

St. Gaspar Bertoni



Parte V

[CF ## 69 - 82]

of his

Original Constitutions

A Study by

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FIFTH PART
CONCERNING THE PROMOTION OF THE MEMBERS OF THE INSTITUTE
[cc. 1-3, ## 69-82]

Premise:

[A] Ignatian Influence
[Part V, cc. 1-4, nn. 510-546]

1. From Initial Admission to Progressive Aggregation, Incorporation
2. Four Levels of Membership
3. “Third Formation” - *Schola Affectus*
4. “Sufficient” Learning – or, “More than Ordinary”?
5. The Eucharistic Element in the Ritual of Profession
6. Ritual for Solemn Profession
7. Rituals for Other Groups of Members

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[B] St. Gaspar Bertoni
[Part V a, cc. 1-3, ## 69-82]

Premise

- c. 1:** Promotion to the Priestly Office [## 69-76]
 - Tentative English Translation
- c. 2:** Promotion of Others [## 77-78]
 - Tentative English Translation
- c. 3:** Concerning the Brothers’ Grade
 - Tentative English Translation

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**FIFTH PART:
THE ADMISSION OF THE CONFRERES INTO THE INSTITUTE
[cc. 1-3 ## 69-82]**

Premise:

[1] In St. Ignatius' Plan there was a **long and gradated approach** from early admission through **progressive incorporation**, to the priesthood and, for a select few, for the "**Profession**" with the four solemn vows – perhaps as much as 20 years after ordination to the Priesthood. The ultimate goal was to be in the **'Company of Jesus'**, in **imitation of the Apostles**. Ignatius and his companions wanted to imitate the **apostolic life** in the Institute of the Society ¹.

[a] Everything is aimed at forming **a priest apostle**. Imitating the Apostles; prayer is offered for the grace in studies that the Jesuit would be a "**prophet**", i.e., an interpreter of the Scriptures, one who would know the languages well, the vernacular of the areas of the Mission, that they could make such progress in philosophy and theology that they could become teachers to rescue others from darkness for God's glory ².

[b] This would be particularly evident in Ignatius' Part VII, **On the Missions**, where there is presented the "distribution" of the personnel into the Lord's vineyard, to evangelize in the various parts of the world, in imitation of the Apostles - the life of the Jesuit is nuanced, but always missionary - his work is always **flexible** ³.

[c] It is in the intention of the Fourth Vow [cf. n. 605] that one understands that the purpose of these **"Friends in the Lord"** is to be a union based on a shared ideal of evangelizing the world in imitation of Christ and the Apostles ⁴. It may be the Fr. Bertoni has emphasized more the **family image: Brothers and Father**.

[2] Thus, St. Ignatius entitles his Part V as concerning those matters which pertain to being admitted into the Body of the Society [incorporation], and explains the four grades of membership. The supreme grade is the priesthood with the '**Profession**' of four vows - **various and proper ministries** of the Institute in the service of the Church. This is imitated by Fr. Bertoni [cf. **CF ## 57; 185**].

[3] For Fr. Bertoni, his **Fifth Part** speaks of **various levels of juridical progress in membership**:

¹ cf. de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., p. 50.

² o.c., p. 164.

³ o.c., p. 245.

⁴ o.c., p. 265; cf. also Javier Osuna, SJ, *Amigos en el Señor. Unidos para la dispersion*. Bilbao: Mensajero-Sal Terrae. [NB: Fr. Bertoni's ideal seems to have been a Family of Brothers - CF ## 188; 301 c.

- those promoted to the **Priestly Office**, only after age 30 - and with an ever intensifying involvement in the Apostolic Mission [**CF ## 69-76**];
- those clerics, who started for the priesthood, but were not ordained - due to an impediment - they will remain at the grade of the Order received - and will be as Spiritual Coadjutors [**CF # 77**];
- those non-clerics who will serve in the temporal needs of the house - need to be well imbued with Christian doctrine, and will work in simplicity and edification [**CF # 78**]. These are the Material Coadjutors. Their various offices are spelled out [**CF ## 79-82**] - and when they are in charge of a sector, others will obey them as the superior.

[4] A brief comparison will follow now between Part V of St. Ignatius [**CSJ cc. 1-4, nn. 510-546**] and the **Fifth Part** of St. Gaspar Bertoni [**CF cc.1-3, ## 69-82**]. He develops four levels of membership:

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St. Gaspar Bertoni

Presentation:

[1] Part IV speaks of the different grades of membership: those who will receive the Priestly Office; those who will be “Spiritual Coadjutors” and those who will serve God and the Church as “Material Coadjutors” - and Part V speaks of the different kinds of vows: solemn, simple, private.

