated** according to the need in each approved religious community. Therefore, grace will be all the more copious and all the greater in accord with the more elevated effects that will be are hoped for. The belief is that God confers **a special grace** according to the measure of the obligation and the task at hand. Grace is given to increase in accord with the disposition of the recipient. To such grace there pertains to intensify that affection by which the recipient encounters **the greater difficulty** for the sake of the reign of God. The Society was seen to have this unique excellence **in the grace of the Founder**. The Society was founded on the influence of the Holy Spirit to bring about the more excellent effects of divine grace, included in the ideals set down by Ignatius: **the propagation of the Church, the defense of the faith, the conversion and perfection of souls**.

On the part of the individuals called to this form of religious life, there is demanded of them an exquisite abnegation so that they might never have any place, or office, or any other security for themselves. Rather, the Jesuit ideal set down by the Founder was that all the members of the Society would be called for any change, exposed to many difficulties, and they must keep this disposition alive. As far as God is concerned, **the special grace** of the vocation will meet any challenging difficulty that it confronts. The members who are properly disposed and prepared will be perfected

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<sup>171</sup> cf. Suarez, Book I, cc. 1 & 2

<sup>172</sup> cf. Suarez, o.c., p 594, b.

<sup>173</sup> In Mt., Hom. 38 - cited by Suarez, o.c., p. 594 a.

through **this special grace**. The Society is founded<sup>i</sup> both for the spiritual benefit of its members in their communicating to their neighbors, for whose salvation they are called, in overcoming evils, in surpassing obstacles, and spiritual impediments. In Book VIII, Suarez will discuss the spiritual means that Ignatius suggests for the sanctification of the Jesuits – and in Book IX, those **varied and proper ministries [CF # 185], those more serious apostolates [graviora – CF # 158], always accommodated [CF # 262] to the changing times, places and needs**, which make up the **Apostolic Mission** for the Society of Jesus, as well as being adapted for the Stigmatines<sup>174</sup>.

All of this is in explanation of the “Fourth Vow”. Suarez proposes the objection that either this vow is distinct because it brings with it a new obligation concerning the same matter as the other vow of obedience that Jesuits take – or, it obliges to **something entirely new**. In the Jesuit tradition, this Fourth Vow was approved as **something special, and totally distinct from all others**<sup>175</sup>. St. Ignatius expresses the unique nature of this Vow:

**In addition to the three vows mentioned, the Professed Society also makes an explicit vow to the Sovereign Pontiff as the present and future Vicar of Christ our Lord. This is a vow to go anywhere His Holiness orders, whether among the faithful, or the infidels, without pleading any excuse and without requesting any expenses for the journey, for the sake of matters pertaining to the worship of God and the welfare of the Christian religion [CSJ 7].**

In this paragraph, the emphasis is on *quocumque... gratis omnino*, with a hint of the *quodcumque*. The matter of this vow, then, is not simply the matter of all religious obedience, but **the special matter of the apostolic mission**. This vow of obeying to go anywhere requires in one’s mind **that obedience of remaining even to the end of the task**, always in accord with the intention of the one sending, which **accommodates** this to the matter at hand [cf. **CF # 262**]. The ‘Mission’ would prove useless unless one would see it through to the end, in so far as this would be necessary for the end to be accomplished for the carrying out of the mission. This vow, then, does not only oblige the Professed to go on these Missions, but also to be totally committed to carrying out those actions, or services which are included in them. By the name of ‘Missions’ according to the true sense and common use of those using this word, there should not only be understood those journeys, or residences in those places to which these journeys are ordered – but, also the activities and ministries to be undertaken. **The obedience, then, regarding the ‘Missions’ implies the journeys to the assigned places, and also the actual ministries, services to be undertaken there.** The Companions, then, vow not only to **go anywhere** they have been sent, but also that they carry out there **whatever** they may have been ordered to achieve: **both of these aspects, then, are the matter of the vow**. The Jesuits are not obligated to journey just anywhere for other purposes – the sole goal of the Apostolic Mission is to

<sup>174</sup> cf. Suarez, o.c., p. 597.

<sup>175</sup> o.c., pp. 854, ff.

work for the salvation of souls and the propagation of the faith, using **various and proper, the more serious, the accommodated ministries** to accomplish this.

It would be unrealistic to claim the vow authorizes travel in various places for other purposes. Religious pilgrimages, for example, to the Holy Places, would not be included. The Apostolic Mission has a specific purpose: **the salvation of souls and the propagation of the faith.** For St. Ignatius this is developed in Part VII of his Constitutions, and for Fr. Bertoni in Part IX, presently under discussion. Under the ‘matter’ of this vow are included all the spiritual ministries which the Society exercises in behalf of their neighbors – the Apostolic Mission includes all those tasks to which the Roman Pontiff could send missionaries, in accord with the Jesuit Constitutions. Under the word ‘**Apostolic Mission**’ would also include residence, the existence of the Jesuit in some specific place. One would be sent so that he could **preach, teach, or perform some other like ministry** – it involves whatever ministry of the Word of God [quodcumque Verbi Dei ministerium] to which the Roman Pontiff might send one for the progress of souls and the propagation of the faith. There are various accompanying “circumstances” of the Apostolic Mission <sup>176</sup>

- **gratis omnino**: when the ‘Professed’ are sent on these missions there will be no requesting expenses for the journey [cf. **CF # 184**]. All must be undertaken in the **Jesuit manner of Mission, under the Vow of Mission**. The only reward that one would seek would be from God;
- **without making excuses**: in the Saint’s **Letter on Obedience**, this is one of his emphases. This circumstance is also included under the vow – unless silence would run counter to the Pontiff’s ultimate intention for the command;
- **to go wherever one is sent [quocumque]**: the content of the vow is geographically indifferent regarding place, people to whom one is sent. This is why the vow is in the hands of the Pontiff with his universal apostolic mission. It is in the Pope’s own Mission to work for the **obsequium** for the entire Church, for the assistance of souls. As head of the entire Church the Pope would have a better knowledge of the needs of the entire Church looking toward the future.

