

St. Gaspar Bertoni



Part IX

[CF ## 158-186]

of his

Original Constitutions

Rev. Joseph Charles Henchey, CSS

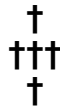
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Summary

This study focuses on the heart of the Original Constitutions of the Congregation of the Sacred Stigmata. It is this PART IX of St. Gaspar Bertoni that would correspond to Part VII of the Jesuit Constitutions, which speaks of the Apostolic Missions for St. Ignatius. It is said that he began with his Part VII, which unfolds the 'content' of the Jesuit Fourth Vow to the Holy Father concerning the Ignatian Missions to the Church. The Jesuit Founder built the rest of the Jesuit Constitutions around his Part VII.

For St. Gaspar, it is PART IX that conveys his central idea concerning the Stigmatine Apostolic Mission. This is the part that speaks of the special duties of the ***Apostolic Missionaries*** - this work 'spells out' the central ideals of the ***Compendium Rude*** - and which contains the very central CF # 185, which greatly develops Fr. Bertoni's central ideal for the Stigmatines



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TABLE OF CONTENTS

	Page
Abbreviations, Quotations and Notes used in this Document	5
General Introduction	7
A Ignatian Influence	14
[1.] <u>Presentation</u> [CSJ nn. 603-654]	14
[2.] <u>Distribution</u>	14
[3.] <u>'Mission'</u>	15
[4.] <u>The Imitation of the Apostles</u> <i>In the Company of Jesus</i>	15
[5.] <u>Indifference/Availability</u>	15
[6.] <u>Service in Mission</u>	16
[7.] <u>The Way of the Lord - Lists of Missions</u>	16
[8.] <u>Brief Analysis</u>	17
<u>Summary</u>	19
B St. Gaspar Bertoni	20
<u>Premise</u>	20
<u>c. 1: ## 158-160: Concerning the <i>Professed</i> [<i>ad intra</i>]</u>	20
<u>c. 2: ## 161-164: Concerning the Means [<i>ad extra</i>]</u>	22
<u>c. 3: ## 165-167: Concerning the Instruction of <u>Children and Youth</u></u>	27
<u>c. 4: ## 168-174: Concerning the Means for conserving the Moral Integrity in the <u>Youth</u>, and increasing it</u>	38
<u>c. 5: ## 175-181: Concerning those Means for Literary Progress [in the <u>Young</u>]</u>	41
<u>c. 6: ## 182-184: Concerning the <u>Office</u> of the <i>Professed</i> of the Congregation</u>	45
<u>c. 7: ## 185-186: Concerning the Principal Scope of the <i>Professed</i> Members</u>	52
Appendix: St. Ignatius's use of the Words: <i>In Obsequium</i>	64
Endnotes	71

ABBREVIATIONS, QUOTATIONS AND NOTES USED IN THIS DOCUMENT

Abbreviation or Quotation	Meaning
# (##)	Number(s) of the CF
+	The “+” sign in the Jerusalem Bible is an indication meaning that there is much more information that can be obtained in its footnotes at that text.
AG	Document of Vatican II on the Missions - the Document is entitled: AD GENTES , meaning "To the Nations"
Art.	Article
bis	Second time
c. (cc.)	Chapter(s)
CCC	Catechism of the Catholic Church
cf.	Confer
CF	Constitutions of the Founder
CS	Collectanea Stigmatina - these are 4 volumes [as in: CS I, CS II, CS III and CS IV] - it was compiled by one of the greatest Stigmatine historians, Fr. Joseph Stofella ⁱ , CSS, beginning around the year of 1952.
CSJ	Constitutions of the Society of Jesus [St. Ignatius' Constitutions]
f. (ff.)	Follow page(s) or verse(s)
lbi (or “ib”)	It is an abbreviation of the Latin “ <i>ibidem</i> ”, and is an editorial short-cut, which means: there; in the same place.
ld	"ld." is a writer's tool meaning “idem”, in the same place, or book
l.c.	‘l.c.’ is a Latin abbreviation for: <i>Locus citatus</i> - and in times past, was often used in footnotes to indicate that this series of pages are all from the <u>same cited place</u> , the same source – it is like “ib.” – or: “o.c.”.
Lib.	‘Lib’ is Latin for <i>Liber</i> , what means: <i>Book</i> .
MP	Founder's Private Memorial
MssB	Manoscritti Bertoniani - all typed in five volumes by Fr. Luigi Benaglia ⁱⁱ , CSS - these are all the writings of Fr. Bertoni - they have also been printed out by computer in five volumes with marginal numbers for easy reference.
n. (nn,)	Number(s)
NB	NOTA BENE [<i>"note well!"</i> - <i>"pay attention!"</i> - usually used in English and Italian manuscripts - from the Latin]

Abbreviation or Quotation	Meaning
NT	New Testament
o.c. (op. cit.)	"opus citatum" – the work already quoted - it usually means a work cited earlier in the work.
OT	Old Testament
p. (pp.)	Page(s)
Ps (Pss)	Psalm(s)
Psalms number	The Psalm number refers always to the Latin Vulgate. When are quoted two numbers, the second one refers to the modern Bibles, where the Psalm 9 was divided into two.
q. (qq.)	These are abbreviations for: <i>Question/Questions</i> - these are abbreviations usually used with St. Thomas Aquinas.
ss.	Follow pages (or verses) [from the Italian <i>sequenti</i>]
v. (vv.)	Verse(s) of the Sacred Scripture
viz.	Abbreviation of <i>videlicet</i> , what means: <i>that is, namely</i> .

Notes	Meaning
Footnotes	Author's complementary notes regarding terms and ideas used in this document, in numeral sequence (1, 2, 3...), in the same page (or following), at the bottom.
Endnotes	Author's complementary notes offering further explanation regarding terms used in this document, in Roman numeral sequence (I, ii, iii, iv...) at the end of the document.

GENERAL INTRODUCTION

NINTH PART THE GRADE OF THE PROFESSED [CF cc. 1-7, ## 158-186]

General Introduction

[1] Numerically, this **CF # 158** opens the second half of St. Gaspar Bertoni's *Original Constitutions*. Therefore, this reflection will rather cover the second half of Fr. Bertoni's Original Constitutions - there are 314 of these in all, so this study takes up the second half of these, the last 157 Constitutions. This second half contains most important Parts – all prepared for by the first 157 Constitutions:

- **PART IX:** the Mission: the Apostolic Missionary;
- **PART X:** the CO-Mission: Unity or Union of the Apostolic Missionaries;
- **PART XI:** Communication among the Apostolic Missionaries
- **PART XII:** Sub-Mission and Correction of the Apostolic Missionaries.

[2] **A Broad Interpretation of the Apostolic Mission**: Historically, with the death of the Stigmatine Founder's first successor, Fr. John Mary Marani [+ July 1, 1871], there emerges almost immediately [within thirty months] a much broader interpretation of the words: ***Apostolic Missionaries for the Assistance of Bishops***. Fr. Marani determined that the central Stigmatine community apostolate should primarily be Parish Missions - and that all the rest of the entire broad apostolic commitment legislated by the Stigmatine Founder should only be taken up, only in addition to the parish missions [*praeter missiones - oltre le missioni*] – these were Fr. Marani's expressions, never used, however, by the Stigmatine Founder himself]. Fr. Marani maintained that the 'schools' were only a '*palliative*' that the Founder employed to 'cover' his intention of founding an order. The word *palliative* has been interpreted by some to mean that the schools really do not pertain to the central charism of St. Gaspar Bertoni - but served solely as a 'cover' in the presence of a hostile political environment for Fr. Bertoni's real intention of establishing a religious community.

However, many other confreres ¹ in the early Stigmatine community, and since, have believed that if one aspect of Fr. Bertoni's program of the ***varied and proper ministries*** contained in the multiple ideal of the one **Apostolic Mission** could not succeed, or was impeded for whatever reason, then, any of the many other apostolic possibilities that he envisioned still remain open to it. The ***varia et propria ministeria*** [CF # 185] Ministries, ***accommodated*** [cf. CF # 262] ***to the different times and places*** - [CF ## 2; 37; 57] to which the Community is equally meant to be dedicated;

¹ cf. General Chapter Proposal of the House of the Stimate, in Verona, February 24, 1874 – and the subsequent General Chapters – almost all of which sustained the teaching of school as *one of the principal ends of the Congregation...*

then, other apostolic services can be substituted one for another - according to the diversity of times and places – depending on the needs of the Church, expressed through the Bishops.

[3] Schools being ‘One of the Principal Ends of Our Congregation’:

Almost twenty - one years after the death of the Founder - and two and one half years after the death of Fr. Marani, **the Community of the Stimmate**ⁱⁱⁱ in Verona gathered as a **‘House Chapter’** on **February 24, 1874**. The eight members of the Community on that day issued a very clearly worded **proposal** for a decision to be rendered by the impending Vth General Chapter [February 25 - 27, 1874]. **Frs. Peter Vignola [Superior] Joseph Marchesini, Charles Zara, Thomas Vicentini, Louis Morando, Peter Beltrami, Lawrence Pizzini and Lawrence Righetti** signed the following **Petition** to which they all agreed:

...When various proposals had been discussed and formulated, and put to a secret vote, the three following resulted as the ones to be presented to the General Congregation^{iv}:

- 1. The Congregation is asked to review the Rules for the special offices of the individual Superiors, for the purpose of avoiding the danger of conflicts.**
- 2. It is asked that there should be opened an Elementary, and a High School. If this should not be presently possible, it is asked to look into the possibility of opening at least a high school, for the purpose of:

 - 1st, corresponding to one of the principal ends of our Congregation, that was born and flourished with teaching;**
 - 2nd, corresponding to the desires of the public, which in the present circumstances is asking for this;**
 - 3rdly, avoiding scandal, in having such a large building without any scope of public benefit – furthermore, because of this statement of our Holy Father, Pius IX: For the instruction of the youth, go to any extreme, save sin...².****

[4] This matter of the instruction and the education of the youth appears often in the discussions of these **early General Chapters** - and by no means did this discussion begin solely in the context of the General Chapter of 1890. **Six years after**

² Document of the Vth General Chapter of Feb. 1874. English translation, pp. 100, f. One of the men signing this - Fr. Charles Zara - later compiled an informative Chronicle in which he continued his broad view of the Apostolic Mission from still another perspective, in changed times: ...*What a beautiful experience this ‘Fourth Class’ is, and what an important Mission. This is perhaps the most useful and necessary among all the missions...* [cf. Chronicle May 6, 1875; May 7, 1877; May 6, 1880 - he considered teaching Catechism as a major aspect of the Apostolic Mission.

the above proposal was submitted, another Stigmatine community - that of **S. Maria del Giglio**, on **January 29, 1880** presented their own lengthy proposal, signed by **Frs. Francis Benciolini [Superior], Pio Gurisatti, Richard Tabarelli and Angelo Graziani**, which furthered this idea of the schools in their proposal to the impending General Chapter - all of this discussion occurred, then, **a good ten years before the difficult Chapter of 1890**. The subject of the 'schools' was repeatedly seen not only as a viable apostolate for the Apostolic Missionaries, but also one **that pertained to the core apostolic missions of the community**. The House of S. Maria del Giglio submitted this proposal:

... IV. In the fourth place, there was a discussion also on the high school education for extern students, and it was asked if it would be out of place to beseech the General Congregation if it wanted to promote and decree the erection of a public High School, that there might be gradually continued the education, and the instruction, imparted in our elementary schools with such profit to the youth, and the applause of good people - And it was found that this had already been decreed, or better, discussed, in the Fifth General Congregation, having unanimously recognized [as appears in its authentic Minutes] the necessity of taking part in the public education of the youth, there was imposed on the Superior that he provide that some of our members might obtain legal qualifications for high school teaching, so that then there might be begun [with the agreement, though, of the Councilors] the erection of a public high school. - However, it was believed proper to ask the General Congregation that at the renewal of these good intentions, that there be added authoritative decisions that would tend to direct practically, the attention of this matter of utmost importance, to the Superior. And, this petition is unanimously forwarded...³

[5] **The Religious, Catechetical Instruction and Formation of Youth:**

Furthermore, **the religious instruction and formation** of the youth, through the teaching of **Catechism, and other apostolic means**, for Fr. Bertoni pertained to the *graviora* ^v *ministeria* for the Community [CF # 158]. This seems due to what he perceived as the perennial need for the constant preparation for the Church of the future - catechetics is part of the *opus perfectum sacerdotale* [CF # 7 b] that would result in the Founder's plan of progressive human, intellectual, spiritual and apostolic missionary formation. As is true in the Constitutions of St. Ignatius, so, too, for Fr. Bertoni the teaching of Catechism served both as a tool for formation, and also a most important aspect of his **Apostolic Mission**, included among the tasks of the **Graduate Fathers, the Professed, the Apostolic Missionaries**, properly so-called. He legislated that each **Novice** needs to be trained, according to his ability and the needs and places and times, in explaining Christian Doctrine to the uneducated [CF 37].

³ cf. Proposals for the IXth General Congregation, Feb.17-25, 1880. Cf. English translation, Vol. II, pp. 192, ff.