[2] Excellence in studies seems hinted at, to go in accord with **CF ## 49**, and others:

*[non vulgaris scientia]; # 56 [...perfectionem...excellenciam...]; # 159 [erudito non mediocris - cf. n. 520]: in CF# 71, it speaks of studiis...in quibus potissimum eorum valet ingenium... - and in # 72, the challenge is: non omittentes aliquod studium eorum in quibus magis proficiunt... - [in **CF # 125**: ... contra laborem, vel negligentiam, vel taedium addiscendi...*

[3] One must attend classes until his 25th year [**CF# 70**], during which he can receive minor orders - keeping in mind proficiency in the two years of Humanities, three years of Philosophy and four years of Theology. Then, he will be further applied to studies until his 30th year, when he may be initiated into Sacred Orders and into the Priesthood. These prescriptions need to keep in mind the six, or seven-year theology course, implied in **CF # 40**.

[4] While the exercise of studies goes on, the men need to be applied **gradually** through the apostolic **Experiences/ Experiments** of earlier and continuing formation. Those noted specifically here are: **preaching; catechizing; and hearing confessions**: these are listed by Ignatius as his Fifth and Sixth Experiments: the Fifth is the teaching of **catechism** either publicly, or privately [cf. n. 69]; and the Sixth is: after having given good indications of one’s formation, he should be further applied

to **preaching**, and to hearing **confessions** [n. 70]. This **gradated approach** begins in the two years of Novitiate [n. 71]; the scholastics continue this [n. 537]; and so also for young priests [nn. 400-416]. These are the “**spiritual arms**” that the young scholastics/and priests learn how to use [cf. also nn. 400; 595]. There is also a **gradated approach apostolically**, in hearing confessions: this ministry starts with children’s confessions **CF # 72** - then, those of men **CF # 73**; and finally one “graduated” to hear those of women [cf. **CF ## 74; 75; 108; 114**].

[6] As this Chapter 1 of the Fifth Part is concerned with being ordained to the Priestly Office, the **continuing gradual approach** to the apostolic mission goes on until one is promoted to be an “**Apostolic Missionary**” - in Fr. Bertoni’s **Original Constitutions** this is the subject matter of the **Ninth Part [cc. 1- 7,## 158-186]** where his ministries are listed. It culminates in **Part IX**, where some may be advanced to the **Profession, as Apostolic Missionary** - perhaps around age 50⁵!

[7] **Chapter 2** here [**CF ## 77-78**] speaks of the “Spiritual” Coadjutors and the “Material” Coadjutors - and Chapter 3 describes more in detail the offices of the “Material” Coadjutors.

[8] The **Sixth Part [cc. 1-2, ## 85-89]** treats of the different kinds of vows: Private **## 83-84**; Solemn **# 85**; Simple **# 86**; Perpetual **# 87**; - with a juridical explanation of Poverty thrown in [cf. **# 88**]!

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Fifth Part

Chapter 1:

Concerning those promoted to the Priestly Office [nn. 400-416: the gradated **Experiments** [CSJ, nn. 64, ff.] are noted here for Jesuits] **[CF ## 69-76]**

CF 69: **No clerical habit** until high school is completed! [This prescription perhaps was more common in Europe than ever in the USA]. Fr. Bertoni makes frequent mention of what the members are to wear:

- **# 6:** they will dress as the more observant clerics where they live;
- **# 29:** “postulancy” [?] will be conducted in lay garb, so that those to be received will be recognized;
- **# 32:** novitiate will begin with religious garb;
- **# 43:** the only penance is common food, dress, etc.
- **# 69:** clerical habit;
- **# 91:** nothing superfluous regarding clothing;

⁵ cf. MssB 8967 - St. Gaspar had written: *usque ad 45, 50...* - but, then cancelled it. Cf. Facciotti for CF # 75.

- **# 133**: the fourth exercise of exterior moderation concerns clothing;
- **# 137**: clothing should be simple and 'honest'!

The matter of clothing very often appears throughout the Jesuit Constitutions:

- **nn. 18; 19**: no certain habit of the Society is assumed;
- **n. 81**: clothing accommodated to the poor;
- **n. 197**: be vested in usual clothing;
- **n. 292**: only the necessities for food, clothing, dwelling;
- **n. 297**: a key Constitution regarding "habit", with its basic requirements: it is designated by reason of its purpose: shield from the cold; not be indecorous; suited for abnegation and mortification; in harmony with the people among whom one works, and the apostolic work the person is doing.