There is great insistence on the fact that the choice of ministries needs to be **accommodated** [cf. **CF # 262**] to the salvation of souls. The Fourth Vow, then, concerns an excellent reality, and is carried out for an excellent goal. This Vow has nothing else in view other than the **greater glory of God, the more common good of the Church, the broader salvation of souls, and the more intense defense and propagation of the faith.** This is part of the excellence of the Vow: the choice of ministries, apostolic services, **depends on the present challenge** of the salvation of souls wherever one may be sent. All of the Ministries, Apostolic Services of the Society are oriented by their very nature to the salvation and sanctification of souls,

<sup>176</sup> cf. Suarez, o.c., pp. 855-858, *passim*.

such as through various aspects of the *preaching* of the Word of God in its broadest acceptance of the term, and all other services that might accompany this. One cannot 'engineer' his service here, as all is done under the direction of the Holy Spirit, acting through the supreme Pontiff. The most excellent Ignatian manner under which one can be sent by obedience is this **holocaust** most pleasing to God: thus we see in Fr. Bertoni such almost liturgical terms [cf. *Rm 12:1 ff.*] as *liberaliter se offerant omnino et praestent* [CF # 184]... *praestare obsequium* [CF # 185].

Therefore, the Holy Father is the Supreme Prelate of every region of the Church. The '**Professed**' of the Society, on the strength of this Fourth Vow, can be sent by him, precisely in the strength of the primary task of the '**Professed**' [cf. **CF ## 182-184**] to **preaching the Word**, in the broad sense of the word as used by Ignatius, as for any other exercise of the Word of God whatsoever, as listed in the Constitutions, in behalf of their neighbors for their spiritual needs. This is what is 'new' in the Fourth Vow – all religious are bound to obey the Holy Father. As the Franciscan **manner** of poverty was a new insight for the entire Church, so also the Society of Jesus has this novel insignia, this mark that sets it apart within the Church, for a **specific manner of Obedience in the Apostolic Mission, in the strength of the Fourth Vow**. Every approved religious community has a certain scope, purpose, or "end" which identifies it in a particular manner throughout the Constitutions. In the Society of Jesus, this ministry regarding the salvation of souls, *under a special obedience to the Supreme Pontiff*, constitutes its special scope, end or purpose, to which it is called and is ordained by the special institution of the Holy Spirit. This 'singularity', individuality is not based on the human reasoning of the Founder, but came into being by the special grace of vocation from the Holy Spirit, for the sake of disseminating the faith in the most remote regions and to defend the Church from the incursion of heretics.

Suarez' summary here <sup>177</sup> provided the background of St. Gaspar Bertoni's thought, and was then copied and adapted by him, to serve as his concluding **Chapter VII** of his **Part IX, *De Professorum Gradu***, [CF ## 158-186]: even though Fr. Bertoni's **universal Apostolic Mission** is expressed in somewhat general tones:

*...ad exercitium Apostolici Muneris...gratis omnino servire Deo et Ecclesiae ... quocumque euntes in diocesi et mundo ... Perfectum Opus Sacerdotum ... assumentes Apostolicam Missionem [cf. **Compendium Rude**], ... ad Verbi Dei Quodcumque Ministerium [under the Grade of the Professed, for the means to be employed *ad extra* for the salvation of our neighbors]. This is Fr. Bertoni's **obsequium**, a **holocaust**, noted in expressions such as: *obsequium praestare per varia et propria suae vocationis munera* [cf. **CF # 185**].*

Suarez' text, copied almost word for word, but adapted and somewhat abbreviated, provides for Fr. Bertoni his two concluding Constitutions of Part IX, **CF ## 185, 186** – beginning mid-way through line five of his **CF # 185**:

<sup>177</sup> Cf. Book VI, c. 4, nn. 25, ff. - pp. 862 a, ff.

**...Quamvis autem hoc votum sit de re valde ardua et difficili, et, si ad fragilitatem hominum comparetur, periculis expositum** [id enim non negamus], **non tamen propterea imprudens aut temerarium. Primo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur; qui autem coepit et inspiravit illud, ipse perficit** [cf. Ph 1:6], **si per nos non steterit, nam** [ut in superioribus, Lib. I, cap. 6, numero nono – Suarez pp. 592, ff – et cap. Septimo, numero decimo - Suarez, pp. 597, ff.] **diximus – haec est specialis gratia hujus vocationis, quae potentior est omnibus periculis et difficultatibus. Deinde per hoc votum** [Fr. Bertoni renders this as follows: **per hanc intentionem**] **non promittimus** [Fr. Bertoni renders this: **non proponimus**] **nos periculis exponere, nec has vel illas regiones** [Fr. Bertoni renders this: **nec hunc vel illum locum**] **adire, aut has vel illas actiones exercere, sed obedire Christi Vicario** [Fr. Bertoni renders this: **sed directionem orthodoxi Episcopi, quem Sanctus Spiritus posuit regere Ecclesiam Dei** – cf. Ac 20:28], **quo medio nullum potest esse certius** [Fr. Bertoni renders this: **quod medium satis cautum est**] **ad non errandum in via Dei. Accedit tamen religionis providentia, tum in disponendis et probandis personis, tum etiam in eis eligendis....**<sup>178</sup>.