Under '**Progress in Ecclesiastical Studies**', Fr. Bertoni directs that **all the Confreres** should learn by heart if possible, Bellarmine's rendition of Christian Doctrine [CF # 51]. **Stigmatine students** need to study Eloquence and the art of teaching **Christian Doctrine** [CF # 55]. Under '**Promotion to the Priestly Office**', Stigmatine candidates are directed to train themselves gradually in **preaching** in our churches, and **in teaching catechism** to children and the uneducated [CF # 72]. Under his principle of the gradual '**Promotion to the Grade of the Professed**', St. Gaspar emphasized that all **Apostolic Missionaries** shall undertake the **Christian education** of the young and uneducated - both privately [CF # 163] and publicly [CF # 165]. **All** need to nurture the concern that the young be well instructed in **Christian doctrine** - they must teach it once a week [CF # 170]. In the list of the special duties of the **Professed Apostolic Missionaries**, the explaining of the rudiments of faith and morals, especially to the uneducated and to children in **both public and private catechetical instruction is highly recommended**. [CF # 182]. It would seem that Catechetics was most important to Fr. Bertoni - and is still so much in accord with **Pope John Paul II's** very recent clarion call^{vi}:

... [our second lesson] concerns catechesis in the Church's pastoral programs. The more the Church, whether on the local or the universal level, **gives catechesis priority over other works and undertakings**, the results of which would be **more spectacular**, the more she finds in catechesis a strengthening of her internal life as a community of believers, and of her external activity as a Missionary Church... Priests and religious have in catechesis **a pre-eminent field for their apostolate**...⁴

[6] **A Capitular Commission for the Constitutions**: Therefore, the Stigmatine 'Post-Capitular Commission' was established by the **16 'Graduate Fathers'** assembled for the opening of the **IXth General Chapter**, on **February 17, 1880**⁵. These **Graduate** Fathers were called upon to present a reflection on the Founder's original Plan. A Capitular Commission of 7 confreres was immediately established to prepare the list of the **46 proposals** submitted for this Chapter's discussion⁶. **Five Capitulars** were eventually chosen for the Post-Capitular Commission⁷. The matters to be studied by this Post-Capitular Commission are presented at the conclusion of this General Chapter⁸, which closed on the 25th of February 1880.

⁴ Pope John Paul II, Apostolic Exhortation, *Catechesi Tradendae*, October 16, 1979, ## 15, ff.

⁵ cf. English Translation of Chapter Minutes, Vol. II, p. 203.

⁶ l.c., p. 204 - Frs. Bassi, Gurisatti, Morando, Zara, Sembianti, Rigoni, D. Vicentini.

⁷ l.c., p. 214 - the five Commission members were: Frs. Bassi, Morando, D. Vicentini, Tabarelli and the Superior General, Fr. P. Vignola.

⁸ l.c. p. 229]

[7] **The Grade of ‘Apostolic Missionary’**: One year later, on Feb. 18, 1881, the Xth General Chapter opened in the Founder’s room at the Stimate⁹. In this General Congregation, the work of this Post-Capitular Commission¹⁰ concerning the Constitutions was put off until the next General Congregation¹⁰, that would not take place for eight more years. So, throughout this extended period of nearly a decade, the Post-Capitular Commission carried out its task. This Commission then made its final report to the XIth General Congregation that was held from September 12th-25th 1889¹¹. In a Document dated from **Sezano, October 1, 1889**, the IInd Addenda^{vii} was submitted in Five Parts¹². Under Part IV, Chapter IV of this document, the text is dedicated to **the “Promotion of the Students”** - after clearly delineating **the ‘gradual’ insertion** of the young confreres **into the Apostolic Mission**, the following are the qualifications of those who are to be promoted to the Grade of Apostolic Missionary:

... 4. **At length, after a priest member has spent some years in the ecclesiastical ministries, he could be elevated to the Grade of Apostolic Missionary. But, no one is to be endowed with this Grade, unless he has completed his thirty-fifth year, and ten years of Vows in this Sodality^{viii}.**

Moreover, there is required in him:

- **besides outstanding piety,**
- **love for regular discipline,**
- **and zeal for the salvation of souls,**
- **that he be endowed with suitable doctrine, i.e., that he has passed with praise his last exam, after having completed the entire curriculum of theology - also that he be of great merit to the Institute,**
- **either because he was engaged in giving Sacred Missions;**
- **or, the Spiritual Exercises;**
- **or, for a full three years he had been Director of some House of ours;**
- **or had been a teacher of the sacred disciplines for four years,**
- **or, was dedicated for many years in instructing the youth;**
- **or, lastly, he had performed well some other office, or duty for the good of the Sodality^{viii}.**

The judgment of this merit is absolutely up to the Superior and the General Councilors, who will promote those to the Grade of Apostolic Missionary, who are endowed with those qualities we have noted above: **they will then announce, by Decree, their promotion to the entire Sodality¹³ ^{viii}.**

⁹ l.c. p. 236.

¹⁰ l.c. p.. 246

¹¹ l.c. pp. 269, ff..

¹² l.c. pp. 286-324].

¹³ l.c., p. 309.

[a] There does not seem to be anything in this legislation that would indicate that Fr. Tabarelli could have been consistently able to 'bring all this water to his own mill', through such a long process, and totally manipulate these various General Chapters of the Congregation, prior to the more stormy 12th General Chapter of 1890. The question of the **schools as a necessary aspect of the Apostolic Mission** seems to remain in full accord with the Founder's legislation, as they were often a matter of discussion held in various early General Congregations.

[b] After this brief historical Introduction, it is necessary now to compare the important **Part IX** of Fr. Bertoni's *Original Constitutions*, noting that it is a kind of application to the Stigmatine community of the **Vllth Part of the Jesuit Constitutions, On the Missions** [cf. **CSJ ## 603, ff.**].

[8] A brief analysis of the **Seven Chapters** of Fr. Bertoni's **Part IX** yields the following:

c.1: **On Solemn Profession** [## 158-160]

c.2: **Media** [## 161-164]

[a] In General:

Spiritual Formation:

c.4: *De Mediis ad honestatem in pueris conservandam/ augendam* [## 168-174]

Intellectual Formation:

c.3: *De Puerorum et Iuventutis Institutione* [## 165-167] [##175-181]

[b] In Particular:

c.6: *De Munere Professorum* [## 182-184]

c.7: *De Praecipuo Scopo Professorum* [## 185-186]

[9] This over-all *schema*^{ix} may be presented in another way:

The Apostolic Missionary [# 158]

- Spiritual readiness [*magna probatio*] - Intellectual [*non mediocris*] [# 159]
- Clerical state [# 158; 161] - disposition for Progress toward perfection [# 160]
- Gratuitous Service [## 184; 185]
- *ardua, difficilis... specialis gratia ad non errandum...* [# 185]

His Apostolic Mission

- Graviora^v Ministeria [# 158] - varia et propria [# 185] - accomodata [# 262]
- Sacraments {# 162}: Eucharist, Reconciliation [# 183]- Masses for apostolic fruitfulness [#162]
- Verbi Dei Quodcumque Ministerium [## 163, ff.]
- Clericorum institutionem [intellectual] et disciplinam [spiritual] [# 164]
- De Puerorum et iuventutis institutione [## 165, ff.]
Spiritual: praecipue honesta morum [## 167; 168, ff.]
Intellectual: ubi fieri potest... [## 166; 175, ff.]
- De Praecipuo Scopo: per varia et propria ministeria...
- Quocumque: ...nullus in hanc vel illam partem... [# 186].

[10] **The Apostolic Mission to the Youth**, that aspect of the Apostolic Mission, described as *one of the principal ends* in which our Congregation was born and flourished [cf. above here, Gen. Intro. n. 4], is elaborately developed here as *the Formation of Boys and the Youth*, and might be synthesized in this manner:

a. Spiritual Progress of the Young

Honestas Morum [# 167]

1. Monthly Confession [# 168]
2. Daily Mass [# 169]
3. Weekly Catechism [# 170]
4. Weekly Exhortation [# 171]
5. Virtue [# 172]
6. Prayer before Mass
7. Corrections [# 178]

b. Intellectual Progress of the Young

Institutio Christiana ad profectum litterarum

Oratories - Catechism Private Instructions [# 165]

Litteris [# 166]

Good books [# 174; 177]

Sufficient and Diligent Teachers [# 175]

Order, Method, Private Study [# 176]

Expulsion [# 179]

Rewards [## 180; 181]

†
†††
†

[A] <u>Ignatian Influence</u>

[Pars VII, cc. 1-4: nn. 603-654]

[1.] Presentation:

St. Ignatius composed the technical title of this section as: ***The Distribution of the Incorporated Members in Christ's Vineyard and their Relationship with their Fellowmen***. The four Chapters are entitled:

- 1.] **Missions from the Holy Father [nn. 603-617].**
- 2.] **The Missions received from the Superior of the Society [nn. 618-632].**
- 3.] **A Member's Free Movement from One Place to Another [nn. 633-635].**
- 4.] **Ways in which the Houses and Colleges can help Their Fellowman [nn. 636-654].**

[2.] This 'distribution' is done in two ways¹⁴:

- either by the men being **sent** to evangelize in various parts of the world, **in imitation of the Apostles**¹⁵;
- or, by their **residing** at a fixed place in expectation of being sent - this is **availability**.

The Jesuit life is **missionary**, but not nomadic. While Jesus did wander about preaching the Reign of God, He did have His "own town" [cf. Mt 4:13; 9:1; 11:1; Mk 1:35; 2:1]. It is said that this is the oldest part of the Jesuit Constitutions. St. Ignatius had a particular notebook entitled "**Constitutions regarding Missions**" - his notes would eventually make up this Part VII. For this Part there is required the **special Fourth Vow of Obedience to the Pope** [n. 617]. It is interesting to note that the Jesuit Founder did not treat of this Vow in Part VI with the other three vows, but reserved its treatment for Part VII. This is found in the Formula for Profession: *Insuper promitto specialem oboedientiam Summo Pontifici circa missiones* [n. 527]. The Pope's Missions are always in line with the Society's general purposes: **the spiritual progress of souls and the propagation of the faith**.

[3.] The word **Mission** may be variously interpreted: the most common interpretation is that of commission, charge, or mandate - in a derived sense, destination, or vocation. The *Epitome*^x of the *Institute* defines it thus:

¹⁴ For these comments, cf. Antonio M. deAldama, SJ: *The Constitutions of the Society of Jesus. An Introductory Commentary on the Constitutions*. Chapter 11, pp. 245-263, passim.

¹⁵ Cf. M.-H. Vicaire, OP, *L'imitation des Apôtres. moines, chanoines, mendiants. [IVe-XIIIe Siècles]*. Paris: du Cerf 1963.

... Missiones dicuntur expeditiones apostolicae iussu Summi Pontificis, vel Superiorum Societatis acceptae, ad maiorem Dei gloriam et animarum auxilium, ut plurimum extra loca residentiae nostrae... [n. 612].

These “Missions” involve each and every member [*quicumque*], to go anywhere in the world [*quocumque*], for any ministry of the Word of God whatsoever [*quodcumque*]. It is clear that such missions, or ‘sendings’, have an apostolic purpose. They have as their objective *to exercise any ministry of those the Society uses for helping the neighbor* [nn. 308; 743]. Thus, the Pontifical Mission is any apostolic work, or ministry exercised in any place by order of the Pope.

[4.] Ignatius always had in mind the imitation of the Apostles. On February 11, 1544, he wrote in his Spiritual Journal:

*... at this moment other lights came to me, namely, how the Son first sent the apostles to preach in poverty and afterwards the Holy Spirit, giving His spirit and the gift of tongues, confirmed them and thus, **the Father and the Son sending the Holy Spirit, all Three persons confirmed the Mission.***

[5.] On the part of those taking this Vow, there are various requirements:

- the first one is indifference - these ‘missions’ may neither be rejected, nor sought. The *Formula* of the Institute had already stated as much. The attitude of constant preparation and availability was emphasized: being day and night clad for traveling, prompt in carrying out this obligation.
- here the attitude of availability is more interiorized;
- one’s entire judgment and desire, understanding and will, are wholly subjected to Christ our Lord and to His Vicar, through whom Christ sends us;
- each one should be without subterfuges, or excuses. Here is the challenge of promptness and effective indifference, touching on affective and positive indifference;
- each one is to make an offering of his person [obsequium], an unconditional oblation of oneself [cf. Rm 12:1, ff.];
- the Holy Father will judge what is for the greater glory of God - each member is to be ready for every service.

[6.] As can be readily seen, this **Vllth Part** is the central nucleus of the entire Book of the Constitutions - the over-all challenge is simply service in mission¹⁶. The

¹⁶ Cf. Ignacio SALVAT, SJ, ‘Séptima Parte Principal. De lo que toca a los ya admitidos en el cuerpo de la Compañía para con los prójimos repartiéndose en la viña de Cristo nuestro Señor’, in Aa.Vv. : *Constituciones de la Compañía de Jesús. Introducción y notas para su lectura*. S. Arzubialde, J. Corella, J.M. Garcia Lomas [eds.]. Bilbao: Mensajero - Sal Terrae

Constitutions unfold in a kind of 'logic': once the admission practicalities are taken care of, there is insistence on formation and promotion of the candidates - and all of this is geared so that all might **serve in the Mission**. The first six Parts of the Jesuit Constitutions are before the members always to challenge them to be properly disposed for this broad apostolic horizon - and the last four Parts insist upon the communion, government and whatever might further this Company commitment. Part VIII indicates a full realization of how difficult it is to **unite** the community, committed to such a variety of aspects in the service of the Lord. Then, Part IX speaks of **the spiritual leadership** of the General: both in sending in different apostolates, but also serving as a point of union. Part X offers a synthesis of means **how the body of the Company might be improved**. In so many ways, the Constitutions are a conclusion to St. Ignatius' *Spiritual Exercises*, and they are the result of the Founder's own prayerful experience. This is a process of discernment between the two Banners and the whole-hearted following of Christ. The call of the King is a great help in contemplating the path to eternal life. This is followed, then, by a profound reflection on the **Incarnation** - and the Saint consecrated the weeks of the *Exercises* to reflections on **the mysteries of Jesus' life**. Three characteristics develop from this profound contemplation:

- insistence upon the **universality** of the redemptive decision of the entire Trinity - the 'whole' earth, "all" peoples;
- underlying this reflection is the fact that the Divine Son has been **sent** to save the entire human race;
- looking at the world as it is, the challenge is to seek for all that is "**better**", "**greater**", "**more universal**".

