

# St. Gaspar Bertoni



## Parte VII

[CF ## 90 - 151]

of his

## *Original Constitutions*

A Study by

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## SEVENTH PART

## THE OBSERVANCE OF THESE VOWS

## [SECTIONS I - IV, ## 90-151]

**Premise:**

[1] St. Ignatius begins his treatment of the vows with “Concerning those Matters which pertain to Obedience” *ad intra*, ***Corporate Obedience*** [cf. nn. 547-552] - a surprisingly short section. But, it needs to be kept in mind that his entire **Part VII, “On the Missions”** is **the explanation of the fulfillment of the special “Fourth Vow” regarding the Supreme Pontiff ad extra, Missionary Obedience**.

[2] After all the insistence on Obedience<sup>1</sup>, it may be somewhat surprising that in the various rituals of Profession [cf. nn. 527; 532; 535] - the different formulations of St. Ignatius follow the traditional order of ‘Poverty’ [external goods]; ‘Chastity’ [the goods of the body] and ‘Obedience’ [a supreme spiritual good of one’s own will]. Fr. Bertoni follows this traditional order.

[3] Both Saints [Ignatius and Gaspar Bertoni] - have a like number of Constitutions for the Evangelical Counsels: St. Ignatius runs from nn. 547-602 which St. Gaspar almost matches with his **more than 60 units**. However, a significant difference is immediately noted in that St. Ignatius says very little about the Vow of Chastity - only a line or two. Whereas St. Gaspar develops an entire “**Third Section**”, on “**Four - Fold Modesty**” [**Humility, Studiousness, Moderation** of one’s gestures, and **Moderation in the use of necessities**]. All this comes right after Chastity and just before his treatment of the Vow of Obedience it, using St. Thomas as his principal source.

[4] While this Chapter is addressed to the Jesuit who is already “formed”, this process is not yet completed. One has reached a certain spiritual maturity allowing him to “run along the way of Christ our Lord” [n. 582]. This chapter presupposes a person who is somewhat advanced, with a marked degree of personal freedom. Due to his numerous exercises of probation thus far experienced, these have led him to decide in definitive fashion for the Lord. He is incorporated into the Company - he is admitted, aggregated in a more intrinsic manner, as a “member” [cf. n. 510].

[5] Yet, his “formation” has not been closed. Each one is invited to place himself in a permanent docility with the Spirit, following a “discreet” charity [n. 582]. This state of mind with the flow of grace opens up before him unimagined horizons - which cannot always be perfectly traced by legislation. Rather than simple “formation” - which has already much progressed by this stage in a Jesuit’s life - this is the time of intensifying

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<sup>1</sup> cf. M. Espinosa Polit, SJ, *Perfect Obedience. A Commentary on the Letter of Obedience*. Westminster MD: Newman 1947.

**conformation** to Jesus Christ, for His divine service, and for the assistance of his neighbors.

[6] It is with these points in mind, based on this dynamic ever-challenging basis, of a **life-long, personal conformation with Jesus Christ**, that this Sixth Part should be read, prayed. This section pertains to those already admitted, incorporated, aggregated into the Company, and regarding their own persons. The following unfold here:

- **look into the mirror which is Jesus Christ, celibate, obedient, and poor [cf. nn. 547-581];**
- **to make use of those means that are adequate to make this a reality [cf. nn. 582-594];**
- **as a man committed to living and dying with this, and in this Institute of Jesus Christ, our Creator and Lord [cf. n.51] - such a person now makes of his own death his ultimate service, all is completed [cf. Jn 19:30], the Glorifier of His Father [cf. nn. 95-601];**
- **this should only be done with total freedom, that of hastening along the way of the Lord [cf. n. 582] - they do not bind under sin. - there is no sin in the *Constitutions* of themselves.**

[7] Two-thirds of this Part VI are committed by Ignatius to clarifying, recommending, motivating **ever more intense levels of consecration of the man in on-going formation**. The goal is that Jesus goes from “a” value - to an “important” value - and hopefully, **THE** Value. The challenge is to keep before one’s eyes God, our Creator and Lord [cf. n. 547]. The life of the man in **on-going formation** more and more intensely is meant to be orientated toward Jesus Christ, to aim for His mark; to be moved by Him. The expression “for Christ” is one that is recurring - there is no substitute for this unifying direction that one’s life is meant to take now.

[8] The Jesuit in formation by this level needs to proceed with the spirit of love [cf. n. 547]. He needs to be free of his own restricting egoism, for his greater abnegation and on-going mortification [cf. n. 103]. He needs to measure his Gratuity of which he should by now be able to pour out his whole life, and all that makes it up. This Gratuity is the ultimate key of comprehension, realization, and evaluation of his vows. Previous preparation, formation, should have produced this reality by now.

[9] In this sense of each one’s “**totality**”, the reader will understand the sublime ideal just simply mentioned in one sentence: the Jesuit is called to angelic purity with purity of body and mind [cf. n. 547]. This is not simple morality required by all the Baptized. This is a total love, demanded of the man determined and gradually being more and more enabled to serve God totally [cf. n. 53]: One needs to put on here the mind of Jesus Christ - He needs to be sought without condition, and totally. The one He is sending needs to keep before his mind’s eye the goal of achieving in himself, in the most perfect manner possible, that service of announcing gratuitous love - which is proper to the Angel. This is sublime purity - that of **belonging totally, exclusively to the Lord**.

[a] For St. Ignatius, the vow of Chastity “does not require explanation” - the Society has no manner of its own for observing Chastity, as it has for the **Fourth Vow** of Obedience *in obsequium Dei et Vicarii Christi, Romani Pontificis* - the Vow of Obedience is lived in response *ad vocem ac si a Christo Domino*, and that of Poverty: *praedicare in paupertate*.

[b] For Ignatius, the step of embracing perfect chastity coincides with that of abandoning the world and giving oneself over completely to God. Chastity is simply taken for granted.

[c] His phrase of imitating “**angelic purity**” is from the mainstream of patristic and medieval tradition. The “**angelic life**” was a designation for religious life - for **St. John Chrysostom** since men had to battle to be chaste, they were higher than the angels for whom chastity is connatural. It is biblical in inspiration: in the resurrection, there will be neither marrying nor giving in marriage [cf. Mt 22:30; LG 48].

[d] The challenge, too, is **to imitate the angels** who, since they are always contemplating the face of God, preserve peace without the adverse movement of passion.

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## [A] Ignatian Influence

### Chapter 1:

**Obedience [nn. 547-552]:** has a pronounced “Christological dimension”: Jesus Christ is the source, inspiration of this Chapter:

... All should keep their resolution firm to observe obedience and to distinguish themselves in it, not only in the matters of obligation but also in the others, even though nothing else is perceived except the indication of the superior’s will without an expressed command. They should keep in view God our Creator and Lord, for whom such obedience is practiced [cf. nn. 84; 284; 286; 342; 424; 551; 552; 618; 619; 627; 661; 765] and they should endeavor to proceed in a spirit of love and not as men troubled by fear. Hence, all of us should exert ourselves not to miss any point of perfection which we can with God’s grace attain in the observance of all the Constitutions [cf. nn. 424; 602; 746; 790; 826] and in our manner of proceeding in our Lord, by applying all our energies with very special care to the virtue of obedience shown first to the Sovereign Pontiff, and then to the superiors of the Society.

Consequently, in all the things into which obedience can with charity be extended, we should be ready to receive its command just as if it were coming from Christ our Savior [cf. n. 85], since we are practicing the obedience to one in His place and because of love and reverence for Him. Therefore, we should be ready to leave unfinished any letter [cf. n. 435], or anything else of ours which

has been begun, and to apply our whole mind and all the energy we have in the Lord of all, that our obedience may be perfect in every detail in regard to its execution, the willing, and the understanding [cf. nn. 284; 424]. We should perform with great alacrity, spiritual joy and perseverance whatever has been commanded to us, persuading ourselves that everything is just and renouncing with blind obedience <sup>2</sup> any contrary opinion and judgment of our own in all things, which the superior commands and in which as is stated in n. 424], some species of sin cannot be judged to be present [cf. nn. 284; 549]. We ought to be firmly convinced that everyone of those who live under obedience ought to allow himself to be carried and directed by Divine Providence through the agency of the superior as if he were a lifeless body which allows itself to be carried to any place and to be treated in any manner desired, or if he were an old man's staff which serves in any place and in any manner whatsoever in which the holder wishes to use it. For in this way, the obedient man ought joyfully to devote himself to any task whatsoever in which the superior desires to employ him to aid the whole body of the religious Institute; and he ought to hold it as certain that by this procedure he is conforming himself with the divine will more than by anything else he could do while following his own will and different judgment.. [CSJ n. 547 - Ignatius' *Magna Charta* on Obedience].

a. **Jesus Christ** is the **Great Model** - it is His obedience which saves [cf. Ph 2:8] - thus, **conformity to His obedience is the vocation**. It is meant to be always, and in everything, perfect [cf. **Jn 8:29; 10:17, f**]. It is meant to have the qualities of spiritual joy and perseverance – and willing.

b. The gratuity of this **Fundamental Obedience Corporate** is meant to permeate all of life, and everything in it, including that **Missionary Modality, Missionary Obedience** explained in the next Part VII. The Jesuit is meant to respond to the least hint, or indication of the **Will of God**, even if the Superior has not issued a specific mandate. In this ideal, the man is called to be immersed in the Father's Will. The Ignatian expressions are to “feel” with the Church, to accomplish God's Will.

c. **Present history**, with its roots in the past - and inexorably tending forward, is a kind of “**theological place**” for Ignatius - this is the medium of communication with God. All that is on earth has been created by God for humanity. All creation is a notice of the Creator which each man is called to de-codify. In this array of “mediations”, God has entrusted to humanity in and through His Church the challenge to seek, to find, and to **translate in missionary decisions** that which is pleasing to God in each historical period, according to the differences of times and places. The utilization of these mediations demands of the docile religious a life-long effort at **conformation**, which is not slavish, mechanical, but rather the fruit of an active quest. This is one that seeks in **the pursuit of perfect charity**, and in **the feeling with the Church** the mediation, as the sign and proof of His special mediation.

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<sup>2</sup> *St. Ignatius of Loyola. The Constitutions of the Society of Jesus. Translated, with an Introduction and a commentary, by George Ganss, SJ. St. Louis: The Institute of Jesuit Sources 1970, pp. 246, ff.*

The quest is always for the will of God [cf. nn. 284; 547]. Obedience is imperfect even if, although executed, it lacks this **conformity of willing and feeling** [cf. n. 550].

d. The symbols of the cadaver, or the cane of the old man taken from the *Spiritual Exercises*, are meant to serve as examples of **indifference**, being **content** with one's grade, mission - and **availability**, **flexibility**, one's sole means of support being the Lord's Will as expressed through the Church. These images do labor under the defect of being inert, impersonal. Yet, it is this challenge to desire and to choose solely that which the more leads to the fulfillment of obedience. An illumined **adaptability** is proper of the one who offers himself, out of deep love for the Church, her interests.

e. The ideal for all on the **pilgrimage of life** is to keep one's eyes fixed on the goal: to be riveted toward the One by Whom and to Whom the men obey in all, and that is Jesus Christ Our Lord [cf. n. 286]. This is what transforms a juridical execution of rules, a command, into a **reverential act**, especially deep within each person [cf. n. 551]. This is not out of adulation, servility - which would corrupt the very nature of religious obedience - this is rather **an act of worship of God's Son, an oblation [obsequium]**, Whose "**constitutional Filiation**" seems to be **loving obedience [obediens factus est... usque ad mortem -cf. Ph 2:5, ff.]**, often expressed through fervent **prayer**. It is obvious that a charity of this sublimity needs to be anticipated and complemented by the charity also of the one who exercises authority, the Superior - and this is the other side of obedience [cf. n. 667, some of the qualities of Superiors].

f. That desire to make the Superiors aware of all [cf. n. 551] acquires its full richness of meaning as a **mutual gratuity**. One of the ideals is that biblical principle as enunciated by St. John the Baptist: **He must increase, and I decrease** [cf. Jn 3:30]. The only challenge is the carrying out of the Apostolic Mission [cf. CSJ nn. 90, 91]. Thus, to have recourse to any other merely human support, thereby emptying the mediation of the one who takes the place of Jesus Christ [cf. n. 552], is the notable diminishing of all real obedience. The risk is not to serve in spirit and truth, but rather to break through that transparency and simplicity that only a vision of faith can offer. The end result often invalidates the Mission - its only trajectory is the belief that one commits his entire being to the carrying out of the Father's will in imitation of the Divine Son.

g. In Ignatius' mind this kind of obedience is not some kind of a juridical exercise. This is a **personal attitude of faith**, one that is conscious, illumined, which makes of **total self-giving** through obedience an exercise of freedom. This means the commitment of one's entire intention and abilities to the Lord of all. The adjective often used was a "blind" obedience - but, like the "dead man in the tomb", or the cane for the old man: these images have lost much of their efficacy in the modern world. The idea behind them all was meant to serve as a challenge of **availability, flexibility** - a poverty of will, **self emptying [kenosis]**, relying on God alone. The effort in this exercise is always to unlock the intention of the Lord, to commit one's personal

capacity and gifts to the active quest for the authentic will of God with a kind of “**consent**”: seeing obedience in faith as to be sent with Christ. This will often involve the oblation of one’s own opinion - but, it is not the renunciation of reason. **The leap of faith is never irrational.**

h. The **Constitutions** add here the religious dimension - this has been described as a *pilgrimage in the religious state*. The previous parts of the Constitutions dealt with Admission, Formation and Incorporation - Part VI deals with the **religious corporate aspect**, and Part VII is the **missionary modality, the apostolic** aspect. Four central ideas in this section:

- 1.] **The Fundamental Principle of Obedience: the Superior stands in the place of Jesus Christ.** This principle is presented at the outset of the **Constitutions**, in the **Formula n. 7**. The idea is the most often repeated in the Constitutions, as in the **Examen nn. 84-85**. In obedience, the Jesuit is challenged to keep before his view God our Creator and Lord for whom such obedience is practiced. Each command should be seen as though **coming from Jesus Christ**. In this concept, the Superior governs by virtue of the authority received from Christ<sup>3</sup> - obedience is not just out of love for Christ, but the human Superior is His “**substitute**”, “**re-presentative**”.
- 2.] **The spirit with which one ought to obey: is love - and not as men troubled with fear [n. 547].** This principle is simply a logical corollary of the preceding principle. This is obedience to please the Divine Goodness for its own sake [cf. n. 288] - led by the interior law of charity and love [cf. n. 134]. The Jesuit is impelled not to miss any point of perfection which we can with God’s grace attain in the observance of all the Constitutions and in our manner of proceeding in our Lord, by applying all our energies with special care to the virtue of obedience [n. 547]. **Obedience** is the virtue most proper for the Society - **Apostles sent by Christ**.
- 3.] **The Field of Obedience:** not only in matters of obligation, or to persons who are to be obeyed - but also to other “matters” in which there should be obedience. The implication here is all those “things which **obedience with charity** can be extended” [n. 547]. There is the clear distinction: things of obligation, and others which are not so, but in which charity also impels us to obey. The obligatory matters are those which “pertain to the Institute of the Society” [**Formula 6**, near the end: **in omnibus ad Institutum Societatis pertinentibus**]. These thoughts led to the distinction: **obedience of necessity/ obedience of charity**. Obedience should be offered out of charity [St. Benedict]. All obedience is due to the Sovereign Pontiff - and not only the “Missions” of the Fourth Vow.