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CF # 70: scholastics will attend class until they are 25 years old - then, they may receive the minor orders.

- **nn. 16; 71; 98; 119; 336; 346**: the years of probation;
- **nn. 514 ; 544**: even after the third probation this time could be lengthened.

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CF # 71: they will be applied to studies in those sciences and liberal arts which are cultivated among us and in those areas in which their own talent leads them most specially, up until they are 30 years old. In this time, they might be initiated into Holy Orders and the Priesthood:

- **n. 518**: their learning should be "sufficient";
- **n. 520**: their preparation should not be mediocre [cf. **CF # 159**].

CF # 72: Not omitting any study of those matters in which they are the more proficient, or which are the more necessary; little by little they should be exercised in giving **sermons** in our own churches, in teaching **catechism** to children and to the unlettered, in hearing **confessions** of children and adolescents. [These are the fifth and sixth of the Ignatian **Experiences** - a gradated approach to these aspects of the apostolate].

- **n. 77**: the preaching begins in our own houses - and then to other places;
- **n. 113**: confessions, exhortations and Christian doctrine - prime ministries;
- **n. 308**: prime exercises of the ministry;
- **n. 407**: among the ministries for the young priests still in formation;
- **n. 528**: specially mentioned aspects of the apostolic missions [**n. 528**] - Ignatius' concern was that catechism would be neglected due to the

more “glamorous” [magis speciosa...] apostolates, such as preaching and the like a concern of Pope John Paul II⁶.

[The Apostolic Exhortation of Pope Paul VI, *Evangelii Nuntiandi*, stresses the intimate connection between the Sacraments and the Ministry of the Word. From the beginning, St. Ignatius saw the importance of providing good confessors for the Church ⁷.]

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CF # 73: Then the members will be assigned to hearing the confessions of men of all walks of life, and giving sermons in the Churches of the city, and in giving the Spiritual Exercises, and other ministries. [The gradated approach is evident here: the young priests will go from hearing confessions of children and adolescents, to men; and their sermons will not be confined to our own churches, but to those in the city; and they will begin giving retreats - always an important Stigmatine ministry].

- **n. 408:** this is a prime “spiritual weapon” in which the men need to be exercised, after having experienced them themselves - the means of the “spiritual combat” noted elsewhere by Ignatius -cf. nn. 400 in general, the ministries] ; 595, in assisting the dying.
- **n. 409:** the many benefits of this ministry are rather fully outlined;
- **n. 437:** the Rector of the Colleges where the candidates study are to assign the young priests to spiritual conversations, giving the Exercises, hearing Confessions, preaching, giving lectures, and teaching Catechism - all prime Jesuit apostolates;
- **nn. 622-624** [in the Part VII, on the “Missions”: the varied and proper ministries of the Society, there are given here the Rules for Apostolic Discernment: whatever serves the “more”, the “greater” - [cf. A.M.D.G. is the ultimate rule. In the comparison between hearing Confessions or giving the Exercises, whatever is the more universal, and which extends help to the greater number; what will have the more lasting effect, etc.]
- **nn. 645, ff.:** the Apostolic Mission in the Colleges: preaching, giving lectures, catechism;
- **nn. 648, 649:** even pious conversations, and the Spiritual Exercises [a proper mission of the Society] to name just a few, are prime Jesuit ministries.

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CF # 74: At times, they will give themselves to serving as helpers to the Missionaries, and sometimes they will even hear the confessions of women [*feminarum*].

⁶cf. John Paul II, Apostolic Exhortation, *Catechesi Tradendae* , October 16, 1979, ## 15;16; 18; 40; 45; 52; 64 65.

⁷cf. de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 259, ff.; Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*, December 8, 1875. ## 20; 47.

- **n. 588:** strict rules for not hearing the confessions of nuns regularly - the Latin adverb is semel.

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CF # 75: Then they will hear the confessions of women, and will serve ordinarily work in the *Missions*.

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CF # 76: Finally, they will accept the task of directing the Missions, and will be totally committed to the salvation of souls.