[7.] The 'Content' of this VIIIth Part of the Ignatian Constitutions:

- the intention of the Fourth Vow is to determine the field of the apostolate among the many possible choices, **to avoid erring in the path of the Lord** [cf. n. 605; CF 185];
- the Missions from the Superior of the Society are necessary to be able to respond with greater facility, with greater security, assurance - without awaiting in each instance a recourse to the Supreme Pontiff;
- in the process of discernment, **CSJ nn. 622-623** provide the principle of what is for the 'greater glory of God, service of one's neighbor': those apostolates should be chosen which show:
 - the **greater necessity, where the greater fruit might be expected; where there is the greater debt to be paid; where the means are the more spiritual; where greater perfection might be hoped; the**

pp. 247-275, passim]. Cf. also André de Jaer, SJ, *Together for Mission. A Spiritual Reading of the Constitutions of the Society of Jesus*. St. Louis: Institute of Jesuit Sources 2001.

more urgent; the greater ease in accomplishing them; where the more universal good would be expected; where the commitment would be the less long-lasting.

- the Jesuit charism asks for a **greater mobility, availability**, to undertake what might be the more expedient for the glory of God [n. 633].
- **the Jesuit manner [modus]** for assisting souls might be noted summarizing **nn. 637-653**: to be a good example, striving always to edify with good works; one can offer prayers, Masses and other divine offices; administer the sacraments. The Word of God must be propounded assiduously in the Church - even in private conversations, in the Spiritual Exercises. The works of mercy might be offered, assisting the sick, resolving conflicts, reaching out to the poor and the imprisoned - and also writing books helpful for the common good.

It has been noted that there are **three separate lists of apostolates** that St. Ignatius offers in his Constitutions:

- the **Formula # 3**;
- **Part IV, c. 8, nn. 400-414** [here there is noted that in addition to the **spiritual arms** with which the young Jesuits need to be equipped, there is need to become proficient, competent in broad fields of the ministry - and hence, the need to draw up a **Compendium**;
- **Part VII, nn. 637-653**¹⁷: one Jesuit scholar has pointed out the surprising coincidence of these Ignatian lists with the Apostolic Exhortation of Pope Paul VI, in his **Evangelii Nuntiandi** [Dec. 8, 1975]¹⁸.

[8.] A brief analysis of some of these means:

- **Good Example and Prayer**: where a modern Pope has described as the 'first apostolate' for religious: the witness of an authentically Christian life, St. Ignatius speaks more of desires for a greater divine service and glory [n. 638] that human beings might come to know and love the Lord more and more. The celebration of the Eucharist is the highest form of prayer. He considers the Mass not so much from the aspect of liturgical worship [cf. n. 686], as from its value as a prayer of Praise^{xi} as the Benedictines may be wont to do - but much more as a supreme prayer of Petition [cf. n. 640]. Mass should be offered for benefactors [nn. 309-316; 640] - for those sent on a "Mission" [n. 631], petition for a General Congregation [nn. 693; 711] - for election of the General [nn. 692-697] - for the preservation and increase of the Society [nn. 790, 803; 812]

¹⁷ Cf. study on Suarez-Bertoni in the website: www.st-bertoni.com, under Constitutions.

¹⁸ cf. deAldama, *An Introductory Commentary on the Constitutions*, o.c., pp. 288, ff.

- **Administration of the Sacraments** - the sacraments were instituted by Christ *propter homines*, for the building up of the Body of Christ, to nourish and strengthen the faith, to worship God and to live charity. Thus, they are fully part of the Ignatian undertaking - in their intimate connection with each and every form of the Ministry of the Word of God. From the beginning, the early Jesuits were much sought after as Confessors, and St. Ignatius included this ministry [*for the spiritual consolation of Christ's faithful through hearing confessions*].
- **Any ministry of the Word of God whatsoever**¹⁹ - this is noted first in the *Formula* in order to indicate that it is the ministry that is the most proper to the Society of Jesus. The *Examen* alludes to the parable of the sower of the seed [cf. Mt 13:1-23]. The ministry is described in generic terms, as *Praedicare in Paupertate*²⁰ - a generic title that emphasizes more the poverty of Jesus Christ and His apostles, as the ideal of **every Ministry of the Word of God whatsoever**. The broader nature of this word preaching is noted in the encouragement to preach and exhort, and that the ministry proper to the 'Professed' is one that demands learning and ability in preaching [n. 521].

The Jesuit Constitutions offer a broad understanding of various forms of 'preaching' - as sermons, sacred lectures, teaching of Catechism [n. 645]: these follow the three steps of evangelization: initiation into the faith [catechesis]; instruction in the faith [sacred lectures]; and exhortations to live it through life [sermons]. Ignatius always gave special importance to catechesis - that even after this particular ministry was never definitively accepted to be the object a special vow, he made sure it was included in the *Formula of Profession*²¹.

- **Spiritual Conversations**²² are a part of the Ignatian and Papal conception of the 'preaching of the Word of God'²³. In addition to that more formal proclamation of the gospel in the liturgy, in the class room, in catechetical instructions - there is still another very effective and highly important manner - by inter-personal contact, that sharing of one believer's

¹⁹ cf. *Formula I*.

²⁰ Cf. Gunter Switek, *Praedicare in Paupertate. Estudios sobre el concepto de pobreza según Ignacio de Loyola*. Centrum Ignatianum 1975.

²¹ Cf. A.M. deAldama, SJ, 'Peculiarem curam circa puerorum eruditonem', in: *Recherches Ignatiennes* 4 [1977], n. 5. As might be applied here, there are various classes of laborers: *apprentice; journey-man; and eventually, 'master'*. There is something of this in the three levels here: *instructio – concio – persuasio*. These all are indications of progress.

²² Cf. Thomas H. Clancy, SJ, *The Conversational Word of God. A Commentary on the Doctrine of St. Ignatius of Loyola, concerning Spiritual Conversation with Four Early Jesuit Texts*. St. Louis. The Institute of Jesuit Sources 1978.

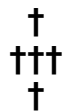
²³ Cf. EN # 46.

faith with another human being. Our Lord used this method most efficaciously, as the Pope noted: as with Nicodemus, Zacchaeus, the Samaritan woman, Simon the Pharisee - and the Apostles continued this in the early Church.

- **The Spiritual Exercises** are linked to ‘spiritual conversations’ [n. 648] - Ignatius’ idea seems to be to create a person-to-person relationship with the retreatant in order to better help each one to respond more intensely to the divine call.
- **Works of Mercy** [nn. 650-651]: the implication here seems to be any office of charity towards one’s neighbor, which does not specifically belong to the spiritual ministry, such as the Ministry of the Word of God and the Sacraments. Such works are not of themselves alien to the Society of Jesus - as they are in the very first number of the **Formula**. The Apostles were sent by the Lord so that, as He did, they would heal the sick, besides preaching the coming of the Reign of God [cf. **Mt 9:35-10:8**]. However, the Jesuits were to apply themselves to these ‘to the extent that the more important spiritual activities permit and their energies allow’ [n. 650]. The **Formula** had already rather clearly delineated this: The wording indicates this: the society was founded **especially** [*potissimum*], in order that it **preferably** [*praecipue*] work for the defense and propagation of the faith and the welfare of souls in Christian life and doctrine, through **any ministry of the Word of God whatsoever and the administration of the sacraments**.
- **Colleges**: Fr. Bertoni would not include these in his General Plan - but, both Founders would emphasize **scholarly lectures**. St. Ignatius also brings out **the writing of books useful for the common good** [n. 635].

Summary

The Jesuit scholars maintain that **in this Part VII, Ignatius has explained most clearly his basic ideal on the “Missionary” intention**: i.e., to travel throughout the world in order to lead human beings to God. When the desired spiritual fruit would not be possible in one region, they would pass on to another, solely intent on seeking the ‘greater glory of God’ and the help of souls [n. 605]: this would be an understanding of apostolic *palliatives*, in the broad sense. This is the **Imitation of the Apostles**, this is the original ideal of the **Mission**. In this sense, this Part VII for Ignatius is the most important of all - this Part sheds light on all the others - what precedes simply prepares for the **Apostolic Mission** - what follows is what can aid and abet this.



[B] St. Gaspar Bertoni

Pars Nona [cc. 1-7, ## 158-186]

Premise:

For those who would see Parish Missions as the central idea of the Stigmatine Founder's apostolic ideal, are generally somewhat surprised to note that there is no detailed development here in this Chapter that deals *ex professo*^{xii}, and in some detail, with the specific works, ministries of the ***Apostolic Missionaries***, properly so-called. There are no indications concerning how these Parish Missions should be conducted in the Book of the *Original Constitutions*. It is interesting to notice, however, the very detailed exposition of Parish Missions in the Constitutions of St. Paul of the Cross – where this matter is highly developed²⁴. Something similar may be found in the Constitutions of St. Alphonsus Liguori.

The seven chapters of this Part IX, divided into almost 30 Constitutions, show a **varied approach to the Apostolic Mission**^{xiii} on the part of St. Gaspar Bertoni:

Chapter I of Part IX:

'Profession'

[CF ## 158-160]

This might be described as the ***Mission ad intra***, meaning the situation of those confreres raised to the rank of '**Apostolic Missionary**.' These three numbers indicate the nature of the '**Grade**', what is needed for one to be constituted as one of the '**Professed**':

CF # 158: three elements here: the **priestly** state and to these men the principal government of the Community belongs; these assume the **more serious ministries**.

- **the priestly state:** the Stigmatine Founder had made it quite clear that his community is '**clerical**' - because of its positions of leadership, and the types of ministry to which it is applied. This fact was already made clear in **CF # 49** - where the community is described as '**clerical**' and '**religious**' - and its members need to acquire a more than ordinary knowledge, not

²⁴ *Regulae et Constitutiones Congr. SS.mae Crucis et Passionis D.N.J.C.* Editio Critica Textuum. Romae, 1958, cf. pp. 88-100: 'regolamento per il tempo delle sacre Missioni per esercitare tal ministero con la maggior perfezione possibile. Cap. XXVII. 'De Methodo Obeundi Missiones Apostolicas'. Caput XXVI.

mediocre. The need of the clerical state arises again in **CF # 161**, where first among the **means** to achieve the goal of the community there is noted the assumption of the clerical state. In the Jesuit Constitutions, it is clear that the Father General makes this appointment [cf. CSJ nn. 511, 512, 513, 522, 523, 776].

- **the principal Government:** under *the promotion to the priestly office* [cf. Part V, ## 69, ff.], all are called to the priestly service. This is noted in **CF # 7 b**, where in the *Compendium Rude* it is noted that some who have the talent, should much later be elevated to the perfect level of priestly endeavor ^{xiv}.
- **the more important ministries:** these *graviora* ^v undertakings for the Church are elsewhere called *varia et propria* [cf. **CF # 185**]; and *accomodata* [**CF # 262**], according to what might be needed by the Church in order to achieve the end of the Sodality ^{viii} which is to procure the salvation of souls - for this vital goal, the more serious ministries are to be accommodated to the apostolic needs for the working of this out [cf. **CF # 262**].

[NB: This number is taken from Suarez ²⁵, almost *verbatim*].

†††

CF # 159: this Constitution presupposes that the two-fold **progress** ^{xv} asked for in **Part Four** [**CF ## 47**, ff.] has been realized to a marked extent: **progress in the ecclesiastical disciplines**; and the spiritual progress **in one's own life and morals**. Then, there is added under this latter **a sublime probity, moderation of one's affective life**:

- **an erudition that is not mediocre:** ^{xvi} this has been repeatedly discussed - this **more than ordinary knowledge**, an **authentic intellectual proficiency** is needed also due to the varied apostolic service the community is called to render [cf. **CF ## 49; 59; 71; 72; 158**]. St. Ignatius noted: *...minimum vero omnium in Professos; non enim alii quam spiritus et doctrinae selectae viri ...* [n. 819]. This expression is found in Suarez in these words: *...hoc ministerium docendi Christianam doctrinam... ad quod saepe non mediocris scientia necessaria est, et in dogmatibus exponendis, et maxime moralibus rebus...* [p. 854 a].

²⁵ Cf. *De Religione Societatis Iesu*, Lib. VI, c. 1, n. 5 - p. 838 b: *...Societas est religio sacerdotum, ut supra lib. I, c. 5, ostensum est, et quia gradus professorum est supremus in Societate, ad eosque pertinet principale regimen ejus, et graviora ministeria, quae sacerdotium requirunt...* cf. also Suarez, o.c., Book I, c. 1, p. 560 b: *...Quia vero inter eos professi sunt praecipui et apud eos est principaliter regimen Societatis et ministerium eius...*

- to be **outstanding** in the conducting of **one's life and morals**: this is the living out of the **Perfection of Oneself** [cf. **CF # 6**] as one of the key characteristic signs of the Stigmatine: in all that pertains to clothing, nourishment and living quarters all live as the more perfect clergy strive to do among whom they live and work²⁶.
- an extraordinary witness of **affective moderation**: **CF # 220** offers some good hints: the love of charity needs to be well ordered. For this, there would be required the well-known **schola affectus** suggested by St. Ignatius. The Third Probation, the **Schola Affectus**, the School of the Heart [cf. **CSJ n. 516**], is required prior to ultimate admission. This 'Third Probation' seems to be handled by Fr. Bertoni in the VIII Part [**CF ## 152-157**]. This is all connected to the **graviora^v ministeria** of the **Apostolic Missionary**.
†††

CF # 160: the judgment regarding the nomination of confreres to the **Grade** of Apostolic Missionary originally was up to the judgment of the **Superior General**. In time, also the judgment of the **General Councilors** would be required.

††††

Chapter II of Part IX:

The Means by which this Institute promotes the Salvation of its Neighbors: ['Ad extra']

[CF ## 161-164]

Here we find one of **Fr. Bertoni's 'lists' of apostolates** for his community. In **c. 1 [CF ## 158, ff.]**, there was established the **'being'** of the Apostolic Missionary - it requires a priestly service - thus, demanding priest superiors, truly balanced men. These men were to be handpicked from among the confreres after sufficient experience in the various and proper ministries of the Congregation, and then by the Superior General.