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<sup>3</sup> cf. Suarez, Book 4, c. 15, n. 14.

#### 4.] The manner of obeying:

- **prompt execution:** we need to be ready to receive the command just as if it were coming from Christ our Savior, ready to leave unfinished any letter [n. 547];
- **totality: apply our whole mind:** all our intensity [*intencion*], energy that our obedience may be perfect in every detail, in regard to the execution, the willing and the understanding [n. 547]. This is part of Ignatian originality;
- **to will the same thing as the one who commands** [ n. 550]: - this is the effort to bring one's will into conformity with what the Superior wills [n. 284]. The **Letter on Obedience** states to make his own, the will of the superior - to despoil himself of his own beforehand - and clothe himself with the divine will as interpreted by him. This is not passivity, but a positive act of the will to make the will of the Superior one's own, making an oblation of one's own will. There is in this the "integral" will, to obey totally, striving to discard all contrary desire:

*... The command of obedience is fulfilled in regard to the execution when the thing commanded is done; in regard to the willing when the one who obeys wills the same thing as the one who commands; in regard to the understanding when he forms the same judgment as the one commanding and regards what he is commanded as good. And that obedience is imperfect in which there does not exist in addition to the execution, also that agreement in willing and judging between him who commands and him who obeys... [n. 550].*

#### i. The obsequium and:

- the **Obedience of Judgment:** this means to form the same judgment as the one commanding, regarding what is commanded as good [n. 550] - being persuaded that it is just [n. 547] – striving to bring one's own judgment into conformity with what the superior judges [n. 284] - having the same feeling [*sentire cum...*] <sup>4</sup> as his superior, subjecting his own judgment to his. The **oblation** here is making the superior's judgment his own. This "Obedience of Judgment" allows oneself to be motivated and directed by Divine Providence through the agency of the Superior [n. 547];
- the **Obedience of Love & Reverence:** both of these aspects are based on the fundamental principle of Christ's presence in the superiors. If one can venerate Christ in one's neighbor, this is the continuing

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<sup>4</sup> Cf. Aa. Vv., *Sentire cum Ecclesia*. ROMA: CIS 1983, n. 44; Mario Fois, SJ, *S. Ignazio di Loyola e la Chiesa gerarchica del suo tempo*. Napoli: CIS 1995, *Appunti di Spiritualita* 42; Jesus Corella, SJ, *Senitre la Iglesia. Comentario a las reglas ignacianas para el sentido verdadero de Iglesia*. Bilbao: Mensajero-Sal Terrae 1988.

challenge to see Him in the superior. This is already present in the **Formula 1** - a Trinitarian dimension:

*...[curetque primum Deum, deinde huius sui Instituti rationem, quae via est ad illum quoad vixerit, ante oculos habere... unusquisque tamen secundum gratiam sibi a Spirito Sancto subministratam et vocationis suae proprium gradum... ] -*

*[..in illo Christum veluti praesentem agnoscant, et, quantum decet, venerentur... n. 6 of the Formula].*

It is noteworthy that in **n. 551**, the one and only time that Ignatius refers to Superiors as **patres** is noted [based perhaps on the Pauline ideal, I begot you in Jesus Christ - [cf. **1 Co 4:15**]:

*Likewise, it should be strongly recommended to all that they should have and show great reverence, especially interior reverence, to their superiors, by considering [cf. nn. 84; 85; 284; 286; 343; 424; 547; 552; 618; 619; 627; 661; 765] and reverencing Jesus Christ in them; and from their hearts, they should warmly love their superiors as fathers<sup>5</sup> in Him. Thus in everything they should proceed in a spirit of charity, keeping nothing exterior or interior or hidden from the superiors [cf. nn. 91-97; 263; 424] and desiring them to be informed about everything, in order that the superiors may be the better able to direct them in everything along the path of salvation and perfection. For that reason, once a year and as many times more as their superior thinks good, all the professed and formed coadjutors should be ready to manifest their consciences to him, in confession, or secret, or in another manner, for the sake of the great profit this practice contains [cf. n.. 97], was stated in the Examen [nn. 91; 92; 97]. Thus, too, they should be ready to make a general confession, from the last one they made, to the one whom the superior thinks wise to designate in his place...[n. 551].*

- he usually uses the word **Praepositi**. This “spirit of charity”<sup>6</sup> is meant to bring the religious to trust fully in the Superior and to keep nothing back from him. It is this same spirit of love and reverence that motivates one to “depend” on the Superior, for whatever each may desire [cf. **n. 552**]. This is not childishness, infantilism, a lack of emotional maturity being inculcated - but rather **a development on the personal level of the Providence of God** in the conviction that God uses the Church’s

<sup>5</sup> cf. Ganss’ o.c., pp. 250, ff. note here on family spirit; cf. CF #301

<sup>6</sup> cf. Antonio M. deAldama, SJ, *Unir a los repartidos. Comentario a la octava parte de la Constituciones de la Compania de Jesus*. Roma: CIS; Javier Osuna, SJ, *Amigos en el Señor. Unidos para la dispersion*. Bilbao: Mensajero-Sal Terrae n.18; Andre’ de Jaer, SJ, *Together for Mission. A Spiritual Reading of the Constitutions of the Society of Jesus*. St. Louis: Institute of Jesuit Sources 2001.

legislation, both general and particular, as well as Superiors as His mediations.

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**Chapter 2: Poverty [nn. 553-581]** - is a much longer section: The basic value here is Christological, and the under-lying principle here is perhaps the line found in n. 565: ***omnes meminerint se gratis dare debere, quae gratis acceperunt...***

a. This principle seems to preside over each and every one of the reasons for the prescriptions on poverty with which Ignatius opens up before his followers. This is his challenge of Poverty, and he asks all to follow this. It is of interest and perhaps a surprise, that the former soldier emphasizes in this **Part VI** Poverty over Obedience: four-fifths of this space regarding the Vows is dedicated to Poverty. However, even more convincing than the number of Constitutions, or paragraphs committed to this evangelical ideal is the warmth and power of his pen, with which the saintly Founder describes this matter. He goes to some extent to be detailed, clear, and to block off all attempts to slip around the ideal that came to him in 40 days of Prayer. From his ***Spiritual Diary*** we know that he gave much personal time and prayer to this matter. His “corner-stone” for this part of his spiritual edifice is **apostolic gratuity**. Only this can guarantee evangelical Poverty as a freedom of choice in apostolates - it provides evangelizing clarity. He points out these two reasons, then, as determining this choice of such challenging poverty. It provides:

- **much greater freedom for the apostolic missionary;**
- **and offers much greater edification for our neighbors.**

b. Knowing all too well how this matter in religious life can be watered down, he based his argumentation on evangelical realism. He strives to present not only some “generic” poverty, but one in its pristine, **Christological**, ‘pure’ reality [cf. nn. 553, 572]: it is a strong bulwark of the religious life - the hordes of human nature will try to break down this rampart; the purity of Poverty provides a quiet, a peace, eliminates controversies, arguments, and enables us to live charity better for the glory of God. It really should not be open to broad interpretation, an enlargement of its spirit. Poverty is a “wall” of defense, the rampart which will protect the Society against the assaults of the enemy of human nature, and other adversaries of perfection. Ignatius understood that the laxity of religious orders was to a great extent, even chiefly, due to the alteration in what was well ordered by their first founders, by means of interpretations and innovations not in conformity with those founders’ spirit [n. 553]. Thus, this solicitude for poverty is motivated by love for the Society and the desire to preserve it in its being and spirit [cf. n. 816].

c. The reason for the **Experiment** of the month’s Pilgrimage without money for novices [cf. CSJ nn. 67;75, etc.] is to teach an apostolic **insecurity**<sup>7</sup> of

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<sup>7</sup>cf. St. Ignatius of Loyola, *Spiritual Exercises*, nn. 230-237.

human means to make **Christ the only Hope**: all authentic hope begins in emptiness. **Gratuity needs to be lived**. Money may be accepted in the Colleges [Houses of Formation] for the necessities, but never placed as stipends or alms: all is given solely for the service of Christ our Lord [n. 566]. In his ideal for Evangelization, Ignatius follows St. Paul [cf. 1 Co 9:13-18]: ... *I offer the gospel free of charge!* Our only regard is **Jesus Christ** in God alone is our confidence, trust [n. 555] constituted. The only Jesuit security is **God Himself** - the ideal of the *anawim*, biblical poverty.

d. Whatever contributions might ever be made to the Society are never to be “induced”; nor presented as a “right” for services rendered; nor ever camouflaged as a required “stipend” [cf. nn. 564-566] - nor should the needs of the Society ever be suggested to important people. All that can be accepted is that which is “spontaneously offered” [n. 564]. His own limpid view of this matter was to ensure that every species of avarice be avoided [cf. n. 567]. He was most concerned to defend the Institute, for the sake of its apostolic mission, from all worry about money and human means - he called this “the tranquility” that such poverty brings with it [cf. n. 572]. [While the modern world has changed much, the challenge is to make the adjustment, while preserving the Gospel-values].

e. Every Missionary needs to present himself “liberally” [*se liberaliter repraesentent ut mittantur...*] to be sent on the apostolic mission. There is no demand for provisions, means of transportation [cf. n. 574]. Thus, the Missionary can be *paratus ad omnia*, for service in the Mission, [to be described in Part VII] because he is free. From this freedom is the realistic flexibility regarding clothing, where one would sleep, what he would eat - he would live as the poor do.

f. The Jesuit “**habit**” is noted here in this connection in very broad strokes [cf. nn. 577-579]: that it be fitting, accommodated to the locale, that it not be offensive to poverty. As the “**companions**”, *friends, of Jesus* [cf. **Jn 15:15**] - this is the ideal of Jesuit living - all regarding the necessities of life would be in common [cf. nn. 580]. This is the thread, the *motif*, that runs through his thought: we always need to keep our gaze fixed on Jesus Christ. The Jesuit poverty is meant to be **that which Jesus personally practiced**, and which **He taught to His Apostles** when He sent them forth [cf. **Mt 28:19, ff.; Jn 20:21**]. [Grammarians point out that the broad use of the gerundive forms of verbs throughout this section on Poverty would remain a prime normative influence, based on the Gospel without being turned into sheer legalism]<sup>8</sup>.

g. The *Formula* of the Institute, which the Constitutions always **presuppose** and then **explain**, puts forward other values of poverty, each of which offers a fresh motive for loving it and preserving it intact:

- the more life is separated from avarice and the closer it comes to “evangelical” poverty [as the first Companions tried to live], the more joyful it is and the more free from the care of riches;

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<sup>8</sup> cf. CSJ nn. 553;554; 562; 564; 565; 567; 568; 569; 572; 574; 575; 577; 579; 580.

- it is a purer life and more removed from occasions of sin, more apt for edification;
- it makes our apostolic work more credible and convincing;
- it increases trust in Jesus Christ - He will give all that is needed to feed and clothe his servants who seek only the kingdom of God. [This is the ultimate theological basis for poverty: **Hope!**]<sup>9</sup>.

h. The only source of “income” permissible in this original rule of St. Ignatius would be alms: the Colleges would be allowed revenues for the support of poor students, and also for the support of possible aspirants to the Society. Both the “Professed” [n. 557] and all Coadjutors [n. 560] should live on alms. Ordinarily, the “Professed” were not allowed to live in Colleges unless for a specific purpose, as for writing books, articles, and the like [n. 558] - this was always “for a time”, “with special permission” - hence, it was exceptional. The “alms” that were permissible were quite restricted, totally *ex charitate*. These could never be in compensation for Masses, hearing confessions, lecturing, or **any kind of ministry** that would be exercised according to the Institute [n. 565]. [... **quodvis aliud officium iuxta nostrum Institutum...**].

1.] **Mt 10: 8, ff.: ..The gift you have received give as a gift. Provide yourselves with neither gold nor silver...The workman, after all, is worth his hire...** these words of the Lord may provide the source of the distinction between “pure alms” and stipends, which are “alms in remuneration”. The gratuity of ministries has other values, such as greater liberty and greater possibility for edification [n. 565]. This is **Christ’s poverty lived in the apostolic circle**. In sending them out, Jesus instructs them how they should go<sup>10</sup>.

