

St. Gaspar Bertoni



Parte X

[CF ## 187 - 266]

of his

Original Constitutions

A Study by

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TENTH PART
THE UNITY, OR THE UNION OF THE CONGREGATION
[CF Proemium ## 187-190;

First Section: Negative Means - cc. 1-6, ## 191-220;
Second Section: Positive Means - cc. 1-9, ## 221-266]

Presentation:

[1] The first matter to ponder is the **Title** of this very long Part, made up of a biblical **Preface** - containing texts from **Jn 13:15** [the trade-mark, or distinctive sign, of love among the confreres]; **Ga 6:10**; **1 Tm 5:8** [a special love for those of the household of the faith]; **Ac 2-4** [the examples from the '**Summaries**' in the **Acts of the Apostles: *one heart and soul; they took their food in simplicity of heart, praising God***]; **Ps 132** [*how good and joyful it is for brothers to dwell together!*] - two **Sections**, the first of which contains **6 Chapters** and **30 Constitutions**; and the second of which contains **9 Chapters** and **45 Constitutions**. For those of us who do not know Latin in profundity, **De unitate, seu unione**, could seem like tautology, or repetitious. However, St. Ignatius - in his **Octava Pars** [7 Chapters, nn 655-718] - clearly distinguishes a variety of means to obtain that **concord** and **harmony** meant to be lived in the Society:

[a] **Moral, Spiritual Union**: this is union of **hearts**, achieved through each one's spiritual life - discussed by St. Ignatius in his chapter 1 of his **Eighth Part [nn. 655-676]**. This seems to offer the parallel for Fr. Bertoni in his **Tenth Part**, with his **Preface**, with his **First Section on Negative Means** [divided into six chapters: three on defects to union of charity; and three on excessive manifestations, as particular friendships] and the **Second Section on Positive Means**, divided into nine Chapters: on Interior Means [on harmonious dispositions] and Exterior Means of Unity [as obedience, common table; the care of the sick, hospitality; common recreations and conversations, letter-writing and an over-all development in the mutual care of members for one another]. Fr. Bertoni's **Tenth Part** emphasizes this **Spiritual Union**. He will treat of **Juridical Unity** in his **Twelfth Part, CF ## 298-314**,

[b] **Juridical, Physical Union**: implying Chapters and Superiors: this seems to be achieved by Ignatius in this **Eighth Part** of his Constitutions, by **Chapters 2- 7** where he treats of the following:

- 2: the Convocation of the General Congregation;
- 3: membership in it;
- 4: who convokes it;
- 5: place, time and manner of assembling;
- 6: election of the General;
- 7: other business.

[2] The broad variety of aspects of the **Apostolic Mission**, dispersing the members of the community, necessitates this extended **Tenth Part**, made up of

nearly 80 Constitutions. The variety in the living of the Founder's **Apostolic Mission** can be found in such words - among the many that could be chosen - as his: ***quodcumque Verbi Dei ministerium: accomodata, appropriata, graviora, media, missiones, munera, obsequia, opera, varia et propria - perfectum opus sacerdotale, auxilium,*** and the many other possibilities.

[A] Ignatian Influence
[Part VIII, c. 1, nn. 655-676]

Premise:

[1] The apostolic missionary dispersion of the membership in the wide variety of **missions** makes this emphasis on **Unity** necessary - St. Ignatius discusses here that which makes such **Union** possible:

The more difficult it is for the members of this congregation to be united with their head and among themselves, since they are so scattered among the faithful and among the unbelievers in diverse regions of the world, the more ought means to be sought for that union. For the Society cannot be preserved, or governed, or, consequently, attain the end it seeks for the greater glory of God unless its members are united among themselves and with their heart. Therefore, the present treatise will deal first with what can aid the union of hearts, and later with helps toward the union of persons in congregations, or chapters. With respect to union of hearts, some of the helpful means lie on the side of the subjects, others on the side of the superiors, and others on both sides [cf. CSJ n. 655].

Despite the wide spread dispersal of the men in the missionary endeavor, committed to the ***various and proper works, anywhere in the diocese and the world***, of the community, the need to remain together, with one heart and soul, following the model of the Apostles around Christ, and the early Church, St. Ignatius commits this segment of his Constitutions to the "norms of concord and harmony" through the **moral union**, brought about by fraternal charity of hearts, and the **juridical union** of General "Congregations" Councils and the person of the elected "Prepositus" General.

[a] The first aspect ¹ to keep in mind is that for the Jesuit Founder, the Company of Jesus was meant to be constituted, following the inspiration of the Holy

¹ For these thoughts, cf. Simon Decloux, SJ, "Octava Parte Principal - De lo que ayuda para unir los repartidos con su cabeza y entre si", in: *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura*. S. Arzubialde, J. Corella, J.M. Garcia Lomas [Eds.]. Bilbao: Mensajero-Sal Terrae, pp. 277-283, *passim*.

Spirit, as a religious institute, an order, a "Society." In order to keep together, there was needed the inner conviction of the membership, as well as the juridical constitution of a competent lawful authority. All obedience needs to be permeated with charity. This is **unity of hearts**. This Unity is treated by St. Ignatius in Part VIII [**Helps toward uniting the distant members with their head and among themselves**], c. 1 [**Aids toward Union of Hearts**].

[b] In the second place, once the official ecclesiastical approval had been received, a **Juridical Union** is realized. This, with the above, is necessary in order for the Company of Jesus to remain together, committed to the Mission of Christ, committed to the Apostles, under the direction of the Holy Father, the Vicar of Christ, to serve His Spouse, the Church. This is treated by St. Ignatius, in the same Part VIII, chapters 2-7, as has been noted above.

[c] Both of these aspects are needed: the **Unity of Hearts, spirits, souls** - and, being a human reality as well, a **Juridical Union of General Chapters, a physical, human head, to whom members offer their obedience**. [Fr. Bertoni's concern in his **Part X**, both Sections, bringing out both the **Negative Obstacles** [through Defect, as well as Excess] to be overcome, and the **Positive Aspects** to be developed. He will treat of the **Juridical Aspects of Union** primarily in his final **Part XII** - cf. **CF ## 298-314**]. In this present **Part X**, of the **Original Constitutions**, there will be clarified St. Ignatius' idea concerning the various means to be employed for this community to achieve his ideal **of moral union, concord and harmony**.

[2] As has been noted in the Ignatian Constitutions, that which helps for the union of hearts may be divided into three possibilities:

- **On the Part of the Members themselves [cf. CSJ nn. 657-665]:** there has to be a very careful selection regarding entrance and promotion [nn. 657, f.]. There is much insistence on obedience [nn. 659-660] and upon subordination [nn. 662-663] - under this heading ensues the rather long and complicated legislation regarding the **Collateral** Confrere [cf. nn. 659-661].
- **On the Part of Superiors [cf. CSJ nn. 666-670]:** here there is the discussion of the qualities of the Superior General [nn. 666, f.], his influence [n. 666] and his residence [nn. 668-670].
- **On the Part of Both [cf. CSJ nn. 671-676]:** here these main points are discussed: **union with God** [nn. 671 a]; **uniformity** [671 b] and **communication** [nn. 673-676] ².

[3] The Jesuit interpreters list these four basic means for the realization of this union of Charity :

² Cf. Antonio M. deAldama, SJ, *Unir a los repartidos. Comentario a la octava parte de la Constituciones de la Compania de Jesus*. Roma: Centrum Ignatianum pp. 3-96, *passim*.

- **The Love of God, our Lord** [cf. CSJ n. 671]: more than thinking of this as a Pelagian exercise of virtue on the part of the membership, St. Ignatius stresses much more this love as a gift of God. Only in God does one encounter the ultimate Font of Love - and this alone is meant to be the central factor of union - particularly that charity of hearts and minds. The ultimate inspiration for the Ignatian Mission seems to be this expression from St. John: ***As the Father has loved Me, so I have loved you. Remain in My love... What I command you is to love one another*** [cf. Jn 15:9, 17]. Such Divine Love can only be received when one corresponds to the abundant graces to live it with his fellow human beings. Much of what Ignatius wrote here could be of benefit to segments of the Church today:

... For when the Superior and the subjects are closely united to His Divine and Supreme Goodness, they will very easily be united among themselves, through that same love which will descend from the Divine Goodness and spread to all other men, particularly into the body of the Society. Thus, from both sides charity will come to further this union between superiors and subjects and in general all goodness and virtues through which one proceeds in conformity with the spirit. Consequently, there will also come total contempt of temporal things, in regard to self love, the chief enemy of this union and universal good, frequently induces disorder.

Still another great help can be found in uniformity, both interior uniformity of doctrine, judgments and wills, as far as is possible, and exterior uniformity in respect to clothing, ceremonies of the Mass, and other such matters, to the extent that the different qualities of persons, places, and the like, permit. [cf. CSJ, n. 671].

- **Obedience and the Exercise of Authority**: this dash of reality is also needed for union of hearts. With the **Fourth Vow** in the Ignatian legislation, it is no small wonder that the Jesuit Founder would apply most of his attention in his c. 1 of Part VIII. The unity that the Saint looked for in his varied apostolic mission is not only among the members - but also between the membership and the Head of the Society, Province, House. Without the Head, the body simply cannot function. The Saint seems to give this the primordial role, the decisive emphasis is assuring union also through the exercise of authority. Thus, for him, obedience and the legitimate exercise of authority are authentic factors in Ignatian union:

...Since this union is produced in great part by the bond of obedience, this virtue should always be maintained in its vigor; and those who are sent out from the houses to labor in the Lord's field should, as far as possible, be persons practiced in this virtue. Those who are more important in the Society should give a good example of obedience to

the others, by being closely united to their own superior and by obeying him promptly, humbly and devoutly.... [cf. CSJ, n. 659].

St. Ignatius had a rather unusual juridical structure known as the *Collateral*, a person sent to assist the superior - but, this complicated addition fell into disuse, other than in the endurance of the Superiors' *Admonitor*.

In this Ignatian ideal, the minds and hearts of the Jesuits are meant to be profoundly united in their fulfillment of the *arduous and difficult vocation* of balancing an varied missionary life, flowing out of their intense union with God, and with one another

- **Communication:** this is the third means brought to the fore by Ignatius for the union of the Company of Jesus. There are extensive rules for communications between the 'center' and the membership - and on all levels of superiors. There were meant to be letters of 'business' as well as those of edification. [cf. CSJ nn. 668, ff.]. The evolution of the rapid means of modern communication has drastically changed this section, and simplified it greatly.
- **Uniformity:** excessive diversity is never the friend of unity. Thus, Part VIII proposes the theme of even exterior harmony. Yet, the Ignatian Constitutions remain quite flexible - and this plays right into today's emphasis on *inculturation*. In which the genius of each nation and culture is taken into consideration.