Once the **'being'** of the Apostolic Missionary is established, there is next specified the **'means'** by which he **acts**: Since it is primarily a truly competent 'priestly' ministry to which the Community is primarily ordered, the priesthood is the first means to be considered:

CF # 161: there are two matters here: it is not enough simply for the Apostolic Missionary to be a priest, but he must be one who is striving still for utmost competency in his own area of 'specialization' among the **more important [graviora^v]**

²⁶ I.c., n. 5, p. 838 b: ...*Rursus postulaatur eruditio non mediocris in litteris, ut infra c. 5, n. 7, attingemus; et in vita et moribus conspicuis magna probatio...*

apostolic services [cf. **CF # 158**]; these *varied and proper* ministries [cf. **CF # 185**], that must be *accommodated* [cf. **CF # 262**] to the different situations that evolve in *different times and places* [cf. **CF # 57**], with *dependence* on the Bishops [**CF # 2**]. These men are to strive all through life, in fulfillment of the *Compendium Rude*, for *the perfection of the priestly endeavor* [cf. **CF # 7**], in their assumption of the Apostolic Mission.

†††

CF # 162: flowing from the very nature of the Priesthood - instituted by Jesus Christ at the same time and in the same place and ceremony as the Eucharist, shows the intimate nature of the two, the Priesthood instituted for the Eucharist²⁷, Fr. Bertoni lists the immediate priestly service as 'sacramental', under various captions:

- **especially Confessions:** the sacraments particularly [n. 642] asked of the Society are Penance and the Eucharist. The early Jesuits saw the hearing of confessions as intimately linked to the proclamation of God's word. Nadal is quoted as saying that people often flock to confession after sermons and the sacred lectures. If there were not those spiritual coadjutors prepared to hear their confessions, much fruit would be lost.
- and the **Eucharist:** our neighbor can be particularly benefited by the administration of the Eucharist [n. 642] - the **priestly prayer that is offered for fruit**^{xvii} to be obtained from God in the Apostolic Mission, from **the ministry of the Word of God [concionum]**²⁸ and the hearing of **Confessions**. St. Ignatius often brought together 'desires' and 'prayer' [cf. nn. 424; 638]. The Saint noted that prayer which is assiduous and full of desires is how the Fr. General will ensure the preservation and the development of the Society. This is how **all** are to help souls, those sent on missions must use good example and prayer that is full of desires^{xviii}. This prayer must be for the Church [n. 638] - for all who are of great importance for the common good [n. 638], especially the Supreme Pontiff and ecclesiastical princes [cf. n. 639]. Prayer needs to be said for benefactors and friends, living and dead [n. 638]. Since Ignatius was convinced of the 'weakness, insignificance' of the Society, the members always needed much prayer for each other as instruments in the hands of God for the Apostolic Mission. The offering of **Mass was also a pastoral ministry**

²⁷ The long-reigning Pope John Paul II has often reiterated this view of St. Thomas Aquinas. Cf. for example General Audience, May 12, 1993, in: *Priesthood in the IIIrd Millennium. Addresses of Pope John Paul II 1993*. Scepter 1994, pp. 39, ff.

²⁸ cf. A.M.deAldama: SJ: *The Constitutions of the Society of Jesus. Missioning*. St. Louis 1990, pp. 159, ff.: ...God's word is proposed to the people 'by means of sermons, lectures, and the teaching of Christian doctrine' [CSJ n. 645]

- hence, priests do not only serve God's people with the proclamation of His Holy Gospel. Special aid can be given to our fellow human beings through the Mass [n. 640]²⁹.
- there is also mention later on [cf. **Part XI, c. 5, CF ## 291-297**] of the administering of the **Last Sacraments** for those in danger of death.

†††

CF #163: [cf. Ac 6:2;4; 20:24; Rm 12:9, f.; 1 Co 2:4; 14:6] this Constitution is simply a summary of Fr. Suarez' explanation of an expression from the **Formula 1** of St. Ignatius:

...potissimum institutae ut ad fidei defensionem et propagationem, et profectum animarum in vita et doctrina christiana, per publicas praedicationes, lectiones et aliud quodcumque verbi Dei ministerium, ac Spiritualia Exercitia, puerorum et rudium christianismo institutionem, Christi fidelium, in Confessionibus audiendis ac caeteris sacramentis administrandis, spiritualem consolationem, praecipue...

Fr. Bertoni summarizes an entire number from Fr. Suarez' Book I of his Commentary on the Society of Jesus³⁰: but with one notable exception: Fr. Suarez lists seven aspects of the word of God, while Fr. Bertoni does not include the seventh,^{xix} which reads as follows:

... Septimo, hic adjungi possunt omnia illa, quae ad conversionem infidelium quorumcumque in Societate assumuntur, sive inter Gentiles, sive inter haereticos. Quo praecipue spectat quartum solemne votum obediendi Summo Pontifici in missionibus, etiam difficillimis, et ad quascumque orbis partes, etiam remotissimas, et inter barbaras nationes, etiam sine viatico peregrinando ex eleemosynis, si necesse sit, nullum aliud emolumentum, nisi salutem animarum, inde expectando...

However, the spirit of this seventh caption has been retained, that toward heretics and infidels:^{xx} that geographical abandonment to go anywhere in the diocese or in the world [cf. **CF # 5**; sensitivity towards confreres of other nationalities - **CF # 193**; confreres of different nationalities - **CF # 245**] permeates the entire booklet of the Constitutions and is basic to the spirit of the Apostolic Missionary. There seems little doubt that Fr. Bertoni intended an apostolically [quodcumque] as well as geographically [quocumque] universal Apostolic Mission. The special availability

²⁹ ib, pp. 137, ff. These numbers are also taken from Suarez, as is what follows: Lib. 1, c. 3, n. 10, p. 572 b.

³⁰ cf. Suarez, n. 10, p.572 b: *Quibus mediis Societas salutem proximorum procuret ...*

is noted by Fr. Bertoni as reserved for those elevated to the grade of the Apostolic Missionary [cf. **CF # 185**]. Fr. Lenotti understood the Apostolic Missionaries as assisting the successors of the Apostles as companions of all the Missionaries dispersed throughout the world³¹. In Book IX, Suarez goes into these ministries in greater detail. The ministries that Fr. Bertoni does specifically note, following Suarez³² simply by synthesizing him here, slightly shifting the order of the six captions, all geared toward the faithful:^{xxi}

- **primo, per publicas conciones, vel lectiones sacras ad populum;**
- **secundo, rudimenta fidei pueris et rudioribus hominibus tradendo, qua occasione, ad communis vulgi utilitatem divinum verbum, non tantum in ecclesiis, sed etiam in vicis et plateis publice diseminant;**
- **tertio, privatis colloquiis et sanctis conversationibus proximos juvando, nunc eorum vitia fraterne corrigendo, nunc ad virtutum opera, et sacramentorum frequentiam exhortando, nunc vero etiam in operibus perfectionis instruendo, vel excitando.**
- **quarto his adjungitur spiritualium exercitiorum communicatio, et usus, quo homines et vitam in melius mutare, et se ipsos cognoscere incipiunt, et de rebus aeternis serio cogitare, ac negotium propriae salutis cum Deo tractare, et ab ipso postulare addiscunt.**
- **quinto, annumerari possunt congregationes cujuscumque status virorum sub regimine Societatis creatae, ac Pontificum Indultis munitae, ubi plerisque salutem promoveantur.**
- **sexto, huc etiam spectat tempore mortis juvare proximos ad pie sancte moriendum.**

Atrque haec fere media sunt, quae circa fideles ipsos exercentur, quaeque in lib. 9 singillatim trandentur.

[Septimo, hic adjungi possunt omnia illa quae ad conversionem...]

†††

CF # 164: there is presented here the very important caption of helping young clerics:

- **by assisting in their instruction [Intellectual development] and discipline [spiritual growth][cf. CF ## 47-50];**
- **whether they live in the Seminaries, are helping out in parishes, or are living at home. And they will do this by:**
 - **public lessons;**
 - **private conversations,**

³¹ cf. Fr. Lenotti, 'Finis... ', in: CS III, pp. 403, ff.

³² Suarez, Lib. 1, c. 3, n.10, p 572 b.

- **promoting their studies [intellectual development] and their piety [spiritual growth].**

There is a long Stigmatine tradition in assisting priests and religious in their vocations - without accepting the perpetual and permanent care of Nuns [cf. **CF # 4**]³³. Preparing future priests certainly seems to pertain to the *perfectum opus sacerdotum* [**CF # 7**]. This is also a reference in **CF # 67**, where it is expressly noted that Professors' Chairs - sometimes in Philosophy, and especially in Theology, might be accepted, particularly in seminaries. This is based on a Canon 15 of the First General Congregation of the Society of Jesus, and reads thus:

... Cathedrae publicae in universitatibus, aut alibi, cum ea disceptatione suffragiorum, et oppositione quae solet fieri, non sunt admittendae; **si tamen sponte offerantur** ab universitatibus, nec quisquam se opponat cum quo sit disceptandum, **admitti possent, consulto Generali**...[cf. Suarez, p. 822 b].

†††

CF # 164 broadens this ministry quite a bit: it envisions assisting seminarians living at home, with private tutoring in studies, and in what seems to be personal spiritual direction: ... *per privatas collationes eorum studia, et pietatem promovendo*...

With this major apostolic work of the early Community, one would almost be ready to jump over now to **cc. 6 & 7** of this **Part**, viz., *De Munere Professorum Sodalitatis* [## 182-184] and then to the very central *De Praecipuo Scopo Sodalium Professorum* [## 185-186]. However, there intervene here three chapters on the Intellectual [cf. **CF ## 49, ff.: De Profectu in Ecclesiasticis Doctrinis**] and Spiritual Development of the Youth [cf. **CF ## 47-48, De Profectu Suiipsius**] - inserted precisely among the works listed for those with the 'Grade' of Apostolic Missionary. In Fr. Stofella's note here he does not place ministry on behalf of the youth on the same level of what is noted in **CF ## 182-184; 185, 186, c. 6 & 7**. However, this would be a very marked departure from the Jesuit ideal here - as Suarez devotes an entire chapter in Book VI to this special obligation³⁴.

†††††

³³ The early Stigmatine Chronicles bear eloquent witness to the commitment to assisting those called to live the priestly way of life.

³⁴ Cf. Suarez, pp. 850, ff.

Chapter III of Part IX:

Concerning the Instruction of Children and the Youth

[CF ## 165-167]³⁵

[cf. 1 Co 3:1-3; Heb 5:12]

This chapter seems to be an introduction to the next two: c. 4 speaks of the means for the **Spiritual Development** of children [*pueris*] - and c. 5 speaks of the **Intellectual Development** of the youth [*iuventutis*]. [cf. also CF # 203].

CF # 165: Included here among the duties of the 'Professed' is the teaching of **Catechism** - found in almost all the major parts of the Constitutions [cf. **CF ## 37; 51; 55; 72; 163; 165; 170; 182**] - from the early Novitiate all the way through the 'Professed' life this is a **major apostolate**. This is dedicated to the Christian Instruction of Children and Youth [*puerorum et juvenum, aliarumve rudium*], in catechetical oratories, with private instructions - will be promoted by our men to the utmost of their ability. This apostolate is contained in the Formula and also in the Formula of Profession - as Ignatius had wanted to make this a Fifth Vow - that all the members of the Society should teach Catechism.

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CF # 166: this number has been variously interpreted – some [Fr. John Marani] have seen it as very limiting, meaning that the teaching of the youth would only happen as a 'palliative', only after other more important ministries would be served. However, other Stigmatines have seen this more in accord with St. Ignatius, in accord with Suarez' interpretation here - where he, too, treats this under the special segment of the "Professed" with solemn vows, those promoted to the highest grade for all the confreres. Thus, it would **mean that whenever this instruction is possible**, it is among the primary services the community rendered from its very inception. Suarez explains this at some length. In the Jesuit documents, there are two passages that indicate the special role the 'Companions' were expected to play regarding **the ministry to the youth**:

... **Whoever desires to serve as a soldier of God beneath the banner of the Cross... is a member of a society founded chiefly for this purpose: to strive especially for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine, by means of public preaching, lectures, and any other ministration whatsoever of the word of God, and further by means of the Spiritual Exercises, the education of children and unlettered persons in Christianity, and the spiritual**

³⁵ cf. Suarez, Lib. VI, c. 3, pp. 850-854 – 1 Tm 4:16.

consolation of Christ's faithful through the hearing of Confessions and administering the other sacraments...³⁶ .

I, N., make profession, and I promise to Almighty God, in the presence of His Virgin Mother, the whole heavenly court, and all those here present, and to you, Reverend Father [N], the Superior General of the Society of Jesus, and the one holding the place of God, and to your successors [or, to you, Rev. Father [N], representing the Superior General of the Society of Jesus and his successors holding the place of God], perpetual poverty, chastity and obedience; and, in conformity with it, special care for the instruction of children, according to the manner of living contained in the apostolic letters of the Society of Jesus and its Constitutions. I further promise a special obedience to the Sovereign Pontiff in regard to the missions...³⁷ .

These two elements: **the Special Obedience to the Pope**, and the **particular care for the religious instruction of children for life** - are characteristic in the charism of St. Ignatius and his Constitutions indicate also his **interest in the Church of the future**. When the 'Profession' is spoken of regarding the Society of Jesus, this refers to those members of the community, chosen by the Father General, to make the solemn profession, including the Fourth Vow of special obedience. The 'General Congregation' - the supreme authority in the Company would be made up exclusively of these men - they alone enjoy both 'active' and 'passive' voice in these meetings. . A similar idea is found in Fr. Bertoni here in his **Part IX** of his Constitutions ***Regarding the Grade of the 'Professed'***.

The Jesuit Constitutions have in mind two forms of instruction of the youth, and unlettered persons: one erudition to be provided for these persons is that in **letters** - and the other, is that in the **faith**, or **Christian Doctrine**. The Society of Jesus takes up both of these 'instructions' - the former, instruction in letters, can be common to many Church groups - whereas expertise in communicating Christian Doctrine is included among the special purposes of the Jesuits. Even though the communicating of both 'instructions' was entrusted to all members of the Society, it is expressly committed to those who are the 'Professed' properly so called in the Society.

