

St. Gaspar Bertoni



Parte IV

[CF ## 47 - 68]

of his

Original Constitutions

A Study by

Rev. Joseph Charles Henchey, CSS

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**FOURTH PART:
THE PROGRESS OF THE CONFRERES
CF, cc. 1-6, ## 47-68**

Presentation

[1] In modern terms, this might be called “**Continuing Education**”, “**On-going Formation**” and it is a major piece of Fr. Bertoni’s legacy. A careful reading of his *Original Constitutions* might reveal the following types of *Profectus* :

- **Spiritual** [cf. CF ## 34; 42;47; 48; 262; 263; 283; 284];
- **Intellectual**: [cf. CF ## 41; 49-68; 173; 175, ff.];
- **Juridical**: [cf. CF ## 152-157; 158, ff.]
- **Apostolic**: [cf. CF ## 72-76; 163-186]

[2] As has already been noted in the previous **Part III**, St. Ignatius’ **Constitutions** present a very long Part IV [cc. 1-17, nn. 307-509]. From this extensive material, Fr. Bertoni has drawn on only a small portion for his own *Constitutions* . As he did not intend to imitate “*every manner that St. Ignatius used*”¹, he never planned on Colleges or Universities, in the Ignatian sense. However, he was much impressed by the spiritual, intellectual, juridical, and apostolic progress to be made for the **Apostolic Missionary ideal** that permeates throughout. He did adopt some of the Program of Studies of the Jesuits for his own intellectual formation of candidates - and their mission of forming the Church of the Future [*Contemplatio ad Spem!*].

[3] In his **Fourth Part**, Fr. Bertoni speaks of the Spiritual and Intellectual Development [cf. *Formula*, # 8] of the Confreres, prior to their final vows. In the following **Fifth Part** [CF cc. 1-3, ## 69-92; cf. also **CF # 203**] he treats then of Progressive Incorporation, or Promotion of the members ever more fully into the Institute. This will be followed then in the **Sixth Part**, a brief section on **Vows in General**. [St. Ignatius maintained that some aspirants might make a private vow to enter the Society one day] - then, a long **Seventh Part** on the **Religious Vows in particular** - then **the Eighth Part, Promotion of the Students** - and then finally, the all important **Ninth Part**, on the “*Profession*”, the “*Apostolic Missionaries*” properly so called.

[4] Then, following this Dispersal of the Missionaries in the Vineyard of the Lord, in the apostolates of the Church, a strong and rather long section on keeping the community together, through the Unity² of the Institute [**Tenth Part** - it should be noted that **c. 9** here, **CF ## 262-266**, also treats of ‘Progress’ in the care of Confreres] - then an unusual section on **Familiar and Friendly Conversation** among the members [**Eleventh Part**] - and finally, the **Government** of the Community [**Twelfth Part**]. This was entrusted to one man, so that primarily the **Apostolic Mission** would go on without much interruption.

¹ cf..MP, September 15, 1808

² cf. Cyprianus, *De ecclesiae catholicae unitate*. CCL III. Brepols Publishers 1994.

[5] In this section, presently under discussion, the reflection will be on the **Fourth Part**, taking the **six Chapters** individually.

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Chapter I: Concerning the Perfection of Oneself [## 47-48] - always to be sought
[cf. **CF # 6; ## 283; 284** - CSJ nn. 98; 260]

This **Chapter 1** notes some interesting similarities, but also real differences between St. Ignatius and St. Gaspar Bertoni and this will be the case throughout his six chapters, **a much abbreviated presentation of St. Ignatius' 17 chapters in his Part IV** CSJ nn. 307-509].

CF # 47: The first means is **Prayer** [St. Ignatius legislates “one hour” in addition to weekly Communion and Confession - and the hour is made up of the Little Office of the BVM; and the three examinations a day - then the rest of the time, for each one's devotions - n. 342] - very little emphasis on mental prayer:

- In addition to the daily, common prayers [Rosary? - nn. 343, **cf. footnote here in CSJ, # 2** Latin Text; **345**], that are also required the following:
- the **Divine Office**, attentively and devotedly [**Formula, # 8: ...Socii autem omnes cum Presbyteri esse debeant, ad dicendum Officium secundum communem Ecclesiae ritum, sed privatim, and non communiter in choro, teneantur...**]- not in choir: n. 586;
- **Mass** [every 8 days for **Communion** - nn. 80; 261; 342, 343; 584]; with divine grace;
- each can also offer these prayers:
 - **daily:**
 - **Meditation** [n. 277]; each morning, for one half hour; [St. Gaspar also adds “Meditation and Prayer as special means to assist in keeping the Vow of Chastity” - CF # 110]; Fr. Bertoni often speaks of **prayer & meditation** - **cf ## 47; 66; 72; 110; 152**];
 - **Spiritual Reading** [n. 277] after dinner for twenty minutes; during meals - nn. 251, 252; read the Constitutions - n. 826;
 - **Three-fold Examen**, i.e., as soon as the mind awakes from sleep - at noon - and before going to bed - n. 261; two-fold examen, nn. 342, 344;
 - **Sermons** that are given publicly in our churches, as well as those at home [Domestic Exhortations] for the sake of exciting fervor -

