

# St. Gaspar Bertoni



## Parte III

[CF ## 40 - 46]

of his

## *Original Constitutions*

A Study by

Rev. Joseph Charles Henchey, CSS

November, 2003

**TABLE of CONTENTS**

**THIRD PART**

**CONCERNING THE SECOND PROBATION**

**[CF CC 1-3, ## 40-46]**

**Presentation**

**[A] Ignatian Influence [Part IV, cc. 1-17, nn. 287-509]**

**Premise**

- 1. A Lengthy Development, of this Lengthy Part IV of the CSJ
- 2. The Colleges: a Jesuit Need for Vocations
- 3. The Scholastics and Spiritual Progress
- 4. The Scholastics and Intellectual Progress
- 5. The Scholastics and Pastoral Progress

**Summary**

**+++++**

**[B] St. Gaspar Bertoni:**

**[Part IIIa, cc. 1-3, ## 40-46]**

**Premise**

- c. 1: Concerning the Time after Novitiate [## 40-42]**
- c. 2: Concerning the Means of Penance [## 43-44]**
- c. 3: Concerning the Divine Office and the Celebration of Masses**

**+  
+++  
+**

**THIRD PART  
THE SECOND PROBATION  
[CF cc.1-3, ## 40-46]**

**Presentation:**

[1] For Fr. Bertoni, this **Third Part** is a very schematic presentation of the juridical requirements of the situation of the **Professed Scholastics, with temporary vows after the Novitiate**, plus a surprising Chapter 3 - regarding Suffrages! The vaguely corresponding Part IV of the Jesuit Constitutions comprises 17 chapters, and more than 200 Constitutions, nn. 307-509, dealing with Colleges and Universities - which had enormous importance in the generations following the Council of Trent. This large Part of the Jesuit Constitutions includes these elements:

- founders of colleges;	- the administration of colleges;
- temporal matters;	- the Universities of the Society;
- Scholastics in these Colleges;	- the sciences studied;
- keeping these students;	- the manner and order of the Faculties;
- the <u>doctrine</u> they should study;	- the <u>books</u> to be read;
- learning aids;	- the university courses and degrees;
- the schools of these Colleges;	- what pertains to <u>good morals</u> ;
- the <u>training</u> of the Scholastics;	- the Officials.
- the matters they study;	

[2] Fr. Bertoni never considered “colleges” and “universities” [sources for Jesuit vocations: ***men who are both good and intelligent are rare!*** ] for his small community [his source would be the **Schools, Oratories, Catechism and Youth Work** in general] - but presents in his **Third and Fourth Parts** of the **Original Constitutions** some of his ideals for Second Formation [the period of **temporary vows**], Spiritual and Intellectual Formation, with his somewhat developed plan of **study** for Stigmatine students. So there is not a neat correspondence between Fr. Bertoni’s **Third and Fourth Parts**, and the Jesuit Part IV.

[2] The Third Part of the **Original Constitutions** unfolds this way with three Chapters:

**Chapter I: On the Time after Novitiate [CF ## 40-42]:**

**CF # 40.** The necessary studies: humanities, languages - two years;

- **Philosophy** - for three years;
- **Theology** - four years;
- The study of the Fathers, and going over other important matters - two or three years - thus six, or more years, for theology.

+++

**CF # 41.** Those who come with their required studies already completed, and having made the Novitiate, should deepen their knowledge and are to be formed in applying what they have learned in the works of the ministry.

+++

**CF # 42.** In this period, each candidate in his life and discipline, through various and new experiments and experiences [cf. **CF ## 35; 38; 42; 72; 89; 162. ff.**], should show himself formed, so that his piety, humility and prudence should be evident to all, especially to the Superiors.

+++

### **Chapter 2: The Manner of Penance [## 43-44].**

**CF # 43:** There is no common rule for penance [an Ignatian principle], except this one:

Each one should take only that which is granted by the Superior from the common food, clothing and all else that pertains to the use of religious life;

The rule being that only what suffices at the same time for one's temperance, honesty, decency, poverty and necessity should be taken.