Objections: The reason why this is listed among the ***graviora* v *ministeria*** is that it is of the utmost necessity to the Church, in that it provides the foundation for all of Christianity, as is noted in the Catechism of Pius Vth. In good Scholastic^{xxii} fashion, Suarez posits some reasons to doubt that this ministry should be expected of the 'Professed' of the Society of Jesus:

³⁶ *Formula 1*

³⁷ *Formula of Religious Profession* - CSJ n. 527. Suarez offers his comments in Book VI, cc. 3, ff., pp. 850a-854 b, *passim*.

- since this ministry might seem to some as a very simple matter, and so less important, and hence, less necessary. It would seem to such as these to be less necessary and that to place it among the more important [*gravissimis*] duties with which the Society should be concerned would seem to be an exaggeration.
- This is one of principal duties of Christian parents, that of educating their children in religion. Thus, **Ignatius**, the Martyr ^{xxiii} states in **Letter 9 to the Philadelphians**: Parents, train your children in discipline, and in the admonition of the Lord, and teach them the sacred letters and arts so that they might not hand themselves over to laziness and inertia. He goes on to say that when the father educates his children in honesty, his heart will rejoice in the wise child he has borne, as is read in Pr 10: *The wise son will bring joy to his father.*

The **Council of Trent** further made clear that this task pertains to Pastors and they have a serious obligation to educate children in the rudiments of Christian doctrine. Because of this, there are those who would say that the Christian Republic has sufficiently provided for this requirement - and therefore, it should not challenge the 'Professed' of our Society to be particularly concerned about this. And some would conclude that as a result it is not readily apparent why anyone would think that there is a special responsibility for this ministry.

Response: Suarez offers his own responses to these 'objections' against the Society assuming the Apostolic Mission of teaching catechism as one of the *graviora* ^v **ministeria** entrusted to the entire Society - but, as a special duty of the 'Professed.'

First Assertion: It is to the great merit of the Society that it has taken **up this ministry as one of its principle duties** to be exercised with greater care and perfection. The first reason Suarez alleges is the authority of the Constitutions themselves - written by such an authoritative author, and pontifically approved, not only in general, but also in particular. The first Papal Bull, that of Paul III, noted that this ministry is supremely necessary and that the Father General and his council should watch over it. The edifice of the faith without foundation cannot be built up.

Following this argument from authority, Suarez brings forth three reasons in support of the importance of the ministry of teaching Catechism within the Society, especially by the '**Professed**':

[1] Even though this ministry may not seem to some to be so sublime, both in seed and in truth it is the supreme service. The reason for this is:

- that in great part the honest and holy life of the faithful depends from learning the Catechism - furthermore, the faith is the foundation of all justice - not only in the Catechism are children taught what they ought to believe, but also what they should do. It is on this faith that all should base their lives. Therefore, teaching catechism is the supreme work, in principle.

It is not that believers are illuminated concerning these sacred truths, but further they are excited and inspired toward them. The faithful are nourished in various ways **accommodated, adapted** to their age. Therefore it should be taught while believers are still children, and also to men and women of adult age - and even to the elderly, for believers are never sufficiently instructed regarding the faith.

[2] Then, there are those who have forgotten what they once learned, and must apply themselves to these truths anew. Also, there are the many who cannot maintain attention and interest in the more serious preaching - either perhaps they do not understand them sufficiently; or, because in this manner through the Catechism, they might be the more moved to doing penance and living virtue. Furthermore, since the greater part of human beings were unlettered and unlearned, it is only right that they should be fittingly exercised in the Catechism. And thus there are so many believers who are able to make progress in faith and virtue than they would be, whenever served by the more excellent and more sublime ministries. The Papal Bull has made clear that there can be no more fruitful exercise towards one's neighbor than the teaching of Catechism.

[3] This matter of teaching Catechism provides a means that it is the most efficacious in avoiding errors and false doctrines. This was one of the prime motivations of blessed Ignatius^{xxiv} who founded his community primarily against those who would give rise in tempestuous times to so many heresies. Through the **erudition of children**, believers are then helped through life to avoid heresy. So many of the ancient Canons speak primarily about their instruction in the faith and the communicating of its rudiments. Since the Society is a community of priests, rightly it has taken over the province not only of admonishing that they might learn these things - but, the members commit themselves so that the young people might live their lives in a given manner. The Jesuits do this by teaching in all places and occasions that they are able to do so - as in the churches, in the schools, in the public squares and streets.

Second Assertion: it is only right that this ministry should be expressed in the **Formula of Profession** under the vow of obedience. This is not simply to impose another obligation, as it is to commend this as a ministry. St. Ignatius offers his own Commentary on this in his Part V of the Constitutions, c. 3, Letter 'B':

The promise to instruct children and uneducated persons in conformity with the apostolic letters and the Constitutions does not induce a greater obligation than the other spiritual exercises by which the neighbor is aided, such as confessions, preaching and the like. Each one ought to employ himself obediently in these according to the assignment received from his superiors. But the promise about the children is placed in the vow that **this holy practice may be held as something more especially recommended and may be exercised with greater devotion, because of the outstanding service which is given through it to God our Lord by aiding the souls which belong to Him, and because it is in greater danger of being**

allowed to fall into oblivion and dropped than other more conspicuous services such as preaching and the like. [CSJ n. 528].

Suarez researched also the early General Congregations that discussed the early Jesuit customs - he notes the First General Congregation [June 19th - September 15, 1558 - he quotes the 134th [it should be the **138th**] Decree "After the Election", which reads thus:

Decree 138 [After the Election] [cf. MS t, 6, d. 59]: **The professed are to be required to fulfill the vow of catechizing children** [cf. *Examen, c. 4, n. 14; c. 2, dd. 30, 58, 65. Compendium of Privileges, n. 398. P. 5, c. 3, n. 3 B*]. It is to be enjoined upon the Professed that they themselves fulfill, from time to time, their vow to undertake the catechizing of children? It appeared that this should be put before the Superior General. He decreed that **besides what belonged to the period of probation, this pious work is much commended to the Professed, who should practice it according to the mind of the apostolic letters and the Constitutions. In fact, our father Ignatius enjoined upon each professed that they engage in it once for forty days**³⁸.

Fr. Suarez notes further in the Second General Congregation [June 21 - September 3, 1563], in the 48th [it should be the **58th**] "After the Election", the following legislation:

Decree 58 [After the Election]: [cf. MS, d. 77]. **Explanation of how the teaching of Catechism is to be done by those advanced to the Grade of the Professed** [Part V, C. 3, b; Gen. Cong. I, Decr. 138]. Every professed of three or four vows and every formed spiritual coadjutor, within a year after pronouncing the vows of the 'Profession', or simple vows, **is bound to teach Christian doctrine to children, or uneducated persons, for forty days,** continuous or interrupted. Moreover, this was judged to be **holy and devout practice that should be commended to the Very Reverend Father General**, so that forgetfulness of it may not at any time creep into our spirits, even though we do include it in the Formula of our Vows. Therefore, Reverend Father General should make it his care that Ours^{xxv} will very frequently, according to how he himself will judge fitting in the Lord, **engage in a practice as holy as this**³⁹.

As a theologian, Suarez dedicates an entire column⁴⁰ to a discussion of the Latin verb **teneatur [is bound]** and concludes that it is not binding under pain of sin,

³⁸ cf. *For Matters of Greater Moment. The First Thirty General Congregations. A Brief History and a Translation of the Decrees.* John W. Padberg, SJ, Martin D. O'Keefe, SJ, John L. McCarthy, SJ. St. Louis: In Aedibus SI. The Institute of Jesuit Sources 1994, p. 101 a.

³⁹ l.c., pp. 125 b - 126 a.

⁴⁰ cf. Suarez, o.c., p. 853 b.

and must be made clear to each of the members by the Father General. Nonetheless, the seriousness, the importance of this ministry is brought home to us by the nearly nine columns that the Jesuit theologian ⁴¹ dedicates to this Ministry which Fr. Bertoni noted in copying this section of the Jesuit rule for his own **Part IX, cc. 2 & 3**. The hope expressed in CSJ n. 528 and in the Decrees of the early Jesuit Congregations is that this practice should not fall into oblivion. Suarez notes that the wording of all this had as its ultimate purpose that of deeply impressing the souls of the Jesuit 'Professed' ever more, so that they would keep in ever greater estimation this ministry so vital for the Church. There is a hint of it in the following Ignatian Constitution in Part IV, c. 10:

The Rector ought himself to **teach Christian doctrine for forty days... [CSJ n. 437]**.

It needs to be pointed out again that even though in external appearances this ministry might appear to be less conspicuous, yet it is so necessary for the Catholic Church, and thus needs all the more greater humility, in accord with the very pressing recommendation it receives for the members of the Society. The recipients of this Jesuit catechetical instruction are not limited simply to children, but include a broad latitude: so many among the adults have need of a greater instruction. On the part of the teachers, even though it deals with the fundamentals of the faith it often needs a knowledge that is **not mediocre, more than ordinary** ^{xxvi} [cf. **CF ## 49; 71; 159**]. Such knowledge is needed to expose the dogmas of the Church, and most especially in moral matters. In these matters, it is surely presupposed that the students of the Society are not sufficiently instructed as yet. Therefore, in this ministry, there is need of much industry, much solicitude and doctrine among our religious, especially of the older members that would be of great benefit to the Church in so far as up to the present experience has shown through divine grace. It is only right then that in the '*Profession*' of the Society an express mention of this work is to be made involving not only the students, but all the workers in the Society this work is to be commended. But, in a special manner the 'Professed' are to understand that **this ministry of teaching Catechism pertains in a special manner**, as has already been declared. ^{xxvii}

The manner of reaching out to the young people is suggested: as through **Catechetical Oratories** - and even private instructions: all this should be promoted to the extent that our members can accomplish this. This private tutoring was noted in the Constitution immediately preceding in assisting seminarians, both for the academic and spiritual development of the student. Personal conversations were praised by Pope Paul, as a method Jesus used - and **personal contact** remains a vital means of evangelization ⁴² as it provides the possibility of sharing one's own personal faith. Fr. Bertoni often promoted the value of one-on-one evangelization,

⁴¹ cf. Suarez, pp. 850 a - 854 b.

⁴² cf. Pope Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*, Dec. 8, 1975, # 44.

through private conversations [cf. **CF ## 163/2; 164; 165; 255; 267-297**] even by letter [**CF # 260**]⁴³.

The Constitution **CF # 166** has been variously interpreted. Those who would see the schools in the history of the Stigmatines, merely as a '*palliative*', a kind of 'cover-up' to hide from the government Fr. Bertoni's true intention of establishing a religious community - these historians would read the condition placed here by Fr. Bertoni: ***Ubi fieri postet, litteris etiam instrui a nobis iuventutem decet*** - to mean that only when all else was done, and that this would not have been the Stigmatine Founder's real intention. However, this Constitution is taken word-for-word from St. Basil, as quoted by Suarez⁴⁴ - who gives **a totally different explanation** why the Society of Jesus should commit its members to the work of teaching the youth, ***ubi fieri postet, litteris etiam instrui.... decet.***

In this section regarding **the Apostolic Mission to the Youth**, Fr. Bertoni relies heavily on the Jesuit theologian's **Book V**, treating of the reason for the Jesuit Scholastics' study. In **Chapter 5** of this Book, Suarez asks the question whether the Society **fittingly** should take up the ministry of the instruction of youth⁴⁵. From the outset, he makes very clear that when the Jesuit rule speaks of the instruction of children, Ignatius did not intend that this would be limited only to their instruction in good morals, or simply the communication of the rudiments of Christian Doctrine. This ministry is not one he intended to limit solely to the colleges, or universities, **because this work is also proper to the 'Professed' of the Society**⁴⁶. What Ignatius intended in all this is not simply the imparting of knowledge, but **the sharing of the justice of divine grace ordained toward eternal salvation**. What we are dealing with here is the '**integral**' intellectual instruction.

In this connection, Suarez distinguishes **three separate orders**⁴⁷ of **knowledge**: that on the lowest [*infimum*] level; that in the middle [*medium*] sphere - and that which is supreme [*supremum*]. To this 'supreme' level pertain various branches of sacred doctrine. Cases of conscience pertain to this level as well. On the middle level, one will find the curriculum of the arts, which would include mathematics, and ethics, to some extent. This matter has some connection with sacred doctrine, properly so called - and pertains to a kind of religious contemplation. This is already a

⁴³ Cf. Thomas H. Clancy, SJ, *The Conversational Word of God. A Commentary on the Doctrine of St. Ignatius of Loyola concerning Spiritual Conversation, with Four Early Jesuit Texts*. St. Louis Institute of Jesuit Sources 1978.

⁴⁴ Cf. Suarez, o.c., pp. 827 b - 828 a

⁴⁵ cf. Suarez, Book V, c. 5, nn. 1, ff., pp. 824, ff.

⁴⁶ cf. Suarez, Book VI, c. 3 - already treated above regarding the Saint's insistence that the 'Professed' of the Society be engaged in the teaching of Catechism.

⁴⁷ In this sense, a certain parallel might be noted: the Three Ages of the Interior Life [Purgative - Illuminative - and Unitive] - so also, in many of the manual professions there are distinguished: apprentice [3 years] - journey-man - master [noted above].

level beyond childhood, because of its difficulty of content. To the lowest level would pertain the instruction of children regarding perfection of languages, beginning with the fundamentals of grammar, including Greek. Hebrew would be reserved for the adult age.

With these distinctions in mind, there is a further one: this ministry can be looked at absolutely, in itself - or, in comparison made to those other religious families by whom it is exercised by direct rule. Absolutely speaking, or, in itself, no one would deny that this instruction is most useful, **most opportune** for the youth and it is **supremely necessary** for the republic. The reason is that while what is being discussed here is what pertains to good morals, it is immediately clear that, for good government and its conservation, good conduct among the people is needed. Even Cicero noted that no other task would press more heavily on the Republic than that of instructing the youth. However, in this regard, with comparison to others, such instruction would seem to pertain more as a ministry to those communities who are engaged in it by rule.

