

St. Gaspar Bertoni



Parte II

[CF ## 27 - 39]

of his

Original Constitutions

A Study by

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**SECOND PART
ADMISSION
[CF cc. 1-3, ## 27-39]**

Presentation:

[1] As has been noted, St. Ignatius has an entire Part II nn. 204-242, made up of four Chapters, on Dismissal, and withdrawal from the Society:

- I. **Those who can be dismissed, and by whom [nn. 204-208];**
- II. **Causes for Dismissal [nn. 209-217];**
- III. **Manner of Dismissal [nn. 218-230];**
- IV. **Those who leave [nn. 231-242] ¹**

Regarding Dismissal, Fr. Bertoni does not have it as a special part in his *Original Constitutions*. He does mention *ineptitude* [CF # 19], and also those who are sowers of discord should be sent away from the Institute [cf. CF # 192].

[2] This Second Part of his *Original Constitutions* [cf. CF ## 27-39], “On Admission”, is made up of three Chapters:

- Chapter 1:** The Manner of Admitting into the Institute [## 27-29];
- Chapter 2:** The Manner of Receiving Candidates into our House [## 30-32];
- Chapter 3:** The Manner in which the Novice is formed [## 33-39].

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Chapter 1: The Manner of admitting Candidates into the Community

[## 27-29]

CF # 27: indicates the discernment governing formation to clarify three points: whether the candidate is **fit for the religious state**; whether he is **called by God**; and whether he is **suited for our Institute**.

CF # 28: a two-fold examination [scrutiny]: seeking information from others who would know him, regarding his qualities; whether he would be suited for this institute.

¹ cf. Jose Maria Diaz Moreno, SJ, “Segunda Parte Principal. Del despedir los que no aprobasen bien de los admitidos. Introduccion”, in: *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura...* o.c., Mensajero-Sal Terrae, pp. 117-132, *passim* ; cf. also Antonio M. deAldama, SJ, “VI. Dismissal”, in: *Constitutions of the Society of Jesus. An Introductory Commentary of the Constitutions*. ROMA: CIS/ St. Louis: Institute of Jesuit Sources, o.c., pp. 95-112.

The second scrutiny would be that with the candidate himself, regarding any possible hidden impediments and dispositions, and whether he is really intent on assuming this life.

CF # 29: this previous formation should be conducted while he is still dressed as a layman, for a greater or lesser time, that those to be received might be known better, according to Pope Sixtus V.

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Chapter 2: : The Manner of receiving Candidates into our House [## 30-32]

CF # 30: in accord with the ancient customs of the religious orders, the candidate is to be received for 10-15 days as a “guest” in a separate place from the rest of the community.

CF # 31: For these days, a three-fold probation will take place:

- the candidate will be shown the rules, constitutions and statutes that he might come to know all that he is to observe - hence, the need for a **Compendium** ;
- the one entering is to be exercised in the spiritual activities of **meditation** and **works of penance** - that he make a **general confession** - and receive the **Eucharist**;
- that he offer a **specimen of his own education** and **talent**, or **trade**, and of his **physical strength**.

CF # 32: the Novitiate should begin with the candidate in some religious garb, in a separate dwelling with the Master of Novices under the customary discipline and the exercise of the prescribed activities]. **This does not seem to mean any specific religious “habit”**, already considered in the **Compendium Rude, # 6**; again, under poverty, **## 43; 91; 94**; and finally, **# 137**, under exterior modesty for chastity].

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Chapter 3: [CF ## 33-39]: The Manner in which the Novice is proven

CF # 33: Each semester, the Novice will read general and particular law, at least the more important matters regarding the norms for the Clergy, both religious and secular; to those who are not to be promoted to the Priesthood, the Master of Novices will read and explain those matters, the more necessary for managing one’s own life. Further, the Novice will read the general and particular laws and states of this Community, or at least the Master will expose those matters that are the more useful drawn up in a **compendium**. [The word of the **Compendium Rude, ## 1-8**]

CF # 34: Each semester the Novices will be examined so that it might be made more evident regarding their perseverance, and their progress in interior discipline - [the subject matter of **CF ## 47, 48**].

CF # 35: the Novices will make the entire course of the Spiritual Exercises with utmost care - there are here several of the Ignatian *Experiments* [[**CF ## 42; 72; 89; ff.; 162, ff.**]. This becomes a Stigmatine “*mission*” - [**CF# 163**].