[NB: in the Stigmatine community, there is a two-fold acceptance of the word “*Missions*” here:

- one view is that the Stigmatine Founder’s intention here is to assist primarily in the Parish Missions conducted by one of the “Professed” Members of the community - in the light of the interpretation of the *Compenium Rude # 2*: this view holds that the central “Mission” in Fr. Bertoni’s Plan is the Parish Mission – his idea matrice ;
- another view holds that the Parish Mission is one of the varied and proper tasks of the Apostolic Missionary:

The *Compendium Rude # 2* speaks rather of the manner [*modalitas missionaria*] in which the Stigmatine is to be committed to the service of the Bishops - always getting faculties beforehand from the Bishops, chosen by the Holy Spirit [cf. **CF # 185**; cf. Ac 20:28] for the *varia et propria suae vocationis munera*] to rule the Church - ad non errandum in via Dei - this ideal seems to be from Ignatius’ explanation of the Intention of the Fourth Vow [cf. n. 605: ne in via Domini errarent...; ad res graviores ...non errare...; [n. 624]: these terms interpret the **Formula # 3** and its explanation for the Fourth vow: *ob devotionem tamen maiorem ad obedientiam Sedis Apostolicae, et maiorem voluntatum nostrarum abnegationem, et certiolem Sancti Spiritus directionem summopere conduce iudicavimus...*

In this connection, Fr. Bertoni’s idea of being promoted to Solemn Profession happens long after priesthood has been received - in **CF # 71** [perhaps at age 50!] he speaks of candidates being *initiated* into Holy Orders and the Priesthood [after age 30] - a common enough phrase, but a fuller meaning is possible: that still after ordination, the continuing, intensifying exercises in the *Experiments* [**CSJ n. 71**] goes on, and eventually after “many trials and proofs”, one would be approved for the Solemn “*Profession*”. The work of the *Apostolic Missionary* is only brought forward in the *Original Constitutions*, after the extended living of the Vows, there is the Third Probation [**Part VIII, CF ## 152-157**] - and finally, The Grade of the Professed [**Part IX, CF ## 158, ff.**] cf. MssB 9867 – Facciotti text, pp. 84, 85.

The meaning of Mission in the Society of Jesus ⁸ is that the members will exercise any ministry of those the men of the Society use for helping their neighbor [cf. CSJ nn. 308; 743]. The "Pontifical Mission" is any apostolic work or ministry exercised in any place by order of the Pope. On February 11, 1544, St. Ignatius wrote in his *Spiritual Journal*:

At this moment, lights came to me, namely, how the Son first sent the Apostles to preach in poverty and afterwards the Holy Spirit, giving His spirit and the gift of tongues, confirmed them, and thus, the Father and the Son sending the Holy Spirit, all three Persons confirmed this Mission."

In the Jesuit Constitutions, the concept of *Mission* is treated often throughout the *Constitutions* often as the "End", the "Scope" "Purpose" of the Society, its studies, its gradual apostolic commitment, as part of the formation program - [cf. e.g., nn. 3; 109; 156; 163; 258; 304; 307; 340; 351; 398; 400; 446; 586; 603; 813]. For the Constitution # 79, the following might be of interest:

- n. 408: they are to give retreats so that they might make use of this spiritual weapon and acquire dexterity in its use:

After they have had experience of the Spiritual Exercises in their own selves, they should acquire experience in giving them to others [437; 648]. Each one should know how to give an explanation of them and how to employ this spiritual weapon, since it is obvious that God our Lord has made it so effective for His service. [n. 408].

They could begin by giving the Exercises to some in whose cases less is risked and by conferring about their method of procedure with someone more experienced, noting well what he finds more useful and what less so. Their explanation of the Exercises should be given in such a manner that it does not merely give satisfaction to the others but also moves them to desire to be helped by the Exercises. Generally, only the Exercises of the First Week should be given. When they are given in their entirety, this should be done with outstanding persons, or with those who desire to decide upon their state of life [cf. n. 649] nn. 409].

- n. 648: sometimes only a part of the Apostolic Mission can be helpful - judgment needed:

Likewise, they will endeavor to be profitable to individuals by spiritual conversations [cf. nn. 115, 349], by counseling and exhorting to good works, and by conducting the Spiritual Exercises [cf. nn. 408; 437].

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⁸ cf. deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 249-251. Same source for the quote following from Ignatius' *Spiritual Diary*.

Chapter 2: The Promotion of the Other Members [CF ## 77-78]

[This Chapter deals with the “Coadjutors” - first those involved in the spiritual aspect of assisting Missionaries; and the next number deals with the non-clerics.

CF # 77 There are two categories of these confreres:

For some are already initiated into the clerical life, and then some impediment intervened,

which however, does not disturb domestic discipline - such as infirmity, or something like that;

nor does it impede the edification of one’s neighbor, whether within the house or outside.