**CF # 44:** Each will accept these penances which the Confessor or the Superior will impose on him **in the Lord** -

Each will desire these and often ask for even greater penances in accord with his physical strength and graces;

These will be determined for him and will be moderated.

+++

### **Chapter 3: The Divine Office and the Celebration of Masses [Suffrages]**

**[CF ## 45-46]:**

[The "content" of these last two numbers in Chapter 3 do not seem connected with what has preceded - and have little to do with the title <sup>1</sup>].

---

<sup>1</sup> cf. Fr. G. Stofella, Note on p. 64, of the printed *Original Constitutions* : "The title of this chapter is quite improper, given the matter of which it treats: in fact, regarding the Divine Office, not a word is said, and the Masses spoken of here, are rather Masses of impetration and simply for suffrages."

**CF # 45:** All who have a good voice should commit themselves to learning Church music, but **not Gregorian!**

However, Deacons and Priests should totally abstain from this, so that they might give their energy either for further study, or dedication to preaching.

+++

**CF # 46:** After one has received the last Sacraments at the end of his life, all the priests in the house will remember him in the sacrifice of the Mass, as long as the danger of death remains.

Following the death of a Confrere, one Mass per priest - non-priests, will offer one Holy Communion, or the entire Rosary.

++++

### St. Gaspar Bertoni:

#### Concerning the Second Formation

##### Premise:

These three Chapters - on the life of the **Professed Students in Temporary Vows after Novitiate** - are only loosely connected here - and barely refer to the very long Part IV, nn. 307-509 of the Jesuit **Constitutions**, with its 16 chapters! The material is spread out over the next few **Parts** of Fr. Bertoni's **Original Constitutions**, as will be seen.

\*\*\*

**c. 1: Concerning the Time after Novitiate [## 40-42]** [cf. Examen, c. 7, # 1 - n. 121]:

**CF # 40:** For those coming to the Scholasticate with their studies still ahead:

- **Two years:** in perfecting one's expertise in the knowledge of the humanities and languages;
- **Three years:** in mastering Philosophical disciplines [listed also as a help to Theology - CF # 54]: [Part IV, c. 15, nn. 2, 3, nn. 473;
- **Four years:** Scholastic Theology will be taught: [Part IV, c. 9, n. 418; Pars IV, c. 15, n. 2 B, n. 474; Part V, c. 2, n. 2 B, n. 518, 519; Part IV, c.15, n. 3, n. 476; Part V, c. 2, n. 2, n. 518. ]
- **For two or three years:** there will be granted the time for the doctrine of the Fathers, and for repeating privately the more serious studies [n. 388]. There may be the idea of this noted in n. 514, an added year after the Scholastics' studies are completed]:

- [In all, theology will be given at least **six years** - Pars IV, c. 15, # 3, n. 474; Part IV, c. 15, n. 3, n. 476];

**CF # 41:** For those Scholastics whose studies are already completed:

- they are to perfect themselves in doctrine: this provides them with weapons for the combat, materials for the "tower" [cf. *Formula*, # 4: Lk 14-28-30; Ph 1:6] [Examen, c. 5, n. 7 - n. 110; Part III, c. 1, n. 27, n. 289; Part 7, c. 4, n. 10, n. 652; Part IV, c. 8, nn. 1-8, 400-414];
- in that doctrine to be exercised in ministry toward their neighbors: Part IV, c. 6, # 3 & C, nn. 362, 365; c. 8, n. 1, n. 400; c. 10, n. 9 K.

**CF # 42:** The "**Experiments**" [cf. **CF ## 35; 38; 42; 72 89; 162, ff.**] of the Novitiate should be continued: Examen, c. 4, nn. 9,16 - nn. 64, 71 [the whole time of probation];

New "**trials**" [*tentamina*] [Pars IX, c. 3, n. 9 -n. 748].

To render piety, humility, and prudence conspicuous before all, especially the Superiors [Examen, c. 6, n. 6 -117] .