**NB:** [Very significantly, Fr. Bertoni adds these concluding words to his **CF # 185**, not found in the Suarez text here: **...et omni ope suffulciendis et confirmandis.**

It would be very helpful to note here the significant particular differences that Fr. Bertoni either omits, changes or adds to this important text:

- Fr. Bertoni does not include Suarez’ comment in line 2 above: **si enim non negamus;**
- Fr. Stofella omits in the printed edition, the two biblical quotes here: **Ph 1:6; Ac 20:28;**
- Fr. Bertoni does not include Suarez’ parenthetical note here: **ut in superioribus, Lib. I, cap. 6, numero nono** [cf. Suarez, pp. 592, ff.], **et cap. Septimo, numero decimo** – [Suarez, pp. 597, f.]
- Fr. Bertoni alters Suarez’ text:
  - in place of Suarez’ **per hoc votum** – Fr. Bertoni writes: **per hanc intentionem;**
  - in place of Suarez’ **nec has vel illas regiones** – Fr. Bertoni writes: **nec hunc vel illum locum;** [This seems the logical corollary from Fr. Bertoni’s omitting the seventh ministry of the word of God, under **CF # 163**: Fr. Bertoni, a priest of the Diocese of Verona, does not include **ad quascumque orbis partes ... etiam remotissimas, et inter barbaras nationes...**

<sup>178</sup> cf. Suarez, o.c., p. 862 a.

- in place of Suarez’ **obedire Christi Vicario** – Fr. Bertoni writes: ***directionem orthodoxi Episcopi, quem Sanctus Spiritus posuit regere Ecclesiam Dei [cf. Ac 20:28];***
- in place of Suarez’ **quo medio nullum potest esse certius** -Fr. Bertoni writes: ***quod medium satis cautum est;***
- then, as noted, very significantly, Fr. Bertoni adds his own conclusion about on-going formation: ***et omni ope suffulciendis et confirmandis.***

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## [C.] DOCTRINAL OBEDIENCE

**[Early Sermons, Epistolario and Original Constitutions]****Presentation:**

**[A.]** In a **Parish Sermon on the Epiphany of 1806**, Fr. Bertoni makes a fervent appeal:

**1231:** *...O Timothy, keep what is committed to your trust... [1 Tm 2:20]. So it is that the lips of the Priest of the Church guard its knowledge: ...they shall seek the law at his mouth... [Mt 2:7]. Note well, my brothers and sisters: And the people will seek the law, i.e., the rule, not from the law, nor from the rule itself, but from the lips of the priest, from the mouth of the Church that possesses it: from his mouth.*

**1232:** In fact, in the controversy between Paul and those of Antioch [Ac 15:1, ff.], regarding the matter of faith, they did not appeal directly to the Scriptures to define the matter. The appeal was made rather to the Apostles and the Elders of Jerusalem. The Apostles did not, neither did the Elders, make the Scriptures the judge, but themselves and the Holy Spirit: ...it has seemed good to the Holy Spirit and to us... [Ac 15:28]. The Holy Spirit does not dwell in the letter, but in the spirit; not in the syllables, but in hearts. There is a most sublime reflection on the part of that noble theologian, Melchior Cano<sup>179</sup>. The Church is the column and the firmament of the truth: *...the pillar and the ground of the truth...* [1 Tm 3:15].

**1233:** And by the word Church here, there are not to be understood the lowest members of the Mystical Body of Christ, but the Bishops and the Supreme Shepherds of Christ's flock. In fact, the Bishops in the Church are the sole judges authorized by God. The custom of the Church confirms this. And besides, not all are doctors, according to St. Paul [1 Co 12:29]. Furthermore, to feed with the knowledge and the doctrine is proper to the Shepherds, that is, the Bishops [Ac 20:28]. Finally, a certain doctrine, contrary to this one, one cannot and should not in these times be ignorant of it. Such has already been condemned with an authentic censure<sup>180</sup>.

**1234:** From these Shepherds, therefore, that the Holy Spirit has placed to rule the Church of God, that He purchased with His Blood [Ac 20:28] – from these Shepherds, who are legitimate, we must depend. We need to await from them that there be proposed and explained, and in its true sense, declared God's Word revealed in the Scriptures and in Tradition, as the unique and infallible rule of our thinking and operating. And we must follow this faithfully, constantly if we wish to arrive at the knowledge of the truth, and at the possession of supernatural beatitude, eternal happiness, that we hope in God and with God. *...And whosoever shall follow this rule, peace on them...* [Ga 6:16].

<sup>179</sup> cf. *De locis theol.*, 2, 7 [93].

<sup>180</sup> Pius VI, Errors of the Synod of Pistoia. Errors about the Church, *Auctorem Fidei*, n. 10, August 28, 1794 - Denz. 1510.