This would be something that does not keep one from progressing spiritually, such as a weakening of their capacity to learn, or of their memory.

However, they are rendered incapable of further study or a higher grade.

Such as these will remain in the order and task, or grade already received.

And this will be up to the superior’s judgment.

Individuals of this kind will still be useful and suitable

and they will serve the Lord and will assist others in achieving the common goal.

[NB: at first sight, this is a surprising Constitution - in that it seems to treat more of an exception than as the rule. It would not seem usual for a man to suddenly have his way to the priesthood blocked because of the discovery of some impediment that would stop his advance. However, it does happen - but, whether or not one would think this exceptional situation merits a separate Constitution or not, is irrelevant - there is one! These would be assigned as “Material Coadjutors”.]

This would seem to bring us back to the various classes of membership discussed above in the Jesuit rule: **n. 365:** this number seems to treat of a similar situation. It speaks of those not promoted to Orders - and sometimes it may be needed to have them dispensed:

For this reason, in the case of those who have not yet been ordained, it is wise to defer their Sacred Orders, in order to keep them from being impeded in this way before they come to the end of their studies. However, because of arising needs, it is necessary from time to time to grant a dispensation, or the like.

Moreover, this work of helping one’s fellowmen could be supplied by some of those who have finished their studies, or by some of those who could be sent to the colleges chiefly for this purpose [cf. nn. 356; 558]. In regard to those domestic offices which are more time-consuming in the college, it will also be good to have some persons who do not have study as their chief purpose, such as the temporal coadjutors [cf. nn. 114; 148; 149; 364; 433], or some members of the Society who are in their probation and not present for the purpose of study [cf. nn. 68; 83].

- **n. 16:** probation can be lengthened
- **n. 111:** from the outset one has to be questioned whether he would be content if the Superior should decide that he should remain on the level of a Coadjutor;
- **n. 116, ff.:** if one's Grade is changed to the Material Coadjutor, he should see this as from God;
- **nn. 130, f.:** one needs to be questioned if he would remain in a lower grade;
- **n. 178:** the superior will judge regarding defects;
- **n. 356:** speaks of those from whom much progress cannot be expected in all the faculties.

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CF # 78: There are others, however, who do not receive orders, but who assist the house and the Priests especially in temporal matters. These, moreover, will be well versed in **Christian Doctrine**, and some of them will exercise some trade, or some work, serving the Lord in simplicity of heart, and edifying their neighbor in their virtues.

These are the Material Coadjutors - cf. **CF # 25 [se offerunt]; 64; 79-82** - they make an **oblation** of their entire lives, **offering themselves [servientes Domino in simplicitate cordis - # 78]**. They are to be fittingly, sufficiently imbued with Christian Doctrine - it is interesting to note that St. Ignatius removes the clause regarding the teaching of Catechism from their Ritual of Profession - a ministry emphasized in the other two Rituals of Religious Profession [cf. **nn.527; 532**] it is removed in the Formula for the Material Coadjutors [cf. **nn. 535; 537**].

- **nn. 112- 120:** their vocation is explained, and the challenge that they be content with their grade;
- **nn. 119:** they make the oblation of their profession;
- **n. 148:** their number is limited by the work to be done.

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Chapter 3: Concerning the Grade, or the Duties of those serving in Temporal Matters [CF ## 79-82]

CF # 79: Their duties are the following:
Sacristan, Porter, Gardener, Wardrobe Keeper, Launderer, Wine Keeper, Maintenance, Brick-layer, Dispenser, Secretary, Cobbler, and the like.

St. Ignatius has described at some length the vocation and duties of the Brothers:

- **nn. 112 - 120:** their qualifications; whether they are content;
- **n. 148:** limited number;

- **nn. 148-152**: their role and qualifications;
- **n. 149**: the list of their jobs: Cook, Dispenser; Buyer; Janitor; Infirmarian; Launderer; Prefect of the Garden; Almsgiver;
- **nn. 302 - 306**: the Brothers should learn the necessary trades;
- **nn. 431-434**: the Colleges should have the necessary officials to run the complex community.

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CF # 80 Priests will be assigned to supervise those professed in a lower grade, as:

- the Priest Sacristan, over the Sacristan;
- the Prefect of grounds and gardens will supervise the Gardener; the Economus will have charge of the Porter, the Cook, the Launderer, the Cobbler, the Dispenser, the wine-keeper;
- the Architect will be in charge of the Handyman;
- and the Procurator will oversee the Secretary and Book-Keeper.