As the text speaks of what 'conveniently' [**convenienter**], or fittingly pertains - the question is to whom: it is self-evident that it benefits the youth who receive the instruction; as well as the Republic which includes them in its citizenry - but, what about the Society? In what way is **such instruction 'convenient', 'fitting' for the Society** to be engaged in it, with all the other important tasks implied by the *quodcumque Dei Verbum ministerium*?

The benefit to the youth is self-evident: they not only are provided with the opportunity for a development in **doctrine** - but, they are led to the **good conduct** of their lives, so intimately connected with this doctrine. And both of these aspects would depend, to some extent, on the quality of the teachers imparting such instruction. Of the two aspects, growth in knowledge depends more on the quality of the teacher - whether these instructors are religious or lay, whether they are good or bad people. However, in full truth, **progress** in morals also depends to some extent on the good conscience of the teachers, that they might perfectly and integrally fulfill their task. As a result, the religious state, then, can add very much to the imparting of teaching. This is all the more true when the teachers perform their committed, competent task without a stipend. Since this challenging task is being offered to the young as a gratuitous service, this makes its own impact, communicates its own lesson. This good example, 'witness', can be a powerful incentive to good morals - as Pope Paul VI said in his time: what the world needs more than teachers, is witnesses, those whose example communicates their message.

Of the two aspects intended by Ignatius by *instructio, eruditio juvenum* is two-fold: an increase in students' **knowledge**, but also a betterment of their **lives**. The Ignatian ideal of pedagogy is shown here: with Boetius, one might accept the principle that nothing is more harmful to the disciple than the unruly life of the teacher. In the opposite sense, a **religious preceptor can have as his/her ultimate purpose more that good moral, spiritual preparation of a student over the simple imparting of knowledge**. The religious teacher can point out the challenges of society, the dangers

in bad books. The true artist is not content in depicting shapes, but presents an ideal. And a good instructor is called to do this both in the minds and hearts of students.

Over the centuries, the Church Canons defended the view of the need of exemplary teachers. It is in this context that the Council of Trent, dealing with the Reformation [Session 23, c. 18], most seriously stipulated that Seminaries be erected, in which young men, from their tender years be instructed both regarding piety and their religion. Later legislation added that the instructors in these seminaries should **be truly suitable, lovers of the Catholic truth and not suspect of heresies**. St. Charles Borromeo further refined this legislation in the Council of Milan. An off-shoot of all this was also the fact that it became more and more clear both to the Church and to the state that this instruction of the youth should be in the hands of those living the religious life. The underlying reason for this is that these religious would be more perfect in the living of good morals, and that they would be more diligent in teaching their disciples regarding good morals, at the same time as doctrine. Suarez quotes the Council of Trent [Session 23, c. 18] which stated that whenever one would look for teachers for the Seminary in grammar, or those well prepared in music, Jesuit teachers should be preferred before all others⁴⁸.

The difficulty of the challenge led some to think that this would discourage religious. Others saw that the instruction of youth would prove too great a distraction for the monks. A further objection leveled against religious - Jesuits - teaching the youth was that they had more important ministries to contend with. However, Suarez responds: the instruction of young people is supremely in harmony with the purpose and the institution of the Society of Jesus. From the time of the early Fathers on, it seems quite clear that the instruction of youth was **proper** to those involved in religion, and is a ministry that is most useful to the Church.

It is in this context that Fr. Bertoni copied **CF ## 166** [word-for-word] and **167** [a para-phrasing] from **Book V, c. 5 of Suarez** where the Jesuit theologian treats of the studies of the Jesuit Scholastics. And the Stigmatine Founder includes this under the duties of the '**Professed**', sandwiched in between **the initial two Chapters of his Part IX** on the nature of the '**Professed**', their commitment to **any aspect of the Word of God whatsoever** - and the final two chapters of this Chapter: **De Munere Professorum Sodalitatis** and the **De Praecipuo Scopo Sodalitatis Professorum**. A kind of rhetorical question arises here: why would the Stigmatine Founder include these three chapters, in this Part IX, which presents the characteristics of the Professed Apostolic Missionaries regarding the instruction and religious formation of the youth if this aspect of the Apostolic Mission did not pertain to the very heart of his charism? The popular mentality regarding the Stigmatine community has always been in response to the question: 'What do the Stigmatines do?' - one of the spontaneous answers has often been: '**Youth work!**' The central condition does not seem so much as to whether the Stigmatines think this ministry is important - but, simply that all be undertaken with a view to their eternal salvation in view - as it is so necessary for the future of the Church.

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⁴⁸ cf. Suarez, p. 830 a.

CF 167: It is also important to reflect on the **context** in which these Constitutions discovered by Fr. Bertoni are presented by the Jesuit theologian. This concluding number of the first of three Chapters regarding the youth in this **Part IX**, dealing with **the Grade of the Professed** - is presented in response to **the first of three objections** noted above, in response to the argument: that religious should not teach the youth – as they have other more important responsibilities. However, even though the Episcopal ministry should not teach grammar and poems and the like – this ‘lower’ ministry is **most fitting for religious. It is proper for religious to dedicate themselves to the erudition of the youth even in the lower levels, simply because this ‘inferior’ knowledge is necessary to grasp the higher matters, and eventually that doctrine leading to eternal life.**

A **second objection** noted above is that even though this ministry of instructing the youth would lead religious to be distracted and would bring about a certain restlessness that would be involved with the multitude of young people seeking instruction, nevertheless, this risk is worth taking on because **this ministry is both most useful and most necessary for the Church.** Even though this ministry **seems almost insignificant**, it is great in what it achieves, in that with this endeavor, **the morals and the higher disciplines in the Church depend in a great part.** This ministry can be compared to the smallest of seeds, **the mustard seed** - small in quantity, and large in effects. **The higher matters have many teachers**, both religious and secular. However, for the instruction of the youth, there are not many and these must be found and prepared to undertake this service. Even though this work might be seen to be lower in dignity, it is of greater merit with a view to the service of the Church.

While it was objected that this aspect of the ***Apostolic Mission*** might impede such teachers from the higher ministries, not much insistence should be levied here since the responsibility pertains to the entire body of religion. And Paul pointed out in 1 Co 12 that the body is not one member alone but many - and thus, this ministry does not hinder the entire body. The more perfect actions may be accomplished by the higher faculties. When these lower ministries are handled within measure, in no way do they impede the higher services - and, in the long run, **the lower assist the higher**, by preparing the matter. The youth are **gradually prepared** that they might later on assume these higher disciplines. Little by little, these young people **move from the inferior studies to those on a higher level.** Therefore, in the body of religion, this variety of services can indeed be rendered. This lowly work in no way hinders the increase of substantial perfection. To teach in this way is **a work of great charity** - when it is accepted out of obedience it increases and perfects charity. There will not be lacking the assistance of God for such work, which will be sure that commitment to this work, in no way will lessen the members’ spiritual lives. Whenever there is any kind of danger, it can be met by the same divine grace and vigilance of the Superiors, and the other works of religion. All will all come together to overcome the danger [cf. **CF # 185**].

Therefore, it goes without saying that the instruction of youth is a ministry that is most opportune for the Church and the grace of God will not be lacking

for it. The Society of Jesus was founded for ministries on behalf of our neighbor, and the men can be applied to this ministry. Through the education of the youth, the good morals of the people will be built up. When one learns at a tender age the salutary Fear of the Lord, this will fulfill that saying of Proverbs 22:6: ***An old person will not withdraw from the path learned in one's youth.*** A further distinct advantage accrues here - in addition to the benefit of the youth, their parents are also drawn into this circle.

St. Ignatius did not deem the instruction of youth to be unworthy, or alien to the Society of Jesus, but did issue a caution:

... To teach how to read and write would also be a work of charity, if the Society had enough members to be able to attend to everything. But, because of the lack of members, these elementary branches are not ordinarily taught. [cf. CSJ n. 451].

In the Ganss commentary, it was pointed out that elementary schools are not among the *graviora* ^v *ministeria* of the Society ⁴⁹. However, whenever any work is accepted out of charity, it must be done so with this intention: that the young students learn honesty in conduct and their religion. This intention, then, would make of this ministry a great and religious *oblation* [*obsequium*] to God. While the ministry of grammar school is one of those works 'less necessary' for the Plan of St. Ignatius, Jesuits can nonetheless be applied to supplementary services, instructing the young people in Christian Doctrine [as is seen throughout Fr. Bertoni's Constitutions] and good morality.

The concluding number of this Chapter III of Fr. Bertoni's Part IX, is **CF # 167**, in Suarez is actually the introductory paragraph of his chapter 6, of Book V. The ministry of instruction has a two-fold purpose: Progress in Doctrine and Progress in Morals. Once more this two fold **Progress** reflects Fr. Bertoni's **Part IV: De Progressu Suiipsius - De Progressu In Ecclesiasticis Doctrinis** [cf. **CS ## 47, ff.**]. Suarez writes as the introductory paragraph of c. 6 here: Even though doctrine is the proper material of this ministry, and the primary effect intended for the Colleges, nonetheless the principal intent is the honesty of morals ⁵⁰. This is the substance of **CF # 167**; cf. also **# 203**.

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⁴⁹ cf. the George E. Ganss English translation of the Jesuit Constitutions, and commentary, p. 214, footnote # 5.

⁵⁰ Suarez, o.c., p. 830 b, near the bottom.

Chapter IV of Part IX:

The Means for conserving the Moral Integrity in the Youth, and increasing it

[CF ## 168-174]

In Fr. Bertoni's work, the **Law of Progress, Growth** permeates throughout his *Original Constitutions* [cf. Ph 1:6; 1 Tm 4:16]. In accord with his style, this particular section simply continues Suarez, now a synthesis of his **Chapter 6 of Book V** - with the exception of the introductory paragraph, which served as the conclusion to Fr. Bertoni's previous Chapter III. These seven Constitutions are also Fr. Bertoni's application to the young students who come under the community's direction of his *De Profectu suipsius* [CF ## 47-48], which with the Intellectual Development of our Confreres, as *De Profectu in Ecclesiasticis Doctrinis* [CF ## 49-68] - which will be Fr. Bertoni's next chapter of these three under The Grade of the 'Professed', as Chapter V, of his Part IX [CF ## 175-181].

The title of this Chapter has already been presented in the previous Constitution, **CF # 167**, as the ultimate reason for instruction of the young: ***that principally integrity of morals is to be sought and intended in this instruction.*** Logically, then, the Stigmatine Founder lists the means of spiritual growth.

CF # 168: the first means suggested for the young is monthly sacramental confession. It is interesting to note that Fr. Bertoni suggests prayer as the first means of holiness for his own men, and sacramental confession as weekly for his own confreres [cf. **CF # 47**]. The inspiring reason that Fr. Suarez offers is copied *verbatim* by Fr. Bertoni: ...since **a pure conscience is the seat of wisdom** ^{xxviii}, it is stipulated that there be a frequent confession of sins, at least each month [**CF # 168**]. This is based on the Jesuit Constitutions:

... Care should be taken that the extern students should confess every month if possible... [CSJ Part IV, c. 7 § 2, n. 395].

... Very special care should be taken that those who come to the universities of the Society to obtain knowledge should acquire along with it good and Christian moral habits. It will help much toward this if all go to confession at least once every month, hear Mass every day, and a sermon every feast day when one is given. The teachers will take care of this, each one with his own students [CSJ n. 481].

[These time limits are the bare minimum in the Ignatian ideal - more often, if possible, would be good] ⁵¹.

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⁵¹ Cf. Suarez, o.c., p. 830 b-831 a.

CF # 169: The second means listed here is **divine worship**, especially the Mass to be heard each day. Following the devout use of the Sacraments, there is ordered a daily worship of God. The highest form of this is found in the Mass - therefore, the Constitutions likewise legislate that the Scholastics^{xxix} are to hear Mass every day. The Council of Trent expressed this for all Seminaries. The Lateran Council, under Leo X, Session 9, under the caption of the 'Reformation of the Curia', not only required the members to attend Mass, but also that they be encouraged to attend the Divine Office of Vespers. To require this of students would have been odious to them, and an interruption of their studies. The Superiors were cautioned elsewhere by Fr. Bertoni [cf. **CS # 66**] that they should make sure that excessive study should not cool off piety - or that excessive piety should not interfere with necessary study. In like manner, the Council of Trent for Seminaries only adds that on Feasts Days, all should go to the Cathedral Church in so far as possible to participate in the services there. The Lateran Council distinguished: Mass as obligatory; and the celebration of the divine office remained an invitation. In **Chapter 16** of the **Fourth Part** of the Jesuit Constitutions, there is stipulated: **...and a sermon every feast day when one is given.** [cf. CSJ n. 481]⁵².

†††

CF # 170: The third and fourth means come together in the Suarez text: the teaching of **Catechism** and **weekly [domestic] exhortations**. The great theologian notes that general sermons which are intended for all the people, often are less suited for the understanding of young students, and therefore, as a result, they are less useful. Hence, it is important that the Society which is committed to the teaching of the young, should also exhort them in various ways, to the practice of virtue. The Lateran Council demanded instruction in the divine precepts, the articles of the faith, the sacred hymns and Psalms, and the lives of the Saints. The Constitutions of Ignatius read:

... In these schools, the procedure should be such that the extern students are well instructed in what pertains to Christian doctrine... [cf. CSJ n. 395].

Furthermore, on some day of the week Christian doctrine should be taught in the college. Care should be taken to make the young boys learn and recite it; also, that all, even the older ones, should know it, if possible. [cf. CSJ n. 483]

The students should listen to Catechism once a week so that they might learn it and also recite it - phrases taken directly from Suarez⁵³.

†††

⁵² cf. Suarez, o.c., 831 a-b.

⁵³ cf. Suarez, o.c., p. 831 b.