**1235:** This is the rule, this is the star that we must follow. Let us walk, then, let us walk worthily toward the goal to which we have been called. St. Paul tells us: ... *I ... beseech you* [by the very chains with which he was held bound in his apostolate] ...*I beseech you, a prisoner in the Lord; that you walk worthily of the vocation in which you are called...* [Ep 4:1]. ... *with all simplicity and mildness, with patience, supporting one another...* [v. 2].

**1236:** It is necessary to work worthily in this vocation, submitting our intellects with humble obsequiousness to believe the divine Word: with all simplicity [ib., v. 2]. We are not to resist with obstinate contradiction the authoritative judgments of those legitimate Shepherds, who have the right from God Himself to propose this and to explain this. *With mildness* [ib.]. This is done by overcoming with invincible patience calumnies, derision, opposition, that come from the enemies of the faith and of peace and of the Church. *With patience* [ib.]. We must support with reciprocal love, to walk together, bearing the burdens of one another, all of us who have the same vocation together: *supporting one another with charity...*

**1237:** ... *careful to keep the unity of the Spirit in the bond of peace...* [Ep 4:3]. By the grace of God, this unity of spirit, or faith, we do possess it. It is enough for us to conserve it: *to keep*. For this, though, there is necessary vigilance, concern, diligence to keep it: *careful* [ib.]. One is kept in the bond of peace, charity, if we are well united and bonded among us with love, and all are thus joined together and united. When this is so, we will have a great attachment to the Shepherds of the Church, whom we must follow. This is especially due to the supreme Shepherd, the Center of unity: ...*careful to keep the unity of the Spirit in the bond of peace...* [v. 3].

**1238:** One body [v. 4]. We are one sole Body, of which Christ is the Head, and all of us are its members. Among the members of this Body, some have the office of presiding and guiding, like the eyes and the tongue. Others have only the office to obey, to follow, as the hands and the feet: One Body and One Spirit [v. 4]. There should not be among us diversity of sentences, division of parties: but one sole spirit of faith should animate all, as we are one sole body. One sole supernatural end to that to which we all tend: ... *as you are called to one hope of your calling...* [ib.].

**1239:** One sole is the Author of this end and the Director toward this end. If many Shepherds do indeed rule over us, they rule only in His authority, in His Name: One Lord [v. 5]. One only is the rule, only one is the star that points out the way: the divine Word, object of our faith: one faith [ib.]. Only one is the Orient in which our star appears, and from whom we all equally take our movement, which is our Baptism. This is called the Sacrament of Illumination and of Faith<sup>181</sup>: one Baptism.

**1240:** One sole God, object of our Beatitude: One God [v. 6] and the Father of all, who invites us to this Beatitude: ... *and Father of all* [v. 6]. He is above all with His truth, to illumine all to come to know it: ...*who is above all...* [ib.], and He is through all things with His Providence to direct all to find this: ...*and through*

<sup>181</sup> Translator's Note: cf. # 244, of St. Gaspar Bertoni's Catechetical Instructions on Baptism.

*all... [ib.]. And finally, He is indwelling all with His Grace, as the Intimate Principle, to move all to seek this: ...and in us all... [ib.].*

To Whom be glory forever!<sup>182</sup>

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[B.] Fr. Bertoni's Ideal of the Church as the Model of Holy Abandonment from his Letters<sup>183</sup>:

... This is the way the matter should proceed according to that order hinted at by St. Gregory: taking a step when one sees the way before him clearly, while waiting to take the second, until clarity goes on before him.<sup>184</sup>

The hope that the Lord gives, the expectancy of his Charity, in a word – his Divine consolation – when this pertains to the points of our cooperation and we are still somewhat in the dark, it is necessary to wait for the light in order to commit ourselves to the task: and if we already do see clearly, this animates its execution.

This seems to have been the practice of His Spouse which is the Church. As she has already been assured by the divine promise of the assistance of the Holy Spirit, she never ceases seeking the light in order to work, either in the defense of the Truth entrusted to her, or of Church Discipline. And when she does see clearly, she does not permit herself to intervene and to study the matter at hand, to consult, in order to proceed further in the light and in her activity.

And in both of these matters, her abandonment in God is always uniform. This, if I am not mistaken, is the perfect model of our abandonment in the Lord. This is a beautiful virtue, when we cannot set to work ourselves, being abandoned to the Omnipotent arms of Divine Providence; however, it is a more perfect and consummate virtue, when we are also capable and when we should – according to the order established by Providence – set to work with our own initiative, and nonetheless still not cease from conducting ourselves in this way, while being totally abandoned to His Plan. This seems to have been the idea of the one who said: *I live [and consequently, 'I work'], no longer I, but there lives in me [and consequently, He is at work] in me, Jesus Christ [Ga 2:20]. And if any man speak, let him speak the words of God ... [1 P 4:11]...*

[C.] From Fr. Bertoni's insistence upon Unity of Hearts [Part X] as the Basis of the Juridical Union of the Congregation<sup>185</sup>:

<sup>182</sup> cf. Parish Sermons, web-site: [www.st-bertoni.com](http://www.st-bertoni.com)

<sup>183</sup> *Epistolario*, n. 39, pp. 98, f. October 26, 1813.[cf. Fr. Nello Dalle Vedove, *Il Modello di s. Abandono*.

<sup>184</sup> Fr. Stofella offers a footnote here, citing St. Gregory the Great's *Primum Regum Coram Christo ambulat qui... ut rectos gressus ponat in opere, intus ad Christum respicit quem per considerationem intus potat in corde* [Book II, c. 3, n. 24]. a.] *Pastor egrediditur cum a secreto meditationis ad publicum operas venit*; b.] *Antequam dilucescat foras non prodeat*. [c. 4, n. 62].