- **Interior Uniformity** is a recurring theme in the Ignatian Rule:

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 regards 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 and 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 fellowmen. [cf. CSJ n. 273].

The doctrine which the scholastics ought to follow in each banch should be that which is safer and more approved, as also the authors who teach it. The rectors will take care of this, by conforming themselves to what is decided in the Society as a whole for the greater glory of God [cf. CSJ n. 358]

In general, as was stated in the treatise on the colleges [n. 358], in each faculty those books will be lectured on which are found to contain more solid and safe doctrine; and those which are suspect, or whose authors are suspect, will not be taken up. But, in each university these should be individually designated.

In theology there should be lectures on the Old and New Testaments, and on the scholastic doctrine of St. Thomas, and in positive theology those authors should be selected who are more suitable for our end. [cf. CSJ n. 464].

Whatever helps toward the union of the members of this Society among themselves and with their head will also help much toward preserving the well-being of the Society. This is especially the case with the bond of wills, which is the mutual charity and love they have for one another. This bond is strengthened by their getting information and news from one another, and by having much intercommunication, by their following one same doctrine, and by their being uniform in everything as far as possible, and above all by the link of obedience, which unites the individuals with their superiors, and the local superiors among themselves and with the provincials, and both the local superiors and provincials with the general, in such a way that the subordination of some to others is diligently preserved. [cf. CSJ n. 821].

- **Exterior Uniformity**³: almost naturally here there would be suggested an objection from the fact that there was 'no specific Jesuit habit':

Although there is no specified habit, it will be left to the prudence of the one in charge of the house to decide whether he will allow the novices to go about in the same apparel which they brought from the world or

³ Cf. also Antonio M. deAldama,SJ, *Constitutions of the Society of Jesus. Union among Jesuits*. St. Louis: The Institute of Jesuit Sources 1998, 'General Introduction', and pp. 5-48, *pasism*.

oblige them to make a change; or again, when the garments become worn, whether he will give to the Novices others more suitable for their own needs and for their service of the house [cf. CSJ n. 19; cf. also nn. 296, 577, etc.].

The main guide-line in this matter, as is well known, is: ***...et in iis, quae ad victum et vestitum et caetera exteriora pertinent, honestorum sacerdotum communem et approbatum usum sequantur...*** [*Formula n. 8*]. This proved to be a hard rule to apply across the board: - there simply was no uniformity in clerical dress for some time. The city of Rome served as a case in point: with the many priests, the majority dressed as they did in their native lands. Eventually, the Jesuits chose a uniform way of dress

The customs of **diocesan priests** were also assumed by Jesuits when it came to lodging. Prior to the Missal of Pius Vth [1570], there was enormous diversity in the celebration of Mass. Eventually, the 'Roman customs' were imposed by the Dominican Pontiff. This had already appealed to Ignatius:

First of all, those who in the judgment of the superior should be ordained are to be taught how to say Mass not only with interior understanding and devotion, but also with an exterior manner good for the edification of those who hear the Mass. All the members of the Society should as far as possible use the same uniform ceremonies by conforming themselves in them, as far as the diversity of regions permits, to the Roman usage as the one which is more universal and embraced in a special way by the Roman See. [cf. CSJ n. 401]

With Ignatius' frequent use of: **as far as possible**, the legislator shows that absolute uniformity just was not possible - more than 20 times over he adds the phrase: ***particular circumstances*** [nn.. 508, 581, 747] - ***the diversity of persons and constitutions*** [n. 301], ***places and persons*** [nn.395, 458, 462, 671, 746] - ***of times, places and persons*** [nn. 64, 66, 71, 136, 211, 238, 343, 351, 382, 455] - all must be taken into consideration. There is **throughout a marvelous openness in ministerial choices as well** as in so many particulars, not considered vital, to meet these, **all for the greater glory of God and the broader good for souls.**

[B] **St. Gaspar Bertoni**
TENTH PART

Preface [CF ## 187-190]

First Section: Negative Means [cc. 1-6, CF ## 191-220]

Second Section: Positive Means [cc. 1-9, CF ## 221-266].

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Preface
Harmony among the Confreres
[CF ## 187-190]

This Part X provides Fr. Bertoni with the possibility of offering the biblical background for charity within the Congregation. There is clearly a logic and an order to these texts:

CF # 187: Christ's Own Charity: the Stigmatine Founder's central biblical text here is Jn 13:35: this is the 'New Commandment': ***By this shall all men know that you are My disciples, if you have love one for another.*** This is the same love that Christ has for His Apostles - the same love that the Father has for Christ, and He for the Father. This indicates once more the Trinitarian/Christological dimensions of the Stigmatine Founder's Charism. This is the challenge to cooperate with this infused charity within the Community.

The text calls this '**Spirit of the Stigmatine Vocation**' the gift of God's love, and challenges a response to it to be the sign and the identification [a kind of ***carta di identita'***] of all Christians - and of each Apostolic Missionary in his unique role in community living. This is the **tessera** of admittance and membership, the "counter-sign". However, Fr. Bertoni also calls this also the **scopus** of the Congregation. Perhaps in theological terms, here in **CF # 187**, the word is used to designate the **General** End, or Purpose of the Community. In the very important **CF # 185**, the more specific purpose of the Institute is described in these well known terms: ***Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione obsequium praestare per varia et propria suae vocationis munera...*** This would seem to indicate that the multiple Apostolic Mission needs to be carried out in the same way that Christ has loved us [cf. **Jn 13: 34**].

As for the actual wording of this text, the Stigmatine scholar, Fr. Stofella, suggests in the footnote here the usual Suarez [Book I, c. 4]. In this First Book of his *magnum opus*, Fr. Suarez asks the question regarding the Institution of the Company of Jesus and discusses it as an 'Institute'. In his Chapter IV, he asks whether the

Society was properly established and approved. In nn. 7, ff., he enumerates the effects of the founding the Society ⁴:

- first he indicates the sanctity and innocence of life of the first generation Jesuits;
- secondly, this same virtue and purity were manifest also in their successors, and the Jesuit theologian remarks: 'Principally this religious family shone forth and was always held in admiration by all, because of their fraternal union and charity, and we might apply to them this word given to us by Christ: *By this all men shall know that you are my disciples, if you have love one for another*[cf. Jn 13:35] ⁵;
- thirdly, the solidity and stability of the community;
- fourthly, the incredible propagation and extension of the institute;
- fifth, its many martyrs;
- sixth, its great service to its neighbors and the universal Church. Suarez goes on to say that this could only be the work of the Holy Spirit, and concludes that no such work of piety could be begun and brought to some completion without the Holy Spirit, citing **Ph 1:6**, a text often used by Fr. Bertoni ⁶.

CF # 188: One's Own Domestics in the Faith: here the setting is the "Order of Charity" - later, Fr. Bertoni will show that since charity is "most ordered", the first Stigmatine work is his fellow Stigmatines ⁷. This is based on Paul's Letter to the Galatians: *...Therefore, while we still have time, let us work good to all men, but especially to those who are of the household of the faith* - [cf. **Ga 6:10: Ergo, dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei.**]. The Stigmatine Founder continues, then, with this other citation from the First Letter to Timothy: *But if any man not have care of his own, and especially of those of his house, he has denied the faith, and is worse than an infidel* [cf. **1 Tm 5:8 - Si quis autem suorum et maxime domesticorum curam non habet, fidem negavit et est infide li deterior**].

Fr. Bertoni derived his regulations regarding the order of charity from Suarez, Book VIII, Chapter VII: Concerning the Negative Means that the Society uses for the Spiritual Development and Perfection of its own Religious, Chapter VIII: Concerning the Positive Means, or those which consist in Action ⁸. Here, Suarez speaks of the 'last' [ultimate?] means of developing fraternal charity - and also, that

⁴ o.c. pp. 578 b, ff.

⁵ cf. top of p. 579 a: Other than the use of this text, Jn 13:35, no other similarities have been found so far in Fr. Bertoni - such as the use of the tell-tale expressions *scopum et tesseram*.

⁶ Cf. again **CF # 185**.

⁷ Cf. **CF ## 262, 263**.

⁸ Cf. o.c., p. 962 a.

zeal with which the members work together for the salvation of externs. The Jesuit theologian reasons that the very end, and the ministries of the Society both supremely require this union, and also assist its achievement in an excellent manner. He continues - and this will be our **CF ## 262, 263**, from the concluding c. 9 of Fr. Bertoni's Section II, on the Positive Means for achieving charity, of Part X:

For the end of the Society is to procure the salvation of souls; as a result it begs ministries that are accommodated to this end. Therefore, flowing from this it is required that each one ought primarily and with greater dedication work for and desire the salvation of his own brothers, even before that of externs, because charity is most ordered. Since just as each one inclines first to his own spiritual salvation over that of others, so also among these 'others', he intends and seeks for the spiritual salvation of his spiritual brothers, and of the entire body of the Society [Sodality], even before that of externs.

Therefore, there should arise that supreme care and diligence which the Prelates of the Society [Superiors of the Sodality] ought to have regarding the spiritual advancement of their sons.

As has been seen throughout the Constitutions of the Stigmatine Founder, there is constant interest in the on-going intellectual development and spiritual formation⁹.

CF # 188: The Ideal of the Apostolic Church: here the ideal of the Early Church, constantly striving to live the model, based on the behavior of the Apostles around Christ: they had one heart and one soul - Fr. Bertoni in a general manner, quotes **Ac 3 and 4**, but specifically cites **Ac 2: 45, ff.; 4:32, 33, the Summaries**.

- **Ac 3 & 4**: These two Chapters are included in that portion which deals with the Jerusalem Mission: there is included the Cure of the Lame Man [*I have neither silver nor gold...*]; Peter's address to the People; Peter and John before the Sanhedrin ; the Apostles' Prayer under Persecution; the ideal of the early Christian Community and the Generosity of Barnabas, *the Son of Encouragement*.
- **'Summaries' of the early Church: cf. Ac 2:42-47; 4:32-35** [and a third one [cf. **Ac 5:12-16**] that does not enter here. The pertinent lines are as follows:

⁹ cf. Part IV, CF ## 47-68.

And they were persevering in the doctrine of the apostles, and in the communication of the breaking of the bread, and in prayers. And fear came upon every soul: many wonders and signs were done by the apostles in Jerusalem, and there was great fear in all. And all they that believed, were together, and had all things in common. Their possessions and goods they sold, and divided them to all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart. Praising God, and having favor with all the people. And the Lord increased daily together such as should be saved. [cf. Ac 2:42-47].

And the multitude of believers had but one heart and soul: neither did anyone say that aught of the things which he possessed, was his own; but all things were common unto them. And with great power did the apostles give testimony of the resurrection of Jesus Christ our Lord; and great grace was in them all. For neither was there any one needy among them. For as many as were owners of lands or houses, sold them, and brought the price of the things they sold. [cf. Ac 4:32-35].