CF # 171: Here another [a fourth] means is noted, presented in union with the immediately preceding: there should be **private exhortations** given. The text from Suarez reads that each week that should be given some kind of a **declamatio**, through which all would be excited to the practice of virtue⁵⁴. This is from the Jesuit Constitutions, **Part IV, c. 16**:

Likewise, each week, as was said about the colleges, one of the students will deliver a declamation about matters which edify the hearers and lead them to desire to grow in all purity and virtue... [CSJ n. 484].

†††

CF # 172: This next Constitution follows right along these lines - the ideal is that teachers, even during their lessons, should the occasion arise, should exhort their students to the service and the love of God - and Suarez adds: **...quod etiam in privatis colloquiis opportune facere debent**⁵⁵.

†††

CF # 173: Suarez here presents what he calls a 'fourth' means - which by our calculation, would be a 'fifth' - as St. Gaspar separates the weekly teaching of catechism from **the weekly domestic exhortation**. Here the Jesuit theologian presents this 'excellent custom' that at the start of school, or classes, these begin with a public prayer. This is read from the life of **St. Thomas Aquinas** that he never committed himself either to study or to writing, unless he began it with a prayer. This should be done in all our schools in so far as this is possible to do. St. Ignatius has this in **his c. 16, of Part IV, § 4**, in these words:

... The teachers should urge their students to the love and service of God our Lord. To recall this to their minds, before the lesson begins, someone should recite some short prayer which is ordered for this purpose... [cf. CSJ n. 486].

Fr. Suarez offers two intentions for this:

- one is that the students learn to refer all they do to God;
- the second intention is that they pray to obtain from God the grace to make progress in their studies. This is most useful also in all the other activities of life⁵⁶.

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⁵⁴ Suarez, l.c., p. 831 b.

⁵⁵ cf. Suarez, o.c., p. 831 b.

⁵⁶ cf. Suarez o.c., p. 832 a.

CF # 174: Fr. Suarez lists for him the ‘fifth’ means, which for Fr. Bertoni is the 6th means: that there should not be read those books that would be harmful to morals, and that this is the mandate of the Councils. St. Ignatius has a Constitution on this, in **Part IV, c. 14, § 2**:

In regard to the books of humane letters^{xxx} in Latin or in Greek, in the universities as well as in the colleges, lecturing to the adolescents on any book which contains matters harmful to good habits of conduct should be avoided, as far as is possible, unless the books are previously expurgated of the objectionable matters and words. [cf. CSJ n. 468].

This, then, ends Fr. Bertoni’s **c. 4**, of his **IVth Part** - on the spiritual growth of the youth committed to our care. There follows now, **Chapter 5**, regarding the Intellectual Development of these young students.

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Chapter V of Part IX:

Concerning those Means for the Literary Progress of the Youth

[CF ## 175-181]

This part corresponds in a kind of parallel, as has already been noted, to that **Intellectual Progress** stipulated for the confreres: **Concerning the Progress in Ecclesiastical Sciences** [cf. **CF ## 49, ff. - Part V, c. 2, ff.**]. For Suarez, these chapters on the Apostolic Mission toward the youth are covered in his Book V, which treats of the life of study of those students still in early Formation. For Fr. Bertoni, this matter is treated under the ‘**Grade of the Professed**’, expressing **the heart of the Apostolic Mission**. In these seven Constitutions, Fr. Bertoni summarizes the three means suggested here by Suarez for the intellectual growth of students:

- **the sufficiency and diligence of the professors**;
- **a good method and order in teaching [Suarez adds a few lines on careful selection of books, which Fr. Bertoni makes a separate Constitution [CF # 177];**
- **rewards and punishments - which Fr. Bertoni makes into four separate Constitutions [CF ## 178-181].**

CF # 175: in Part IV of the Jesuit Constitutions, c. 6, one might find the ultimate foundation for Fr. Bertoni’s Constitution here:

All those who are studying should attend the lectures of the public professors whom the rector will designate for them. It is desirable that these professors should be learned, diligent and assiduous; and that, whether they be members of the Society, or from outside it, they should be eager to further the progress of the students, both during the lectures and in the academic exercises. [CSJ n. 369].

Ignatius was often concerned about a sufficient number of teachers [cf. CSJ 457]. Under another heading, St. Ignatius speaks of the 'sufficiency' of learning for the Jesuits⁵⁷. Here, though, the stipulation is on quantitative sufficiency, rather than 'qualitative'. The *sufficiency* and *diligence* in study is also discussed earlier by Suarez in this Book V⁵⁸. In the Jesuit Constitutions, Part IV, c. 12, the challenge of both the sufficiency and the diligence of the teachers is addressed frequently⁵⁹. In setting up seminaries, this was simply one of the challenges of Trent [cf. Session 23, c. 18]⁶⁰.

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CF # 176: here Suarez presents a second means: method and order in teaching - these next two Constitutions for Fr. Bertoni [CF ## 176, 177] are found in the same paragraph of Suarez, who quotes the Ignatian Constitutions, Part IV, c. 13: *De Modo et Ordine praedictas facultates tractandas* [cf. CSJ nn. 453, ff.] for the first of these two. This order is necessary in communicating the material to be learned, as well as in the exercises that are to be undertaken. Suarez uses the Jesuit term, indicating the students, as *scholastici*, meaning the students with vows. For Fr. Bertoni here, he uses the word *scholares*. This is necessary also for their private studies, for composition, for repetitions, or compiling that which they have heard. All of this is from Ignatius **CSJ Part IV, c. 13 [nn. 453, ff.]**.

†††

CF # 177: here, once again, there is mention of 'books'⁶¹ - this time taken from c. 14 of the same Part IV, of the Jesuit Constitutions [cf. **CSJ, nn. 464, ff.**]. The caution here is not only to avoid those books that might be harmful - but, also there is an encouragement to obtain those books useful to the students and more

⁵⁷ cf. this whole discussion in comparing Fr. Bertoni's *more than ordinary knowledge*: [cf. CF ## 49; 59; 71; 72; 159] and St. Ignatius' *sufficiency*: CSJ nn. 109; 289; 307; 308; 369; 446; 450; 464; 518; 582. This discussion was made earlier [Vol. I of this series, pp. 70, ff.].

⁵⁸ cf. pp. 811 a, ff.

⁵⁹ cf. CSJ nn. 447; 450

⁶⁰ cf. Suarez here, o.c., p. 833 b.

⁶¹ Fr. Bertoni often speaks of books: cf. CF ## 51, ff.; 60; 61; 94; 95; 101; 174; 175; 20.

accommodated to them. Both of these Constitutions are taken almost word for word from Suarez⁶², being only slightly adapted as to form.

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CF # 178: this Constitution and the next one, speaks of the punishment and the corrector - as it did not seem fitting for the religious to undertake personally the meting out of punishment. The correction should be 'sufficient' based on the quality and capacity of the students. When this punishment is corporal, it should not be administered by the teachers themselves - but, either by the parents of the boy, or through some corrector deputed for this, to whom this should be remanded. This is all from Suarez⁶³. Mention of the 'Corrector' is noted in **CSJ nn. 397 and 488**.

†††

CF # 179: this punishment should never be excessive - if it tends this way, then expulsion would be the manner in which punishment is to be meted out. This is especially the situation of one who seems to be incorrigible. This was all discussed in the First General Congregation, Decree 33: but this was not traceable with the resources at hand⁶⁴. As Suarez' text goes on, he speaks of there being conserved a spirit of gentleness, peace, and charity. The Jesuit theologian notes that the spirit of these prescriptions seems to come from Basil, in his *Reg. Brevior* 202 regarding the Disciple and Correction in the Lord. The entire phrase is a citation from Suarez⁶⁵.

†††

CF # 180: if there are to be punishments, there are also to be rewards - and once again, Suarez quotes the First General Congregation, and this time, Canon 119 - which could not be found with the resources at hand. This, too, seems to be based ultimately in Basil, and in his more Profuse Rule 15. These small rewards can be proposed and given in order to excite fervor in studies - but, in these a religious and upright manner must be maintained. The entire text is taken from Suarez⁶⁶.

†††

CF # 181: Fr. Bertoni's conclusion to his three chapters on the ***Professed Apostolic Missionary***'s ministry toward the youth ends with what is almost Suarez' conclusion to his **Book V**⁶⁷. This Constitution is also taken word for word: honor nourishes the arts, and in a particular way it customarily moves students. Thus

⁶² Cf. Suarez, o.c., p. 834 a.

⁶³ cf. Suarez, o.c., p. 834 a.

⁶⁴ cf. *For Matters of Greater Moment. The First 30 Jesuit General Congregations*, o.c., pp. 64, ff. - Decrees of the First General Congregation.

⁶⁵ Cf. Suarez, o.c., p. 834 a.

⁶⁶ cf. Suarez p. 834 b.

⁶⁷ cf. Suarez, o.c, pp. 834 b, f. - there are only six lines on p. 835.

'honors' are a good way of rewarding students as other suitable means are often not available. Certain places and signs of honor can be meted out by the teachers for the purpose of inspiring the students to a certain imitation of each other and to a greater diligence.

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The next two chapters in this **Part IX** regarding *The Grade of the Professed*, go back now to the office of the *Professed* of the Sodality ^{viii} [c. VI, CF ## 182-184], and then to *the Principal Scope of the Professed Members* [cf. CF ## 185-186]. The last two chapters of this **Part IX** - like Chapter II [*Regarding the Profession - CF ## 158-160: The Means through which this Institute promotes the Salvation of its Neighbors - CF ## 161-164*], leave Book V of Suarez, and go back to Book I.

It is a bit complicated to compare Fr. Suarez here with Fr. Bertoni's Part IX, *Concerning the Grade of the Professed*.

- c.1:** Concerning the Profession: CF ## 158-160: are from Suarez' Book VI, c. 1 ⁶⁸;
- c.2:** The [Apostolic] Means...: CF ## 161-164: are from Suarez' Book I, c. 3 ⁶⁹;
- c.3:** The Instruction of Youth : CF ##167: are from Suarez, Book V, c. 5 ⁷⁰;
- c.4:** The Means of Maintaining and Increasing Spiritual Growth in Youth: CF ## 168-174: are from Suarez' Book V, c. 6 ⁷¹;
- c.5:** Concerning the Means for Intellectual Growth: CF ## 175-181 are from Suarez' Book V, c. 6 ⁷²;
- c.6:** Concerning the Office of the Professed of the Sodality ^{viii}: CF ## 182-184: are from Suarez' Book I, c. 6 ⁷³;
- c.7:** Concerning the Principal Scope of the Professed Members: CF ## 185-186: from Suarez' Book I, c. 6.

These last two will be studied now.

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⁶⁸ Cf. Suarez, o.c., pp. 838, f

⁶⁹ cf. Suarez, o.c., p.572 a

⁷⁰ cf. Suarez, o.c., pp. 827 b, ff.

⁷¹ cf. Suarez, o.c., pp. 830 b, ff.

⁷² cf. Suarez, o.c., pp. 833 b, ff.

⁷³ So indicated by Fr. Stofella, CSS cf. footnotes on pp. 120, 122 of Original Constitutions.

Chapter VI of Part IX:

The Office of the Professed of the Sodality ^{viii}

[CF ## 182-184]

This c. 6 summarizes anew the *Verbi Dei quodcumque ministerium* as found earlier in this section for the 'Grade of the Professed [cf. **CF ## 162, 163, §§ 1, 2; 164**]. All of these numbers, of course, find their ultimate basis in the Jesuit Constitutions, nn. 645-649 where St. Ignatius explains his ideal for the **Ministry of the Word of God**. As has already been noted above, this little table helps to understand what the Jesuit Founder had in mind. The three major exemplars have the three steps of evangelization in mind:

- initiation into the faith: **Catechesis**;
- instruction in the faith: **Sacred Lectures**;
- exhortation to live the faith: **Sermons** ⁷⁴.

In these Constitutions [**CF ## 182-183**], Fr. Bertoni notes the following ministries of the Word of God:

- **concionibus** - sermons;
- **exercitiis [spiritualibus]** - retreats;
- **lectionibus ad vitam eternam consequendam** - either in class [for information], or lectures in Church [exhortation];
- **explanare rudimenta fidei et morum, praesertim rudibus et pueris;**
- **in oratoriis;**
- **in catechismis publicis et privatis;**
- **confessiones omnium, praesertim pauperum et puerorum**
- **inducere ad debitam sacramentorum frequentiam.**

Just a word on the "**lectures**": when they are called '**sacred**', they are usually considered to be those delivered in Church, intended for the edification of the people. The 'school lectures', as in Seminaries, or Universities, are meant for knowledge. The sacred lectures are different from sermons because the sermons are aimed at **stirring the heart** and the lectures emphasize teaching.

Thus, this **c. 6** of **Part IX** of Fr. Bertoni's Constitutions covers some of the same ground as noted in **Chapters 2 and 3** of the same Part. There is **much**

⁷⁴ Cf. Antonio M. deAldama, SJ: *The Constitutions of the Society of Jesus. An Introductory Commentary on the Constitutions*, o.c., pp. 260, ff. The same author has put together another volume on Part VII of the Jesuit Constitutions, in which he explains the 'Any Ministry of the Word of God Whatsoever' more completely [cf. *The Constitutions of the Society of Jesus. Missioning*. Rome: CIS 1973, pp. 158, ff.].

repeated emphasis on ministering to the youth - through teaching in the seminaries, the oratories - and again, in “**private**” instructions and conversations [cf. **CF ## 163, §§ 1, 2; 164; 165; 182**]. The hearing of **Confessions** especially of the young [the poor], is noted in **CF ## 163 § 2; 168; 183**. The teaching of **Christian Doctrine** is presented in cc 2, 4 and 6, CF ## 163 § 1; 170 e 183. In the Original Constitutions, then, this array of ministries is part of the **Apostolic Mission** for the **Professed Apostolic Missionaries**.