<sup>185</sup> cf. Part X, Section I, Chapter II - CF ## 197-201

## Chapter 2

### Contrary Opinions to be avoided as much as possible

**197.** Nothing would prohibit that certain confreres, while maintaining charity among themselves, could disagree in certain opinions: this is not repugnant to peace. Nevertheless, this practice and experience itself shows that **the diversity of opinions and frequent contradiction contribute not a little to obstructing the union of charity, and often open the way for dissension, or at the very least, lessen its fervor and diminish its perfection.** This is so, either:

- because, even though opinions pertain to the intellect, yet they often depend greatly on one's sensitivity and good inclination of will;
- or, because the contradiction of opinion is often grasped as a certain lessening of one's own self-image and reputation, which affords the occasion that one's affection for the other is much diminished;
- or, finally, because this contrary mind-set often proceeds from a certain sense of competition concerning the estimation one's learning is held in, and the honor extended to him, and other certain human comforts that proceed from this. Thus, the Abbot Joseph, as quoted by Cassian stated: as the enemy himself divides carnal and weak brothers over lowly and earthly values: in like manner, among spiritual brothers he brings about discord from the diversity of opinions. [*Coll. 16, 8*]

As a result, differences of opinion, disagreement and disputes are much to be feared, and, in so far as this is possible, are to be avoided by all.

**198.** Therefore, as far as solid doctrine is concerned, especially regarding that approved by the Church, there can be absolutely no diversity admitted among our members, since new opinions repugnant to such doctrine are not to be admitted.

However, in those opinions in which the Catholic doctors have varying, or contrary views among themselves, **every care is to be taken so that even here there be conformity among our members, in so far as this is possible.**

It is particularly necessary that this diversity, should there be any, be not regarding the entire body of doctrine, so that there would seem to be among our confreres **divergent schools of thought: for this most often brings about the division of souls.**

**199.** Above all, every care must be taken so that any **diversity of doctrine which proceeds from our feelings and personal choice in no way be permitted:** because to oppose the view of another, if this is by set purpose, is a very strong indication that the **dissent is more by choice than by any reasoning process.** Such a state could not help but damage the very core of charity.

**200.** In this matter it is of utmost importance that the doctrine of another should not be opposed in public lectures, preaching, or written books: because this would not only offend the spirit of the other person, but further very often brings real scandal, especially when this is done harshly and contentiously. As a result, it is very important to have before one's eyes the saying of St. Gregory Nazianzen: 'It is disgusting that in disputations on divine matters, anyone would ever vindicate for himself superiority, or tyrannical domination, or would never give in on any point to another, but rather shut his eyes regarding all the Doctors of the law, where humility not only holds sway, but also security.' [*Or. 26, De moderatione in disputationibus*]

201. Furthermore, **diversity in practical matters of judgments is likewise to be avoided.** For this occasion of **dissension is more frequent and general**, and is exposed to even greater disturbances. The reason is that this is found not only among the learned, but also among those who are not - it crops up between the great and the small alike. In fact it can be discovered in almost every matter that is undertaken and in all activities. Therefore, it can be **the seed-bed of even greater dissension**, and this is all the more the case when we pour more of ourselves into these human and exterior activities, the more we are attached to them. Pope Boniface addressed these matters: 'Dissensions and scandals prepare the avenue for depravities, and arouse rancor and hatred, and provide the opportunity for illicit morals.' [*In Clementinis*, Book 3, tit. 7, *Dudum...De Sepulturis*].

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There follows here a commentary on these Constitutions:

**c. 2: The Avoidance of the Contrast of Opinions which may occur**  
**[CF ## 197-201]**

**CF # 197:** This Constitution covers an entire page in the Stofella edition of the Original Constitutions. St. Ignatius' very strongly worded CSJ n. 273 dominates this part of Fr. Bertoni's Constitutions<sup>186</sup>:

**As far as possible, we should all think alike and speak alike, in conformity with the Apostle's teaching [Ph 2:2]; and differing doctrines ought not to be permitted, either orally in sermons or public lectures, or in books; [and it will not be permissible to publish books without the approval and permission of the superior general, who will entrust the examination of them to at least three persons of sound doctrine and clear judgment about the field in question]. Even in regard to things which are to be done, diversity, which is generally the mother of discord and the enemy of union of wills, should be avoided as far as possible. This union and agreement among them all ought to be sought with great care the opposite ought not to be permitted, in order that being united among themselves by the bond of fraternal charity, they may be able better and more efficaciously to apply themselves in the service of God and the aid of their fellow men. [cf. also CSJ nn. 358; 464; 671; 672; 821].**

Suarez cites St. Thomas here<sup>187</sup> where the Angelic Doctor, quoting Aristotle, points out that harmony in opinion, of itself, does not pertain to friendship: intelligence grasps this by its parts, virtues and properties - whereas love looks more at the totality. Thus, opinions are in the intellect, which precedes the love in the appetite - out of peace, these may be united. Suarez quotes Decree 41 of the Vth Jesuit General Congregation, held from November 3, 1593-January 18, 1594<sup>188</sup>:

<sup>186</sup> cf. Part X of the *Original Constitutions*, Interior Uniformity.

<sup>187</sup> cf. I-II, q. 27, a. 2, ad 2 um.