Fr. Bertoni's **CF # 189** seems to be a synthesis of all this - the underlined portions are a combination of these texts as can readily be seen. There is some hint of this in Suarez ¹⁰ - but the words of introduction have not been found yet. The order of the combination of the various texts of Acts is taken *verbatim* from Suarez here. For the Constitution that follows there is only the text of **Ps 132, verse 1**.

CF # 190: The Joys of Common Life: O quam bonum et jucundum...! : [cf. Ps 132]: *Behold how good and pleasant it is for brethren to dwell together...!* This is the ideal of the early Church and the goal of Fr. Bertoni's legislation. His emphasis on Common Life is far more pronounced than that of St. Ignatius. For the Jesuit Founder, the members of the Society of Jesus are called to be ***Friends in the Lord, United for Dispersion*** ¹¹, directed by a "***Prepositus*** General" and Fr. Bertoni's emphasis seems to be more "Brothers" gathered for Mission, under the "**Father**" General.

¹⁰ o.c., p. 948 b

¹¹ Javier Osuna, SJ, *Amigos en el Señor. Unidos para la dispersion.* Bilbao: Mensajero-SalTerrae

First Section The Negative Means

Premise:

Of the six chapters, the first three treat of the defect of sufficient charity [cf. **CF ## 191-207**] - whereas **cc. 4-6** speak of the excess of particular friendship, or disordered affections [cf. **CF ## 208-220**].

It is the distinct impression on reading these first Constitutions in this vital **Part X** of his Constitutions that the Stigmatine Founder begins by quoting schematically his central source of Suarez - but, as these Sections unfold, more and more does he rely on the Jesuit theologian almost word for word. These initial pages in Suarez, concerning the 'negative means' by which fraternal charity and harmony is to be conserved in the Society¹² are to introduce and to commend various means as presented by St. Ignatius in his Part VIII. It was Suarez' view that it was not necessary to say much about the negative means because these were already included for the most part under the requirements of justice, rather than charity. It is not licit for the believer to bring harm in thought, word or deed - this is already included under general Christian morality. These obligations are already included under the 'necessity of the Law', rather than under counsels of perfection.

c. 1: On not offending the Confreres [CF ## 191-196]

CF # 191: Fr. Bertoni extends the commentary on St. Ignatius' Constitution 275:

Passion, or any anger of some toward others should not be allowed among the residents of the house. If anything of the sort arises, efforts should be made to bring the parties to prompt reconciliation and fitting satisfaction.

In Fr. Bertoni's rendition, he quotes Sacred Scripture, first quoting the words of the Apostle's exhortation to a new life in Christ - and then those of Christ Himself, from His Sermon on the Mount: ...***Let not the sun go down on your anger*** [cf. Ep 4:26] - ***If therefore, you offer your gift at the altar, and there you remember that your brother has anything against you; leave there your offering before the altar, and go first to be reconciled to your brother: and then coming, you shall offer your gift*** [cf. Mt 5:23-25]. In Fr. Suarez' commentary¹³, he offers abundant support for this stipulation, so important for life together. The text from Suarez asks for satisfaction,

¹² Cf. Suarez, o.c., pp. 949 a, ff.

¹³ l.c., p. 949 b.

that each return to the good graces of the other, and peace to be restored. Fr. Bertoni's rendition asks that:

- immediately the anger be put aside,
- the disturbance be removed if due to human weakness [*fragilitate* - Suarez speaks of *imbecillitate*] any such reality occur among the members;
- that there be a heartfelt reconciliation;
- that there be mutual and due satisfaction rendered;
- that each return to the good graces of the other.

CF # 192: This Constitution deals with those who are behind these dissensions and divisions within the Community. This matter was sternly met with in the Ignatian Constitutions, nn. 664, f.:

One who is seen to be a cause of division among those who live together, estranging them either among themselves, or from their head, ought with great diligence to be separated from that community, as a pestilence which can infect it seriously if it is not quickly applied [cf. CSJ n. 664; cf. n. 215].

To separate can mean either to expel the person from the Society completely, or to transfer him to another place, if this seems sufficient and more expedient for the divine service and the common good, in the judgment of him who has charge of the matter [cf. CSJ n. 665].

Suarez also speaks of "scandal" here ¹⁴, which is discussed by St. Ignatius in his n. 215.

CF # 193: here the Founder's rule speaks of sensitivity, in not speaking against anyone's race, nationality, faction or any personal defect. It is clear that among Ignatius' original "Companions" not all were Spanish. The rule from which Fr. Bertoni seems to find his inspiration here is presented by Suarez in a slightly different manner: that all should avoid that state of mind whereby they would become accustomed to thinking evil of other nationalities, or speak against them ¹⁵. Other than a few words here in Suarez the exact wording of this particular rule so far has not been uncovered. What Fr. Bertoni asks for is a great **sensitivity for other races and nationalities** - which brings back to the *quocumque* of **Compendium Rude # 5** where he envisioned going anywhere in the Diocese, or the world. He seems to have understood a world-wide membership. The Stigmatine Founder did not want one's personal defects or family background alluded to, publicly, private, or even in jest. No such conversations

¹⁴ cf. o.c., p. 949, b.

¹⁵ Suarez, o.c. p. 949 b.

should ever be introduced, nor should one even entertain such thoughts, nor should discord in any manner or form, be entertained.

CF # 194: With this community problem of ‘murmuring’, more and more of St. Gaspar’s Constitutions are taken verbally from Suarez, who notes all such critical conversations or any external indications of such feelings greatly diminish common charity, not only among externs but among the religious themselves. Thus, with all the more reason, should the great evil of murmuring be avoided which greatly favors discord in the community. For this Constitution, Suarez¹⁶ cites St. Basil, Rules 34:

Above all, there should not appear the evil of grumbling for whatever reason, in any word whatsoever, or by any indication. Should anyone be found engaged in this, he is to be subjected to the more strict discipline, as Basil stated [Rules 34].

The word does appear in Part III of the Jesuit Constitutions:

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 and repugnant to sensitive nature; but that they should try to maintain in their inmost souls genuine resignation and true abnegation of 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 [cf. CSJ n. 284].

CF # 195: this Constitution is substantially copied from Suarez¹⁷, but the wording is significantly changed by Fr. Bertoni, who also adds a reflection from Ga 5:13: ***For you, brothers, have been called unto liberty: only make not liberty an***

¹⁶ l.c., pp. 949 b, f.

¹⁷ o.c., p. 950 a.

occasion to the flesh, but by charity of the spirit, serve one another. This is the “**counsel of the Apostle**” used by Fr. Bertoni, just prior to his ‘elegant citation of Chrysostom’, provided by Suarez. This Constitution. It is clear that in Suarez’ context is in response to the fact that in religious life, all the members are both masters and servants - and he proceeds thus:

Respondeo spiritum obediendi et serviendi omnibus in unoquoque esse laudabilem, et valde conciliare amorem;

[b] spiritum autem praecipendi, et omnem significationem ejus e contra reprehensibilem, ac de se valde alienare animos

Adeo, ut dixerit Bonaventura in *Speculo Disciplinae*, 2 p. principali, cap. tertio,

[a] ad religiosam charitatem praecipere pertinere se invicem obsequio, beneficio et honore praevenire;

[d] ita ut si fortasse in aliquo negotio praeire cogamur, non praecipere, sed demonstrare esse agenda sunt.

Itaque ex parte obsequentium omnis et servitus ostendenda est; ex parte vero aliorum, praecipue si

[c] Superiores non sunt, omnis jubendi modus et affectus vitandus est, quia superbiam redolet, et charitatem non conciliat.

[e] Et ideo Chrysostomus, hom 58, ad populum de antiquis monachis loquens, eleganter dixit: *Non potest illorum quisquam audiri contumeliam inferens, vel patiens, non imperans, nec cui imperetur, sed omnes ex ministrantium sunt numero.*

When one reads Fr. Bertoni’s Latin here, the changed word order shows still how closely the Stigmatine Founder has followed Suarez’ text here:

[a] Cum ad religiosam caritatem praecipue pertineat se invicem obsequio, beneficio et honore praevenire;

[b] omnisque spiritus dominandi, seu praecipendi et omnis significatio ejus, reprehensibilis sit; et de se valde animos alienet;

[c] omnis jubendi modus et affectus, praecipue ab iis qui superiores non sunt vitandus est, quia superbiam redolet et caritatem non conciliat.

[d] Verum si fortasse in aliquo negotio praeire cogatur aliquis, non praecipere, sed demonstrare quae agenda sunt videatur, et omnes ex consilio Apostoli serviant invicem [cf. Ga 5:13],

[e] ita ut fiat quod eleganter dixit Chrysostomus de antiquis monachis: *Non potest quisquam illorum audiri contumeliam*

inferens aut patiens, non imperans, nec cui imperetur, sed omnes ex ministrantium sunt numero. [In Mt hom 72, alias 73, 3 t. 7, 433 D].

CF # 196: We have here a similar situation as in the preceding number: what Fr. Bertoni has done here is to summarize a single column in Suarez' work ¹⁸, significantly changing the word order. This Constitution, then, is a synthesis of: the Rule 70 of St. Benedict - a work of John of Capistrano, chapter 5; **St. Thomas Aquinas** [II-II, q, 33, a. 4], and Mt 18:5: *If your brother shall offend against you, go, and rebuke him between you and him alone...*

Suarez' position is that it is one thing to offer an admonition out of charity, and another to reprehend someone - the former, to admonish out of charity, this can be the task not only of equals among themselves, but also of an inferior to a superior, as St. Thomas teaches that one can correct his 'Prelate'. The latter - that is to reprehend someone - would mean to usurp the Superior's office, and this would pertain to something else. It is in this context, then, that Suarez develops his idea on fraternal correction. The key in all of this is "**more benevolence than severity.**" [XIth Council of Toledo, c. 7]

It is to Suarez' citation of John of Capistrano that we owe the first words of Fr. Bertoni's opening sentence:

Nullus audeat alium increpare, nisi auctoritatem habeat, vigore sui officii...

Then Fr. Bertoni alludes to Mt 18:15, , stating that all the confreres should be ready out of charity to cooperate in the correction of others, with due charity. He then concludes, *verbatim*, from Suarez:

...itaque monere ex charitate, solum est blande, leniter, et humiliter rem proponere, osdtendere, et rogando magis quam exasperando expostulare.

With these words, Chapter 1 comes to a close.

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

¹⁸ cf. Suarez, o.c., p. 950 b.

this part of Fr. Bertoni's Constitutions ¹⁹. Suarez cites St. Thomas here ²⁰ 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 - where as 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 ²¹:

Decree 41: The teaching of St. Thomas is to be followed by our professors in scholastic theology. [cf. below Decree 56 ²², 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:... ²³.

¹⁹ cf. above, pp. 52, f., **Interior Uniformity**:

²⁰ cf. I-II, q. 27, a. 2, ad 2^{um}.