2.] This restriction, even on alms, explains also the extreme of not even having poor boxes in the churches [n. 567] - and the only reason for visiting the high and the mighty would be for **apostolic purposes** [n. 568]. Living on alms should never be a temptation for not working!. It is meant to be a sign of **disinterestedness** and **total commitment to the Mission**.

3.] A golden ideal for Ignatius would be expressed in these terms: the Jesuit should not ask for anything, nor expect any reward in this present and transitory life [n. 82] - for our reward should only be Christ our Lord, who is our reward exceedingly great - [n 478].

i. **“Habit”**: [Fr. Bertoni speaks of “clothing” often: [cf. **CF ## 6; 29; 32; 59; 137**] - as does St. Ignatius [cf. CSJ **nn. 8; 19 [habitus nullus certus ; 81; 101; 197; 292; 296; 297; 577; 579]** there is no Jesuit - or Stigmatine “habit”, as such - as has been noted; this matter is discussed primarily with regard to Poverty, and having in

<sup>9</sup>cf. *Formula* n. 7 - chapter 4. The Beatitude of Poverty assists Theological Hope – St. Thomas Aquinas, II-II, q. 19, a. 12.

<sup>10</sup>St. Ignatius of Loyola, *Spiritual Exercises*, n. 281, 3°.

common the necessities for life. Jesuit clothing should be in accord with **clerical propriety**, not monastic, and much less worldly, but **priestly** [n. 577]. It must be conformed to the usage of **upright priests** [*honestas clericalis* ] in the region where one is living. All will be “ordinary”, measured by the life-style of “upright” priests [n. 580].

1.] Not only in the matter of dress, but in other things as well, the concern is for humility, poverty, and spiritual edification [nn. 577; 580] - they have to be what is **characteristic of the poor** [n. 81]. Thus, the norm for the manner of living in regard to what is exterior [n. 8].

2.] St. Ignatius used as a “measurement” the manner of living to be that of the common and approved usage of **upright priests**. Hence, the life-style was never meant to be singular, like that of St. John the Baptist. It was meant to be ordinary, like that of Jesus Christ who “ate and drank” [cf. Mt 11:18-19].

3.] The poverty of the Institute is that of “upright” priests - this also means that the poor life lived by the men would not be singular, but the lifestyle of exemplary priests: poor, humble, edifying. The use of created reality for the necessities of life would always be “ordinary” - there was no penitential habit, fasting or austerities prescribed by rule. The manner of living should consist of those things that are characteristic of poor people.

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### Chapter 3:

#### Miscellaneous, Personal Means that the Members should either do, or avoid [nn. 582-594]:

a. This “miscellaneous” section also shows Ignatius’ efforts to protect the **evangelical aspects** of Jesuit life. Here he speaks of a variety of means to achieve precisely that [cf. n. 583]. These “means” can the more intimately unite the instrument with God [cf. n. 812]: these are **prayer & meditation, study & penances**. While these can vary from man to man, the formed member of the Institute is the bearer of his own interior law of charity and love which the Holy Spirit writes and impresses on the heart [cf. n. 134]. It is helpful to look at these four means more closely:

1.] **Prayer and Meditation:** although distinct in the tradition of spirituality in the Church, and also in the New Catechism , Ignatius often joins them in his Constitutions<sup>11</sup>. As this has been pondered above [cf. **CF ## 34; 47**], and will be further [cf. **CF # 110**] - here there is offered some important numbers from the CSJ [cf. **nn. 251 -252; 277; 291; 342-345; 362, f.**]. There is also need to offer an important

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<sup>11</sup> cf. *Catechism of the Catholic Church* [“CCC” ] on the distinction between “Prayer” and “Meditation” :

footnote to the Jesuit Constitution n. 343, regarding the practice from Generalate of St. Francis Borgia, who succeeded St. Ignatius: Regarding the time to be committed to prayer, in addition to the examinations of conscience, the Decree of the 27th General Chapter, in which were confirmed the practices dating from the time of St. Francis Borgia, based on the faculty of the 2nd General Chapter, Decree n. 29, and the Decrees of later General Congregations approving the same practice: **‘Daily there is given over by our members a full hour to mental prayer according to the usage accepted in the Society’**. In this connection the Code of Canon Law [of 1917] is quoted [in the 1949 edition of the *Constitutions*] Superiors need to see to it that all Religious give some extended time each day to mental prayer<sup>12</sup>.

2.] **Study** - what is remarkable here is that this heading appears in a Constitution regarding what should occupy the members of the Institute regarding **their spiritual life**. It is listed between “**prayer, meditation...**” - and followed by “the corporal exercise of fasts, vigils and other practices pertaining to the austerity and castigation of the body” [cf. n. 582]<sup>13</sup>. The following are some of the Jesuit *Constitutions* that treat of Study:

- nn. 47; 111: each should be ready to submit his judgment to the more common opinions held by the Doctors and the Church in vogue in the Society;
- nn. 103-107: on entering, candidates need to be interrogated on where, for how long and what they studied; what progress they made; what degrees [especially liberal arts, Theology, Canon Law] - the depth of their memories, understanding - and whether they have a natural or willing propensity for studies [cf. n. 106]; whether they have sufficient health and physical strength to sustain the studies and the apostolic program of the Institute;
- nn. 289, 290: study as a means of mortification, and a means of growing in virtue;
- n. 307: study is necessary for the fulfillment of the scope of the Institute, for in addition to good example, doctrine as well as knowing how to propound this, are necessary - that all might be led to know and serve God our Creator and Lord better;
- n. 308: *it is difficult to find the erudite, who are also good* [!] - therefore, the Colleges became necessary - the scope of the Institute is to go through the world preaching the Word of God, hearing Confessions, and to make use of all those other means - there is required a proven life, and erudition.

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- [cf. Part IV, cc. 5, 6]:

<sup>12</sup> cf. *Societatis Iesu Constitutiones et Epitome Instituti*, Ad Usus Nostrorum Tantum. Romae, Apud Curiam Praepositi Generalis 1949, p. 140, footnote cf. n. 343.

<sup>13</sup>cf. above in these notes for the treatment of CF # 49.

- n. 351: the Scholastics should give their energy to the studies of Liberal Arts, Theology, and Scripture with ever greater diligence so that they might achieve the purpose of the Society;
- n. 354: specialization: those who cannot excel in all of these, ought to take care that they can excel in some of them;
- nn. 360-365: a spirituality of study: the Scholastics ought to guard purity of soul, and the right intention in studies, seeking the divine glory and the fruit of souls; they must seriously and constantly apply themselves to study, diligently commit themselves to it, out of obedience and charity; excessive devotions or mortifications, and even apostolates must all give way for study - all this is subjected to the judgment of the Superior; Holy Orders should be put off so that studies might be completed;
- n. 369: the students must attend lectures always - and their teachers should be learned, diligent and assiduous, studious;
- n. 384: there is need of private and quiet study so that they might understand better and more exactly that which has been treated;
- n. 386: the students need to be incited, animated to those studies that are necessary;
- nn. 388; 391: when the study of one faculty has been completed, it is good to repeat privately the study;
- n. 390: exams should be “diligent”.

There is needed on-going study for preachers and confessors to keep on top of their work [cf. n. 290]. In an earlier text, this study was called “sacred” - this was later left out, as it seemed to imply “Sacred” Scripture alone.

3.] **Penances**: [cf. CF # 48; 48; 94; 112; 229-233] where this is studied.] - the basic principle is noted in n. 581:

*...nec in corporali exercitacione ieiuniorum, vigiliarum aut aliarum rerum ad austeritatem vel corporis castigationem spectantium, ulla regula eis praescribenda, nisi quam discreta caritas unicuique dictaverit...*

All of these practices, and “means”, should be governed by “**discreet charity**”, that which is “ordered”, or “moderated” by discretion. Prudence cannot moderate charity, according to St. Thomas, because ‘the measure of love of God is to love Him without measure.’ Yet, manifestations of charity do need some discretion. Love is the force - discretion keeps that force within proper bounds. St. Paul spoke of **men instructed by God** [1 Th 4:9: theodidactoi].

b. The **Missionary Spirit, *modalitas missionaria***: In the “discretion” needed for apostolic choices, there is the role of **Superiors, Confessors** and the **committed Jesuit**. It is expected that he would be convinced of these necessary “means”, familiarized in the process of discernment that would avoid all subjectivism - and to accept with devotion, whatever is decided. The Missionary criterion is what

should be supreme. No one means to achieve this should be excessive - nothing should cool off, weaken the missionary spirit, and intensify the heat of inferior affections. The ultimate goal is always the spiritual assistance of one's neighbor [n. 582].

**c. Permanent assignments rejected** [nn. 586-594]: it is this missionary spirit that determines all choices for the wide variety of apostolates.

1.] This is why there was no acceptance of the community assembling in choir for Eucharistic Liturgies, or for the Liturgy of the Hours [n. 586]. The ritual, or cultic aspect of the priestly ministry [choir, solemn Masses, sung offices] make up the essential duties of the canons and monks - but are not part of **the missionary evangelization**, properly so called. However, the divine office is to be prayed according to the common ritual of the Church [**Formula 8**] by all Jesuits.

2.] Because of the **Missionary criterion votum Missionis**, there is no accepting of pastorates, chaplaincies, regular confessors of nuns, foundation Masses. This might seem better placed in **Part VII**, which deals with the "**Missions**" - and the answer may be that these particular ministries require a personal commitment, which is their emphasis here - rather than accentuating these duties as apostolic ministries for the help of souls. The over-riding principle will always be the missionary character of the Institute's apostolate, with its required mobility, availability, flexibility.

**d.** Civil, legal entanglements are in opposition to the quiet needed for this missionary thrust. These are even more alien to the spiritual pursuits of the Profession [n. 591]. For these, there are needed "secular employments." These "secular" duties are absolutely licit in themselves, but are far more appropriate to be left to the expertise of the laity. Some examples are: merchants, doctors, civil governors. There have been exceptions over the years - but missionary religious are destined "by their very profession" for the sacred ministry [cf. LG 31].

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#### **Chapter 4: The Mission toward Dying Confreres and Suffrages** [nn. 595-601]

**a.** Fr. Bertoni offers a different configuration here - he presents the care of the sick confreres in two places: an unusual insertion as **CF # 46**, the last number of **Chapter 3**, of the **Third Part**, on Second Probation [!]; then, much more fully, under "Charity", **Tenth Part, Section II [Positive Means], chapter 5, ## 234-242**, *verbatim* taken from Suarez <sup>14</sup>.

**b.** The death of the "formed Jesuit" is the last step of **a life totally dedicated to the divine service and the assistance of souls**. This final instant does not withdraw from this over-all principle of the **man's entire life offered in service**.

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<sup>14</sup>cf. F. Suarez, *De Religione Societatis Iesu*, Book VIII, c. 5, pp. 956 a - 956 b.

The dying and the deceased in the Lord are to be honored through the confreres' service no less than the living [n. 601]. Some of the verbs brought to bear in this delicate service are: to assist, to offer succor, to strengthen, to accompany, to animate, to give all that concern and help that is fitting at this moment in the confreres' lives.

c. The Superior has a special responsibility at this time. Every effort must be made that God, our Lord, be glorified and served in the sick and dying man, and our neighbors edified. There are needed fortitude and patience in this work. Anyone who has persevered in his pilgrimage of faith, hope, and charity now passes over to his own glorification in that offered to the Heavenly Father through His life-long service. There is a double reality here: that God is to be glorified and served, and our neighbors are to be edified. In the Ignatian mind, God is glorified through service - and He is served through that assistance and edification provided for our neighbors. This seems to be of evangelical motivation: ***...as the Father has loved Me, so I have loved you. Live on in My love. You will live in My love if you keep My commandments, even as I have kept my Father's commandments and live in His love...*** [cf. Jn 15:9-12].

d. The early intention of the candidates was that deliberated determination **to live and die in the Lord with, and in this Company** [cf. n. 51] - this is the ultimate "service" of the formed Jesuit [for Fr. Bertoni, the Suffrages for the deceased are presented in the last sentence of the Third Part - cf. **CF # 46**]. Death is that moment when the soul, now freed from the body, is received by Him Who redeemed it by that price so high, His own blood and life [cf. n. 596]:

**The dying Jesuit ought likewise to be aided by the very special prayers of all the residents of the house, until he has given up his soul to his Creator. Besides others who may enter to see the sick man die, in greater or less numbers, according to the superior's judgment, some ought to be especially assigned to keep him company. They should encourage him and recall to his mind the helpful thoughts which are appropriate at that moment. When in time he can no longer be helped, they should commend him to God our Lord, until his soul now freed from the body is received by Him who redeemed it by that price so high, his blood and life...**

One's virtue is not founded on his own life, but **on Jesus Christ, Our Lord** - He has merited for us by the altogether incomparable sufferings of His temporal life and death [cf. n. 595]. "Fraternal charity" is manifested in the administration of the sacraments to the seriously ill, or to the dying man - keeping him company and recalling to his mind helpful thoughts which are appropriate for that moment.

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## Chapter 5:

### The Observance of the Constitutions [n. 602]:

a. The **Constitutions** are indeed a specific means, and order of living [n. 602] - they indicate an invitation to cooperate with God. Each Jesuit is asked to be committed to them, with “dilated heart”, i.e., voluntarily. The Company never had a penal code. The Constitutions do help to run along the way of the Lord, a way that holds **many and great difficulties** [**Formula 8**, cf. **CF # 185**] - the main motivation is meant to be the interior law of charity and love [n. 134]. The hope is that each one called to live the life in the Company will strive to proceed with a spirit of love, and not be disturbed by fear [n. 547].

b. Some would suggest that this avowal concerning the matter of the rule’s obligation should be in the *Preamble*. Others think that it would be better in the *Conclusion* - but, St. Ignatius has placed his statement precisely at the point in his **Constitutions** that the formed religious are being asked to give an example of their observance [n. 276]. And it is good to keep in mind that the page in his composition opens the four Chapters of the all-important Part VII, “**On the Missions**” - **the heart of the Constitutions**, demanding the fully formed missionary.