<sup>188</sup> Cf. *For Matters of Greater Moment. The First Thirty Jesuit General Congregations. A Brief History and Translation of the Decrees*. Eds John w. Padberg, SJ, Martin D. O'Keefe, SJ, John L. McCarthy, S.J. St. Louis MO: Institute of Jesuit Sources 1994, pp.187-215 - Decree n. 41 is found on pp. 198, ff.

**Decree 41:** The teaching of St. Thomas is to be followed by our professors in scholastic theology. [cf. below **Decree 56**<sup>189</sup>, and **CSJ n. 464**]. The rules for the choice of opinions in theology and philosophy are to be printed in the *Ratio Studiorum*. ...  
 ... Since the Commission on revising the *Ratio Studiorum*, after careful discussion and comparison of ideas over a period of some days had reported to the Congregation their judgment regarding the speculative part and the choice of opinions, the Congregation approved their judgment. And in the first place, by unanimous opinion, the Congregation decreed that our professors were to follow the teaching of St. Thomas in scholastic theology as being more sound, more secure, more approved, and more in accord with our Constitutions. Then the Congregation decreed that some rules developed by the same Commission for the choice of opinions both in theological matters and in philosophical ones should be printed in the Book of the *Ratio Studiorum*, so that they might be precisely observed by our teachers. Those rules are as follows: ....<sup>190</sup>

For the most part, Fr. Bertoni substantially follows **Suarez' n. 8**, of his **Chapter VII, in Book VIII**<sup>191</sup> - the concern throughout is that the variety of intellectual opinion could indeed proceed from a defect of union of wills. Therefore, admitting the real possibility of a contrast of opinions, particularly in some theological matters, it is noted by the traditional authors in the Church that these differences often derive from a lessening of fervor in charity, leading to a decline in one's own self-esteem. Such intellectual varieties of opinion may be an enrichment to the grasp of faith - but, must always be weighed against fraternal charity.

So, this Constitution notes:

- **in itself, a difference of intellectual opinion is not repugnant to peace;**
- **however, very often it is harmful for the union of charity - as dissension often leads to a lessening of fervor and perfection - because so much depends on the choice of will in discussions;**
- **sometimes the contradiction in opinions leads to a diminution of another's self-esteem, and leads to a lessening of the acceptance of others;**
- **and also very often this divergence flows from a certain competition regarding the opinion one holds for his own learning, and the yearning for honors.**

After the quote from the Abbot Joseph, cited by Suarez, Fr. Bertoni adds these words:

*...Quare opinionum dissensio et contentio et disceptatio maxime pertimiscenda, et quod fieri potest, ab omnibus est vitanda...*

These words seem to paraphrase what Suarez concludes in the previous column<sup>192</sup>:

**Tria ergo prohibentur: contrarietas opinionum, exterior contentio et contradictio verborum, dissensio in iudiciis de rebus agendis...**

†††

<sup>189</sup> o.c., pp. 207, ff..

<sup>190</sup> o.c., pages 198-199 - Rules for Theologians and Philosophers regarding choice of opinion; cf. also pp. 207, f.

<sup>191</sup> cf. Suarez, o.c., p. 951 a-b.

<sup>192</sup> Suarez, o.c., p. 951 a.

**CF # 198:** this Constitution also seems to flow from the Ignatian *Examen*, c. 3, n. 47, CSJ n. 274, and offers a commentary on it:

[The candidate] should be asked whether he has held, or holds any opinions or ideas different from those which are commonly held in the Church and among the teachers whom she has approved; and whether he is willing, if at some time he should hold any, to defer to what will be determined in the Society as to what ought to be held about such matters. [CSJ, n. 47]

Novel doctrines ought not to be admitted; and if there should be opinions which diverge from what is commonly held by the Church, and its teachers, those holding them ought to submit to what is determined in the Society, as was explained in the *Examen*. Furthermore, an effort should be made to obtain conformity in the Society in regard to the divergent or contrary opinions which Catholic teachers hold. [CSJ, n. 274]

Fr. Bertoni simply copied Suarez here, where he is explaining various negative rules for the defense of charity - these all are fleshed out, then, to become Fr. Bertoni's Constitutions<sup>193</sup>:

- the first rule, not to injure one's brothers;
- the second rule, not to think negatively regarding other nationalities;
- the third rule, not to manifest a spirit of ordering, or dominating;
- the fourth rule, not to contend with another, by holding on to one's own opinion, disputing, or judging.

This **CF # 198** is Fr. Bertoni's editing of Suarez' n. 9 here, showing three ways in which charity can be furthered:

- first, let there be no diversity where there is the more solid Church doctrine;
- secondly, where the Catholic doctors are not in accord, every effort should be made that there be conformity within the Society;
- thirdly, every effort needs to be made that this diversity should not extend to the entire body of doctrine - there should not be different 'schools' within the society, which is so harmful to charity.

These comments of Suarez, copied in **CF # 198** by St. Gaspar, flow from the Jesuit Constitutions, and also the Vth General Congregation<sup>194</sup>, as noted above:

**Decree 56:** The Preface to the Rules on the choice of opinions, now corrected and approved, is included:

Prefatory Remarks for the Rules of Choosing an Opinion, developed by the Commission for the *Ratio*.

- The Fathers selected from various national groups and appointed to see to the revision of the Book of the *Ratio Studiorum* had thought it best first to treat the choice of opinions, and they set forth as a basic premise that the doctrine of the Society ought to be uniform, safe and solid following CSJ nn. 273, 358. After a careful discussion and comparison of views over a number of days, they set forth the following agreement.