²¹ 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.

²² o.c., pp. 207, ff..

²³ o.c., pages 198-199 - Rules for Theologians and Philosophers regarding choice of opinion; cf. also pp. 207, f.

For the most part, Fr. Bertoni substantially follows Suarez' n. 8, of his Chapter VII, in Book VIII ²⁴ - 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 ²⁵ :

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

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

²⁴ cf. Suarez, o.c., p. 951 a-b.

²⁵ Suarez, o.c., p. 951 a.

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 Constitutions²⁶:

- 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 Congregation²⁷, 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*.

²⁶ l.c., pp. 949, a, ff. - cf. **CF ## 191, ff.**

²⁷ cf. *For Matters of Greater Moment...*, o.c., pp. 198, f., 207, f.

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.

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...

CF # 199: this particular rule is taken *verbatim* from Suarez²⁸ - 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 the 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 is to oppose the doctrine of another out of a 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 where the previous one stops in this same n. 10 of Suarez, and continues on the next page²⁹. 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 generally brings 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 tyrrannidem sibi vindicare, nec cuiquam omnino cedere, verum supra omnes leges Doctores supercilium efferre, ubi humilitas non solum gloriam habet, sed etiam securitatem.

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 words³⁰.

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 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

²⁸ o.c., p. 951 b.

²⁹ l.c., pp. 951 b-952 a.

³⁰ cf. Suarez, o.c., n. 11, p. 952 a. [cf. also **CF ## 72; 163**].

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.

C. 3 On Eliminating Contradiction in Words [CF ## 202-207]

This is the third, and final Chapter, regarding defects that bring harm to charity. This third chapter of Fr. Bertoni simply follows CF # 201, in the same n. 11 from Suarez³¹. While Fr. Bertoni introduces a new series of defects against charity - this time in words, for Fr. Suarez this entire First Section [CF ## 191-220] in the Stigmatine Original Constitutions are all found in the Jesuit Theologian's Chapter VII, nn. 1-18³².

CF # 202: In Suarez' text for this number, he refers back to his n. 9 in his text - which for Fr. Bertoni has provided the wording for his **CF # 198**], the concern is to bring any and all contentiousness out into the open, to make it public. Logically, then, Fr. Bertoni finds the wording for his **CF ## 202-207** all in these two numbers of Suarez in two numbers:

11. In what matter diversity of judgments offends charity in practical matters [for **CF # 201**, and **## 202-203**].
12. This diversity should be the more avoided by religious" [for **CF ## 204-207**].

Suarez' text has one notable difference as will be shown:

"For this discord and bitterness of souls, is usually very greatly increased through verbal contention. For the diversity of judgments [as I said above in n. 9] is so human, that if it is proposed by a meekness and moderation of words, and by modesty of spirit, it would offend no **prudent**³³ person. However, contentiousness, temerary contradiction and the stubborn defense of one's own position, offends charity very much. And therefore, this should be totally avoided by us."

³¹ cf. Suarez, p. 952 a.

³² o.c., pp. 949 a - 954, b, *passim*.

³³ The word **prudent** here is a significant omission in the Constitutions of Fr. Bertoni.

CF # 203: In Suarez' text ³⁴, he makes a brief allusion to Rm 14, verse 19: ***Itaque, quae pacis sunt, sectemur, et quae aedificationis sunt in invicem:***

[Therefore, let us follow after the things that are of peace; and keep the things that are of edification towards one another]. Suarez then adds Ambrose's commentary here, before that of Nazianzen: 'The reason is contentious disputation leads to discord, and therefore so that we might be peace-makers, this teaches us to avoid contention, and to do all that we can to avoid it.'

There follows then a 14 line citation from St. Gregory the Great, and Fr. Bertoni does not quote the first five lines:

'Nazianzen directs us to abstain from any vice of this nature, even in lighter matters, as he stated in his discourse noted above [cf. **CF # 200, Oratio 26 On Moderation in Disputations**], states: It is very evident that every contentious discourse is joined together with ambition, through which then we are led on to contention in matters of greater import...'

[After these introductory five lines, Fr. Bertoni then takes up the rest of Nazianzen's statement, and concludes with one from St. Augustine, regarding the impact on youth to make up **CF # 203**].

With Fr. Bertoni's noting here the instruction of the young in their first moral lessons and early intellectual instruction, he seems to refer back to the themes of his Part IV, on **Progress in Spirituality and in Doctrine** [cf. **CF ## 47-68**] - there is also a further allusion to the early instruction of the Youth, as noted above in **CF ## 165-182**, under the special duties of the **Professed Apostolic Missionaries**. Here in **CF # 203**, Fr. Bertoni again emphasizes his concern for the Church of the future, in preparing the **youth**:

It is our duty to take every care so that in **whatever {quemadmodum}** way we dedicate ourselves to impress upon youth their early moral sense and first instruction so that they might avoid unruly behavior in later age, so we need to avoid discussions of little importance and communicating a sense of ineptitude, so that in discussions of greater importance we do not fall into these by bad habit. Thus, too, Augustine states that the young need to be instructed so that what they may have once said, they should not stubbornly defend this.

³⁴ Cf. Suarez, o.c., p. 952 a.

CF # 204: it is particularly incumbent upon religious to avoid any such conduct - with Suarez, Fr. Bertoni quotes Basil: He states in his more diffused Rule [49 - t. 2, 394 D] whenever men are in disagreement among themselves, arguing and disputing, they should not contend with excessive animosity, but should reserve the decision of the controversy to the Superior³⁵.

CF # 205: for this Constitution, the source now is St. Augustine, c. 29 and 34: who says: You should not have any arguments, or if they do occur, finish them as soon as possible, so that anger does not develop into hatred, and that you make a beam out of a straw.

CF # 206: The next authority quoted by Suarez, and then copied by Fr. Bertoni is John Climacus, regarding the fourth degree of obedience, somewhat after the middle of his text, where he says: 'When anyone wants to add confirmation to his view when he speaks, should come to realize that he is ailing from a diabolical disease.' The saint here is not speaking of confirmation by oath, which generally is far from religious, but rather of a contentious statement, which often arises from pride, which he calls an illness of the demon.

CF # 207: The same saint then adds a further thought: Should anyone so conduct himself in conversation with his equals, it is possible sometimes that he might be cured by his equals. However, if in discussion with his elders, or of greater wisdom and he remains stubborn in his own opinion, by no human means can he ever be cured.

These quotations terminate n. 12 in the Suarez text: in n. 13, he concludes the defective manifestations of confreres against charity. All should take care, Suarez states, who in their opinions and judgments are excessively tenacious, and who easily contradict others, so that they might never be deficient and waver ever so little in that bond of charity which the Society requires of them. If indeed the members do have one heart and one soul with all others, they will not easily disagree with them. For this is what Chrysostom states in his elegant manner, in Hom 58, to the People, treating of harmony among the Monks: Since there is one soul among all, how could anyone take exception to his own view? Therefore, c. 16 of the duties for the Superiors of the Society should see to it regarding this vice of contention, whether in speculative matters, or in practical ones, should be taken care of.

³⁵ cf. Suarez, o.c., p. 952 b.

C. 4: On avoiding Private Affections [CF ## 208-213]

Fr. Bertoni takes these from nn. 16-18, concluding Suarez' Chapter VII³⁶. This is the other extreme of negativity regarding charity, **excessive** relationship, particular friendships. There is not much in the Jesuit Rule concerning these, Suarez notes, but there are these principles:

Everyone who enters the Society, following the counsel of Christ our Lord, that 'He who leaves father', and the rest [cf. Mt 19:29; Lk 18:30] should judge that he should leave his father, mother, brothers, sisters, and whatever he had in the world. Even more, he should consider as spoken to himself that statement: 'He who does not hate his father and mother and even his own life, cannot be my disciple' [Lk 14:26].

Consequently, he should endeavor to put aside all merely natural affection for his relatives and convert it into spiritual, by loving them only with that love which rightly ordered charity requires. He should be as one who is dead to the world, and to self - love and who lives only for Christ our Lord, while having Him in place of parents, brothers and all things. [CSJ n. 6].

If all of this is prescribed regarding family members, then all the more should this be kept in mind in any human relationship within the Community. The general law of the Society is that we should love no one unless with that love with ordered charity requires [cf. **CF # 262**]. All particular friendships - even those between spiritual brothers, are to be avoided.

All should make diligent efforts to keep their intention right, not only in regard to their state of life but also in all particular details. In these they should always aim at serving and pleasing Divine Goodness for its own sake and because of the incomparable love and benefits with which God has anticipated us, rather than for fear of punishments or hope of rewards, although they ought to draw help also from them. Further, they should often be exhorted to seek God our Lord in all things, stripping off from themselves the love of creatures to the extent that this is possible, in order to turn their love upon the Creator of them, by loving Him in all creatures and all of them in him, in conformity with His holy and divine will. [cf. CSJ, n. 288].

³⁶ o.c., pp. 953 b-954 b.

By this rule, there is openly prohibited all particular, private friendship - if our relationships remain based on Divine Charity, they will not be private.

Toward the same purpose it is helpful in general to strive to retain the good will and charity of all, even of those outside the Society, and especially of those whose favorable or unfavorable attitude it is of great importance for opening or closing the gate leading to the service of God and the good of souls. It is also helpful that in the Society there should neither be seen partiality to one side or another among Christian princes or rulers, but in its stead a universal love which embraces in our Lord all parties [even though they are adversaries to one another] [CSJ, n. 823].

This rule is placed not only to maintain peace, and avoid scandals, but also to avoid dissensions among the brothers which can divide the group. So, with all the more reason should particular friendships be avoided. They are always divisive. In Suarez' text, this then leads to n. 16, and a rather lengthy citation of St. Basil, from his Constitution 30³⁷.

CF # 208: St. Basil has stated that the brothers should exercise mutual charity among themselves, but not in the sense that two or three would go off by themselves, to band together apart from the rest of the confreres. This is not charity, but division and sedition, and an indication of those who do go apart a judgment of a lack of virtue. For if they held dear the common testimony of discipline, they would extend toward all beyond any doubt that that common and equal charity. But if by their own choice they cut themselves off from the rest of the membership of their own choice and form their own group within the larger group, a friendship of this kind if not virtuous, and that which would band them together would have to be considered a certain different reality from the common rules. And this would be an innovation contrary to the traditional stability and constancy of common discipline.

After this long quotation, Suarez adds a further citation from this same source - and this will be taken *verbatim* by Fr. Bertoni below for **CF # 213**³⁸, as his conclusion to this Chapter IV.

CF # 209: Suarez points out here that Basil taught this same doctrine in a variety of places. This next Constitution is taken from the Suarez text, citing Basil's more extended rule: The Saint calls such particular friendship evil, and it is an evil that is particularly harmful in that it takes away from that mutual and harmonious living

³⁷ cf. Suarez, o.c., p. 953 b - there seems to be a misprint here: the texts has put Const. **36** from Basil, whereas Suarez' text has quoted Constitution **30**. Again in **CF # 213** the reader finds a quote from Const. **36**; the same misprint is repeated.