- **each year**: the **Spiritual Exercises** for eight, or ten days - nn. 65 {for a month} ; 98; 261;
- **each week**: **Sacramental Confession** to be made to the common Confessor; - every eight days, as Holy Communion:
- **Manifestation of Conscience** to be made to the Superiors [nn. 93; 97; 551; 764];
- **Denunciation** to be made out of charity to the Superior: n. 63; 263; 381; 516.
 - either of one's defects;
 - his temptations that are serious and known outside of Confession.

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CF # 48: The second means is the Ascetical Life: the zealous practice of the following [cf. also CF ##43; 128-137; 156 on Modesty, Moderation]:

- **purging vices and defects, and inserting the contrary virtues** - nn. 260; 263; 283; 307 [Proemium to Part IV]; 486;
- **increasing and perfecting the infused theological and moral virtues** [nn..260; 263; 486; 637; 671; 813];
- **fulfilling the religious virtues, namely, obedience** [n. 284], **chastity, poverty** [n. 81];
- **denying the inclination of the flesh** [nn. 296; 297], **the senses, self love** [n. 83], **and love of the world** nn. 30; 50; 53; 81; 101; 103; 117; 280; 289; 308; 671;
- **the perfect observance of all the precepts, the divine and human, ecclesiastical and civil**;
- **the perfect observance of all the duties which pertain to the priestly state** - the dominating example of the "more observant clergy" [cf. Formula n. 8];
- **those duties which religious life super-imposes**:
 - either that which pertains to the rule - nn. 134; 136; 746; 547; 602 [do not oblige under sin]; 826;
 - or, all the requirements pertaining to one's own Institute [nn. 547; 602];
- **the avoidance of every aspect of laziness** [cf. CF # 113] - nn. 253; 378];
- **the assiduous occupation in all matters pertaining to the**:

- ecclesiastical ministry [nn. 91; 603; 618; 621; 622; 637-640; 642; 653; 824; to one's religious duties:
- or to the observance of discipline [nn. 547];
- and all that seems to pertain to the obedience due to Superiors.

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Chapter 2: Concerning Progress in the Ecclesiastical Doctrines

[CF ## 49-50]

Premise:

[1] These next two numbers are very important in the understanding the ***Compendium Rude***: the very first Constitutions:

Apostolic Missionaries for the service [obsequium] of Bishops [CF # 1]. It is commonly believed that Fr. Marani added these Latin words: ***sive auxilium*** to the Founder's original text here. It might be that a more original translation of ***obsequium*** would be ***servitium***.

Perfection in Ecclesiastical Doctrines [cf. CF ## 6; 49; 56; 71; 72; 159; 175,etc.].

[2] This ***CF # 49*** also would have an intimate connection with the all important ***CF # 185*** that speaks of the "scope" of the Congregation is that of serving under the direction of the Bishops of the Church: ***Ecclesiae sub Episcoporum directione obsequium praestare per varia et propria munera suae vocationis*** - the same Latin word for St. Ignatius' Spanish, ***servicio***.

[3] The "end" of the Congregation is both contemplative and active, as St. Gaspar depended on ***St. Thomas Aquinas*** ³. The work of the active life is two-fold: one of which is derived from the fullness of contemplation, as ***doctrine*** and ***preaching***. And this is preferred to simple contemplation: just as it is greater to illuminate than simply to light up. Thus, it is greater to ***hand on to others what has been contemplated***, than simply to contemplate. The other work of the active life which consists totally in exterior activity: as to give alms, to accept guests. Therefore, the supreme grade is held by those religious communities which are ordered toward ***teaching and preaching***, and these are very close to the perfection of Bishops. The second level of religious life is that of communities ordered to contemplation and the third level, those orientated toward activity. [This is noted by Fr. Stofella in his footnote here ⁴].

³ cf. St. Thomas Aquinas, II-II, q. 188, a. 2.

⁴ cf. Fr. J. Stofella, note for n. 49, in: *Costituzioni del ven. Servo di Dio, D Gaspare Bertoni...* o.c., Verona: 1951, p. 70.