+++

## c. 2: Concerning the Manner of Penance [**CF ## 43-44**]

**CF 43:** *There is no common rule regarding penances* - [a central Ignatian principle]:

In other respects, for sound reasons and with attention always paid to the greater service of God, in regard to what is exterior, the manner of living, is ordinary [cf. n. 580]. It does not contain any regular penances or austerities which are to be practiced through obligation. But those may be taken up which each one, with the superior's approval, thinks likely to be more helpful for his spiritual progress [cf. nn. 263; 300; 582], as well as those which the superiors have authority to impose upon the members for the same purpose [cf. nn. 90; 98; 269] [Examen, c. 1, n.6- n. 8]

...Moreover [the Novices] will tell the Novice Master not only their defects but also their penances or mortifications [cf. nn. 8; 300; 582], or their devotions and all their virtues, with a pure desire to be directed if in anything they have gone astray, and without desiring to be guided by their own judgment unless it agrees with the opinion of him whom they have in place of Christ our Lord... [Pars III, c. 1, # 12 - n. 263].

...Therefore, in what pertains to prayer, meditation, and study, and also in regard to the bodily practices of fasts, vigils, and other austerities or penances, it does not seem expedient to give them any other rule than that which discreet charity dictates to them...[Part VI, c. 3, n. 1- n. 582]

**Except this one penance:** that all take for their use from the **common food, clothing** and all the **apparatus of the religious life**. [Nonetheless, Fr. Bertoni speaks often of mortification - cf. **CF ## 44; 48; 94; 112; 128-137; 156; 229-233**; cf. **MP, Aug. 31, 1808; Sept. 28, 1808; July 29, 1809**]:

- **From what has been assigned, or appointed by the Superior** [cf. **CF ## 6; 29**, “religious habit”] [Pars III, c. 2, nn. 1, 3 - nn. 8; 263; 292, 296; 300; 582;
- **Which suffice at one and the same time, for temperance, honesty, decency, poverty and necessity**. Part VI, c. 2, # 16 - n. 580;  
- n. 582: adds “**study**” for the development of the spiritual life.

+++

**CF # 44:** Each one should accept those penances which the Confessor, or the Superior, would have imposed on him “**in the Lord**”. [NB: this expression is found in Jesuit *Constitutions*, 120 times !] - <sup>2</sup> [Examen, c. 1, n. 6 & C - nn. 8, 9; Part III, c. 1, nn. 12; 15 & N - nn. 263, 269 270; Part III, c. 2, n. 5 - n. 300; Part IX, c. 3, n. 11 - n. 754; Part , X n. 10 - n. 822]:

- **and each one will also desire and often ask for ever greater penances, according to his physical strength and grace**; nn. 90; 269; 291
- **these will be imposed, or moderated** Part IV c. 4, n. 2 -n. 340; c. 6, n. 3 & A - nn. 362, 363

+++

### **Chapter 3: Concerning the Divine Office and the Celebration of Masses**

**[CF ## 45-46]:**

[the title of this chapter is most improper – as. this is not its “content”]:

---

<sup>2</sup> cf. deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., p. 142.

**CF # 45:** Restrictions regarding *figured* chant - our clerics, and lay brothers, who have the voice, can learn ecclesiastical chant, but **not “figured” chant** [Part IV, c. 1, n. 2 -n. 310]: solemn Mass at the beginning of school year; Part VI, c. 4, n. 3 C - n. 600: suffrages in a somewhat high tone, without chant.

The Deacons and Priests should abstain from this study altogether so that they might give their efforts to learning or exercising the ministry of preaching or doctrine [cf. Part VI, c. 3, n. 4 & B - nn. 586; 587: clear Ignatian restriction regarding ‘figured’ chant - it is “not our vocation”].

**CF # 46:** suffrages [cf. Part VI, c. 4, nn. 1-4 - nn. 595-601]:

- In Danger of Death [Fr. Bertoni also treats this as the **Second Section, Chapter 5 of the Tenth Part, ## 234- 242; 291-297**]:
  - for as long as a confrere is in the danger of death all priests in the House will offer the sacrifice of the Mass;
  - -for the rest of the confreres, a holy communion, and a third part of the Rosary Part VI, c. 4, # 2 - n. 596.
  -
- **After Death:**
  - each Priest will apply the Mass for the deceased [Part VI, c. 4, n. 3 - n. 598.
  - the rest of the Confreres will offer Holy Communion, or the **entire Rosary** .

+  
+++  
+