³⁸ Cf. Suarez, o.c., p. 953 b. Fr. Bertoni speaks of excessive familiarity above, **CF # 115**.

together, which customarily springs from charity, and in its place there appear secretly base suspicions, rivalries and disparagement.

CF # 210: Again, Suarez quotes St. Basil, this time from his composition entitled 'Concerning the Abdication of Good', around the middle: The same Saint sublimely commends the avoidance of such relationships for the protecting and guarding of purity, and then concludes: 'Believe me, I speak to you fraternally, and from the very depths of my heart.'

CF # 211: Here Suarez quotes St. Basil again, in his First Sermon Concerning the Monastic Institution, towards the end, where he states that out of the requirement of charity, he has constituted this following law, which comprises Fr. Bertoni's present Constitution³⁹. 'The law of charity cannot tolerate that certain particular friendships, or groups should go off by themselves alone; [and he immediately affords the reasons]: because this simply cannot take place without such affections which tend to one side rather than to another, become a great disruption to the common harmony of all.

CF # 212: The Suarez text continues right along here, with an indirect quote again of St. Basil⁴⁰, which Fr. Bertoni copied *verbatim* for this Constitution: The Saint adds below that anyone who is delinquent in this manner, is to be punished as having brought harm to public charity; indeed, by the very fact that someone would love one more than another, very easily indicates that he holds the rest of the community as inferior in love.

CF # 213: As has already been noted above, for Fr. Bertoni's concluding Constitution of Chapter IV, in his Part X, is taken from the previous page of Suarez⁴¹, where he again quotes from an earlier citation of St. Basil, which Fr. Bertoni used for his **CF # 208**. This legislation is reminiscent of St. Ignatius' CSJ, n. 664:

One who is seen to be a cause of division among those who live together, estranging them either among themselves, or from their head, ought with great diligence to be separated from that community, as a pestilence which can infect it seriously if a remedy is not quickly applied.

³⁹ cf. Suarez, o.c., pp. 953 b-954 a, top.

⁴⁰ Cf. Suarez, o.c., p. 954 a.

⁴¹ cf. o.c., p. 953, b. **The quotation in Suarez' text is from Basil's Constitution 30, and not 36.**

Fr. Bertoni's present constitution [# 213] reads as follows, word for word from Suarez.

'And finally, who labors under this vice, St. Basil remarks, and who is not changed following due correction, he must, like a lamb infected by the plague, be separated from the rest. This is so that the contagion of the disease might not be communicated to the rest.'

c. 5: Moderation and Discretion in loving one's Confreres [CF ## 214-217]

This new Chapter in Fr. Bertoni's Part X just continues along the Suarez text, as Fr. Stofella noted long ago. This new chapter is simply "n. 17" in the Suarez, text and has as its title: "Basil tempers his Doctrine". As a result, Fr. Bertoni obtained the material for this Chapter 5, and also for his C. 6 ["On how to recognize Particular and Disordered Friendships" [CF ## 218-22] simply by copying Suarez last page for his Chapter VII ⁴²:

CF # 214: The same St. Basil noted [in his Second Sermon on the Monastic Institution] that even though an equal and similar charity is to be extended to all, the proper respect be given to each one in accord with his dignity.

CF # 215: to introduce his next thought, Suarez uses the example from St. Paul about us all being parts of the one Body of Christ, and applies this to the Institute
Just as in the natural body we love all its members with a certain equality, and strive to keep them from all pain - all the more so do we do this for those members which are the more noble and useful.

So, too, the Saint continues, as we are equally moved in the community as a whole out of mercy for the misfortunes of each one, and likewise we are inclined toward all with charity, nevertheless, however, for those who are the more useful we extend an even greater honor, as is only right.

CF # 216: The wording for this Constitution simply follows the text from Suarez, n. 17 ⁴³, immediately following the citation from Basil for the preceding Constitution:

Hence, this breadth and equality of charity does not exclude a proper order and just distribution (as again, in the following Chapter, number 4, we will point out in

⁴² Cf. Suarez, o.c., p. 954 a & b.

⁴³ cf. Suarez, o.c., p. 954 a.

similar manner)⁴⁴. Rather, its perfection and conservation arise no less from this deformity [as I would say], as from its leveling uniformity. For just as suspicions, envy, slander and like vices which harm charity arise from disordered affections, so likewise from unjust equality true order is confused, and genuine virtue is deprived of its honor and reward [hence, this generally happens where its study is remitted]⁴⁵. Therefore, regarding this matter, in the judgment of all the wise for the development of charity a just distribution as well as common benevolence are no less necessary⁴⁶.

CF # 217: In the Suarezian text, there are a few lines intervening at the end of the preceding, and this present Constitution. Here Suarez states that St. Basil, in the more extensive Rule, in 170, where it is asked whether on the same level are to be held those who do more in the accomplishing of good, and those who bring a lesser contribution to the task, responds with statements from both Luke and Paul: *...Many sins are forgiven her because she has loved much; but to whom less is forgiven, he loves less...*[cf. Lk 7:47⁴⁷]. St. Paul is also quoted: 1 Tm 5: 17, and this text Fr. Bertoni includes in his text here:

As Paul says [1 Tm 5:17]: 'Let the priests that rule well, be esteemed worthy of double honor: especially they who labor in the word and doctrine', Basil concludes: [*In Reg. Fus.* 170] 'I think it is right to apply this rule to all that honor be served.' Cassian also profusely teaches this doctrine [Coll. 14, c. 16], by the example Christ the Lord, specially loving John. So, not all love, which for some may be greater, than for others, is reprehensible in religion, but that which exceeds just proportions: and this is what is meant most specially by singular and particular friendships.

c. 6: On recognizing Particular or Disordered Relationships [CF ## 218-220]

This new chapter starts immediately after Suarez gives the title for his n. 18, of his Chapter VII, from His Book VIII: " **One** indication of excessive familiarity [this will be **CF # 218**]. A **Second** - [and this will be **CF # 219**]. And a **Third**" [which will be **CF # 220**, thereby concluding chapter 6 of Fr. Bertoni's "First Section" of Negative Means which militate against charity]. Then here text begins which Fr. Bertoni has taken for his concluding c. 6 - these final three Constitutions of c. 6 follow one right after another, and take up Suarez' entire 'n. 18'⁴⁸.

⁴⁴ These words in parenthesis here from the Suarez text, were not included by Fr. Bertoni in his **CF # 216**.

⁴⁵ NB: this parenthetical matter was not used by Fr. Bertoni here.

⁴⁶ Cf. Suarez, o.c., p. 954 a.

⁴⁷ NB: the Latin Vulgate text is: *Remissa sunt peccata eius multa...* - whereas the citation in Suarez reads: *Remittuntur ei peccata multa, quoniam...*

⁴⁸ cf. Suarez, o.c., n. 18.

CF # 218: The indications of such disordered love are: **First**, if the reason for this greater love for one person, or faction, is not either the greater honor and glory of God, or an increased utility for the religion, or souls, or more intense virtue and holiness, which are discerned in such a person: for whatever cannot be traced back to motives such as these, is foreign to the order of religious charity. As a result, as Basil would say [Sermon 2, On the Monas. Inst.] that even blood relationship, no matter how close, is not noteworthy in religious charity, and is not to be considered.

CF # 219: **Secondly**, if such attachment to one person tends to one side, and declines from the affection of others, to the extent that it leaves untended the harmony and conversation with these others which common charity seeks, or is only sustained under duress, or that such a bond does not willingly come to the assistance of these others, this is a clear sign that such a relationship is excessive, and that it springs not from charity, but from a particular friendship.

CF # 220: **Thirdly**, such disordered love is always clearly distinguished from other motions of the human spirit. For the love of genuine charity is most ordered, and is not manifested outside the proper time and place, and is not offensive to anyone. If such disordered affection tends to waste time, or anything of this nature, which would not be in accord with the state of perfection or the rule, it is then a private matter, and is not the proper love of charity. And thus, charity is greatly damaged, as St. Basil brilliantly continues [cf. above] - when such affection tends without any manifest reason to one over others; or when the distribution of duties and goods is done without the proper proportion. For, since each and every religious, in so far as lies within him, ought to hold all things in disdain, and should always seek the lowest grade; nevertheless, in respect to others, the merits of each one of them are to be held in high esteem, and the proper honor and love should be heaped upon them. This principally concerns the Superiors, by whom charity is all the more seriously offended when they, out of their own personal affection, and not in accord with the faculty and merits of each one, keeping in mind the motive of common usefulness, distribute the burdens and the honors to certain individuals, as Basil pointed out so well [cf. Rule 303, of the Shorter].

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SECOND SECTION

The Positive Means

CF cc. 1-9, ## 221-266]

Premise:

This entire Second Section, is taken from Suarez' Chapter VIII, from his Book VIII, and contains nn. 1-22, and some 14 columns of his text⁴⁹. These are the Positive Means by which Fraternal Charity is conciliated within the Society. For Suarez, these are the internal means so that each confrere will be united in Jesus Christ. For this to happen, there is needed **Prayer** - and then, the consideration on the part of each confrere of the **gifts present in others**. This will lead the study, then, to take up other means, which do not consist in any prohibition, but much more in action to be undertaken, and which are oriented to conciliating fraternal charity to the same end. These means are partly **internal** [c. 1, CF ## 221-223 which will be considered first], and then certain **external** means [cf. cc. 2, ff., CF ## 224, ff.].

c. 1: The Interior Inclination, or Disposition of Soul [CF ## 221-223]

CF # 221: The inspiration for this section would be based to some extent on Constitutions such as the following from St. Ignatius - an aspect of his **Trinitarian inspiration**:

The chief bond to cement the union of the members among themselves and with their head is, on both sides, the love of God, our Lord. For when the superior and the subjects are closely united to His Divine and Supreme Goodness, they will very easily be united among themselves, through that same love which will descend from the Divine Goodness and spread to all other men, and particularly into the body of the Society. Thus, from both sides charity will come to further this union between superiors and subjects, and in general all goodness and virtues through which one proceeds in conformity with the Spirit. Consequently there will also come total contempt of temporal things, in regard to which self-love, the chief enemy of this union and universal good, frequently induces disorder.

Still another great help can be found in uniformity, both interior uniformity of doctrine, judgments and wills, as far as this is possible, and exterior uniformity in respect to clothing, ceremonies of the Mass, and

⁴⁹ Cf. Suarez, o.c., pp. 954 a - 962 b, top.

other such matters, to the extent that the different qualities of persons, places and the like, permit [cf. CSJ n. 671].