[4] This number seems to add Fr. Bertoni's own insight with his insistence on a "**more than ordinary knowledge**" - this is an **intellectual spirituality**, so much insisted on by Sertillanges ⁵ - and much in accord with Fr. Bertoni's own insistence on **Studiosity** - which he presents under the "**Four-fold Modesty**", as **Section III, Chapter 2** of his treatment on Chastity ⁶. Fr. Bertoni seems to develop both the Vow of Chastity [for which the Ignatian Constitutions do not add anything "particular" over the other religious Communities that preceded them] - and also the goal of sublime knowledge upon which St. Gaspar insists.

[5] It might be noted, then, that St. Gaspar sees some **intellectual proficiency** both as an apt means for a **specialized apostolic mission** - as well as helping to live the consecration of **Chastity**. As with St. Ignatius, the entire body of the **Original Constitutions** [cf. **CF ## 49; 59; 71; 72**] is **geared toward the challenge of the Apostolic Mission**. There are given the reasons why this excellence is needed in **CF # 50: to illumine minds in darkness; help them resist heresies** [cf. **Formula n. 3**]; **give a reason for the faith**; help **resolve moral difficulties**, to the satisfaction of all.

[6] As will be pointed out in subsequent studies, both of these Constitutions, **CF ## 49 & 50** are taken *verbatim* from Francis Suarez' classical theological reflection on the Ignatian **Constitutions** ⁷, with very minor adaptations made by Fr. Bertoni.

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CF # 49: In this **religious clerical Institute** - [the plan of St. Gaspar was to provide capable missionaries for the sacramental, kerygmatic, magisterial service of Bishops world-wide. It is a religious life with a priestly ministry as its principal purpose] - nn. 392; 440; 528; 642; 653:

- the purpose of which is not only to contemplate, but also to hand on to others what has been contemplated n. 65;
- there is necessary not any ordinary knowledge, but the perfect knowledge of whatever pertains to faith and morals [cf. **CF # 59**] - nn. 109 [*sufficiens eruditio*]; 289 [for abnegation]; 12; 307 [*satis instructi*] 308; 518 [*boni simul et eruditi*] 369 [*docti, diligentes, assidui*]; n.392 [*profecti in litteris*]; 446; 450 [*perfectam cognitionem ...eruditos Praeceptores*]; n. 464 [*solidioris ac securioris doctrinae*] [cf. also n. 582- here "**study**" is listed after "prayer, meditation" - and just before "mortification" n.656: [*quod ut plurimum letterari erunt*].

⁵ Sertillanges, OP, *The Intellectual Life*. Cork: Mercier Press 1946. Re-printed CUA 1987.

⁶ cf. CF ## 122-127.

⁷ F. Suarez, *De Religione Societatis Iesu*, lib. VI, c. 1, n. 10, p. 803, a. cf. also CSJ nn. 518, ff.; cf. Monumenta Historica S.J. - Monumenta Pedagogica, Vol I [1540-1556]; Vol II [I:1557-1572]; Vol III [II: 1557-1572]

...Theology is the chief source of the scientifically reasoned Christian philosophy of life and the source of integration for the other branches. The importance given to theology [cf. n. 446] is a matter of emphasis and outlook, or attitude, rather than of the hours of instruction, or number of courses prescribed; of an atmosphere in which professors and students alike think that all the particular truths learned in other faculties should be viewed also in the light of God's revelation whenever this throws light upon them - as it sometimes, though not always, does. The light of theology was meant to filter down to all the students in various ways because of the environment. Virtually all the professors had some theological training ⁸.

...Even the Council of Trent did not lay down clear and specific requirements of subject matter, proficiency, or years of study for ordination to the priesthood. The Council stipulated only that candidates should study grammar, singing, ecclesiastical computations, and some other fine arts, and then pass on to the study of Scripture, ecclesiastical books, homilies of the saints, and the rites and forms for administration of the sacraments, especially those opportune for hearing confessions. Against this background, much of the evolution of the two grades among priests in the Society after Ignatius' death is more clearly seen to hinge on divergent interpretations of the word *conspicuous* in the Bulls of 1540 and 1550 [*Formula* 6]: this Institute requires men..., conspicuous in the integrity of Christian life and learning...

Ignatius constantly understood this word *conspicuous* to mean a sufficiency of theological learning, such as that which anyone would possess who completed the four years of theological study, which he prescribed in his Constitutions [cf. nn. 418; 464; 518] - with the lectures based on the *Summa Theologiae* of St. Thomas Aquinas. This sufficiency would have made his priests *conspicuous* among others of the era. Ignatius' insistence on theology in his Constitutions led to a rapid increase in the numbers of his priests who possessed theological learning...