<sup>193</sup> l.c., pp. 949, a, ff. - cf. CF ## 191, ff.

<sup>194</sup> cf. *For Matters of Greater Moment...*, o.c., pp. 198, f., 207, f.

1. By all means, Ours should consider St. Thomas as their special teacher, and they should be obliged to follow him in scholastic theology, first, because our Constitutions commend this to us [cf. n. 474], and the Supreme Pontiff, Clement VIII, has indicated that he desires it; and second because CSJ n. 672 admonishes us to select the doctrine of one writer, and at this time there can hardly be a doctrine more solid and more safe. St. Thomas is deservedly regarded by all as the Prince of Theologians.

2. Nonetheless, Ours are not to be understood as being so bound to St. Thomas that they may not deviate from him in any respect. For those very ones who so strongly profess themselves to be Thomists differ from him at times. And it is not fitting that Ours be more tightly bound to St. Thomas than are the Thomists themselves.

3. In questions that are purely philosophical and also in those pertaining to Scripture and the canons, it will also be permissible to follow others who have professedly been engaged in those areas.

4. But lest perchance someone may, from what has been said, take occasion to depart from the teaching of St. Thomas, we think the order should be issued that no one should be called to teach theology who is not truly devoted to the teachings of St. Thomas.

- And, by all means, those who are positively opposed to him should be removed from teaching. For those who are genuinely devoted to him will not, it is certain, depart from him unless reluctantly and very rarely.

- With these principles settled, the fathers have developed the following rules to be understood in the light of the above; and they have offered them to the General Congregation for its approval...

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**CF # 199:** this particular rule is taken *verbatim* from Suarez<sup>195</sup> - this is his n. 10 of this same Chapter VII. The idea here is any diversity of doctrine which proceeds from the affective side of a human being, is mostly forbidden by this rule. What is most intended by this rule is that that **diversity of doctrine**, which proceeds from **one's affectivity and direct choice of will**, is in no way to be permitted. The reason behind this is: that to oppose the doctrine of another out of a foregone set purpose, is a very strong indication of **dissenting more by will than by intellect**, and therefore it cannot help but seriously harm charity.

**CF # 200:** This Constitution of Fr. Bertoni picks up where his previous rule leaves off in the text of this same n. 10 of Suarez, and continues on the next page<sup>196</sup>. The gist of this rule is in public expressions: as in lectures, sermons, or books, the members of the Society should not oppose one another. Conduct to the opposite would not only offend the spirit of another; but as a general rule would bring with it serious scandal, particularly when this is done harshly and contentiously. Suarez suggests a text from Nazianzen but skips the first few lines and just includes the underlined section:

...Turpe est profecto in veste, ac vestitus ratione, non sublimiorem, sed viliorem eligere, ac genuum calo, lacrimarum fontibus, ieiuniis, vigiliis, chameuniis, labore, atque omnis corporis maceratione humilitatem prae se ferre, ac propriam inbecillitatem agnoscere; in divinis autem disputationibus principatum et tyrannidem sibi vindicare, nec cuiquam omnino cedere, verum supra omnes leges Doctores supercilium efferre, ubi humilitas non solum gloriam habet, sed etiam securitatem.

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<sup>195</sup> o.c., p. 951 b.

<sup>196</sup> l.c., pp. 951 b-952 a.

This is taken from the Cappadocian’s: *De Moderatione in Disputationibus*, Orat. 26, 27, t. 1, 400 C., as Fr. Bertoni points out. With these words, Suarez’ n. 10 ends. The next Constitution picks up where this leaves off, eliminating a few connective words<sup>197</sup>.

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**CF # 201:** now, this diversity is applied to practical matters - it is not enough to procure unity in doctrine, but we should also avoid diversity in matters of practicality, for such is the mother of discord and the enemy of the union of wills. The fact is that this occasion of dissension is more frequent and more general in the diversity of judgments that occurs concerning matters to be attended to rather than in doctrine - and hence, even more so exposed to disturbance. The reason for this is that this diversity takes place not only among the learned, but among the unschooled as well, and is found among the great and the small alike, and can come to the fore in even minute matters and activities. And it is a fact that we deal more with human matters and exterior activities. Thus Pope Boniface very elegantly exaggerates, as is quoted in Clement’s work *On Burials*, at the word *Dudum*, where among other things, he says: Dissensions and scandals prepare the way for depraved actions, and arouse rancor and hatreds, provide the access to illicit actions.

With this quote from Clement, citing the Pope, Fr. Bertoni’s Chapter 2 comes to a close.

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Further insights into the ideals of St. Gaspar follow here:

1. **The Church administers the Goods of Christ:**<sup>198</sup>

... It is not licit to disregard a matter, to the prejudice of the legitimate owner, which, in the case before me, is Christ Our Lord, and the Church is His administrator ...