Fr. Bertoni's Constitution is copied from Suarez: 'First, this depends most particularly on **spiritual progress**, by which true charity or that love toward God and Christ the Lord enjoys some increase, that very union between confreres, from which individuals are united to God and our Savior, is increased and perfected.'

There will be noted here once more the insistence upon the spiritual increase that permeates so much for the Founder's Constitutions⁵⁰.

CF # 222: 'Hence, because the bond of this union greatly increases **by prayer and meditation**, according to Psalm 38:4: *...in my meditation a fire shall flame out.* Therefore, without any doubt this is a more certain and solid path to obtaining this union.'

The ideal of prayer and meditation recurs often in Fr. Bertoni's Constitutions: **CF ## 47; 110; 127**].

CF # 223: To present this remarkable number, Suarez quotes St. Ignatius' Constitution n. 250, from early in his Part III:

... In everything, they should try and desire to give the advantage to the others, esteeming them all in their hearts as better than themselves [Ph 2:3], and showing exteriorly, in an unassuming and simple religious manner, the respect and reverence befitting each one's state, in such a manner that by observing one another, they grow in devotion, and praise God our Lord, whom each one should endeavor to recognize in his neighbor as in His image [CSJ, n. 250].

Suarez indicates in his own commentary that this rule seems to have been taken from Augustine's Rule 5, which will be presented here in its third number, and is perfect for this present matter:

'For indeed nothing moves one toward that love of genuine charity for another than for us to take note of those singular ornaments of virtues and gifts of the Holy Spirit in him, and that we contemplate him as **an image of God depicted with the most excellent colors of grace**. If therefore, all strive to increase within themselves in those virtues and graces, and that they frequently reflect on these in others, and that they come to consider that these are superior to ourselves, and to rejoice in those

⁵⁰ Cf. *Compendium Rude*, **CF # 6**; Part IV, c., 1, of Founder's Constitutions - **CF ## 47-48**.

spiritual goods of others, and to thank God for them, then in a marvelous manner will mutual charity increase among them.

c. 2: Those Exterior Realities which generally serve Charity the more

[CF ## 224-226]

These first three Constitutions of this Positive section are taken almost *verbatim*, from Suarez, n. 1, as has been seen - with a few additions. For this Chapter 2, we begin to take up n. 2 in this text, entitled: "Some of the External Realities, partly General, such as Obedience, Poverty, etc." ⁵¹. So it is that some of these external means are general, and these pertain to the virtues. Of this type is that which is said of obedience in the VIIIth Part of the Ignatian Constitutions:

CF # 224: Union of this kind is produced in great part by the bond of obedience..., says St. Ignatius [CSJ, n. 659]. So, **this Constitution is one of those rare direct citations from St. Ignatius.**

CF # 225: A similar means is that of poverty **and humility**⁵², or the contempt of temporal things. Here, CSJ, n. 671 is quoted: Among these temporal goods, must be considered honors and dignities, as well as riches and bodily comforts: the contempt for the former, no less than for the latter goods, flows from charity toward God: **for just as the poor in spirit and the humble manifest honor to all, so they are received by all in the depths of their hearts**⁵³.

CF # 226: A characteristic means, however, is that of poverty, in that this is most proper to the religious state by reason of the vow, as is magnificently taught by Basil, who says: 'Wherever all is held in common, hearts and minds and bodies, and we make use of all that is necessary for sustenance and the way of life: then God is common to all, the exercises of piety are held in common, and the chores are equally shared, etc. [Const. Mon. c.19]. The same is maintained by Cassian, quoting Ac 4:32: *They had but one heart and one soul:* and immediately thereafter he adds: *but all things were common unto them'* [Coll. 16, c. 6].

⁵¹ Cf. Suarez, o.c., pp. 955 a & b.

⁵² Words added by Fr. Bertoni

⁵³ NB: these words of Fr. Bertoni are not found here in the Suarez text, p. 955 b: *pauperes etiam spiritu et humiles sicut omnibus honorem exhibent, ita ab omnibus corde intimo recipiuntur*. Suarez does refer, though, just above to CSJ, n. 671. [Cf. also CF ## 120 121].

What is important here, too, is **Ac 4:32** - and Fr. Bertoni emphasizes this ideal repeatedly [cf. **CF ## 94; 98; 189; 196; 216; 232**].

**c. 3: The Exterior Realities which in a Special Manner serve Charity,
among which stands out Uniformity in Life-Style
[CF ## 227-229]**

CF # 227: At the outset of this chapter, there is to be shown the special means of preserving charity:

Uniformity and conformity are to be maintained in all matters, even in externals as in clothing, food, and every manner of living: for similitude is a cause of love; and this uniformity of life, as common accord, greatly helps the unity of spirits.

This is an ideal important to Fr. Bertoni [cf. **CF ## 91; 97; 98**].

CF # 228: Hence, Augustine points out: 'All will unanimously and harmoniously live⁵⁴ together'. This is as though he were saying in order that all would live together in harmony, it is necessary that they live together in unanimity. And he adds: 'Honor God in each other, Whose temples you have become.' Because it is God alone 'Who makes brothers live together in one home'. So, this uniformity greatly contributes to God being recognized in all, and as a consequence, that all would be most intimately united in God.

CF # 229: This is the reason for the common table, [*which indeed truly is common in the Society*]⁵⁵, so that no one, no matter how important, or seniority, whether he be a superior, or more learned, or enjoy any other distinction, will be excused from this common table, other than for reasons of illness⁵⁶. Thus, St. John Chrysostom sublimely commends that community of ancient Monks, where he states: 'They have everything in common, table, dwelling, clothing, and what is indeed wonderful is that indeed there is one and the same spirit in all' [Book 3, Against those criticizing the monastic life]. This indicates that external unity is greatly conducive to this unity of souls.

⁵⁴ **NB:** there seems to be a discrepancy here: in Fr. Stofella's text, he twice repeats the verb *iuvent* whereas in the Suarez text - [p. 955 b] - the verb repeated is *vivant*.

⁵⁵ **NB:** the words italicized and in brackets are not included in Fr. Bertoni's text.

⁵⁶ Here there is included a lengthy text, translated on the next page, not found in Fr. Bertoni's text - cf. Suarez, pp. 955 b-956a. Fr. Bertoni insists on the only exception being illness [cf. also **CF ## 215, 217**]

It needs to be pointed out here that Fr. Bertoni simply eliminates nine lines here where the Jesuit tradition made exceptions for the Father General. Suarez' rather lengthy text reads here:

[... the Father General is the sole exception to this rule. Because of the heavy weight of his duties, and other causes, this exception was conceded in the IIIrd General Congregation, chapter 5. Then, in the VIIth General Congregation, Decree 7, there was commended that practice developing among the Generals that they not partake of this private table, as they were abstaining from it....].

Throughout his Constitutions Fr. Bertoni shows a recurring concern for mortification: cf. **CF ## 43, 44, 94, 112, 128-137, 156, 229-233.**

c. 4: On the Manner of Food and the Common Table [CF ## 230-233]

CF # 230: This is taken from Suarez' "n. 4", in what way is the food, or table called 'common'⁵⁷. The principle the Jesuit theologian lays down becomes, then, Fr. Bertoni's Constitution:

The table is said to be common not only regarding place and time, but most especially in the use of food. For the same must be served to all without any singularity. St. John Chrysostom speaking of religious concerning this [Hom 58, to the People] says: 'The fare should be the same for those served as well as for those serving, the same clothing, the same dwelling, the same life. And what wonder would there be, he adds, that there be one diet, clothing and table for all, because there is one soul among all?'

CF # 231: For this reason, also every singularity in the common table is to be avoided, because this would greatly offend the spirits of the weak, and consequently upset charity. As Bernard so expertly points out [Serm. 30 in Cant.].

CF # 232: However, this should not impede, [as I stated in a similar context in the preceding Chapter, n. 17] that the necessities of all should be met with proportion, according to this from **Ac 4:35**: 'And distribution was made to every one, according as he had need.' For this is precisely what charity desires.

This is often a concern for Fr. Bertoni [cf. **CF ## 189; 196; 226; 257**].

⁵⁷ cf. Suarez, o.c., p. 956 a, top. Much emphasized by Fr. Bertoni - cf. **CF ## 91; 94; 97; 98**].

CF # 233: Thus, Benedict legislates in his Rule [c. 34]: We do not say that there be acceptance of persons in this, [which may God forbid], but a special consideration is to be had for the infirmities of each one. Therefore, let him who needs less thank God for this and not be saddened. Whoever needs more, let him accept his infirmity with humility, and not be arrogant over the consideration shown to him. And thus all the members will be in peace.

Fr. Bertoni notes similar ideals also elsewhere [cf. **CF ## 229; 234, ff.**].

C. 5: On the Care of the Sick and the Infirm [CF ## 234-242]

To conclude his n. 4', Suarez adds about 7 lines from the 7th Chapter of Augustine's Rule, which Fr. Bertoni does not use. Suarez then introduces his n. 5', 'concerning the second principal means for mutual charity, the care of the sick. For this ancient monastic ideal, Suarez relies heavily on Sts. Basil, Augustine and Jerome, as well as Pachomius. The Jesuit theologian notes that all religious communities are outstanding in this, and it is something that all Founders commend very much. The subsequent Constitution picks up with the quote of the great Cappadocian:

CF # 234: 'St. Basil [in c. 19, of Constit. Mon.] where he treats of the cenobitic life, points out that whoever is suffering from bodily infirmity, discovers many willing souls who will share his weaknesses. And he who is truly sick in spirit and is afflicted, finds many at hand, by whom he will be cared for, and by whom each day, he is lifted up.' The meaning here is that under the ideal of the care for the ailing, all works of mercy are included, through which brothers come to one another's assistance: sometimes this is achieved by caring for the sick, at other times by consoling the afflicted, and also at times by assisting the heavily burdened; and then also by comforting those who are wavering, or by correcting the fallen, and raising them up.

CF # 235: The same Saint [in his Moral Rules, 41, c. 2] very much commends gentleness and kindness towards the sick

CF # 236: Again the same Saint [in his Brief Rules, 159] states that all must minister unto the sick 'as brothers of the Lord'. And in an excellent manner St. Benedict [Rule c. 36] legislates: 'The care of the sick is to be taken care of before all else and above all else, and the brothers will serve them **as though Christ Himself.**'

CF # 237: ‘Once again St. Benedict states [infr.]: ‘The Abbot should take particular care that those who are ill should suffer no neglect.’ Pope Innocent III has confirmed this [in his c. entitled, *Cum ad monasterium*, in *De Statu monachorum*]. S. Pachomius provided for the same situation in his Rule [c. 20, 22, 23], where these words are to be noted: ‘They will give to the sick everything in abundance, so that the ailing brother may not experience any sadness.’ This is in complete agreement with what Jerome refers regarding the Egyptian monks [in his Proem. to that rule]: ‘Those ailing will be supported with wonderful service, and with well prepared meals in abundance.’