1.] The hope is expressed, of course, that all the Constitutions and Declarations and its regime of living should be observed in every regard according to the Institute, without deviation in anything. He makes this statement also earlier, at the beginning of Part VI that no one should miss any point of perfection which we can with the grace of God attain in the observance of all the Constitutions and in our manner of proceeding [n. 547]. And again, in **Part IX**, the Prepositus General is reminded that it depends on him to see to it that the Constitutions of the Society are observed in all places [n. 746]. And again, in the final Part X, this careful observance is a means of preserving and developing the body of the Society, that all should apply themselves to the keeping of the Constitutions [n. 826].

2.] **St. Thomas** makes a very practical observation: if all the rules were to oblige under pain of sin, the religious state would be a much more dangerous way of life <sup>15</sup>. Penances, of course, can be imposed for their non-observance [cf. nn. 269; 270; 292; 754]. Ignatius had recourse to the evangelical law of charity: in place of fear, there should arise a love and desire of all perfection, a desire that greater glory and praise of Christ, our Creator and Lord, may follow [n. 602]. The interior law of charity is stronger than any fear of fault, or punishment. <sup>16</sup>

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<sup>15</sup> cf. St. Thomas Aquinas, II-II, q. 186, a. 9, Sed contra.

<sup>16</sup> For these pages, cf. Ignacio Igelsias, SJ, “Sexta Parte Principal de lo que toca a los ya admitidos o incorporados en la Compania cuanto a si mismos”, in: *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura*. Mensajero-Sal Terrae. o.c., pp. 225-245, *passim*. cf. also Antonio M. deAldama, SJ, *Constitutions of the Society of Jesus. An Introductory Commentary on the Constitutions*. o.c., pp. 215-243, *passim*.

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**[B] Thomistic Influence on St. Gaspar Bertoni**  
**[cf. Part VII a, Section III a,**

**Four-fold Modesty, in so far as this is a Help, or Embellishment**  
**To Chastity.**  
**[cc. 1-4, ## 120-136]**

[II-II, qq. 160, aa. 1 [On {Four-fold} Modesty]:  
q. 161, aa. 1 & 6 [On Humility];  
q. 166, aa. 1-2 [On Studiousness] - q. 167, aa. 1-2 [On Curiosity];  
q. 168, aa. 1-4 [Outward Movements of the Body];  
q. 169, a. 1 [On Outward Apparel] <sup>17</sup>.

**Premise:**

**[1]** St. Ignatius also provides some *Rules on Modesty* <sup>18</sup>: these will be treated below.

**[2]** “Modesty”, from “*Mode*”, is about ordinary matters requiring moderation. There are four kinds:

- [a]** Movement of Mind to some excellence. This is moderated by Humility.
- [b]** Desire of things pertaining to knowledge. This is moderated by Studiousness.
- [c]** Regards bodily movements and actions. These require to be done ‘becomingly’, through Honesty.
- [d]** Regards outward show and dress. These are comprised under Modesty - regarding outward and inward actions.

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**Section III [CF cc-1-4, ## 120-137]**

**Premise:** [cf. St. Thomas, II-II, q. 160, aa. 1-2: whether Modesty is a Part of Temperance; is only about Outward Actions?]

<sup>17</sup>cf. St. Thomas Aquinas, *Summa Theologica*. Vol. II. tr. by English Province. NY: Benzinger 1947, pp. 1846, ff.

<sup>18</sup> cf. *Obras de San Ignacio de Loyola*. 6 a Edicion. Madrid: BAC 86. 1997, pp. 692-695.

[1] “Modesty” comes from the word “**Mode**” - it is a part of Temperance. This brings “**Mod-eration**” into those areas the most difficult to control, as the concupiscence of the pleasure of touch. Some virtues concern matters of great import - there must correspondingly, then, be virtues about matters of lesser import. For example, “**Magnificence**” is about great expenditure - “**Liberality**” is concerned with ordinary expenditure. In this sense “**Temperance**” is the major virtue - and “**Modesty**” is annexed to it.

As the word “angel” is appropriated to those of lowest rank, it is the most commonly used - and since many virtues are concerned with the “**Mode**” of doing things, “**Modesty**” is the word prescribing the slightest things. One “tempers” strong wine while “**Moderation**” is needed in all things. Thus, Temperance is concerned with strong passions; “**Modesty**” about weaker passions. Thus “**Modesty**” is taken as the general moderation necessary in all virtues.

[2] Theological authorities have had various opinions about Modesty: however, the basic principle is that the pleasures of touch present a special difficulty - they are regulated by Temperance. Modesty moderates those matters where restraint presents less difficulty.

“**Clemency**” moderates punishment - whereas all other matters are the domain of “**Modesty**”. There are four kinds:

- the movement of the mind towards some excellence - moderated by Humility;
- the desire of realities pertaining to knowledge - moderated by Studiosness;
- bodily movements and actions need to be done becomingly, in Honesty <sup>19</sup> - whether we act seriously or playfully.
- the fourth regards outward show, Moderation in Dress and the like.

In Ph 4:5, *let your modesty be known before men ...* refers to externals.

On the part of Moderation, there is but one virtue for each kind of “moderation”.

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### Chapter I: Humility [cf. 1 ## 120-121] II-II, q. 161, aa. 1 & 6

1. Humility in itself: *The Lord regarded the lowliness of His handmaid* [cf. Lk 1:48] - *Learn of Me for I am meek and humble of heart* [cf. Mt 11:29]. Any “difficult good” is both attractive [hope] - because “good”; and repulsive, because “difficult” [despair]. For the appetitive movements which are an impulse towards an object,

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<sup>19</sup> St. Thomas teaches that honesty is from “honorable state” - “worthy of honor”. A man is gauged chiefly according to his virtue - thus, this understanding of “honesty” is the same as virtue. cf. II-II, q. 145. Honesty denotes moral goodness; beauty stands for moral beauty.

there is need of a moderating, restraining moral virtue - while for those from which there may be a natural recoil, there is need of moral virtue to urge it to go on.

Hence, a two-fold virtue is needed for a difficult good: one to temper, restrain the mind, so that it will not tend to high things immoderately, and this is **humility** [which clearly, then, is a virtue]; there is need of another virtue to strengthen the mind against despair, and to urge it onward to the pursuit of great things, according to right reason - and this is **magnanimity**.

Humility is from *homo acclinis*, inclined to the lowest: through an extrinsic principle, when one is cast down by another, in punishment; or, secondly, through an intrinsic principle - as when one considers his own failings, takes the lowest place - e.g., Abraham being dust and ashes [cf. **Gn 17:27**]. If this is excessive, it can be ill-done, as comparing oneself to an animal, only to act like one [cf. **Ps 48:13**].

Thus, humility, as a virtue, is praiseworthy self-abasement - when this is merely outward show, it is false humility, or grievous pride. When done from an inward principle, in the interior choice of the will, it is a virtue.

Absolute perfection implies there is no defect in its own nature, nor with regard to anything else - in this sense, God alone is perfect. Thus, toward Him, **humility** is most fitting: not as regards His Divine Nature, but only as regards His assumed nature.

Restricted perfection is had with respect to its nature, or state in time. Thus, a virtuous man is perfect: even though, toward God such a one is lacking, since all beings are before Him as though they were nothing at all [cf. Is 40:17]. Thus, humility pertains to every man. **Humility** is considered as a special virtue, regarding chiefly the subjection of man to God - for Whose sake every man is called to humble himself by subjecting himself to others.

**2. Its 12 Grades:** [a translation of Fr. Bertoni's **CF # 134** can be found in the English Dominicans' translation of St. Thomas here in the same order that he presents them]:

**“In the acquisition of this virtue, the confreres are to exercise it through those twelve degrees which the divine Benedict has placed in his Rule, c. 7:**

1. To be humble not only in heart, but also to show it in one's very person, one's eyes fixed to the ground.
2. To speak few and sensible words, and not to be loud of voice.
3. Not to be easily moved and disposed to laughter.
4. To maintain silence until one is asked.
5. To do nothing but to what one is exhorted by the common rule of the monastery.
6. To believe and to acknowledge oneself viler than all.

7. To think oneself worthless and unprofitable for all purposes.
8. To confess one's sin.
9. To embrace patience by obeying under difficult and contrary circumstances.
10. To subject oneself to a superior.
11. Not to delight in fulfilling one's own desires.
12. To fear God and to be always mindful of everything that God has commanded."

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Humility has essentially to do with the appetite, restraining the impetuosity of his soul, from tending inordinately to great things: yet, its rule is the cognitive faculty - we should not deem ourselves to be above what we are. The principle and origin of both these things is the reverence we bear to God. The inward disposition of humility leads to certain outward signs [words, gestures, deeds], manifesting that which is hidden within, as happens with other virtues: ***a man is known by his look...*** [Si 19:26].

- a. **The aforesaid degrees of humility include something regarding the root of humility, namely the 12th degree, *that a man fear God and bear all His commandments.***
- b. **These degrees include certain things with regard to the appetite, lest one aim inordinately at his own excellence. This is done in three ways:**
  - **first, by not following one's own will, the 11th degree;**
  - **secondly, by regulating it according to one's superior judgment, and this applies to the 10th degree;**
  - **thirdly, by not being deterred from this on account of the difficulties and hardships that come our way, and this belongs to the 9th degree;**
- c. **Certain things also are included referring to the estimate a man forms in acknowledging his own deficiency, and this in three ways:**
  - **first, by acknowledging and avowing his own shortcomings - the 8th degree;**
  - **secondly, by deeming oneself incapable of great things - the 7th degree;**
  - **thirdly, that in this respect one should put others before oneself - 6th degree.**

d. **Some things are included that refer to outward signs:**

- one of these regards deeds, namely that in one's work, one should not depart from the ordinary way - the 5th degree;
- two others refer to words:
- one should not be in a hurry to speak - the 4th degree;
- one should not be immoderate in speech - the 2nd degree;
- the others have to do with outward gestures, as restraining haughty looks - the 1st degree.
- outwardly checking laughter and other signs of senseless mirth - the 3rd degree.

Quite truthfully one may deem himself to be the most despicable of men, due to his own hidden faults - and the hidden gifts which others have. Further, one in all truth can believe himself useless regarding his own capabilities - as he refers all to God. There is nothing unbecoming in ascribing to humility those things that pertain to other virtues - the act of one virtue proceeds from the act of another.

A person arrives at Humility in two ways: by grace [in which the inner man precedes the outward man] - and by human effort, by restraining the outward man, and afterwards succeeds in plucking out the inward root. It is according to this order that the degrees of humility are here enumerated. Anselm offers 7 degrees: but these can be equated with the 12 of Benedict.

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**Chapter 2: Concerning Studiousness [## 122-127]**

**II-II, q, 166, aa. 1-2 [Studiousness]**

**q. 167, aa. 1-2 [Curiosity]<sup>20</sup>**

**Premise:** The questions of St. Thomas are: whether Studiousness concerns knowledge, and is a part of Temperance; and whether curiosity can be about intellectual, sensitive knowledge:

**1. *Study wisdom, my son...* [Pr 27:11]** - studiousness is properly about knowledge. **Study is the keen application of the mind to something.** The mind is applied only by knowing a truth. The application of the human mind to knowledge precedes its application to those things to which man is directed by his knowledge. Hence, study regards knowledge in the first place - virtues lay claim to that matter about which they are first and foremost - thus, fortitude is concerned about dangers of death, and temperance about pleasures of touch. Therefore, studiousness is properly ascribed to knowledge.

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<sup>20</sup>cf. Suarez, o.c., Book V, c.1.

Studiosness may be applied to various matters - but, always has a regard for knowledge. Nothing can be known aright unless directed by knowing reason. The human mind is drawn through affection, towards those things that draw the affection - where the treasure is, there is the human heart [cf. **Mt 6:21**]. Fallen man has a special affection for those things which foster the flesh - thus, man's thoughts are drawn toward this area of affections. Thus, curiosity is accounted to be about things pertaining to the body by reason of things pertaining to knowledge. Covetousness craves the acquisition of gain - and for this it is very necessary to be skilled in earthly things. Accordingly, Studiosness is ascribed to things pertaining to covetousness.

**2. Curiosity** [from *cura*] is prevented by **moderate studiosness** - which, therefore, is a part of temperance. It belongs to temperance to moderate the movement of the appetite, so that it does not tend excessively to that which is naturally desired. Man naturally desires food and sex - and in respect to his soul, each man **desires to know**: Aristotle maintained that all men have natural desire to know. The moderation of this desire pertains to the virtue of **Studiosness**. Hence, it is a potential part of Temperance, as a subordinate, annexed to the principal virtue.

Just as Prudence, the complement of all moral virtues, its knowledge pertains to all virtues - in like manner, so is Studiosness. The act of the intellect is commanded by the will. Knowledge involves a two-fold good:

- **one pertains to the act of knowledge itself - this good pertains to the intellectual virtues and consists in man having a true estimate about each reality.**
- **the other good pertains to the act of the appetitive power, and consists in the human appetite being directed aright in applying the cognitive power in this, or that way, to this or that reality. And this belongs to the virtue of Seriousness - reckoned among the moral virtues.**

To be "virtuous", it is necessary to avoid that to which we are most inclined. Nature inclines us chiefly to fear the dangers of death - to seek the pleasures of the flesh - Fortitude is chiefly commended for a certain steadfast perseverance against such dangers - and Temperance for a certain restraint from pleasures of the flesh.