Thus, the words *conspicuous in the integrity of Christian life and learning* appear in the Examen and Constitutions left behind at his death [cf. nn. 12; 13; 112; 113; 518; 519; 521; 819]. Fr. Nadal had a demanding understanding of the word *conspicuous*, and sufficient learning [cf. Examen, 12; Constitutions 518; 519; 521] and persons selected for their learning [cf. n. 819]. Fr. Nadal interpreted the word *conspicuous* to mean men so outstanding in theology that they could successfully teach it; so that ordinarily they should have the doctorate in theology which required two years beyond the four prescribed by Ignatius for all [cf. n. 476]. Very few received those extra two years. Of those admitted to the Society of Jesus by Ignatius only two received the doctorate in theology.

After the long Generalate of Fr. Acquaviva [1581-1615], the distinction of Grades was regarded as one of the substantials of the Society. He issued an instruction, *De promovendis ad Gradum*. This distinction of membership gave rise to difficulties, sadness and sometimes bitterness - to remain a "coadjutor" was often seen as a "stigma"⁹.

⁸ cf. Ganss, p.213, # 2.

⁹ [cf. Ganss, o.c., pp. 349-356, *passim*

Thus, it is necessary also that the religious clerics should commit themselves to the acquiring perfectly of such knowledge in this religious state nn. 351; 355; 383; 446: theology is first area of study].

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CF # 50: It is necessary that the confreres be sufficiently instructed [n. 307]:

so that they might illumine the minds of others [nn. 307; 446; 603]:

- who may be immersed in darkness;
- or be able to resist encroaching heresies [*Formula* n. 3];
- or, give some explanation for the reason for the faith that is in us *ad fidei defensionem et propagationem, eet profectum animarum in vita et doctrina christiana...* *Formula* nn. 1; 3];
- or, to resolve certain recurring moral difficulties;
- and to satisfy all in both aspects of theological doctrine:

positive n. 351], and
scholastic [n. 353],
speculative, and
moral [cf. nn. 451; 470; Epitome, nn. 2; 22; 322; 507].

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c. 3: The Series of Disciplines [CF ## 51-53]

Premise:

There are presented here the lists of subjects that the Apostolic Missionaries in formation need to study [cf. St. Ignatius, Part IV, c. 4, nn. 351-391]. These two Chapters - 3 & 4 [CF ## 51-55] - are not taken *verbatim* from Suarez, as are Chapters 2 [CF ## 49-50] already studied] and 5 & 6 [CF ## 56-68]. The two Chapters [3 & 4] seem to be an adapted summary of St. Ignatius' Program of Studies.

CF # 51 Fr. Bertoni introduces this Constitution with two biblical quotes [cf. 1 Co 2:2 - the **Hymn of the Wisdom of the Cross**; and Rv. 1:8]:

St. Ignatius often uses "**Jesus Christ**" throughout his *Constitutions* as the paradigm for the Jesuit ideal [*Formula*, # 6; 9]:

- the name of the Society [nn. 1; 51];	- bond of union [nn.671];
- the Society's sole hope [n. 812];	- in obsequium [n. 728];
- its only reward [n. 478];	- vowed to Him [n. 17];
- imitate His example [n. 101];	- in Superiors [nn. 85;284;286;342;424;434;547-552;618.f.;661];
- follow His counsels [nn. 50; 53; 54; 254] 765]	
- prayer [n. 65]	

The Stigmatine Founder suggests the popular Italian Catechism compiled by **St. Robert Bellarmine** [comparable to the '**Baltimore Catechism**' for the U.S.A. - and then for the confreres engaged in higher studies, the **Roman Catechism {of Trent}**]. As has been noted to some extent in another study, St. Ignatius intended **the learning and teaching of Catechism as a Fifth Vow**, and as one of the major aspects of the Jesuit Apostolic Mission:

- nn. 69; 77: the fifth of the "experiments";
- nn. 113; 394; 395; 410: special apostolate;
- n. 437: the Rector himself should teach for 40 days [once a week for a school year?];
- n. 483: once a week in the Colleges;
- n. 528: special promise;
- n. 645: [Part VII]: an essential part of the Apostolic Mission.

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CF # 52: the thorough study of **Scripture**: in the text and the commentaries.

Frequently mentioned by Ignatius:

- n. 351: all previous study leads to this;
- nn. 366; 404: Scripture is the culmination of previous studies - Scholastics need to study it:
- ... An order should be observed in pursuing the branches of knowledge. The scholastics should acquire a good foundation in Latin before they pass on to scholastic theology; and in it before they study positive theology. Scripture may be studied either concomitantly, or later on... [n. 366].
- 367: the languages in which Scripture was written, into which it was translated, should be studied;
- n. 446: studied in the universities;

- n. 464: studied, and also St. Thomas Aquinas:
- ... In theology, there should be lectures on the Old and New Testaments and on the scholastic doctrine of St. Thomas, and in positive theology [cf. nn. 351; 446]. Those authors should be selected who are more suitable for our end...