CF # 238: this Constitution follows in Suarez’ ‘n. 6’, with the surprising: ‘Even feigned illness should not be denied such care⁵⁸.’ The Jesuit theologian notes that he does not find any such legislation in the Rule of St. Francis of Assisi, but the spirit of this may be found in ideal, as the Seraphic Doctor copiously declared:

‘St. Bonaventure [in his Book *de sex alis Seraph.*, c. 4, tom 2, Opus.] points out in an excellent manner that there should not be denied to any of the Friars even when certain ones, either out of their imagination, or out of deception they might sometimes be deceptive. It is much better to offer assistance to all, so that those who are genuine and those truly in need, might not suffer any harm.’

CF # 239: this next Constitution follows for Fr. Bertoni right on the heels of the preceding, beginning with the very next sentence in the text of Suarez:

‘And therefore also the Divine Augustine prudently legislated [Rule 28]: If the suffering is not manifest in the body of the confrere saying that he is in discomfort, he is to be believed beyond any doubt. However, regarding what he would request for the care of his pain which he would like to experience, let the doctor be consulted.’

CF # 240: this Constitution is introduced in Suarez’ text with the observation that this rule was confirmed in the Council of Aquisgran., c. 42, under Emperor Ludovicus, for the Clerics, or Canons regular.

‘Likewise Lupus in the Rule of the Monks [taken from St. Jerome, c. pen.], states: When anyone begins to come down with an illness, he is to be removed from his cell to a larger place, and be so comforted by the ministry of the elder members, so that he might not yearn for the delights of city life, or the affection of his mother⁵⁹.’

⁵⁸ o.c., p. 956 b.

⁵⁹ cf. Suarez, o.c., pp. 956, bottom - 957 b, top.

CF # 241: this legislation regarding the Infirmarian, Suarez refers back to the Jesuit Constitutions:

It is good to have in the house someone who superintends what pertains to the preservation of health for those who have it, especially for those who are weaker because of age, or other causes, and to its restoration in the case of the sick. If these feel more than ordinarily indisposed, they are obliged to tell him, that a suitable remedy may be provided as charity requires [CSJ, n. 303].

Great care should be taken of the sick. Their illness should be reported to the infirmarian, and if he judges it to be of moment he should inform the superior and a physician, unless the superior thinks otherwise in particular cases. Furthermore, his order should be followed, as far as possible, in regard to the regimen and the medicines, without the sick man intruding himself in anything other than in exercising his patience and obedience by leaving the care of everything else to the superior and his ministers, by means of whom Divine Providence directs him... [CSJ, n. 304]

⁶⁰.

The actual wording of this text of Fr. Bertoni is not found explicitly in Suarez, but seems to summarize what has been presented:

‘In addition to the care given by the Superiors, and the ministration of the Infirmarian, there should be someone in each house assigned to the particular office of taking care of the community health.’

CF # 242: this particular Constitution is found in Suarez in the Franciscan Rule, and in the Jesuit Summary of the Constitutions, § 46: ‘Superiors should be informed regarding whatever may be necessary for one’s health, so that perhaps the brethren should not suffer the lack of anything that may be necessary for them, on account of such ignorance.’

⁶⁰ These Constitutions are near the end of Ignatius’ Part III, “The Preservation and Progress of those in Formation.”

c. 6. The Hospitality to be extended to the Confreres [CF ## 243-249]

For this new Chapter in his Constitutions, Fr. Bertoni from nn. 8 and 9 of the text from Suarez: “The Third Means, Hospitality toward the Brethren” - and “This aforementioned Hospitality is to be shown by Signs of Benevolence”⁶¹. Suarez offers CSJ nn. 330 and 559:

...However, they may make expenditures in favor of all those who advance the work of these colleges, as, for example, when some members are administrators, preachers, lecturers, confessors, visitors, and other professed or similar persons who further the spiritual or temporal welfare of those colleges...[CSJ n. 303].

... the fact that the colleges supply certain expenditures which the houses would otherwise make if they could, for example, expenditures for clothing and the giving of provisions for traveling to those who are sent from the houses to the colleges, even though it seems to be an aid to the house, is not against the intention of the constitution which states that these members should not avail themselves of the fixed revenues of the colleges for their food or clothing, or other expenses which are proper to the house...[cf. CSJ n. 559].

It is after quoting these two Ignatian principles that Suarez offers his text which Fr. Bertoni then took for his Constitutions:

CF # 243: this first Constitution of c. 6 on hospitality is Fr. Bertoni’s paraphrase of Suarez; text:

If any of the brothers, or confreres, should come to our houses from any place whatever, hospitality is to be extended with all signs and works of benevolence and charity.

CF # 244: Fr. Bertoni changes the subsequent Suarez text⁶² from indirect Latin discourse to a direct statement:

‘Not only should our pilgrims, or guests be treated in a most human manner, for as long as they remain in our place, but they should also be provided with food and clothing, should they stand in need of these. This cannot be considered to be contrary to poverty, should it seem necessary for charity.

⁶¹ Cf. Suarez, o.c., p. 957 a & b.

⁶² cf. Suarez, o.c., p. 957 b.

CF # 245: This is to be extended to all the confreres, without any distinction of nationality or race, without any acceptance, or limitation of persons, whether they are professed, or novices, whether they are healthy, or sick; whether they are well known, or not, and to all, every sign of charity is to be manifested.'

The diversity of races and nationalities seems clear here [cf. **CF ## 188; 214; 215; 217; 229]**

CF # 246: In his subsequent 'n. 9'⁶³, Suarez notes that this hospitality is not only 'affective' - but, must also be 'effective': 'This afore-mentioned hospitality is to be shown with signs of benevolence':

'Moreover, this charity is to be shown in the first place in welcoming guests. This should be done with external signs of the greatest friendship, such as are usually manifested in accord with the customs of the region, as among distinguished persons and their closest of friends, and as also among relatives.'

CF # 247: before the wording of this next Constitution is taken up, Suarez includes an old enjoinder, which would be quite familiar to the Stigmatine aspirants of old: no one should touch another, even in jest⁶⁴. Only those gestures should be retained as are in vogue among religious, whose gravity and modesty are retained. An embrace in this sense might also nourish this bond as a sign of charity. This is the so-called Rule 30 of the Common Rules. Fr. Bertoni then copies the next passage:

'Therefore, this charity is to make use not only of signs but even more with all the works of mercy and humility. This is to be accomplished without sparing any effort, or expense, in so far as religious poverty would allow, and the need of our brother might request.

CF # 248: then follows a challenging quote from Chrysostom: **all** are from the number of those ministering unto others, and each one will wash the feet of guests, and let there even be rivalry to do this, and let this be done without examining whether the guest is a freed man, or slave, but let this ministry be rendered to each one. In the community, no one is great - and no one is small. The Benedictine Rule is quoted [c. 53] where this attitude should be manifested toward all, but most especially toward one's own brothers. The Suarez begins his 'n. 10'⁶⁵, entitled, 'in this hospitality there should be some frugality.' Next follows St. Basil's c. 20 which St. Gaspar Bertoni copied:

⁶³ l.c., p. 957 b

⁶⁴ This is old Rule 122, from the "Red Rulebook" for aspirants.

⁶⁵ Cf. Suarez, o.c., p. 958 a.

‘St. Basil maintains the same [in Reg. Fusior. c. 20], where nonetheless, he does commend much in this regard but holds that religious modesty and poverty should not be exceeded in sharing with guests. He says what have we to do with sumptuous appurtenances? When some guest comes to us: if he is one of our confreres and has the same institution of life as we do, he should be able to recognize its domestic fare. So, whatever it is he has left at home, he should be able to find it among us. Is he wearied by the journey? In that case, we provide more abundantly and liberally than usual, provided that it be sufficient to restore his exhaustion.

CF # 249: Then Basil adds many more commendations, always urging that all excess be avoided - as these smack not of charity, but vanity, or ambition - as trying to impress secular guests. Fr. Bertoni then copies *verbatim* Suarez’ conclusion to his n. 10:

‘Finally, St. Basil concludes, each one should be treated according to his actual situation and needs, however, ‘so that the same fare which is placed before all, should also be given to the guest, which would be something of ordinary price, and with minimal shopping. Nonetheless, at table there should always be maintained the necessary cleanliness and elegance, so that we might never exceed our own limitations.

c. 7: On Common Recreation and Conversation [cf. CF ## 250-256]

This new chapter simply picks up with Suarez’ n. 11’, entitled: ‘The Fourth Means, Conversation among the brethren, at a stated Hour’. The Jesuit theologian points out that this is common with all religious orders. The Jesuit Constitutions take this a step further, as would be evident in the Rules for the Rector [n. 55] and those of the Prepositus [n. 56], as follows:

CF # 250: Each day, for one hour after lunch, and another after supper - or, at least a half hour, when supper is abstained from, all the members should come together and converse in a familiar and friendly manner, in the same place if this is possible.

CF # 251: Suarez notes that the matter of the confreres’ health is introduced in the Jesuit Constitutions, but that the principal reason is that of developing charity:

Just as it is unwise to assign so much physical labor that the spirit should be oppressed and the body be harmed, so, too, some bodily exercise to help both the body and the spirit is ordinarily expedient for all, even for those who must

apply themselves to mental labors. These, too, ought to be interrupted by exterior activities and not prolonged or undertaken beyond the measure of discretion [cf. CSJ n. 298].

‘It is fitting in order to maintain health, but principally for the purpose of increasing charity the rule should be imposed without exception. Since friendship, as Aristotle bears witness [VIII Ethic. c. 5], increases with communication, and is dissolved by taciturnity. And St. Teresa states: ‘Charity increases by communicating’.

CF # 252: Along with the quote of Aristotle, Suarez adds here that of Clement I, Epistle I, where he advises the faithful that by frequent communication among themselves, they intensify fraternal charity. The next few lines, Fr. Bertoni copied for this Constitution:

‘The fact that this was the custom **in the early Church** is quite well known: and something similar was said of the ancient monks, as Jerome points out [in his 22nd Letter to Eusotchius, regarding Custodia, the virgin], where the custom had been to come to the table in groups of ten. After having sung the hymn, or after the thanksgiving, the Saint says: ‘Everyone would talk with his confreres until the vesper prayer, and the conversation would be: Did you see this, or that? Have you noted the level of grace in him? How reserved he is in his bearing? And if they encountered one who was ill, they would console him; and if they met one who was fervent in his love of God, they would encourage him to zeal⁶⁶’.