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CF # 81: Each one of these in the duties entrusted to them, may sometimes have administrators, who will obey these confreres in all that pertains to their office, as to their Superior.

- **n. 114**: they are full members of the Institute.

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CF # 81: Several offices may be committed to each one of these men due to the nature of the matter or necessity will require. [cf. also **CF # 139**].

- **n. 432**: when there are not many of them, one may sustain the obligations of several offices ⁹.

CF # 82: the fact that one confrere in this Grade might be assigned to several offices reflects St. Ignatius [cf. CSJ nn. 432, ff.]

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⁹ For the Ignatian background for these pages, cf. Estanislao Olivares, SJ, “ Quinta Parte Principal. Do lo que toca al admitir o incorporar en la Compania”, in: *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura.* o.c. pp.203-214, *passim*; cf. Antonio de Aldama, S.J., “Chapter IX. Incorporation into the Society. [Constitutions, Part V]”, in: *Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 189-213, *passim*.

APPENDIX
Ignatian Influence:
Part V, cc. 1-4, nn. 510-546]

1. **From Initial “Admission” to Progressive Aggregation, Incorporation**: the preceding Parts in Ignatius’ *Constitutions* dealt with formation now progressing, members are admitted in a more internal manner - the legislation now deal with incorporation, somewhat comparable to the building of the Temple with the stones having been prepared in the quarry [cf. 1 K 6:7]. It is believed that the two principal sources for this section would be the initial Formula, and also that Formula of Profession, used by Ignatius and his first companions in the Basilica of St. Paul, April 22, 1541 [cf. n. 527], now part of the Jesuit life. This is **the graded juridical building** up of the membership of the Temple - **Part VI is on the Vows**, and **what the members offer to Jesus Christ in this Temple**. Both of these segments might be seen as *ad intra* - then, **Part VII, on the Missions**, is *ad extra*.

2. **Four Levels of Membership**: presented in ascending manner [n. 510]. This “**progressive realization**” of the Institute is different from the older orders who often accepted with perpetual vows those Novices who persevered - Benedict’s Rule prescribed a year of Novitiate; this would be the same for the later Mendicant Orders. Ignatius, however, added several months to the Novitiate for the so-called **experiences, experiments** [cf. nn. 64, ff.]: the Month for the **Spiritual Exercises**; another month for **hospital** work; time for an extended **pilgrimage**. Then, a year was added on to the end of their studies for further tests in humble exercises and **spiritual ministries**. Eventually, this became two years at the beginning [Novitiate] and a year after studies for the Scholastics [n. 514].

a. Those members who live under obedience to the superior general but do not yet belong to the body of the Society. These are neither “Professed”, nor the “formed Coadjutors”, nor the approved Scholastics. These would be **Novices** and **other persons** desiring [expressed sometimes by private vow?] to live and die in the Society, and are still in first probation. This initial stage is called “admission”, and is dealt with in Part I. [An interesting statistic: at the death of St. Ignatius, there were about **1,000 Jesuits: only 48 of whom were in this ‘Professed’ category**; only five “Formed” Priests; 12 professed with three vows; 13 Temporal Coadjutors.

b. Those who are not yet “formed” but are **the approved Scholastics** - these members do have vows, and with the next two categories, the “Coadjutors” and the “Professed” [with the four vows]. All belong to the Body of the Society. These may take the vow of eventually “entering” the Society. There is a greater and lesser **incorporation** beginning here: **Approved Scholastics** are **incorporated**, in that they

do form part of the body. [It has been noted that from the time of the Generalate of St. Francis Borgia, this category has no longer been admitted ¹⁰].

c. This is a more intimate incorporation, a more intense apostolic commitment. These are the finally professed **Coadjutors, Spiritual or Material**: some of these may even have three solemn vows.

d. The “**Professed**” [with the four solemn vows], this third category, makes up the “Body of the Society”. This is the **highest grade of incorporation** [cf. n. 510]. The central nucleus of the Society is formed by those **Professed** with the four solemn vows. It is of them that the **Formula** speaks almost exclusively, referring to others only closer to the end. This is the **Professed Society** in the proper sense [cf. nn. 4, 5, 7, 11,324, etc.]. Since **those who are both good and learned are few** [cf. n. 308], the Society decided to open **Colleges**, as is noted in the Preamble to Part IV [cf. n. 307]. In order to recruit new members, they established colleges for their formation. Only when one would be very well tested, “formed”, “proven”, and was distinguished for doctrine and purity of life, would he ever reach this level.