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CF # 53: list of studies:

- **Fathers of the Church** - cf. CF # 40; *Epitome*, 319; 660.
- **Church Councils; Pontifical & Episcopal Decrees**: nn.353; 368; 467;
- **mystical theology** nn. 402;
- **Jurisprudence** - for Ignatius, the study of Medicine and Law more remote from our Institute. - n. 452.

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c. 4: Concerning those Studies that can help and embellish Theology

[CF ## 54 & 55]

Premise:

[1] The list goes on - modeled perhaps on St. Ignatius: Part IV, c. 6, nn. 360-391. This is a rather extended list of a kind of ‘hierarchical’ approach to Theology and Scripture, through the ‘auxiliary’ subjects - either in preparation for these higher studies, or as a kind of help toward a deeper penetration of them.

[2] These auxiliary subjects seem more or less taken from the Curriculum of a modern Liberal Arts course, with some distinctions. The major goal always is **proficiency**, competency, in Theology and Scripture - the minor subjects “disposed” toward theology [cf. nn. 447-450].

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CF # 54: The students will also study diligently:

Church and Civil History, to the point of some erudition, principally of the places where the community serves;

Metaphysical Philosophy, physics, and mathematics;

Natural History and the History of Literature;

Some knowledge of medicine: [St. Ignatius noted that the study of medicine and law is more remote from the Institute - n. 452];

as well as of the liberal arts, and mechanics, agriculture, graphics, architecture, calligraphy, orthography, and so on.

They will likewise study human letters [n. 352: in addition to Rhetoric, also Grammar], and the Latin [nn. 366; 447; 468; 675], Greek [nn. 381; 457] and Hebrew [n. 447; 457] languages, and the vernacular [nn. 146; 402; 538; 675]. [The vernacular is most important for missionaries, all evangelizers]. [This “gradated” approach to study - as the languages will be of great help for the study of Sacred Theology and Scripture]:

The languages, too, in which Scripture was written or into which it was translated may be studied either previously or later on, according to what seems best to the superior in accordance with the various cases and the diversity of the persons [cf. nn. 351; 447; 449; 460]. This too will remain within his discretion. But, if the languages are learned among the ends which are pursued, one should be to defend the version which the Church holds as approved... [cf. n. 367].

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CF # 55: Lastly, the men should study the art of **public speaking** and **sacred Catechetics**. [n. 521: It will be noted under the Ninth Part, “Concerning the Grade of the ‘Professed’” and the work they do, that there are three forms of **preaching, the communication of the Word of God**, noted in the Jesuit **Constitutions** :

- **catechism - initiation** into the faith;
- **sacred lectures [*lectio*]** - instruction in the faith;
- **sermons [*concio*]** - exhortation to live it [nn. 404; 645] ¹⁰.
- ***Praedicare in paupertate*** was the apt expression used by Ignatius to formulate his ideal of the Apostolic Life ¹¹. The modern Jesuit commentators have much praised Pope Paul VI’s Encyclical, *Evangelii Nuntiandi* - as has been noted in other studies on these matters ¹².

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Chapter 5 The Distribution of Studies [CF ## 56-58]

CF # 56: These ideals are stated concerning the entire body, in a general manner, concerning the workers in the Institute.

Absolutely speaking, we might say, that a perfection in all the above mentioned disciplines and languages is necessary for the Institute.

¹⁰ cf. A. deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c. pp. 259 ff.

¹¹ l.c., p. 260.

¹² cf. J. Henchey, [Suarez & Bertoni] - as *Euntes Docete* has a broader interpretation, so does *praedicare in paupertate*.

This is because although it is difficult, or morally impossible that all these branches of knowledge, be perfectly brought together in individuals at the same time with **theological** learning.

Nonetheless, this can be achieved in the entire body of the Institute taken as a whole, and **excellence is to be sought after in all the members.**

Some of these ideals are noted in the *Constitutions* of St. Ignatius:

- **n. 354**: there cannot be perfection of all in each one, but excellence is needed in some:
- ... **According to the age, ability, inclination and basic knowledge which a particular person has, or in accordance with the common good which is hoped for, he could be applied to all these branches or to one or several of them. For one who cannot distinguish himself in all of them, ought to try to do so in the case of some one of them...**
- **n. 366**: hierarchy of studies: Latin and Liberal Arts provide solid foundation for Theology and Scripture;
- **n. 367**: very helpful to know the languages in which Scripture was written, and into which it was translated;
- **n. 384**: especially in the Liberal Arts and Theology;
- **n. 450**: the Liberal Arts and natural sciences dispose for Theology.
- **n. 453**: the lower studies dispose for theology.