CF # 36: it is fitting that the Novice should be applied to the humble tasks of the house. [Humility is basic to the Stigmatine way [cf. **CF ## 120-121**], under Chastity, the four-fold modesty].

CF # 37: the study and the teaching of Catechism permeates the entire Stigmatine life from Novitiate, through the program of studies **CF # 51**], all the way through the list of the duties of the “Professed” members [**CF # 165**].

CF # 38: In all these *Experiments* the **Priest Novices** [if there are any!] should be exercised in the ministries of preaching and hearing confessions for a time. These, too, remain central Stigmatine “missions” - [**CF ## 162, 163**].

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St. Gaspar Bertoni

Presentation:

It needs to be pointed out that there is not a perfect dove-tailing of St. Ignatius' Part III and St. Gaspar Bertoni's **Part II**, even though they treat of similar matters: the Novitiate. St. Ignatius deals more with the spiritual development of the candidate - which Fr. Bertoni reserves more for the Fourth Part [**CF ## 47, ff.**]. In Part III, St. Gaspar deals more with practical matters and goals.

c. 1: Concerning the Manner of admitting into the Institute [## 27-29: regarding vocation; scrutiny; garb]

CF # 27: There are three aspects that need to be probed:

- whether one is suited for the religious state;
- whether he is called by God: [cf. **CF # 30**] [cf. n. 18: Examen, c. 1, n. 13; n. 50: Examen, c. 3, n. 13; n. 98: Examen, c. 4, n. 41; n. 197: Part I, c. 4, n. 4: each vocation is cleared in the Lord];
- for our Institute [cf. n. 51: Examen, c. 3, n. 14; n. 162: Part I, c. 2, C; nn. 193, 194: Part I, c. 4 & A; n. 3; n. 511: Part V, c. 1, A]

CF # 28: a two-fold examination [cf. **CF # 19**, regarding “*ineptitude*”] - n. 2: Examen, c. 1, A; n. 146: Part I, c. 1, # 4, D

- from others: regarding the candidate's qualities; whether he is suited for this Institute [cf. n. 2: Examen, c.1, A; n. 142: Part I, c. 1, n. 3];
- from the candidate himself: regarding hidden impediments and needed dispositions for embracing this life [cf. n. 142: Part I, c. 1, n. 3; n. 146: Pars I, c. 1, D; n. 199: Part I, c. 4, 5, E].

CF # 29: this "prior" formation should take place with candidates dressed in lay clothing [postulancy?] [cf. **CF ## 6; 32; 43; 91; 133; 137; 285; 286**]:

- **cf. nn. 18, 19: Examen, c.1, n. 13 & F: no specific habit of the Society:**

... 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 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... [n. 19].

- **cf. n. 81: Examen, c. 4,# 26 - clothing should be accommodated to the poor:**

... If he is pleased to remain in the Society, his food, drink, clothing, shoes and lodging will be what is characteristic of the poor [cf. nn. 296; 297; 577-581]; and he should persuade himself that it will be what is worst in the house for his greater abnegation and spiritual progress and to arrive at a certain equality and common norm among all. For where the Society's first members have passed through these necessities and greater bodily wants, the others who come to it should endeavor, insofar as they can, to reach the same point as the earlier ones, or go farther in the Lord... [n. 81].

- **cf. n. 101: Examen, c. 4, # 44: dress with clothing and insignia of Jesus Christ:**

... Just as the men of the world who follow the world love and seek with such great diligence honors, fame, and esteem for a great name on earth, as the world teaches them, so those who are progressing in the spiritual life and truly following Christ our Lord

love and intensely desire everything opposite. That is to say, they desire to clothe themselves with the same clothing and uniform of their Lord because of the love and reverence which He deserves, to such an extent that where there would be no offense to His Divine Majesty, and no imputation of sin to the neighbor, they would wish to suffer injuries, false accusations, and affronts, and to be held and esteemed as fools [but without their giving any occasion for this], because of their desire to resemble and imitate in some manner our Creator and Lord Jesus Christ, by putting on His clothing and uniform, since it was for our spiritual profit that He clothed Himself as He did. For He gave us an example that in all things possible to us we might seek, through the aid of His grace, to imitate and follow Him, since He is the way which leads men to life. Therefore the candidate should be asked whether he finds himself in a state of desires like those which are so salutary, and fruitful for the perfection of his soul... [n. 101]. [cf. also n. 102].

[It is noteworthy that Fr. Bertoni maintained that we should imitate also the "shame" of Christ: cf. MP, Mar. 13, 1809; follow Christ in His ignominies: Sept. 25 & 27, 1808; Feb, 1 1809].