3. The “Third Probation”: the **Schola Affectus**, the “School ¹¹ of the Heart” [n. 516]: [this will be treated under Fr. Bertoni’s Eighth Part, ## 152-157, just prior to the key Ninth Part, ***De Professorum Gradu***, ## 158-186], which speaks of the ***graviora ministeria***.

4. “Sufficient” [CSJ nn. 12; 308; 518] **Learning** [cf. CSJ nn. 518-521], or **More than Ordinary** [cf. **CF ## 49; 125 [Rules for Study]; 159**]???:

a. The Institute requires Missionaries who are humble and prudent in Christ, not unlike **that evangelical ideal of the faithful and wise servant whom his master has set over his household** [cf. Mt 24:45] - or even having **the serpent’s prudence** which our Lord commends to His Apostles on sending them out **to preach like sheep among wolves** [cf. Mt 10:16].

b. **Imitating the Apostles** the “Professed” will be expected to go out and evangelize in the world. For such a life, there is need of much testing and probation so that the Institute might have the confidence that each will proceed with supernatural prudence and thus be available to the Supreme Pontiff. The virtues of the “Professed” are authenticity, soundness - that can only be sharpened by the crucible of tests and trials. St. Ignatius hoped for ideals such as **“conspicuous” in learning, in life, in uprightness**.

¹⁰ cf. Estanislao Olivares, SJ, “Quinta Parte Principal. De lo que toca al admitir, o incorporar en la Compania”, in: *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura...* o.c., p. 204. He also provided the statistics for the time of Ignatius’ death.

¹¹ One might make the connection in Fr. Bertoni’s writings with his use of *School*: as the “School of God” for Suffering - cf. *Epistolario* : Letter 45, p. 109; Letter 157, p. 256.

c. The word chosen to render this excellence was **sufficient**: a relative term, one that was in no way as pretentious as **conspicuous... more than ordinary ... outstanding**. The Society came to require a sufficiency, a capability for teaching philosophy and theology. “Sufficiency” is always mentioned for exercising the priestly ministries proper to the Society, especially for “preaching” [in the broad sense] and hearing confessions. In n. 518, this sufficiency is spelled out somewhat:

- d. Two concrete norms are laid down for this “sufficiency” in the humanities, philosophy and theology, as described in Part IV:
- the required number of years of study: four for theology - two extra years for the doctorate [n. 476] - for these years, Fr. Bertoni spells them out above - **CF # 40**;
 - the second prerequisite is a final examination before four examiners who will pass judgment on this “sufficiency” [cf. n. 518] - something like the modern “Licentiate” exam [??].

5. The Eucharistic Element in the Ritual of Profession: there were two central rituals in the West:

a. The “Profession on the Altar”: is the old monastic rite - the ceremony took place in Church, celebrated by the Abbot. During the offertory the Novice pronounced orally his **promissio**, committing himself to monastic stability, and **conversio morum, the reform of one’s life**. He would leave his **petitio** on the altar, written in his own hand - he would then pray: **Suscipe me, Domine, secundum eloquium tuum...** [**Receive me, o Lord, according to Your Promise ...**] - Ps 119:116. At the end of the ceremony, the Abbot would take this away with him. This is comparable to certain ancient Roman customs. The importance here is the Church and the Altar - emphasizing stability. The apostolic orders, like the Dominicans, came to abandon this.

b. The “Profession into the Hands” was inspired by the principal act of ancient vassalage. The **conversi** [applicants] assembled in the Chapter Hall, not the Church - kneeling before the Superior, the Novice joined hands, then held by the Superior. The emphasis here is each one’s **personal commitment** to the Master General

c. The Ignatian Ritual of April 22, 1541 was different and is recorded in the actual **Constitutions** [nn. 524; 530]. The Vows were taken just after the **Eucharistic Communion** of the celebrant - holding **the Blessed Sacrament** in his hands, the one making profession pronounces the vow formula and then receives his Holy Communion from the celebrant [nn. 525; 530]. Here the emphasis is on the Blessed Sacrament: **there is a considerable emphasis on the real Presence; and on receiving Holy Communion**. F. Suarez offers this comment:

... With this Communion **a sort of covenant** is made between God, the Society and the **Professed**. For, by administering the Eucharist to the professed the

celebrating priest shows that he accepts his profession and receives him into communion with himself. By the gift of Himself, Jesus Christ tacitly promises the professed His help so that he may keep the faith he has sworn to him, and grants him the pledge of a special reward if he does not separate himself from Him. Receiving Christ, the professed presents and offers the Eucharist to God the Father as a warranty of the faith he has sworn....