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CF # 57: As a result, in each discipline there should be someone, or those who diligently, by a particular study are over a longer period of time committed to the different branches of learning. Keeping in mind **the various services of the Church** that we offer because of the **diversity of times and occasions**, these would be very useful. [It should be noted in this Constitution the *varia Ecclesiae obsequia*, as these are noted again in **CF # 185**: *per varia et propria suae vocationis munera*. The expression *pro temporum et occasionum diversitate*, [cf. above **CF # 37**] is often used for the variety of apostolates offered and to engender specialization. [cf. nn. 354; 395; 447; 716]¹³, an indication of the community's **flexibility** [cf. n. 351].

These ideals are dear to St. Ignatius:

- **n. 109**: early in formation, one must offer a specimen of his expertise, in accord with our office and ministry of **seminating the divine word**;
- **n. 351**: **Specialization**: some should be dedicated to a branch of study with greater diligence to fulfill the purpose of all our studies, to be of **help for the souls of our neighbors**;

¹³ cf. de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 164, ff.

- n. 354: according to the manner of age, talent, learning, each one should excel in some branch, for the common good that is hoped;
- n. 356: Superiors will regulate this;
- n. 357: Theology makes use of the lower studies - suitable professors are needed in these as well.
- n. 582: study is also a means of spiritual development .

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CF # 58: These studies in the Institute more principally refer to Theology, together with the understanding of Sacred Scripture. It is towards these studies that the religious of the Congregation more frequently and more principally tend - nonetheless, sometimes some of the members for a longer period of time are to be occupied in these lower arts, so that in these, too, they might excel singularly to accomplish the above mentioned purpose of the Institute.

St. Ignatius' reflections:

- n. 109: the members should give time also to these other studies;
- nn. 384; 388: these should also be studied privately - even after one has successfully completed the course;
- nn. 446; 447: the purpose of the Society and its studies is to lead to the knowledge and love of God, and to assist in the salvation of souls; for this, the study of Letters can also help;
- n. 518: some need a longer time.

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**Chapter 6: Concerning those means to be utilized in order to promote Studies
[CF ## 59-68]**

Presentation:

[1] This Chapter, too, by and large, is taken *verbatim*, from Fr. Suarez, as Fr. Stofella indicates in the footnote here ¹⁴. Special care needs to be taken of the

¹⁴ *Costituzioni del Ven. Servo di Dio...* o.c., footnote on p. 75. Substantially, and total phrases, are taken from F. Suarez, *De Religione Societatis Iesu*, Book V, c. 3, nn. 11, 12; c. 4, nn. 9, 10 [pp. 815 b-816, b, 822, b]. St. Gaspar Bertoni fully agrees here with St. Ignatius that the Superiors also play a key role in preparing future Apostolic Missionaries. They need to take special care of those undergoing the rigors of extended and serious study - being careful that they get sufficient sleep, recreation - and that they do not have excessive manual labor that would take them away from the principal duty of study - and the long range preparation of future Apostolic Missionaries.

students' health - they are to be properly clad - and have sufficient recreation and balance fervor in study with their piety - and all with moderation.

[2] The matter of books comes up again - one of the treasures of the house **is a well stocked library** - and each student would need to be equipped with the proper books for his area of commitment.

[3] Sufficient sleep must be safeguarded so that the students might be able to sustain the challenging rigors of study, all with a view to a dedicated service of the Church.

[4] External occupations need to be regulated to take care of **the main task of study** - for this, the confreres, called 'Material Coadjutors' in sufficient numbers, will be of great help.

[5] Quoting St. Athanasias, Fr. Bertoni challenges all to keep in their hearts and minds the right motivation: **the glory of God and the benefit of souls**. Fervor in piety cannot extinguish fervor in study - and the opposite is likewise true.

[6] Academic Chairs, especially in Philosophy and Theology, might be accepted, and the required university degrees as well - especially for work in Seminaries. The formation of Seminarians is a prime work of the "Professed" members of the Community [cf. CF # 164].

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CF # 59: Here the appeal is made for a special care and plan to be in vogue for those who are committed to studies:

This is so that their **health** might suffer no harm,

and that also the necessary **comfort** be provided for them.

In like manner, with what regards **food and clothing** [cf. **CF # 32**, where the Founder speaks of "**religious garb**" for Novices], these should be decent,

with fitting and necessary **recreation** provided;

and the Superiors need to be vigilant to see to it that the students are **free** from all **care and solicitude**,

so that they might the more easily bear the burden of their studies,

and be **content in moderation**.