Regarding knowledge, there are contrary human inclinations:

- **on the part of the soul, man is inclined to desire knowledge of things - and so a praiseworthy restraint needs to be exercised, so that knowledge is not sought without moderation - in this instance, studiosness is a kind of restraint, and is a part of Temperance. This is the more essential part of Studiosness - since the desire to know directly regards knowledge;**
- **on the part of one's bodily nature, man is inclined to avoid the trouble of seeking knowledge. - here, Studiosness derives its praise from a certain keenness of interest in seeking knowledge of things. However,**

**Studiousness is only applied here indirectly, to remove the obstacle to knowledge inherent in the real challenge of learning.**

**3.** Since vanity of understanding and darkness of mind are sinful, curiosity about intellectual sciences may be sinful. Studiousness is not about knowledge itself, but about the desire and study in the pursuit of knowledge. There is a two-fold judgment possible:

**[a] Regarding the knowledge itself of truth - strictly speaking, this is good, but it may be accidentally evil by reason of some result, as:**

**[1] if one takes pride in knowing the truth - knowledge puffs up [cf. 1 Co 8:1] -**

**[2] or, because one uses the knowledge of truth, in order to sin;**

**[b] Regarding the desire and the study in the pursuit of knowledge of truth - this may be right or wrong, as:**

**[1] First, when one tends by his study to the knowledge of truth as having evil annexed to it, e.g., those who study to know the truth that they may take pride in their knowledge, as Augustine said, one would think that some of the learned dwell in the very heavens about which they argue [!] - or, those who study to learn something in order to sin are engaged in sinful study [Jerome says that they have labored to commit iniquity];**

**[2] Secondly, there can be sin by reason of the appetite, or study, directed to the learning of truth being itself inordinate - and this in four ways:**

**[a] When a man is drawn by a less profitable study, from a study that is an obligation incumbent on him - as priests forsaking the gospels, the prophets - for stage plays.**

**[b] When a man studies to learn of one, by whom it is unlawful to be taught, as in the case of those who seek to know the future through the demons - this is superstitious curiosity.**

**[c] When a man desires to know the truth about creatures, without referring his knowledge to its due end, i.e., the knowledge of God - in study we should always mount towards immortal and abiding things [Augustine, *De Vera Religione*, 29].**

**[d] When a man studies to know the truth above the capacity of his own intelligence - since by so doing**

**men easily fall into error - seek not what is too high for you [cf. Si 3:22].**

**Thus, man's good consists in knowledge of the truth - i.e., in the perfect knowledge of the sovereign truth - all knowledge needs to be subordinated to this. The knowledge of truth is good in itself - but knowledge can be used for evil purposes, from inordinate desire - even the desire for good needs to be regulated. Philosophy in itself is lawful and commendable - but certain ones misuse it - beware lest anyone cheat you! [cf. Col 2:8].**

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### **Chapter 3**

#### **Concerning the Moderation of the Senses and Acts of the Body [## 128-132] II-II, q. 168, aa. 1-4**

**Premise:** the questions here are: whether there is any virtue regarding the outward movements of the body? playful actions? excess of play? lack of play?

1. The style of outward movements pertains to the beauty of Honesty. Moral virtue consists in what pertains to human beings directed by reason. Thus, his outward movements can be directed by reason - thus, there is a moral virtue concerned with the direction of these movements. The direction of these movements can be two-fold:

- **in respect of fittingness to the person - beauty of conduct consists in becoming behavior towards others - their sex, person;**
- **in respect of fittingness of externals - whether persons, business or place - two aspects might be considered here:**
- **taste [*ornatus*] which regards what is becoming to the person - thus, knowledge of what is becoming in movement and behavior;**
- **bona ordinatio - regards what is becoming to the business at hand and to one's surroundings - the practical knowledge of separation, the distinction of acts.**

Outward movements are signs of inward disposition - the attire of the body, the laughter of the teeth, the gait of the man - show what he is. The habit of mind is seen in the gesture of the body - the body's movement is an index of the soul. From natural disposition a man is inclined to this, or that style of outward movement - what is lacking to nature can be supplied by the efforts of reason. Let nature guide - if it fails, surely effort will supply the defect.

Outward movements are indications of the inward disposition - it is from these the others form their judgments about us - a man is known by his look [cf. **Si 19:26**] Moderation of outward movements may be reduced to two virtues:

- **friendliness, or affability: by which we are directed to other persons;**
- **truthfulness: outward movements are the signs of our inward dispositions**  
- **thus a person in these shows what he truly is.**

It is censurable to study the style of one's outward movements through pretense - as they do not agree with one's inward disposition. Yet, it behooves one to study his own outward movements to correct whatever may be inordinate.

2. The virtue about Games [recreation]: spare yourself at times - relaxation of the mind from work consists in playful words, or deeds. This is *eutrapelia*, from *to turn* - pleasantness.

**Human power is finite, equal to a certain fixed amount of labor - and needs bodily rest. So it is with the soul. Whoever goes beyond, is oppressed and becomes weary - all the more so, when the soul works, the body is at work likewise. The weariness of the soul is the greater when the soul is occupied with contemplation - yet, one man might be more "soul-wearied" than another, in so far as he is the more occupied with works of reason. As weariness of the body is dispelled by resting the body: - so, must the soul be rested. The soul's rest is "pleasure". - slackening the tension of the reason's study. A bow used to shoot too many arrows will snap [Bl. John, Conferences of the Fathers]. Thus, there is a rest associated with games. Three points need caution:**

- **the chief one is that the pleasure in question should not be sought in indecency, or what is injurious - hence, jokes should not be discourteous, insolent, scandalous, obscene;**
- **one should not lose the balance of his mind altogether - we cannot destroy the harmony of good works - as with children, what is allowable has to be consistent with good behavior;**
- **we need to be in conformity with persons, time and place - fun must befit the man.**

Hence, words and deeds need a cheerful turn - and this virtue [*eutrapelia*] restrains a man from immoderate fun - and is comprised under modesty. Fun needs to fit with business, persons - sacred doctrine deals with matters of the greatest moment: I will speak of great things [cf. **Pr 8:6**]. Jokes are incompatible with ecclesiastical rule. The devil is the author of inordinate fun - the pleasure derived from this is directed toward the moderate rest of the soul.

3. Can play be excessive? Laughter is mingled with sorrow...[cf. Pr 14:13]. There is inordinate laughter, joy in excessive play. Only mortal sin deserves everlasting mourning. The "excessive", is that which goes beyond - and "deficient" is that which falls short of the use of reason. Play and jest can be according to reason - excessive play goes beyond reason in two ways:

- **first**, on account of the very species of the acts employed for the purpose of fun, and this kind of jesting can be “discourteous... insolent... scandalous... obscene”. Thus, excessive play can even be mortal;
- **secondly**, there can be excess of play through a lack of due circumstances - as making fun at undue times, or places, out of keeping with the matter in hand, or persons. It could be mortal - if one prefers the pleasure derived over the love of God - the willingness to forego a command of God, or the Church, for the sake of amusements. Often it can be venial.

Sin can be in the intention: as to jest to injure someone. If it is done to please, not to injure, than fun excuses from sin, or diminishes it. Fun is never an excuse to commit a mortal sin. Excessive play pertains to senseless mirth - a daughter of Gluttony [Gregory]. Play is necessary for human life - the theatre is not unlawful in itself - the actors can, should have a spiritual life.

4. Can there be sin in a lack of mirth? Aristotle thought this was a “vice”. Whatever is against reason is a sin - it is never good to be burdensome to others, by offering no pleasure to others, hindering their enjoyment. A man without mirth is a burden - he is deaf to the moderate mirth of others. In human life, pleasure and rest are not sought for themselves - but for the sake of subsequent activity.

Mirth is temporarily forbidden the penitent so that he might mourn his sin - such diminishment of mirth is in accord with reason. Jeremiah would not sit with jesters [cf. **Jr 15:17**, cf. **Tb 3:17**] - both authors are dealing with specific times, when mirth would be excessive - either because of the times, the places or the persons with whom they associate. Austerity does not exclude all pleasures - but only the excessive, inordinate.

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## Chapter IV

### **Concerning Moderation of Outward Apparel Necessary for Life [## 133-137] II-II, q. 169, a. 1**

A certain **Honesty** is observed in outward apparel - the body should be bedecked without affectation. There can be virtue and vice in the outward attire. It is not in the outward things themselves which a man uses that there is vice - but on the part of man who uses immoderation. This lack of moderation occurs in two ways:

- **first, in comparison with the customs of those among whom one lives - whose offenses which are contrary to the customs of men - for any part which harmonizes not with its whole, is offensive.**
- **secondly, the lack of moderation in the use of these things may arise from the inordinate attachment of the user, the result being that a man**

**sometimes takes too much pleasure using them - either in accordance with the custom of those among whom he dwells, or contrary to such custom.**

In point of **excess**, this inordinate attachment occurs in three ways:

- **first when a man seeks glory from excessive attention to dress; in so far as dress and such like things are a kind of ornament - remember: the rich man who was tortured in hell, had been clothed in purple and fine linen [Gregory]. Costly apparel, that exceeds one's estate is vainglory.**
- **secondly when a man seeks sensuous pleasure from excessive attention to dress, in so far as dress is directed to the body's comfort.**
- **thirdly when a man is too solicitous in his attention to outward apparel.**

There are three virtues in connection with outward attire:

- **humility: excludes the seeking of glory - thus, it is the habit of avoiding excessive expenditure and parade;**
- **contentment: excludes the seeking of sensuous pleasure - it is that habit which makes a man satisfied with what is suitable, and enables him to determine what is becoming in his manner of life;**
- **simplicity: excludes excessive solicitude about such things - hence, it is habit that makes a man contented with what he has.**

In point of **deficiency**, there may inordinate attachment in two ways:

- **first, through a man's neglect to give the requisite care, or trouble to the use of outward apparel. It is a mark of effeminacy to let one's cloak trail on the ground to avoid the trouble of lifting it up.**
- **secondly, by seeking glory from the very lack of attention to outward attire.**

Outward attire does not come from nature, it does belong to natural reason to moderate it - we are naturally inclined to be the recipients of the virtue that moderates outward raiment. Church dignitaries are attired in more expensive finery not for their own glory - but to indicate the excellence of their office, or of the Divine Worship.

Likewise, there may be sin on the part of deficiency: it is not always a sin to wear coarser clothes than other people. If this is done through ostentation, or pride, in order to set oneself above others, it is a sin of superstition. If this is done to tame the flesh, or humble the spirit - it belongs to the virtue of temperance. Coarse clothing is especially suited for preaching of repentance - the preacher of penance wears the garb of penance. Outward apparel is an indication of man's estate - excess, deficiency, and moderation therein, and is close to the virtue of truthfulness regarding words and deeds, indications of something connected with man's estate.

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### [C] Ignatius' Special Rule for Modesty

#### Premise:

[1] This unusual document dates from at least January 26, 1555, a year and half before the Saint's death. We have this information from the testimony of Fr. Gonçalves da Camara, minister of the Jesuit house of Rome. The Founder left him a note instructing him that he give a "**Domestic Exhortation**" on these Rules for Modesty <sup>21</sup>.

[a] That same year, in August, less than a year before he died [July 31, 1556], St. Ignatius directed Fr. Ribadeneira, the Superior of the Roman College, that he, too, should give a conference on these same rules at the Roman College. Another missive directed the same for Fr. Lainez, for the Professed House in Rome - so, the first 10 "Companions" certainly would have heard these conferences.

[b] There is an interesting note in Fr. Ribadeneira's **Biography of St. Ignatius** <sup>22</sup>, where he tells of this following incident. He said that while the community [at the Roman College] was all together at this conference, they heard a terrible crash that sounded like an earthquake and it seemed to them that the house was coming down all around them. Once the conference was over, they hurried out into the garden and found that a huge cornice had fallen down right on the spot where the community would ordinarily have their supper - being the month of August. Ordinarily, the whole community would be there, among whom would have been the first Companions of Ignatius, and other senior members of the house. All of them would have been underneath the considerable debris, had not the Founder ordered them - which was something beyond the usual schedule - that they all gather for this conference, and no one could be excused!

[c] When St. Ignatius saw the considerable debris, and the height from which it had fallen, he thanked the Lord that He had watched over all the members of the House. Fr. Ribadeneira heard him say that it seemed as though the Lord had really wanted to have all understand that He was not displeased with these Rules on Modesty!

[2] These Rules might be considered to be a fuller explanation of the paragraph included in Ignatius' **Constitution n. 250**:

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<sup>21</sup> cf. note # above: # 142 : *Obras de San Ignacio de Loyola*, o.c., pp. 692, ff.

<sup>22</sup> *Vida de San Ignacio*, Book 5, c. 1.

*...All should take special care to guard with great diligence the gates of their senses [especially the eyes, ears, and tongue] from all disorder, to preserve themselves in peace and true humility of their souls, and to give an indication of it by silence when it should be kept and, when they must speak, by the discretion and edification of their words, the modesty of their countenance, the maturity of their walk, and all their movements, without giving any sign of impatience or pride. In everything they should try and desire to give the advantage to the others, esteeming them all in their hearts as better than themselves [cf. Ph 2:3] and showing exteriorly, in an unassuming and simple religious manner, the respect and reverence befitting each one's state, in such a manner that by observing one another they grow in devotion and praise God our Lord, whom each one should endeavor to recognize in his neighbor as in His image...*

[a] The source for these might have been the Dominican Instructions for the Minor Officials of the Order. In the **Constitutions**, the Founder reduced these rules to the essentials and wished that they would be “fleshed out” through conferences and the like, so that their NT basis and the support they had in spiritual writings might be better known.

[b] In the Rules for the Master of Novices<sup>23</sup> there are presented even more concrete specifics. In these Rules regarding Modesty there are indicated even more minutely the bodily gestures that should be manifested in external conduct. Without going into the extraordinary detail of Humbert of the Romans, St. Ignatius took much from those.

[3] It is possible that for St. Ignatius, these Rules reflected the gestures of Jesus Christ and Mary. He contemplated these to some extent in his compiling of his **Spiritual Exercises**. The fact that these Rules were important to the Jesuit Founder seems self-evident in the particular importance that he wished would be given to their promulgation.

[4] The few Rules on Modesty are accompanied by other sheets of paper on which Ignatius had written out other practices regarding the exterior conduct of the members.