[It is interesting to note that the *Ordo Professionis Religiosae*, of the Congregation of Divine Worship [1970], n. 15 notes that since it is less in conformity with the true sense of the Liturgy, that religious profession before the Blessed Sacrament, before Communion, will not be allowed from that time on in new communities. However, nothing was stated about the Jesuit custom] ¹².

6. The Ritual of Solemn Profession of the 'Professed' and the Teaching of Catechism: a number of elements need to be pondered in this Ritual:

a. The One making the Profession: this is more than the *professio christiana*, it is **formal commitment** to embrace the religious state with all of its obligations. Up until a century ago, "*the Professed*" meant only those with solemn vows - and for the Society of Jesus, it means primarily those with the four vows.

b. To Whom one is then committed: directly, of course, to God, the whole heavenly court - and in the presence of the Superior, or his representative. Trust is given to God's almighty power - the entire heavenly court serves as witnesses. And the presence of the Superior, or his representative, indicates the social dimension which every religious profession has - a promise made to the Institute in the person of the Superior. In faith, the Superior acts in the place of Jesus Christ, holding the place of God.

c. The Content of the Promise:

1.] The Substantial Vows of Religion: the evangelical counsels of obedience, poverty and chastity - it is common doctrine, well established by **St. Thomas Aquinas**, that **the religious state essentially consists in the three vows** ¹³. For the Jesuits, this observance is to be in accord with the manner of living contained in the Apostolic Letters of the Society of Jesus and its Constitutions. The *forma vivendi*, includes the *Formula*, and its explanation, the *Constitutions*.

2.] The Teaching of Catechism [n. 528]:

I, N.N., make profession, and I promise to Almighty God, in the presence of His Virgin Mother, the whole heavenly court, and all those present and you, Rev. Father N., Superior General of the Society of Jesus and the one holding the place of God, and to your successors [or, to you, Reverend Father N., representing the

¹² cf. E. Olivares, SJ, o.c., p. 210.

¹³ St. Thomas Aquinas, II-II, q. 186, a. 7.

Superior General of the Society of Jesus and his successors and holding the place of God], perpetual poverty, chastity, and obedience [cf. nn. 4; 547-581]; and in conformity with it, special care for the instruction of children [cf. nn. 7; 602; 603; 605], according to the manner of living contained in the apostolic letters of the Society of Jesus and in its Constitutions...

This is expressly mentioned in the **Profession Formula**. The explanation given in this Constitution is that this Teaching of Catechism is merely a special mention of something already contained in the Vow of Obedience. This special mention is given - as it is mentioned specifically in the **Formula** of the Institute - is simply because of **the special importance of this ministry and the fear that Ignatius had, that it would be forgotten**. Originally, it seems that St. Ignatius entertained **the idea of a fifth vow**, the content of which was to be this **teaching of Catechism**. This idea was never codified but **the importance given to this particular ministry is evident in the insistence it receives in the Ignatian Rule** - and, it can be added, in the **Original Constitutions** of St. Gaspar Bertoni ¹⁴.

3.] ***Insuper promitto***: there may be some connection between this “papal clause” and the **Fourth Vow** that the ‘**Professed**’ members make also in c. 2 of the **Formula**. The meaning of the Fourth Vow is one of **obedience to the person of the Pope** in regard to the **Missions**: in everything which the Sovereign Pontiff commands, and wherever he sends one [cf. n. 529].

7. The Rituals for Other Members: for anyone not familiar with the composite membership, these different rituals can be confusing. Fr. Bertoni offers an entire **Sixth Part**, cc. 1-2 [CF ## 83-89] to clarify these levels of membership and their vows. For St. Ignatius, this is the general outline:

- a. **For the Three Solemn Vows** [cf. n. 532]:
- b. **A Ritual for non-Solemn Vows** [cf. n. 535]:
- c. **Ritual for Conditional Vows: Poverty, Chastity, Obedience - and Entrance into the Society**: [cf. n. 539]: even though these lack the social element, and are made alone, they are considered “public”.

[These reflections now lead to **Parts VI, VII and VIII** of the **Original Constitutions** - which treat of **The Vows pronounced in the Institute; The Observance of these Vows; The Promotion of the Students**, the **Schola Affectus**.]

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¹⁴ It is certainly interesting to note that in his central **Part IX**, on the **Professed Apostolic Missionaries**, of his seven Chapters, a full three of them are dedicated to the youth, **the fully formed Church of the future** - a veritable tower of defense.