A number of Ignatian ideas are noted here:

- **n. 151**: for admittance, sufficient health and physical strength are needed;

- nn. 81; 296; 297; 577; 580; 581: in all that pertains to food, clothing and dwelling, it should be balanced between challenging virtue, and providing necessities;
- 581 provides for those who might need a bit more:

Whether something more or less will be necessary for individual persons according to their circumstances will be left to those in charge of them to judge, as also to provide as is fitting...

In these *Constitutions* are Ignatius' ideas on the only 'habit' known to the early Jesuits:

- cf. n. 577, as noted above; and further:
- n. 424: the challenge of the Rectors of colleges, who take the place of Jesus Christ, are to pray and watch over the students, body and mind, so that all might be conserved and proceed better in the divine service.

CF # 60: A well furnished **Library** in each house, for the needs and the quality of the students.

- n. 372: and the Jesuits add that only the Rector has the key - the following n. 373 provides an old Stigmatine reminder not to mark the books!

However, they ought not to write annotations in these books; and he who has charge of the books should keep an account of them...

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CF # 61: Each student should have the books that he needs.

- n. 376: Scholastics should have the books for their classes;
- n. 404: these are spelled out somewhat: the Gospels for the year; something else from Scripture; material to provide moral sermons - and a useful compendium, vademecum [??] of some sort.

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CF # 62: The Superiors need to exercise every care that the confreres do not study in times unsavory for their health:

they will make sure that the students will be given as much time as they need for sleep -

and that they observe the proper measure in their mental labor, so that they might persevere longer in learning, and being committed to the service of the Church.

- nn. 292-306: is a rather detailed expose' on a balanced care of the body regarding food, clothing, dwelling, duties and exercises;
- n. 339: nothing damaging to health should be permitted to the students - that they do not lose sleep and that they might maintain the proper measure in mental labor;
- n. 580: all that is required in food, sleep and the necessities of life.

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CF # 63: It must be provided also so that there be removed from students the impediments of external occupations and work –

**both regarding domestic duties, as well as in ministries,
so that a longer time be provided for them for their studies.**

- n. 296; 822: the works of the body should be limited so that the spirit be not harmed; moderation of the works of both spirit and body are also the responsibility of the manner in which the Institute is maintained;
- 362: excessive mortifications or ministries should never be allowed that would hinder studies of those in formation.

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CF # 64: For this purpose, there should be assigned the **Brothers** who serve the Lord in temporal matters,

**in accord with the needs of each house,
so that the students might be spared from such work.**

[One is reminded here of the Ignatian ideal, accepted by Fr. Bertoni, that the numbers of **Brothers** should be limited according to the need - cf. also CF ## 25; 78-82]; [CSJ nn. 112-120; 148, f.; 305];

- n. 114: need to be committed to the humble tasks;
- n. 149: necessary to free others for study;
- n. 364: the **Brothers** will help in these heavy tasks in the Colleges at any hour;
- n. 560: they are most useful in the Colleges, and will live there as all the other members.

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CF # 65: All will maintain the proper moral standard and the right intention:

- for the divine glory - and the benefit of souls.
- Without a pure mind [cf. Ws 1:4, ff.] -

and the imitation of the Saints -

- no one will understand the words of the Saints,
 - is what Athanasias states [*On the Incarnation*, near the end]
 - and they must often pray to God that He might bestow on them
 - the necessary knowledge
- for He is the Lord of all knowledge [1 K 2:3].

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[1] First of all, there is a biblical quote explicitly made by Fr. Bertoni in the *Original Constitutions*, at the conclusion of this **CF # 65**, on God being '*the Lord of all knowledge*': *Scientiarum Dominus est* [cf. 1 K [S] 2:3].

[2] There might also be a text implied that **only with a pure mind** can one understand the words of saints, who are the best theologians - [cf. **Ws 1:4, ff.**].

[3] Fr. Stofella offers a note here ¹⁵ in which he mentions a sheet of paper left behind by Fr. Marani, upon which he quotes a letter dated June 1, 1551. from St. Ignatius to a certain Fr. Brandao ¹⁶, of Portugal, who had asked his Founder 15 questions on formation for clarification. This rather startling principle noted in the Saint's response, is noted in **Part IV, c. 4, # 3**, of the Jesuit *Constitutions* - **nn. 340-345**. The gist of the comments are as follows: **The Scholastics, keeping in mind the purpose of their studies, cannot give themselves over to long meditations, other than the regular daily exercises**. And these are: Mass, an hour's prayer, the examinations of conscience, and in addition to Confession and Holy Communion every week, they can exercise themselves in **seeking the presence of God in everything**, as in conversing with others, in looking about, in eating, in listening, in studying and the like. Since it is true that the Divine Majesty dwells in all things by His presence, by His essence and by His power: and this manner of meditating is one where God is found in everything. This is the more helpful than that other form of prayer in which one ponders the more obtruse things, and only with great effort are they made present. Praying this exercise, one will prepare great visits of the Lord within a very short time of prayer ¹⁷.