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## RULES OF MODESTY

**These are what should be observed by the Brothers of the Company in going out in public. In a general way, it can be stated briefly that in all of his exteriors each one should give evidence of modesty and humility and religious maturity and good example and offer edification to all who might set eyes on the members of the Institute. Coming now to the particular, the following matters should be protected:**

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<sup>23</sup> cf. *Obras de sn Ignacio*, o.c., pp. 680-686.

1. First. The head should not be turned lightly from one side to the other, but rather only with seriousness, when it is necessary. And when this is not so, then it should be held straight ahead, with a moderate inclination of the neck, without tipping to one side or the other.
2. The eyes generally should be lowered, without raising them much, nor looking from one side, or to the other. And when speaking with anyone, especially if this is a person of respect, one should not look at him directly, but usually with eyes lowered.
3. One should avoid wrinkles on the brow, and even more those of the nose, striving always to present a serene visage which shows that one's soul is likewise.
4. The lips should not be shown to be drawn, nor open.
5. One's entire visage should show joy rather than sadness, or any other disordered affectation.
6. The upper clothing should cover all that is underneath, so that there would only be seen the upper part of the neck.
7. All one's clothing and laundry should be kept clean.
8. One's hands, when they are not tending to matters of clothing, should be kept in a decent and quiet manner.
9. One's gait should be without anything remarkable to note, rather it should be moderated, unless necessity would place one under some urgency; even then, one will observe decor in so far as this will be possible.
10. All one's gestures and movements will be such that they demonstrate humility, and inspire those who observe these, with a sense of devotion.

11. Whenever the men leave the house, they will go in two's, and if possible in three's.
12. When it is required to speak, care will be taken to do so with modesty and edification in the one who speaks and in his manner.
13. No one from the house, or from the Company, will dare to say any injurious or scandalous word to another member of the Company, nor to any extern, under penalty of three weeks, and three days for each one of them to eat in the morning and at night bread and wine and something hot, and nothing else.

### **THE MANNER WITH WHICH ONE SHOULD TREAT SUPERIORS AND OTHERS**

**1555**

**The head should be kept still.**

**Whether in speaking, or in writing, do not give any show of any arrogance.**

**In speaking with others, listen to what they have to say without interrupting them, in order then to respond. Most especially always take care not to try to guess what the other might want to say.**

**In going with others who are important, both ecclesiastics and seculars, go behind them a little, and never go ahead of them in the slightest, and never side by side.**

**When with someone who is important, principally with someone of great dignity, allow this person to speak, keeping silence and a great sense of uprightness, and not in any informal manner in speaking aloud.**

**Each day, before eating, read these rules, and every day each one should examine himself three times concerning these: the first in the morning; the second, at about mid-day; the third, at night, before going to bed, or some such time.**

**Every week each will give an accounting to his confessor regarding his diligence, either within, or outside of confession.**

**ADVICE ON HOW THOSE OF THE COMPANY ARE TO WALK WITH  
EXTERNS, AS OUR FATHER IGNATIUS DID IN THE YEAR 1555.**

- [1] In order that exterior modesty might give edification with the demonstration of interior humility, when two brothers find themselves together, they will look to going along as equals, not proceeding with one a little behind, or ahead of the other; and should it happen that one cannot keep up with the other, the one who is walking faster will strive to get in step with the one who is walking more slowly.
- [2] If one of the two brothers should be a teacher, and the other is not, the latter will try to go a little behind, much more so than going ahead.
- [3] The brother will observe the same order with the priest, as the priest will proceed, if he should go out with another who is superior to him.
- [4] The same order that will be common to all the members of the Company with some extern person, or show that respect that is maintained outside the Company - this order should be maintained whether one goes on foot, or on horse-back.
- [5] With our Father, Master Ignatius, none of this protocol will be used, but all will go along-side him.
- [6] When the brothers speak to the sub-minister, they should be bare-headed until they are told to cover their heads; and in the presence of other superiors, priests and brothers will go without hats, until they are told to cover their heads. But, with our Father Ignatius, it is not required that this rule be observed, but each one will speak to him as he wishes.
- [7] For just reasons, our Father orders that the distinction be given up whereby it is customary to call some *Fathers* and others *Brothers* [since all are brothers in our Lord]. Thus, the manner of referring to “such and such brother”, or to “such and such Father” will cease, and no one will be referred to as “Master” and those who govern others, being priests, everyone in the Company can call them Fathers; but no one of them is called “Master”. And everyone who might have the title of Doctor, or of Master, the custom might be used of calling them “master or doctor so and so”. And with our Father each one will refer to him as he pleases.

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**[St. Ignatius notes ‘Modesty: repeatedly in his *Constitutions*:**

- **n. 85: the Cook must ask his helpers “with modesty” to do things!**
- **nn. 250; 251: are the principal numbers in this regard;**

- **nn. 293; 661**: to remind the Superior - or, to explain to him, with due modesty;
- **n. 349**: with interior and exterior modesty the Scholastics are to offer edification;
- **nn. 378; 456**: students are to offer a specimen of their doctrine modestly;
- **nn. 667; 770**: the Superior also acts with modesty in bringing about union; modesty is among his qualifications.

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[D] St. Gaspar Bertoni

**Seventh Part - The Observance of the Vows  
[Sections I-IV## 90-151]**

**First Section  
Concerning the Manner of Poverty [cc. 1-2, ##90-104]**

This Section contains two Chapters - one that treats of Poverty on the Community level - and then, Chapter 2 speaks of it from the aspect of the individual confreres.

**c. 1: The Manner of Poverty with regard to the Community  
[CF ## 90-94]**

**CF # 90**: This Constitution seems quite similar to the one just above, **CF # 88**: however, there are three points:

**By the vow of poverty there is not taken away the right to own property, which right, though, is somewhat restricted. This cannot be done without the knowledge and the approval of the Superior.**

**Those with simple vows have to be prepared for the renunciation, or the abdication of all their possessions, at the request of the Superior.**

**Nor is the acquisition of new dominion licit to them, unless the authority, or will of the Superior should so grant.**

Jesuit scholars have noted that religious with solemn vows were not always capable of owning, inheriting personally – whereas, in other Orders, instead of the individual religious, its Houses could inherit. The poverty of the Society is stricter on two points: first, not only the Professed with solemn vows in the Society - but also the formed Coadjutors who have only simple vows in the Society, are incapable of

inheriting personally; and second, the Society [or its houses, or churches] cannot inherit through those individual members, or in their place [cf. n. 572]<sup>24</sup>.

- n. 53: before entering, one should distribute all that he has : *...If you wish to be perfect...* [biblical quote here] - this chapter IV of the Examen [cf. nn. 53-103] describes the *difficulty* of the vocation [cf. CF # 185].
- n. 553: the appeal is to keep Poverty in its purity in the Society - those who make “profession” also promise that they will make no innovation in the Constitutions on this matter.
- n. 554: there seems to have been a dread in changing the practices on Poverty.
- n. 557: the members should learn to live on alms;
- n. 572: **no Jesuit is capable of receiving an inheritance.**

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**CF # 91**: This ideal is recalled in a different manner also in **CF # 100**.

Food and clothing and living quarters and all furnishings are to be such that nothing superfluous is to be admitted, while for all that is necessary to nature, nothing is to be lacking.

- n. 297: **superfluities are always to be avoided;**
- n. 570: **reject all that is superfluous.**

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**CF # 92**: In our Churches funeral services, or funeral stipends are not to be accepted, nor Chaplaincies, nor anniversaries, nor anything like these are to be had.

- n. 4: **no stipends for pious services rendered in our churches;**
- n. 324: **the perpetual care of souls, the obligations for Masses to be celebrated, and other requirements of this nature, are not to be admitted in our colleges - as distraction for studies;**
- n. 564: **no one should encourage the giving of perpetual alms to our houses, churches;**
- n. 588: **the ordinary care of souls, of women religious, or other such commitments are not to be allowed;**
- n. 589: **the obligation for perpetual Masses to be offered in our churches are not allowed.**
- n. 590: **these obligations are not to be accepted.**

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<sup>24</sup>cf. A. M.deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary..*, o.c., p. 233; it could be noted that these chapters 1 & 2 are based on Suarez, o.c., Book IV, cc. 4 & 7.

**CF # 93:** In our Churches, there will be no boxes, or receptacles, or baskets for the collection of alms.

- **n. 554:** no innovations regarding Poverty, even to benefit the sacristy;
- **n. 555:** nothing in our houses or Churches, or sacristies to encourage the giving of alms;
- **n. 567:** all species of avarice should be avoided - no box for collections;
- **n. 572:** the purity of Poverty must be maintained also in our Churches.

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**CF # 94:** the great concern for everything regarding food, clothing, living quarters - and there are added 'books', should be in common - all is held 'precariously', with all being prepared to give all back at a hint from the Superior. This '**commonality**' seems to have been a great concern to Fr. Bertoni as will be noted again under Union, Unity: common life [cf. especially **CF ##. 229, ff.]:**

- regarding clothing: cf. ## 6; 29; 32; 43; 69; 91; 94; 100; 133; 137; 229; 230; 231
- regarding food : cf. ## 6; 43; 91; 94; 97; 229; 230
- regarding lodging: cf. ## 6; 91; 94; 100; 229;
- regarding books: cf. ## 61; 94; 95; 101.

**St. Ignatius also emphasized these matters:**

- **nn. 251; 252; 294; 295; 435:**
- **n. 404:** many books are not needed;
- **n. 562:** furniture, monies, books, and what is needed for food and clothing can be held in common in the Society.

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**CF # 95:** The permanent use of books is granted to no one, nor is anyone allowed to take them away with him to wherever he may be transferred.

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## Chapter 2: The Manner of Poverty with regard to Individuals [## 96-104]

**CF # 96:** No one is to use anything as his own. This goes together with **CF # 94**, all will be had in a "precarious" manner. At best, the members are '**administrators**' of community goods entrusted to them: ... ***et ordinatus ab ecclesiis comes noster cum hac gratia, quae ministratur a nobis ad Domini gloriam...*** [cf. 2 Co 8:19, f.]

- **n. 57;** on entrance, all monies have to be distributed;

- **n. 254:** nothing will be used as one's own;
- **n. 552:** all will defer to the Superior all that he has - nor will anyone take anything for his own, or others' use;
- **n. 554:** no one will direct anything for his own use;
- **n. 555:** only in God is our trust;
- **n. 570:** no one will hold anything as his own - he is to be content with whatever has been distributed.

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**CF # 97:** No one will possess privately any food or drink in his own room, or under his own care, and for his own free use, or whatever would pertain to the nourishment of the body.

- **n. 81:** all must be accommodated to poverty, to one's greater abnegation, spiritual profit;
- **n. 296:** just what is needed to sustain nature.

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**CF # 98:** If anything of this nature should be sent to any religious, it is to be accepted not for his own personal possession, but is to be accepted and distributed in common use.

- **n. 580:** all that pertains to food, sleep and the necessities of life are common for all.

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**CF # 99:** No one should keep the door of his room, or any trunk locked, without the specific order of the Superior.

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**CF # 100:** In personal clothing and wearing apparel, and for all that serves in one's room, each confrere should not keep anything beyond those objects that are in actual use for one's bodily necessities, but everything else should be stored in the common wardrobe.

- **n. 8:** the manner of living regarding externals, is in common;
- **n. 81:** all pertaining to food, drink, clothing and room, should be in common;
- **n. 296:** in all that pertains to food, clothing, room and other bodily necessities, should be sufficient for life;
- **n. 297:** clothing must defend one from the cold, be decorous, provide for penance, abnegation, and be in harmony with one's surroundings;
- **n. 300:** bodily penance must never be excessive;
- **n. 577:** regarding clothing, three matters must be kept in mind: that it be "honest"; accommodated to one's environment; and be poor.

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**CF # 101**: No one should have books without the Superior's permission. nor should anyone write, or note anything in them. [cf. also **CF ## 60; 61; 94; 95**]

- **n. 372**: each one should have the books he needs;
- **n. 373**: no one should write in them.

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**CF # 102**: No one should accept anything in compensation for his spiritual ministry; or pious service, which the Institute offers gratuitously to our neighbors. [cf. **CF # 3**]

- **Formula n. 1**:
- **n. 4**: no stipends, or alms in compensation;
- **n. 398**: the members will give gratuitously what they have received gratuitously;
- **n. 478**: those gratuitously promoted to the doctorate, should teach gratuitously;
- **n. 564**: no one should incite others to give alms;
- **n. 566**: for greater freedom, no alms for ministries can be received as compensation
- **n. 567**: all semblance of avarice must be avoided.

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**CF # 103**: No one can give, or receive or dispense anything which belongs to the house, without the consent of the Superior.

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**CF # 104**: Each one is to be content with what is distributed to him in common, and should even be disposed to accept the more vile and abject things for his greater abnegation.

- **n. 81**: for his greater abnegation and spiritual profit, each one should be willing to accept what is the most vile;
- **n. 83**: one should also be disposed for the more abject and humble jobs;
- **n. 296**: in food, clothing and living quarters everyone should strive for his own abnegation - and have enough for his own sustenance.
- **n. 577**: clothing should suffice; be accommodated to one's environment; and not be repugnant to poverty.

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## ON THE MANNER OF CHASTITY

**Presentation:** as has been pointed out <sup>25</sup>, St. Ignatius has no specific section on Chastity: in his mind, all that pertains to the vow of chastity does not need any interpretation, since it is self-evident that it is to be perfectly observed, always striving to imitate that angelic purity and by the cleanness of our mind. With all this presupposed, the **Constitutions** take up holy obedience. Nonetheless, much of what Fr. Bertoni includes in his **Original Constitutions** as a part of the living of Chastity are found to be with solid Ignatian support.

### Chapter 1: On the Manner and Scope of Chastity in Common [## 105-109]

**CF # 105:** There is to be a cloister regarding women.

- **nn. 266,,267: women should not enter our Houses, Colleges.**

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**CF # 106:** No one shall leave the house, except with the permission of the Superior, and with a companion assigned by him.