CF # 253: For the wording of this next Constitution, Fr. Bertoni skips about three columns, up to mid-way of ‘n. 16’, ‘this is beneficial to anyone who is committed to studies and virtues.’ Suarez presents another example of all this in Cassian, where he quotes the Abbot Abraham who speaks of the charitable reception of those brothers who come to visit. This might even seem at times to be an interruption. This is what Fr. Bertoni copied⁶⁷:

‘The Abbot, Abraham, is quoted by Cassian [Coll. 24, c. 20]: that most welcome respite of relaxation and humanity, which at times may occur at the arrival of confreres, even though it might seem to us to be bothersome and avoided; nonetheless notice how for a little while it is useful and healthy for both your body and soul. It often happens, and I do not mean only for novices or for those who are ill, but also to the most experienced and to the perfect, that unless their commitment of mind is provided with a break through the relaxation of their cares, this would lead to an exhaustion of spirit, or would certainly contribute to their poor bodily health. And as a result, by the prudent and by the perfect, when there intervenes even the frequent visitation of their brethren, these should not only be patiently tolerated but also

⁶⁶ **NB:** for St. Jerome, cf. c. 35, t. 1, 117 A; cf. Suarez, o.c., p. 958 a & b.

⁶⁷ cf. Suarez, o.c., p. 960 a.

gratefully welcomed.’ All of these are in agreement with our daily period of relaxation provided by the mutual conversation among the brothers, for this respite often has the same goals and provides the same fruit, about which the Abbot continues:

CF # 254: Firstly, because this interruption moves us to be more avid to desire always the retirement of solitude: for while such respite might seem at times to interrupt our regular routine, it instead keeps us tireless and committed. This routine would be slowed down if there was never any such interval, which could not be pursued through to the end with tireless dedication. Further, the need of physical recreation provides the indulgence of extending humanity, and this confers upon us greater gains with that more joyful relaxation of the body, than what would be brought about by a most demanding abstention.

CF # 255: In his n. 17, ‘By this means we are also instructed on how to deal with our neighbors’, Suarez provides Fr. Bertoni with his important next Constitution, regarding the very **purpose of the community** [he does this again just ahead in **CF # 262**, regarding ‘the most ordered nature of charity’]:

‘Furthermore, since **the principle end of our Congregation** is the conversion of souls, this most often is achieved by our conversing with our fellow human beings, and by speaking discreetly and kindly about divine matters. To achieve this, religious confreres can be most proficient in this means, when they are accustomed to holding religious conversations among themselves. These ought to center most frequently on divine matters. Thus, they will learn by practice to be silent at the proper times and will know when to speak prudently and fruitfully, which is the best kind of silence, as St. Ambrose has pointed out [In Ps 118, Octon. 2, in the beginning, and the entire excellent c. 10, l, 1st book on the Offices]. He says that Pythagoras imposed silence on his followers, so that he would teach them how to speak by not speaking. David, on the other hand, prefers that we learn how to speak by speaking more, for how can we learn without practice? Or make progress without experience? And he concludes: So, let those who want to learn prudence in speaking, which is prudent, which is more in accord with nature, not neglect it altogether; those they would make use of the proper safeguards.

CF # 256: For this number, Fr. Bertoni skips about two full columns, and comes to Suarez’ ‘n. 20’, the second impropriety in these matters [the first being that secret familiarity, speaking too much]: *that no one should speak, except in passing, and in a few words, and only about necessary matters...*⁶⁸. Fr. Bertoni picks up again at the bottom of this same page:

⁶⁸ This is Rule 20 of the Society - cf. Suarez, o.c., pp. 961 a.b. [Translator’s Note: Fr. Benaglia erroneously transcribed *hilaritate* here (top of Suarez, p. 961 b) in the quote from Basil, for *hilaritatem*.]

‘Let there be attended to what **St. Thomas** counsels [II-II. q. 168, a. 2]: so that religious gravity may not be wholly destroyed. And he brings forward a similar sentiment from Ambrose [One, on the Offices, c. 20]: Let us take care, so that while we might choose to relax our spirit, we might disrupt all balance, as it were, the certain concert of good works.’ The elegant insight of st. Basil is in agreement with this [Const. Mon, c. 13]: ‘In conversation there should be avoided all clever sayings and vulgarities, and the like. And further on, he states: ‘If at times the practice should arise to rid ourselves of a bit of melancholy, we have recourse to hilarity in our conversation, let there be given to this a certain spiritual flavor, and that our conversation be permeated with the Evangelical salt. Thereby all internally will be correct, and externally will bespeak of the fragrance of wisdom. This will delight the listener both with relaxation of spirit and a festivity for his intelligence.

c. 8: The Exchange of Letters among the Absent Members [CF ## 257-261]

St. Ignatius developed what seems to have been a rather complicated system of letter writing between the members of the Society, Superiors and members [cf. CSJ nn. 673-676]. Fr. Suarez treats this under his ‘n. 21’, of his Chapter VIII of his Book VIII⁶⁹: ‘The Fifth Means of developing Charity, the Mutual Communication by Letters among those Absent.’ Again Suarez calls upon the example of ‘former times’.

CF # 257: This communication should not only occur among the confreres which would bind spirits in one heart and soul. There should not be lacking that communication of letters to those who are absent, which would render service to the same end.

This ideal of the **Apostolic Church** often recurs [cf. also **CF ## 189; 196; 226; 259**].

CF # 258: For this next Constitution, Suarez takes his wording bodily from St. Ignatius’ first five or six lines from the Latin CSJ n. 673: Fr. Bertoni takes it *verbatim*, offering his own conclusion: **...prodesse valent...**

⁶⁹ cf. Suarez, o.c., p. 961 b, ff.

‘Still another very special help will be found in the exchange of letters between the subjects and the superiors, through which they learn about one another and whatever can contribute to mutual edification ⁷⁰.’

CF # 259: Suarez’ text then introduces the next wording taken over by Fr. Bertoni with these words: ‘Concerning this matter of letter-writing, there still exists from the year 1594, a certain manner to be maintained, and this remains in harmony with this instruction.’ For this, Suarez refers to **the example of the Apostles**: *...And when they were come, and had assembled the Church, they related what great things God had done with them, and how He had opened the door of faith to the Gentiles...[cf. Ac 14:26] - ... But so that you may also know the things that concern me, and what I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make known to you all things... [cf. Ep 6:21]*

Then, a quote from St. Basil follows, which Fr. Bertoni has copied as his Constitution:

‘St. Basil says [Reg. Mon., 70, c. 1]: Whoever by the goodness of God has done some good, he should make the other confreres aware of this, so that the glory of God might be the more widely shared.’ And he offers for this the example of the Apostles [cf. Ac 14:26; Ep 6:21].

CF # 260: This Constitution flows immediately in the text of Suarez ⁷¹: he quotes Basil writing to Ambrose regarding the great value of epistolary communication among brothers:

‘And so, the same St. Basil writing to Ambrose [Ep. 55] places among the great gifts of God ‘that through the conversation afforded by letters, He has given the possibility of mutually staying together with those even separated by the longest distances.’ And then within the saint encourages him to this necessary duty of charity ⁷²: he says that you have laid the foundations of love toward us, strive now to incite and promote this structure by the assiduity of our mutual exchange. For by this pact we will be able to remain united, even though we are distant one from the other in our terrestrial domains by a very great distance.’

⁷⁰ **NB:** this English translation of the Jesuit Constitution here is taken from: *St. Ignatius of Loyola. The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary*, by George Ganss, SJ. St. Louis: The Institute of Jesuit Sources 1970, p. 292.

⁷¹ Suarez, o.c., p. 961 b, bottom.

⁷² l.c. the text continues on the top of p. 962 b.

CF # 261: this next Constitution follows immediately after the preceding in Suarez' text:

'Hence, this was also the custom in the ancient Church, that there would be *communicatory letters*, as they were called, by which the Catholics would communicate among themselves, and in which they would usually offer a testimony of their faith. Optatus makes mention of these matters [cf.1, 2 de Schismat. Donat.] and Augustine [Letter 163 to Elus.].

**c. 9: Progress concerning the Mutual Care of Confreres
[CF ## 262-266]**

As has been noted a number of times, this concept of **Progress** - today might be rendered as **on-going, continuing formation, conversion**. As is known, this word is part of the title of Fr. Bertoni's Part IV, on Spiritual and Intellectual **Progress** [cf. **CF ## 47-68**].

CF # 262: in this Constitution, copied *verbatim* from Suarez, Fr. Bertoni makes clear that under the general umbrella that the 'end' of the Congregation is to save souls the wide variety of ministries must be **accommodated** in accord with the changing circumstances⁷³:

'Since **the end of the Institute** is to work for the salvation of souls, and as a result, seeks **ministries that are accommodated to this end**, then in the very first place and with more commitment should work for and desire the salvation of his own confreres, than of externals. This is because charity is most ordered. Therefore, just as charity tends toward seeking first one's own spiritual salvation, before that of others - so, too, among these others each must first seek and strive for the spiritual salvation of his own confreres, and that of the entire Institute, prior to that of externs.

CF # 263: From this there should arise that supreme care and concern which the Superiors of the Community ought to have for the spiritual progress of their sons.

This concern for spiritual progress goes back to the **Compendium Rude** [cf. **CF # 6**] and, of course, **c. 1 of Part IV** [cf. **CF ## 47-48**].

CF # 264: for this next Constitution, paraphrased by Fr. Bertoni, Suarez⁷⁴ quotes 'that Rule of the Society' without giving its number [cf. however, CSJ n. 63]:

'This is also the source of that mutual inclination and preparation of spirit for receiving correction from others, as well as assisting in the correction of others with due charity.'

⁷³ cf. also **CF # 185**.

⁷⁴ Cf. Suarez, o.c., p. 962 a.

CF # 265: this Constitution, too, is a further paraphrase of a 'Rule of the Society' which Suarez does not specify - but is found here in his text in italics:

'Here, too, is the font of that mutual care of one another for favoring fraternal charity through conversations and sermons, and of encouraging one another to the exercise of virtues and perfection.'

CF # 266: this beautiful ideal, presented by Suarez, from St. John Chrysostom, was quoted by Pope John Paul II to the Stigmatine Capitulars in the audience granted at the end of the 34th General Chapter in February 2000.

There is an apparent problem here - Suarez ⁷⁵ cites for his source here John 16: a careful reading of the text would suggest a combination, or summary of these texts from **John 17:11 b, 21, 22: ...*ut sint unum sicut nos... ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint... ut sint unum, sicut nos unum sumus...*** The text then presented by Suarez is quoted as Chrysostom's Hom 77, in John 16:

'In an elegant manner, St. John Chrysostom comments on **John 17: 11 b, 21, 22, that they may be one, just as You and I are one**: There is nothing comparable to that harmony and mutual union of wills: for one becomes many. For if two or ten are in agreement, there will no longer be one but each one of the members is as though he were ten, and you will find the one in the ten, and ten in the one.'

And further on he points out: This is the excellence of charity, by which pact it renders the one and the many inseparable, and the one is in many places, and could be in Persia and Rome, and what nature is unable to do, charity can' [cf. Hom. 77, in Jn 16].

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⁷⁵ l.c. p. 962 a, bottom.