[4] A number of Ignatian *Constitutions* come to mind here:

- **n. 156** : under admissions, the zeal for souls is presented as a requirement;

¹⁵ cf. *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoi...*, o.c., p. 77, footnote.

¹⁶ cf. *Obras de San Ignacio de Loyola*. Madrid BAC 87, 6 a Edicion, 1997, pp. 884-889.

¹⁷ cf. This episode noted in de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 161 f.

- nn. 307; 360: this is the *Proemium* to Part IV - all study is to lead people to know and better serve God our Creator and Lord; even prayer for an increase in doctrine, seeking the divine glory and the good of souls;
- n. 340: all is studied with the intention of divine service;
- nn. 481: this introduces Part IV, c. 16: Concerning those things which pertain to good morals - along with letters, the students should also learn how to inculcate Christian living.
- n. 813: the pure intention for the divine service; familiarity with God, sincere zeal for souls.

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CF # 66: Furthermore, it will be up to the Superiors to see to it that in the fervor of studies one's love for piety should not grow tepid; and that through excessive piety that the required studies are not impeded.

There is to be noted here Fr. Bertoni's axiom that when one is excessive in work, he should pray - and excessive piety, should lead one to a deeper involvement in the Apostolic Mission ¹⁸. This balanced approach regarding study and work is noted just above [CF ## 62-63; 72; 127; 152] - and here the same rule of balance is applied to the life of piety. This is most important in the Ignatian ideal:

- nn. 292; 298; 299; 300; 301; 822: balance regarding exterior occupations and work should not interfere with required studies; Part III, c. 2, nn. 292, ff. is on the conservation of the body];
- n. 340: has the surprising principle:

...ne fervore studiorum intepescat

- *solidarum virtutum ac religiosae vitae amor; ita mortificationibus, orationibus ac meditationibus prolixis eo tempore non adeo multum loci tribuetur.*
- n. 361: *serio et constanter animum studiis applicare deliberent; sibique persuadeant nihil gratius se Deo facturos in Collegiis quam si cum ea intentione de qua dictum est studiis se diligenter impendant...*
- n. 362: *...impedimenta etiam removeantur quae a studiis animum avocant, tam devotionum ac mortificationum quae vel nimiae vel sine ordine debito suscipiuntur...*
- n. 582: *....ne nimius...huiusmodi rerum usus [ieiunia, vigiliae.. ad austeritatem] tantopere vires corporis debilitet... nec in illis tanta sit relaxatio ut, fervore spirito refrigescente, humani ac inferiores affectus incalescant.*
- n. 583: *....ne excedant vel deficiant in spiritualibus exercitiis... - this is "the rule of thumb".*

¹⁸ St. Gaspar Bertoni, *Memoriale Privato*, July 12, 1808.

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CF # 67: With the express permission of the Superior, there can be accepted:

- also Chairs of Theology, and at times, those of Philosophy, if they are offered,
- especially in Seminaries,
- without contradiction, or controversy or opposition,
- where they will teach in gratuitous service.

It is noted that among the special tasks of the “*Professed*”, the “*Apostolic Missionary*” properly so-called, Fr. Berton lists work in Seminaries, assisting in the instruction and formation [cf. **CF # 164**]. This paragraph was not immediately found in Suarez, as were the preceding and the one following. The ideals are found in Ignatius’ *Constitutions*:

- n. 369: professors should be “learned, diligent and assiduous”
- nn. 446-452: [cf. **Part IV, c. 12**] as the goal of the Society is the knowledge and love of God; hence, all is subordinated to Theology - other professorships accepted with a view to Theology;
- n. 456: the number of teachers should suffice in accord with the number of students and their capacity;
- n. 813: the purpose of the Society is the assistance of souls to reach their supernatural happiness.

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CF # 68: University degrees may be accepted, provided that:

this is done without injury either to religious poverty, and humility [cf. **CF Seventh Part, Section III, under the Vow of Chastity, ## 120-121**, the 12 degrees of St. Benedict].

One might be reminded of Pope Paul VI’s reminders concerning a comparison between further education and wealth ¹⁹. St. Ignatius treats of this *ex professo* [cf. **Part IV, c. 15, nn. 471-480**]:

- n. 390: without ambition - all for God’s glory.

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¹⁹ cf. Paul VI, Apostolic Exhortation, *Evangelica Testificatio*, June 29, 1971, # 54