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**CF # 107:** Upon returning home, if anything noteworthy took place that his companion might have done, or that might have happened, both will refer the matter to the Superior. Furthermore, if anything worthy of note had been heard from externs, or which they might have seen along the way, they will also both make this known.

**[Fr. Bertoni legislates these manifestations at different times - cf. CF ## 47; 111; 312].**

#### **This is often the Ignatian Rule:**

- **n. 63:** candidates need to be interrogated whether they will be content to manifest their own consciences, as well as difficulties their confreres may be having;
- **n. 93:** this is done also prior to the first probation;
- **n. 200:** a requirement for first probation;
- **n. 263:** first mention of the “Novice Master” to whom one will manifest his conscience;
- **n. 424:** Rectors of the Colleges will also encourage this;
- **n. 551:** included also under obedience;

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<sup>25</sup>cf. CSJ n. 547. Fr. Stofella notes here; Suarez, o.c., Book IV, c. 3; “Common Rules S.J.”: cf. *Obras de San Ignacio*, .c., n. 8, pp. 649, ff. cf. however: Thomas Hollweck, SJ, *El voto de castidad en la Compania de Jesus*. Bilbao: Mensajero-Sal Terrae 2001.

- **n. 695**: for the election of the General, some manifestation is needed.

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**CF # 108**: No one is to speak with a woman, or hear her confession, unless with the door open, and in the sight of those present who might be able to witness this, even if it cannot be heard.

**[Fr. Bertoni has frequent legislation in this connection: CF ## 74; 75; 105; 114].**

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**CF # 109**: All, moreover, should tend to that perfection of chastity which is befitting, with every effort, as men who carry out an angelic office, Their soul is espoused to Christ our Lord, as the Apostle says, given in marriage to the one man, as a chaste virgin, holy in mind and body, as it is fitting to be manifested to Christ [cf. 2 Co 11:2].

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### c. 2: Concerning the Means for maintaining Chastity in Particular.

**CF # 110**: [This reference to **prayer and meditation** is a concern for Fr. Bertoni - cf. **CF ## 35; 47; 118; 222**] - [cf. CSJ nn. 251, ff.; 277; 291; 342-345; 362, f.; 586; 743; 826].

**The frequent exercise of prayer and meditation is incumbent upon all, whether from the common rule, or from the order of Superiors.**

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**CF # 111**: [Manifestation of Conscience - cf. **CF ## 47; 107** - and the Ignatian sources noted above].

In order for the confreres to be effectively and gently helped in overcoming all difficulties and dangers which usually occur in the keeping of chastity, each one - either to the Superior, or to the Confessor, or to someone else to whom the spiritual care of the religious has been entrusted, will hide nothing in this regard, but rather will manifest all temptations and dangers. In like manner, should anyone know of a serious temptation, or danger for a confrere outside of his confession, he is held to manifest this secretly to the Superior.

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**CF # 112**: [This was treated above in **## 43; 44; 48; 113** - also CSJ sources, under **# 43**]. Each one will take on that mortification of the flesh especially through abstinence of food and drink, which will be meted out to him in the judgment of the Superiors or the Confessor.

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**CF # 113**: [cf. above **# 48**].

Idleness must be totally and perpetually avoided by each and everyone. Manual labor, or some external exercise of the members of each member will be asked by the Superior, whatever may be the more fitting and expedient.

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**CF # 114:** [Fr. Bertoni treats of contact with women elsewhere: cf. **CF ## 4** [women religious]; **74; 75; 105; 108**].

Exchanges and visits, with women, as well as conversations, either by word of mouth with those present, or with those absent through letters, all are to avoided. However, in some necessity, when there is the hope of much fruit, this ministry will be granted by the Superior only to those confreres who are well proven and prudent.

- **n. 588:** ordinarily they will not serve as confessors of religious women.

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**CF # 115:** Also every excessive familiarity will be avoided, as well as any singular and human friendship especially among the young. [This is treated often by Fr. Bertoni: **CF ## 208, ff.; 213, ff.; 218-220; 267-270**].

- **n. 57:** upon entrance, no one should keep money with a friend;
- **n. 60:** communication with friends should end;
- **n. 143:** concerning the affection toward relatives and friends;
- **n. 246:** visits with friends and relatives always monitored;
- **n. 638:** prayers for friends.

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**CF # 116:** Furthermore, no one without the permission of the Superior should enter the room of another, and when one should enter, with the permission of the Superior, the door will be left opened while they are speaking.

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**CF # 117:** No one should touch another, even in jest.

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**CF # 118:** [The Sacraments are treated above - **## 46; 47** - cf. Ignatian sources].

Great care also will be employed by all, that with due frequency and proper dispositions each one will approach the Sacraments of Confession and the Eucharist.

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**CF # 119:** [this note on Modesty will be followed by the entire Third Section on Four-fold Modesty. It seems to be a kind of Foreword - all of which might be an extended commentary on CSJ nn. 250, 251: cf. also nn. 85; 293; 349; 378; 456; 661; 667].

Likewise modesty which is especially discerned in the observance and the custody of the ears and the tongue and the other senses, and which is contained in the remaining gestures of the body, and manner of dress, most especially is necessary for all, both for the conserving of purity, and for promoting the edification of others.

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### THIRD SECTION

#### ON FOUR-FOLD MODESTY, AS AN AID, OR EMBELLISHMENT OF CHASTITY

##### Chapter 1 Humility [CF ## 120-121]

**CF 120.** Thus, all will practice modesty in all matters, so that it might appear to all who are in the house, or outside, for the praise of God. And first of all, they will moderate through humility every motion of the mind which tends toward one's own excellence.

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[The Ignatian *Constitutions* give much space to "Humility":

- **n. 63:** candidates are asked whether they will mind their faults being made known, for their greater spiritual profit and humility;
- **n. 68:** candidates will work in various lowly and humble offices;
- **n. 76:** they will be exercised in humble services;
- **n. 83:** they will serve in humble and abject offices;
- **n. 84:** in these duties, they will obey the one in charge for their greater humility;
- **n. 89:** in time of illness, all will humbly obey the doctor; illness is a time of humility;
- **n. 93:** in great humility, candidates will manifest their consciences;
- **n. 98:** for their greater humility, candidates will accept penances for their defects, negligence;
- **n. 111:** candidates need humility in their discernment if they are suited for the Society;
- **nn. 114; 118; 130; 282:** members will be applied to all the lowly and more humble ministries;
- **nn. 116; 130:** each will humbly accept the grade of membership assigned;
- **n. 117:** in great humility, each should strive to fulfill one's first vocation;
- **n. 250:** in humility, guard the portals of the senses;

- **n. 284**: obedience, as though to Christ;
- **nn. 289; 368** : studies undertaken in humility;
- **n. 390**: degrees without detriment to humility;
- **n.423**: the rector of the colleges should be humble;
- **n. 516**: humility required prior to definitive admission;
- **n. 577**: clothing should bespeak humility;
- **n. 725; 770**: humility is a characteristic for the Father General;
- **n. 817**: prelacies not admitted to members of the Society, according to our profession of humility, submission.

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**CF 121.** In the acquisition of this virtue, the confreres are to exercise it through those twelve degrees which the divine Benedict has placed in his Rule, c. 7:

1. **To be humble not only in heart, but also to show it in one's very person, one's eyes fixed to the ground.**
2. **To speak few and sensible words, and not to be loud of voice.**
3. **Not to be easily moved and disposed to laughter.**
4. **To maintain silence until one is asked.**
5. **To do nothing but to what one is exhorted by the common rule of the monastery.**
6. **To believe and to acknowledge oneself viler than all.**
7. **To think oneself worthless and unprofitable for all purposes.**
8. **To confess one's sin.**
9. **To embrace patience by obeying under difficult and contrary circumstances.**
10. **To subject oneself to a superior.**
11. **Not to delight in fulfilling one's own desires.**
12. **To fear God and to be always mindful of everything that God has commanded.**

[The Jesuit scholars maintain that St. Ignatius studied the Rule of St. Benedict perhaps in his extended visit to Monte Cassino in 1538<sup>26</sup>. The manner or interior spirit with which the account of conscience is to be made is 'with great humility, integrity and charity' [n. 93]. Without humility, one can hardly open his conscience to the superior. St. Benedict names the opening of one's heart to the abbot as the 5th step of humility [cf. also nn. 263; 518]. Furthermore, the reason given for the careful guarding of the senses from all disorder is that they are 'gates' [cf. n. 250] through which the outer world enters man's interior. Especially new is the idea that external modesty should shine forth from interior modesty - in such teaching one hears echoes of Benedict's "steps" of humility.

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<sup>26</sup> cf. Antonio M. deAldama, SJ, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 2, 15, 21, 27, 39, 46, 57, 61, 88, f., 91, 96, 97, 106, 114, 118, f., 125, 126, 136, 138, 194, 201, 207, 212, 219-221, 224, 233, 238, 241, 268.

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## Chapter 2

### **Studiosness [CF ## 122-127]**

**CF 122.** All will moderate the desire of whatever pertains to knowledge. This is done through studiosness, which is contrary to the vice of curiosity.

**CF 123.** Each one will refrain the appetite of knowing, in accord with this Apostolic saying: ***Do not know more than it is necessary to know, but know unto sobriety.*** [Rm 12:3]. What pertains to your office, Basil states, learn studiously and pursue, but do not inquire further out of curiosity. [Rule 235] [*Regulae brevius tractatae*, t. 2, 494 E].

**CF 124.** First, the confreres should avoid those studies that are harmful; then, those that are useless, or impertinent, which greatly impede knowledge, according to these words of the same Apostle: ***Whoever wishes to be wise among you, let him become a fool.*** [1 Co 3:18]. **[NB: this same biblical citation is found for CF # 150]**

**CF 125.** In those studies which are to be learned of necessity, or which would be useful for the glory of God and the greater service of the Church, all will struggle with alacrity and constancy, against all fatigue, negligence or boredom in perceiving the knowledge of these matters [cf. above reflections under **CF # 49**].

**CF 126.** In their studies, they will also observe the prescribed schedule, so that they will not study, or read, or write, or meditate, before, nor after this time. They will also keep to the place and the manner and the other circumstances required in studying, in accord with the norm of obedience.

**CF 127.** They will also keep that order so that they do not prefer knowledge over the spiritual exercises of prayer and meditation, spiritual reading and the required examinations of conscience, and other similar exercises. Neither should they place studies ahead of religious discipline or the orders of Superiors. They should always be prepared to interrupt them immediately, even totally, at even the hint of the Superiors; they should be willing to give up studies altogether already undertaken, according to that line in the Psalm: ***Good and discipline and knowledge teach me*** [cf. Ps 118:66; cf. Ph 1:6; and I Tm 4:16]].

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### Chapter 3

#### **On the Moderation of the Senses and Bodily Acts**

**[CF ## 128-132]**

**CF 128.** In the third place, the confreres will moderate all that pertains to the movements and actions of the body, and this so that they will be performed decently and uprightly, both in what is done seriously, as well as what is done for the sake of recreation.

**CF 129.** That gait is worthy of approval, states Ambrose [1 *De Officiis* , 18, 75. t. 2,21 c] in which there are apparent the weight of gravity, and the mark of tranquility, provided, though, that there is not present any affectation, but that every movement is to be pure and simple.

**CF 130.** In like manner, Ambrose [ibi, 19, 84,p. 24 A] does not approve an excessively sweet sounding voice, or affected gestures - nor, should anyone act too informally, or in an excessively rustic manner.

**CF 131.** The proper orientation of exterior movements is expected according to the convenience of the acting person, but also according to the decency inherent to external realities, other persons, activities, and places, according to that praise offered by Sacred Scripture in which the Saints are praised by the Holy Spirit as 'having a care for beauty' [cf. Si 44:6]. To have such concern to maintain beauty implies the rendering to each one what is fitting for him. Thus, St. Augustine says in his Rule: 'In all your gestures, let there be nothing which would offend the notice of another: but let everything be what is proper to the holiness of your state.' [Ep. 109, t. 2 - also, Ep 211, 10. t. 1, 784 F].

**CF 132.** Each one should take part in the usual and proper common recreations. In these, no one should manifest inopportune harshness and excessive severity and a morose visage. This would inhibit the proper relief and rest of others. So, through religious modesty, there is avoided both in words and deeds in jest, every worldly impertinence, so that in no manner would the harmony of good works and virtues be broken.

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### Chapter 4

#### **On the Moderation of Exterior Apparel necessary for Life**

**CF 133.** Finally, in the fourth place, they will moderate all that pertains to external apparel, as in clothing and everything in this category, so that in all that concerns the religious man there are evident the poverty of the rule, and all that modesty would

regulate for what is proper and in good taste for the glory of God and the edification of one's neighbor.

**CF 134.** This decor should not be affected, but rather should be natural, simple, and even somewhat informal rather than excessively careful, but more in the common manner. It needs to be a decor that bespeaks religious poverty, whether with regard to one's clothing, or that each one's external appearance be such that nothing be lacking to both what is fitting and what is needed, nothing added or removed, that would indicate affectivity, as Ambrose says [cf. 1 *De Officiis*, 19, 83. t. 2, 23 E].

**CF 135.** So, this exterior care of oneself should be humble, that it exclude the intention of self-glory, nor should it be extravagant or indicate excessive preparation. It should be sufficient, while excluding all intention of drawing attention. In the last analysis, the superfluous care of anything like these, is to be avoided.

**CF 136.** Nevertheless, there should be avoided that slovenliness, which indicates a lack of any care, or effort that is needed to present an external appearance of what is proper. There should be totally avoided that ostentation, as St. Augustine says, of any sloppiness that one might present as a sign of being unkempt. This is all the more dangerous in that it presents itself under the name of the service of God [cf. 2 *De Serm. Domini*, 12, 41. t. 3.2, 216 E].