- **cf. n. 197: Part I, c. 4, # 4: one can enter with the usual clothing:**

... After the decision has been made in our Lord that it is proper to admit such an applicant to probation, he may enter, dressed as he customarily was [cf. nn. 18; 19; 579], or in the manner in which each one finds more devotion, unless the superior thinks otherwise. He should be placed as a guest... [n. 197].

- **cf. n. 292: Pars III, c. 2, once admitted, each be given the needed clothing;**
- **cf. n. 297: Pars III, c. 2, # 3, C: clothing should defend against the cold, and be decorous; be mortifying;**
- **nn. 577-579: Pars VI, c. 2, # 15 L, M: three clear rules for Jesuit garb: that it be "honest"; accommodated to the place where one lives; that it not be repugnant to poverty [NB: in CF # 137, Fr. Bertoni adds "suited to the ministry"]:**

...The clothing too should have three characteristics: first, it should be proper; second, conformed to the usage of the region where one is living; and third, not contradictory to the poverty we profess [cf. nn. 81; 296; 297], as would happen through the wearing of silk or expensive cloths. These ought not to be used, in order that in everything humility and proper lowliness may be preserved, unto the greater glory of God [cf. n. 580]. [n. 577].

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c. 2: The Manner of receiving a Candidate into our House: Spiritual Development; Three-fold Formation; Regime of Novitiate: [## 30-32]

CF # 30: indications of a divine vocation:

first, the spiritual formation [cf. **CF ## 47, ff.**]; cf. nn. 243-245: Part III, c. 1, nn. 1, 2, & A;

guest-like atmosphere: - n. 18: Examen, c. 1, n. 13: guest-like atmosphere for 10-15 days; n. 191: Part I, c. 4, n. 1, n.197: Part I, c. 4, n. 4;

in a separated place: [cf. **CF ## 32; 39**]: - n. 21: Examen, c. 1, n. 13 H; n. 191: Part I, c. 4, n. 1, A.

CF # 31: three kinds of formation:

- **documents pertaining to the Institute** - [cf. **CF # 33**]: - n. 18; 20: Examen, c. 1, n. 13 & F; n. 98: Examen, c. 4, n. 41; nn. 198, 199: Pars I, c. 4, n. 5 & E;
- **Spiritual Exercises, Confession & Holy Communion** - n. 98: Examen, c. 4, n. 41; nn. 198, 199: Part I, c. 4, n. 5; & E; n. 200: Pars I, c. 4, n. 6
- **specimen of doctrine, art and physical strength** - n. 198: Part I, c. 4, n. 5.

CF # 32: Novitiate begins [nn. 243, ff. - Pars III, nn. 1, ff.]:

- **with the habit of religion** - [cf. above, **CF # 29**]
- **in a separate place** cf. above, **CF ## 30; 39**; n. 191: Part I, c. 4, n.1 A
- **under a Master of Novices** - nn. 263, 264: Pars III, c. 1, nn. 12 & K;
- **with prescribed discipline, exercises** - nn. 280-291: Pars III, c. 1, nn. 21-28.

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**c. 3: The Manner in which the Novice is trained
[Novitiate Formation] CF ## 33-39**

CF # 33: scrutinies every six months [cf. also **CF # 34**]; n. 98: Examen, c. 4, n. 41:

- **concerning general, particular laws of Church** - n. 18: Examen, c. 1, n. 13; nn. 198, 199: Part I, c. 4, n. 5 & E;
- **instructions of the Master**
- **the general, particular statutes of this Institute** - [cf. **CF ## 31; 155**]; n. 18: Examen, c. 1 n. 13; n. 198: Part I, c. 4, n. 5, E; n. 395: Part IV, c. 7, n. 2; n. 428: Part IV, c. 10, n. 66; n. 585: Part VI, c. 3, n. 3 3; n. 654: Pars VII, c. 4, n. 12; n. 811: Part IX, c. 6, n. 14, I.
- **draw up a ‘compendium’** - n. 20: Examen, c. 1, n. 13, G; nn. 195, 196: Pars I, c. 4, n. 3, B & C.