2. **Careful Attention to Church Discipline:**

...Do not be concerned at all in going to confession: even when it is a matter of defects and negligence. These are such that while it would be useful and pious to confess them, it is not however necessary, according to the Doctrine of the Council of Trent [Catechism, Part II, 255]. Indeed, Holy Communion itself remits these, according to the teaching of the Catholic Church. And even more, any act of fervent charity whatsoever would suffice to remove them, according to the teaching of St. Thomas; this is because these have as their effect a certain lessening of charity, and so any fervent act of charity remits them totally [cf. II-II, q. 24, a. 10; q. 79, a. 4]. So, love the Lord with all your mind, with all your soul, with all your heart, with all your strength, as is commanded you in the first Precept...<sup>199</sup>

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...I thought about the painting. And since the circumstances have changed, especially with regard to Reverend Mother Serafina and the Government, it does not seem to me that there should be impeded that there be fulfilled the express

<sup>197</sup> cf. Suarez, o.c., n. 11, p. 952 a. [cf. also CF ## 72; 163].

<sup>198</sup> Epistolario, n. 119, p. 214 – July 20, 1827.

<sup>199</sup> ib., n. 8, pp. 39, f. December 1812.

wish of the Holy Church, that such religious objects should be returned to those places where they once were, as the monasteries can no longer sustain them...<sup>200</sup>

### 3. The Need for Church Approval:

... You really should not show this Plan to anyone before it has been approved by the Roman Church ...<sup>201</sup>

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...I have pondered this matter, prayed it over, sought counsel about it, especially with Fr. Guerreri ... and I have also given that advice which before God I believed I should give, as being the most fitting with the rules of the Church, and what was the most useful in the Lord's interests ... Mr. Bongiovani was not much persuaded by my view... and I could not accept his views ... as they seemed less fitting according to the rules of the Church ...<sup>202</sup>

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... It is with utmost pleasure of soul that I have heard from you the most happy news that the much desired approval through that final Apostolic Blessing which establishes the works of God and makes them increase and be perpetuated in the Church ...<sup>203</sup>

### 4. The Wisdom of the Church

...But how could anyone put into the hands of someone who is unintelligent the plans for such a surprising building? Could the Lord illumine me; and why would He not even sooner enlighten you, Reverend Mother? Thus, He will further illumine you and also me; He will enlighten me, so that I might by chance dispose you, Reverend Mother, from afar to receive His lights; and once having received them, in order to insure their fulfillment by comparing them with an insight from the Divine Scriptures, from the Holy Catholic Church, from her Saints and Doctors; as a result of all this there might be fulfilled in you, with you and for you, that which He has begun; so that, *the One Who has begun this work, will bring it to completion...* [Ph 1:6].<sup>204</sup>

### 5. The Church is the Interpreter of the Gospel

...The matter is very serious: I have thought it over, and prayed it over. Nor does any other solution come to my mind that one should wait in order to change it, unless, of course, some solid reason would appear contrary to my view. The Gospel text [Mt 19:21 ... *give all you have to the poor...*] is clear, open; and what I place before all of my own reasoning, as long as the Holy Church, or very clear arguments should not clearly show that it should explain it in our case ...<sup>205</sup>

<sup>200</sup> ib. First Appendix, p. 294

<sup>201</sup> ib, Letter 98, p. 188.

<sup>202</sup> ib, Letter 102, pp. 194, f,

<sup>203</sup> ib., Letter 187, October 18, 1833, p. 288.

<sup>204</sup> ib, Letter 28, pp. 80, f.

<sup>205</sup> ib., Letter 133, p. 228.

## 6. The Church is the Sure Guardian of Doctrine

...The doctrine of the Holy See does not change as do the uncertain and timid teachings of men. Benedict XIV has defined [Denz. 1475-1479] the principles, and the rules, with which the Theologians ought to examine the particular contracts, as these come up. Pius VIth, Pius VIIth always referred back to these principles, and to these rules; and Benedict XIV, and his successors, protest that the Holy See does not define particular cases, for just reasons: but only proposes the principles from which the Theologians ought to discuss these as the need arises... This is a great charity for penitents and for the poor Confessors. And the Holy Church, Who is a mother, goes as far as she can in kindness for the salvation of souls. The Church does condescend, but does not contradict herself, nor does she remove the necessary discretion or prudence necessary in order to be saved: *Be simple as doves and wise as serpents.* [Mt 10:16]. This also includes being silent and speaking up, according to the times and circumstances...<sup>206</sup>

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...I found that the review, l' *Ami*, has taken some steps [Gallicanism] with the Archbishop of which they should all regret. Here it is not a question of metaphysical, nor political controversies. This is a matter of truths that we ought to believe – not on the authority of an Archbishop and his magazine, but on the authority of the Head of the Church upon which is founded the House of God, who is the column and the firmament of truth. Rome is silent; it is silent, because it has already spoken, it has corrected, annulled, rejected all those doctrines, because they are no more than human opinions, even if these include those of Bossuet [cf. Denz. 1322-1326]. Rome is silent because she speaks only after having spoken through ten or twelve Pontiffs, and there remains only excommunication of them; and the Church waits, just as God does awaiting for the recognition of the error, and for our Penance.

*Do not fear those who can kill the body; but rather fear those who can cast both body and soul into Gehenna* [Mt 10:28].

Let us listen to Christ and His Vicar; and if we remain alone as was Noah, who remained *alone against all,* the few of us and only those will be saved in the ark, outside of which we know there is no salvation. Here the words of St. Paul fit well, even though they were quoted by the Archbishop outside of context, where he, to his shame. And perhaps many others, is found: *If even an Angel comes to preach another doctrine from that which is taught by Peter in his successors, do not believe it* [Ga 1:8]. The penalty is eternal death and deparation from God...<sup>207</sup>

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<sup>206</sup> ib. Letter 110, pp. 204, f.

<sup>207</sup> ib., Letter 162, p. 262.