**CF 137.** Clothing should be simple and proper, which would bespeak poverty and at the same time, be suitable both for the ministries to be offered, as well as in accord with those among whom one works. It should be clean and not torn.

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#### FOURTH SECTION ON THE MANNER OF OBEDIENCE [cc. 1-2, ## 138-151]

**Premise:**

[1] It should be kept in mind, that the *Constitutions* of St. Ignatius contain two vows of Obedience, noted in the *Formula*:

- Chapter 1 of the *Formula* [i.e., n. 1] treats of the aim of the Society;
- Chapter 2 speaks of the special Fourth Vow of Obedience to the Pope [cf. *Formula* n. 3] - this might be considered Christological; Apostolic; Missionary;
- Chapter 3 [i.e., *Formula* n. 6] speaks of the vow of obedience to the Superiors of the Society - this might be called Community; Corporate; Collegial.

[2] In the initial approval of the Society, officials at the Holy See first thought it pointless to have a special vow to obey the Pope, as this is the obligation of every Christian. Thus, in response, the “Companions” offered a special justification for this unique vow:

*...The Gospel does indeed teach us, and we know from orthodox faith and firmly hold, that all of Christ’s faithful are subject to the Roman Pontiff as their head...Yet, for the sake of greater devotion in obedience to the Apostolic See, of greater abnegation of our own wills, and of surer direction from the Holy Spirit, we have judged it to be extremely profitable if each of us.... would be bound by a special vow.... [cf. Formula n. 3].*

This “justifies” the saying that the Society is bound *more than others* to obey the Pope.

[3] Then, there is the more “usual” vow of religious life regarding obedience:

*All should likewise vow that in all matters that concern the observance of this Rule they will be obedient to the one put in charge of this Society... [cf. Formula n. 6].*

[4] In Fr. Bertoni’s “Plan”, he treats of obedience within the Community in the Seventh Part, Fourth Section, [cc. 1- 2, ## 138-151] of his *Original Constitutions*. Fr. Bertoni then will treat of the **Stigmatine special obedience to the Bishops in the *Apostolic Mission, On the Grade of the Professed***, in his Ninth Part, cc. 1-7, ## 158-186. Fr. Lenotti will speak of the Stigmatines being called to an obedience to the Bishops that will be *more than others*, without any sense of “triumphalism”<sup>27</sup>.

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### Seventh Part, Fourth Section cc. 1-2, ## 138-151

#### c. 1: Obedience in General [## 138-141]

**CF # 138:** [The rules, precepts, or simple commands of the Superior do not bind under sin - as Ignatius notes in n. 602: all should be free from anxiety and aided against falling]. All the Rules in this Institute do not oblige under any sin, either mortal, or venial. Similarly the simple command of the Superior is not considered to include an obligation under sin [cf. **CF # 150**], unless he should add ‘in virtue of obedience’, or something similar.

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<sup>27</sup>cf. Fr. Lenotti, “*more than others*”: Apostolic Missionaries, determined and dedicated in a totally special manner to the service and submission to Bishops “- [in: CS III, p. 438, f.].

The Ignatian ideal asked for great respect for the rules and regulations of the community:

- **nn. 18; 98; 198; 430; 547**: each member prior to final acceptance, must see and take into consideration the Apostolic Documents of the Society, and the Constitutions and rules he is to obey - either every six months, or once a week;
- **n. 136**: the qualities of Constitutions: complete, clear, brief;
- **n. 199**: if one does not know Latin, he should have a *compendium, summarium*;
- **nn. 396; 428**: the Rules for the Roman College can be adapted for other places; the Rectors should have their own rules;
- **n. 654**: conclusion to the Chapter "*On the Missions*", speaking of the Rules of the Houses;
- **-n. 811**: the last number of Part IX, speaks of the Rules of Provincial, Local Superiors, Rectors - as well as those of the General.

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**CF # 139**: [cf. **CF # 81**: speaks of obedience to subordinate superiors; # 149: states that as far as the intelligence is concerned, obedience should be rendered as though to God].

All the confreres will offer obedience, as though to Christ Himself, also to the subordinate Superior, and to anyone who has responsibility of an office, and to him who has from Superiors the faculty of commanding.

[NB: The fundamental principle is that the superior stands in the place of Christ, as St. Benedict wrote in his Rule. This principle is found in the **Formula 6**: **... obey the General in all matters pertaining to the Society's Institute but also to recognize and properly venerate Christ as present in him...** This idea is perhaps the one most often repeated in the Constitutions [cf. Examen, nn. 84-85]. Superiorship governs by virtue of the authority received from Christ].

- **nn. 284; 286; 424; 547; 551; 618; 619; 627; 661; 765**: all present this principle.

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**CF # 140**: The confreres will take care so that they might not obey only in act, but that they will conform their own will and mind to the order of the Superior <sup>28</sup>  
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- **273**: mutual conformity will be striven for;

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<sup>28</sup> Fr. Stofella explains in a footnote here that these two Constitutions ## 140, 141 are from the *Summarium Constitutionum S.J.*, n. 31.

- **n. 284:** the members are challenged to bring their wills wholly into conformity with what the superior wills;
- **n. 292:** after exposing one's view, contrary to an earlier decision of the superior, the confrere will abide by what the Superior decides;
- **n. 547:** the command of obedience is fulfilled in regard to the willing when the one who obeys wills the same thing as the one who commands;
- **n. 627:** in the Part "On the Missions of the Superior of the Society", each confrere will try to feel and will what the Superior has felt and wills in the place of Christ our Lord.

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**CF # 141:** [This is read in the light of **CF # 138**, excusing from sin - the qualities of obedience noted here will then be developed in **Chapter 2** of this **Fourth Section**:

- "integral" - cf. # 142; -cf. **n. 547**: "in omnibus"
- "prompt" - cf. # 143;
- "humble" - cf. # 144;
- "strong" - cf. # 145.

This obedience is to be in all matters which are not contrary to the precepts of God, or of the Church, or the Rules of this Institute, but is to be integral, prompt, strong, and humble, with the perfect abnegation of one's will and own judgment.

[NB: a part of the *obsequium* seems to be the constant denial of one's own will, and bringing oneself into conformity with that of the superior:

- "denial" of one's own will: cf. nn. 9; 38; 111; 131; 178; 550; 585; 611; 652;
- "will in conformity with Superior": cf. nn. 55; 273; 284; 547 ['blind']; 551; 552; 661; 671.

This "style" of obedience is noted by St. Ignatius:

- **Formula, n. 3:** among the reasons for the special obedience to the Roman Pontiff: greater devotion in obedience to the Apostolic See, of greater abnegation of our own wills, and a surer direction from the Holy Spirit [comparatives, to explain the "greater" glory of God, obedience "more than others" - this is not triumphalism, but asceticism];
- **nn. 284; 547:** speak of the qualities of obedience; and the obedience in [I] Execution [## 142]: promptness [# 143]; humble [# 144]; strong [# 145] - [II] In the Will: [# 146]; loving Father [# 147]; joyful [# 148] - [III] Intellect [# 149]; without discussion [# 150]; listen to one's elders [# 150].

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**c. 2: Concerning the Specific Grades of Obedience [## 142-151]:** this Chapter, with its ten Constitutions, presents obedience in a rather highly developed outline, compendium, as follows:

- First, in **Execution** [# 142];
  - **Integral** [# 142];
  - **Perfect**;
  - **Universal**;
  - **Prompt** [# 143];
  - **Humble** [# 144];
  - **Strong** [# 145]:
    - **Constant**;
    - **Perseverance in difficulty** [cf. also # 148].
  
- Second, with regard to the **Will** [# 146];
  - **Pure** [# 146];
  - **Willing** [# 147]:
    - i.e., most free,
    - diligent;
  - **Joyful** [# 149]:
    - **Constant**;
    - **Persevering** [cf. above, # 145].
  
- Third, with regard to the **Intellect** [# 149]
  - **Simple**;
  - **Respecting God**;
  - **Without discussion** [cf. # 150];
  - **Conformity with Superior's counsel, judgment** [# 151].

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**CF # 142:** First of all, as regards the **execution**, or the act of obedience, all the confreres will take care that it be shown in an **integral** manner, not only in the obligatory matters, which is but their due, but also to the height of perfection in all other upright areas whatsoever. For it is a **perfect** obedience, which is **universal**, and excepts nothing, other than that which is displeasing to God [cf. **CF # 141; 149**]. It will further be more **prompt** when it anticipates an express precept by obeying, after having understood what the Superior's will is.

These many qualities regarding the Act of Obedience permeate much of the Ignatian ideal:

- **n. 547**: a major Ignatian [his *magna charta* ??] concept is presented in this long Constitution - with its many references to other Jesuit *Constitutions* : :
  - not only in obligatory matters, but also in others
  - as though to our Lord, to Christ;
  - with constancy - in execution, in will, in intellect;
  - **n. 550**: all pertaining to execution, will and intellect.

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**CF # 143**: Promptness also in the act of obedience must be especially apparent, in that no one rather lazily should accede to the carrying out of the mandates in a slow and late way. Rather, rivaling the heavenly spirits on earth, putting aside every delay and all that one might be doing, each should hasten, and even fly to do the will of his Lord, even before the precept of the Superior is known or any sign given. Perfect obedience lays aside unfulfilled one's own matters.

- **n. 284**: [should be written out].
- **n. 547**: one should obey even though no explicit sign of the Superior has been given - leaving unfinished one's own letter [cf. n. 435].

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**CF # 144**: The act of obedience will also be humble, when prior to its execution, there is not employed any excuse. However, should an authentic impediment arise, or at least one is considered present, or there is some doubt concerning its probability, this will be humbly referred to the Superior and the decision will be left up to him.

St. Ignatius' view:

- **nn. 131, 292**: when there is a difference of opinion, after prayer, it might be proposed to the Superior, committing all to his judgment;
- **n. 543**: one can propose, but then trust in the superior's judgment;
- **n. 552**: no will approach the Holy Father directly - but, leave it to the Superior;
- **n. 627**; one can propose to the Superior regarding the Missions - but, then trust in his judgment.

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**CF # 145**: Finally, the execution of obedience should be **strong**, that is, constant and with due perseverance [cf. **CF # 148**], so that it may not be lacking in any matter or time, no matter how difficult [cf. **CF # 185, ardua et difficilis** ] this may be a challenge, and repugnant to nature.

- **nn. 18; 156:** the candidates' constancy must be proven;
- **nn. 53, ff.:** this Examen, c. IV, nn. 53-103, describes the *difficulty* of the Jesuit vocation [cf. CF # 185];
- **nn. 129; 193:** stability and constancy must be scrutinized;
- **n. 547:** in a constant spirit...spiritual joy and perseverance.

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**CF # 146:** In the second place, with regard to the affection of the **will**, in obeying, it should be primarily **pure**, and the formal intention of obedience is on account of the observance of the precept, and on account of the will of the Superior to be fulfilled, or more sublimely on account of the will of God [cf. **CF # 139**, where the motive is Christ], which is applied in this, and because of it.

St. Ignatius' views are clear on this:

- **nn. 284; 424; 661:** the Superior, the Rector take the place of Christ the Lord;
- **n. 547:** obedience is before the eyes of God, the Creator and our Lord, on account of Whom obedience is offered;
- **n. 619:** in the matter of Missions, the Superior takes the place of Christ, interpreting God's will;
- **n. 765:** the Father General takes the place of Christ.

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**CF # 147:** [cf. also **CF # 149**]

Obedience must also be voluntary, so that most freely and most diligently the confrere might consider the Superior of the Monastery, fearing him as one's Lord, and loving him as a Father.

- **n. 551:** superiors should be loved as **fathers** - the only time in the *Ignatian Constitutions* that this title is used. His words were *Praelatus, Praepositus, Superior*. [cf. Heb 13:7: *...Mementote praepositorum vestrorum... obedite praepositis vestris... [v. 17]...Salutate omnes praepositos vestros...[v. 24]*

This term, *Praepositus*, is known from *Hebrews* : *...Mementote praepositourm vestrorum...Obedite praepositis vestries...Salutate omnes praepositos vestros et omnes sanctos... [cf. Heb 13:7, 17,24]*.

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**CF # 148:** Lastly, obedience should be given with **happiness**, and with spiritual joy, with a constant and persevering spirit, and with every spirit of humility.

- **n. 547:** obedience should be perfect from every side, with spiritual joy and perseverance.

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**CF # 149:** In the third place, with regard to the **intellect**, all will take care and give every effort that their obedience be entirely **simple**, that it not simply respect the Superior as a man, but as God [cf. **CF # 139**], and that each receive his precept not as human, but as divine.

[This has been treated under **CF # 146** - this is the “theology” of St. Ignatius, modified somewhat in our own time - through meetings, councils, chapters and dialogue].

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**CF # 150:** The confreres will not ask for the reasons for the command, nor discuss them, nor ponder them, when what is commanded is free from sin [cf. **CF # 138**]. No one will pass judgment on the views of the Superior, as the duty of each is to obey and to carry out what is ordered, according to that saying of Moses: **Listen Israel, and be silent.** [Ex; Dt] Full wisdom is precisely this: that in this matter, being thought of as ‘wise’ is not the goal, as the Apostle says: **Who wishes to be wise, let him become a fool.** [1 Co 3:18]. [NB: this same citation is found above in **CF # 124**].

St. Ignatius’ true military background might be noted here!

- **n. 547:** freedom from sin is noted here - as well as “blind” obedience - that of a cadaver - that of the ‘blind man’s cane’ - this is Divine Providence in one’s life.

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**CF # 151:** Everyone should be persuaded to allow himself to be governed by the counsel and judgment of the Superiors, in accord with that warning of the Fathers of the Church, found in Cassian [*Coll.* 2, c. 11]: that by no other vice does the Devil succeed so well in leading the monks onward toward perdition as in persuading them to neglect the counsels of their Elders, and persuade them to follow instead their own judgment.

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