CF # 34: scrutiny every six months:

- **perseverance** - n. 193: Part I, c. 4, n. 3; n. 243: Part III, c. 1, n. 1;
- **progress in interior discipline** - [cf. **CF ## 47, ff.**]

CF # 35: a month’s **Spiritual Exercises**, the first of the 6 Ignatian “experiences” [n. 65]:

[CF## 35-38] these are the Ignatian ***Experientiae, Experimenta*** of Formation [cf. n. 18: Examen, c. 1, # 13]- [cf. also **CF ## 38 [Novitatus]; 42 [Post Novitatum]; 72. ff. [Promotio ad Sacerdotale Officium] & 89 [Public Solemn Vows; s – and much later, Schola Affectus - CF ## 152-157; and finally, 162, ff. [the Professed Apostolic Missionaries]** - cf. nn. 64-77: Examen, c. 4, nn. 9-77:

...The **first** experience consists in making **the Spiritual Exercises for one month**, or a little less [cf. nn. 277, 279]; that is to say, in the candidate’s examining his conscience, thinking over his whole past life and making a general confession [cf. nn. 98; 200], meditating upon his sins, contemplating [cf. nn. 277; 340; 343; 345; 582] the events and mysteries of the life, death, resurrection and ascension of Christ our Lord, exercising himself in praying vocally and mentally according to the capacity of the persons, according to what will be taught to him in our Lord, and so forth.. [n. 65].

The **second** experience is to **serve for another month in hospitals**, or one of them. The candidates take their meals there, or sleep in it, or in them, or

serve for one, or several hours during the day, according to the times, places, and persons. They should help and serve all the sick and the well, in conformity with the directions they receive, in order to lower and humble themselves more, thus giving clear proof of themselves to the effect that they are completely giving up the world with its pomps and vanities, that in everything they may serve their Creator and Lord, crucified for them. [n. 66].

The **Third** experience is to spend another month **in making a pilgrimage without money and even in begging from door to door** [cf. nn. 82; 331; 569; 610], at appropriate times, for the love of God our Lord, in order to grow accustomed to discomfort in food and lodging. Thus, too, the candidate, though abandoning all the reliance which he could have in money or other created things, may with genuine faith and intense love place his reliance entirely in his Creator and Lord. Or further, these two months may be spent in hospitals, or in some one of them, or the two months may be used in making the pilgrimage according to what seems better to the candidate's superior [n. 67].

The **fourth** experience consists in the candidate's employing himself, after entrance into the house, with complete diligence and care **in various low and humble offices**, while giving a good example of himself in all of them [cf. nn. 68; 83; 282; 365].

The **fifth** experience is that of explaining the **Christian Doctrine**, or a part of it, in public to boys and other simple persons, or of teaching it to individuals, in accordance with what the occasion offers and what seems in our Lord more profitable and suitable to the persons [cf. CF ## 72, ff.].

In a **sixth** experience the candidate, after having been tested and found edifying, will proceed further by **preaching, or hearing confessions**, or by laboring in both together, in accordance with the times, places and capacity of all [cf. CF # 73].

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CF # 36: Novices trained in **Humility** - the **fourth** of the Ignatian 'experiences': **n. 68:** Examen, c. 4, n. 13 - the "Fourth Experiment"; **n. 83:** Examen,

c. 4, n. 28; n. 87: Examen, c. 4, n. 31; n. 103: Examen, c. 4, n. 46; n. 282: Part III, c. 1, n. 22 – cf. also **Schola Affectus**, **CF # 152**].

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CF # 37: Christian Doctrine is the fifth Ignatian “Experiment” - a key Ignatian aspect of the “Apostolic Mission”²:

- **Teach: to children, unlettered** - n. 69: Examen, c. 4, n. 14; n. 77: Examen, c. 4 n. 22; n. 410, 411: Part IV, C. 8, n. 6 & F
- **Learn**: n. 277: Part III, c. 1, # 20;
- **Time and Places** as determining apostolates - [cf. also **CF # 57**] - in CSJ nn. 351; 395; 414; 447; 746; etc., etc. - a common Ignatian expression motivating the choice of **various and proper ministries** [cf. **CF # 185**].

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CF # 38: Preaching, Hearing Confessions: the sixth Ignatian “experiment” - n. 70: Examen, c. 4, n. 15; n. 77: Examen, c. 4, n. 22.

CF # 39: the Novitiate House - [cf. **CF ## 30; 32**]. - n. 60: Examen, c.4, n. 6; nn. 244-246: Pars III, c. 1, n. 2, A, b.

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² cf. *Index de l'Examen General et des Constitutions. Subsidia 2*. ROMA: CIS 1973, “Doctrina” - perhaps 50 references in all in the Jesuit *Constitutions* to this form of the Apostolic Mission.