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CF # 182: while the express text has not been found *verbatim* its substance is clearly presented in Suarez⁷⁵. It is clearly stated that the principal task of this Society is to **work for the spiritual salvation and perfection of their neighbors, by making use of all the fitting means**⁷⁶. The main task of the Jesuits is described by Ignatius as leading souls in the way of Jesus Christ. The Jesuit is trained to seek through grace that **particular gift** of illuminating and directing men and women in the spiritual life⁷⁷. They are called not to be the ‘teachers’ of the Holy Spirit, but His **ministers**, and they might become his apt instruments. The end of this Institute is that of assisting its own members in their own salvation, and in helping their neighbors to reach theirs. For these spiritual purposes, the primary purpose of this Society is contemplation. The end of the Community is to generate perfect men, perfect ministers and other perfect men - and this cannot be done without contemplation. This is an insight provided here by the Monk-Pope, St. Gregory the Great. The principal activities of the Society, therefore, are those spiritual actions that proximately and of themselves are ordained to the progress of souls. As a result, it is necessary primarily and more principally for the Society to orient its members toward the contemplative life, the principal source of all such activities. Augustine includes doctrine and the Word of God as acts of the contemplative life⁷⁸.

Spiritual activities are intimately connected to doctrine concerning the divine realities - as a result, these divine truths are handed on not only in public lectures and sermons, but also in secret and private confessions, conversations and instructions, as these are presented in **CF ## 182, 183** - remembering the beautiful phrase noted in Suarez⁷⁹, recorded by Fr. Bertoni as **CF # 168** that a pure conscience is the seat of wisdom.^{xxviii} **The Society, then, has been founded to perfect other priests, under the instinct of the Holy Spirit**, in those matters pertaining to the Body of Christ, as

⁷⁵ cf. Book I, c. 6: whether the Society of Jesus embraces the contemplative or active life.

⁷⁶ o.c., p. 587 b

⁷⁷ o.c., pp. 588 b; 589 a.

⁷⁸ o.c., p. 590 a & b.

⁷⁹ o.c. cf. p. 831 a

the Eucharist and as the Church. These perfected priests are then to be totally committed to the perfection of their neighbor, through these priestly tasks ⁸⁰.

The Society of Jesus does not pray the Breviary in choir, but like all clerics in major orders, each Jesuit is bound to celebrate this prayer of the Church, this sacrifice of praise, for the Church, the Flock of Christ. The reason for this abstention from 'choir duty' is so that the members of the Society would be all the more **free for the Apostolic Mission** - the Society is a missionary community. The Community was founded for the greater glory of God - and in the history of the religious life, this is promoted in a variety of ways. One of these, of course, was through the traditional means, the Choir, as kept alive across the centuries by the monasteries. The Society was not founded for this purpose of choral prayer - but rather to be totally committed for the salvation of souls, through sermons, the spiritual exercises, lectures, leading the faithful to more frequent confessions, and the like ⁸¹. Under the word 'preaching' there was to be understood all the ministries of the word of God. Thus, the ministry of doctrine and communicating the word of God has to be preferred in the Society over ecclesiastical chant and psalmody.

Fr. Bertoni has a very broad grasp of **teaching** as one of the prime aspects of the **Apostolic Mission**. It can be communicated in the ways listed above - it is co-extensive with 'preaching' in some of his interpretations. Teaching Christian Doctrine is one of the ministries most proper to the Society [cf. CSJ nn. 113; 528]. It is mentioned explicitly in the formula of the final vows of the Priests ^{xxx} [cf. CSJ nn. 527; 532; 535]. It is one of the Novitiate 'experiments' [CSJ n. 69] - and the Scholastics need appropriate training for this ministry [cf. CSJ n. 410].

'**Teaching Christian Doctrine**' is an expression used constantly in the Constitutions. It was used even before they were written, in the 'Five Chapters', the preliminary draft of the Formula of the Institute. From the earliest days of the Society, there was much emphasis on the repeated expression ***rudibus et pueris*** - the ministry specialized in two classes of people: **children and the uneducated, whose salvation is in danger due to their ignorance**.

The Catechetical Ministry is the one each was called to vow to perform 40 days each year. The early documents of the Society speak often of the teaching of the first elements of the faith. The pressing motive for catechizing children and the uneducated, then, was the pressing need for this basic instruction - nothing is so fruitful both for the edification of our fellow human beings and for the practice of charity and humility of the Jesuits. Catechetical teaching comes fully under the heading of the priestly ministries of the Society of Jesus - it was historically their first ministry ⁸².

⁸⁰ o.c., p. 591

⁸¹ o.c., p. 598

⁸² cf. Antonio de Aldama... *Missioning*. O.c., pp. 163-166, *passim*.. cf. Suarez, o.c., pp. 980 a, 966 a.

The communicating of the word of God remains a central Jesuit aspect of the Apostolic Mission [cf. CSJ nn. **108; 307; 308 {important numbers}; 645**].

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CF # 183: the hearing of **Confessions**, especially those of children and the poor - and also the ministry of trying to convince them to come more often [**CF ## 44; 118; 163, § 2; 193**] to this sacrament is a prime Jesuit Mission. Suarez notes that 'the Word of God is indeed very sacred' - hence, with Augustine, it can be said that it is somewhat conferred with the Eucharist^{83 xxxii}. Another of the **principal ministries** that is central to the Society, from its very institution, pertaining to the salvation of their neighbors, is the administration of the sacraments [cf. CSJ nn. 642, ff.]. This means particularly the hearing of Confessions and the administration of the Eucharist⁸⁴.

The Sacraments, instituted for our sanctification and the building up of the Body of Christ, nourish and strengthen the faith. They not only confer grace, but also prepare the faithful to receive this grace fruitfully, to worship God and live charity [cf. **SC 59**]. They are fully part of the important challenge of the Church to carry out evangelization. Pope Paul VI stressed **their intimate connection with the Word of God**, from which they cannot be separated [cf. **EN 20;47 xxxiii**].

The administration of the Sacraments - including Penance - was practiced by the Jesuits from the beginning, and it is included in the **Formula**. The hearing of Confessions is for **the spiritual consolation of the faithful**. The Society became renowned also especially for the hearing of Confessions and the administering of the Holy Eucharist [cf. CSJ nn. 642; 644]. This ministry was added to **the Word of God** in the second draft of the **Formula**. The early Jesuits - as well as many theologians - see the administration of the sacraments simply **as part of the Ministry of the Word**. The principle was the one pronounced by Polanco: the fruit of the plants we cultivate through sacred lectures and sermons is harvested through the hearing of confessions. This was also one of the reasons for the institution of 'Spiritual Coadjutors' in the Jesuit Rule: people often flock for confession after the sermons and sacred lectures. If there had not been these coadjutors, much good fruit would have been lost.

Over and above religious instruction, the Jesuit ministry included that of consolation, exhorting and in some way causing the consolation from above, the source of all true devotion. The **Apostolic Missionary** is not a mere functionary in the administration of the sacraments. The **community zeal** needs to be aimed ultimately and directly to stimulating charity, the living fire of all good, prior to the visit of the Holy Spirit. In the Houses, this ministry was to be carried on in the Society by having some priests assigned by the Superior for this service [cf. CSJ n. 642]. As spiritual needs occur, the superior will have the duty of considering whether others, too, in addition to those who were assigned as ordinary confessors, ought to attend to the administration

⁸³ cf. Suarez, o.c., p. 978 a.

⁸⁴ o.c., p. 984.

of those sacraments penance and communion [cf. CSJ n. 643; cf. also nn. 108; 406; 407]⁸⁵.

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CF # 184: as in the Jesuit Constitutions, in the section pertaining to the Apostolic Mission, there is a careful delineation of the principle placed in the *Formula* - known as *gratis omnino*. It is a value often repeated in Fr. Bertoni's Original Constitutions [cf. **CF ## 3; 67; 102; 184**]. This value is powerfully defended in the Constitutions of St. Ignatius - his broad apostolic mission was to be offered *gratis omnino*:

Formula 1 : ... by means of public preaching, lectures, and any other ministration whatsoever of the Word of God, and further, by means of the Spiritual Exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of God's faithful through hearing confessions and administering the other sacraments. Moreover, this Society should show itself no less useful in reconciling the estranged, in holily assisting and serving those who are found in prisons or hospitals, and indeed in performing any other works of charity, according to what will seem expedient for the glory of God and the common good. Furthermore, all these works should be carried out altogether free of charge [gratis omnino] and without accepting any salary for the labor expended in all the aforementioned activities...

CSJ 7: In addition to the three vows mentioned, the Professed Society also makes an explicit vow to the Sovereign Pontiff, as the present, or future Vicar of Christ our Lord. This is a vow to go anywhere [quocumque]. His Holiness will order, whether among the faithful, or the infidels, without pleading an excuse and without requesting any expenses for the journey, for the sake of matters pertaining to the worship of God and the welfare of the Christian religion. [cf. also CSJ nn. 573, 574, 609, 610].

CSJ 573: When the Sovereign Pontiff or the Superior sends such Professed and Coadjutors to labor in the vineyard of the Lord, they may not demand any provision for the journey, but they should generously present themselves that these superiors may send them in the manner which they think will be for the greater glory of God.

CSJ 574: that is to say, on foot, or on horseback, with money, or without it, and they should be ready to carry out in deed what the sender judges to be more fitting and for greater universal edification.^{xxxiv}

⁸⁵ Cf. deAldama, *An Introductory Commentary on the Constitutions...*, o.c., p. 259; f., ... *Missioning...*, o.c., pp. 150-155, *passim*.

CSJ 609: Moreover, he who has been designated by His Holiness to go to some region should offer his person generously, without requesting provisions for the journey, or causing a request for anything temporal to be made, except that His Holiness should order the member to be sent in the manner that His Holiness judges to be a greater service of God and of the Apostolic See, without taking thought about anything else.

CSJ 610: Representation ^{xxxv} may well be made, and even should be, through the agency of the prelate ^{xxxvi}, or person through whom His Holiness issues the command to go anywhere, by asking how he desires him to accomplish the journey and to remain in the destination ^{xxxvii}, namely, by living on alms and by begging for the love of God our Lord, or in some other manner. This is asked that what seems better to His Holiness may be done with greater devotion and security in our Lord.

These seem to be the main Jesuit Constitutions regarding the *gratis omnino...* in the living out of the ideal involved in the terms: *quocumque... quodcumque...* The type of poverty Ignatius chose is closer to that of Francis and Dominic, and somewhat removed from those following cenobitical life. For Ignatius, this was the poverty Jesus lived and which He taught His apostles to practice when He sent them out to preach [cf. Mt 10:8-10]. This ‘**evangelical poverty**’ taught by the Lord Himself to His Apostles consists in these three elements:

- **non-possession - no gold or silver;**
- **not receiving remuneration: give freely of what you have freely received;**
- **living on alms: the laborer is worthy of his hire.**

Ignatius learned the distinction between ‘pure alms’ and stipends, or alms in remuneration from Mt 10: the Jesuit is asked to give freely of all that he has received. This **gratuity of ministries** has other values as well, as ‘the greater liberty and edification of one’s neighbor’ [cf. CSJ 565]. It is principally based, though, on the poverty that Jesus Himself lived - this is the ideal. This is a value in the **Spiritual Exercises** ⁸⁶. In this ideal, living on alms is not any sign of incompetence, or inability - but rather, the gospel value of offering a witness to disinterestedness and indifference and to one’s **trust** and **abandonment** to Divine Providence. These are central values to Fr. Bertoni. This is a perennial value, due to the recurring temptation to materialism. In the fullness of pride, and in times of technical progress, many think they can be, live and do without God ⁸⁷.

⁸⁶ Cf. n. 281, # 3: ...*Third Point: He tells them they should go, ‘Do not possess gold or silver.’ ‘Freely you have received, freely give.’ And He told them what to preach, saying: ‘The kingdom of God is at hand...’* [cf. Mt 10:1-16]

⁸⁷ cf. Antonio deAldama, ... *An Introductory Commentary on the Constitutions...* o.c., pp. 225, ff., *passim*.

Therefore, in the Ignatian charism and Jesuit history, apostolic journeys and poverty are meant to go hand in hand. ... **You have received without charge.... provide yourselves with neither gold nor silver... the workman deserves his keep...** [cf. Mt 10:8-10]. This is an ancient reality in the Church: the itinerant 'prophets and apostles' of whom the *Didache* speaks, were forbidden to take anything but bread when they left one mission station for another. Accepting money was the mark of a false apostle⁸⁸. These ancient customs came alive again in the 12th century in his Apostolic Movement: preaching and poverty were its characteristic features - which St. Ignatius tried to re-invigorate in the life of the Church, through his 'Company'⁸⁹. How vital it is for Church progress that her **Apostolic Missionaries** should go without gold or silver, as a most Christ-like ideal. The Jesuit principle is to engage in poverty in the service of God our Lord and the help of our neighbor, preaching and serving the Church. This explains the rather arduous "Election of Poverty" that Ignatius saw in the **Apostolic Mission** initiated by Jesus Christ, sent by His Father. For Ignatius, **the ideal was always the Apostolic circle around Jesus**, called to Himself, and sent out on **His Mission**. They could receive 'help for the journey' - the Apostles were able to receive 'bread' when leaving one church for another. The early Jesuits were not allowed to take anything for Masses, confessions, sermons, lessons, and for administering the sacraments - but they could accept help for the journey⁹⁰.

The ideal for Fr. Bertoni in **CF # 184** summarizes these values for those who have received the Grade of Apostolic Missionary –

- **When the 'Professed' are sent somewhere:**
- **or, are ordered to reside somewhere –**
- **they should not ask for any provision for the journey;**
- **nor for where they are to live –**
- **from the Bishops;**
- **or the Pastors;**
- **or from their own Superiors**
- **but they should freely offer themselves;**
- **and totally give themselves to this.**

This is the *obsequium* lived fully - an abandonment to God and a total availability to the Church - which seems to be the ideal promulgated by Fr. Bertoni in this manner.

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⁸⁸ *Didache* XI, 6.

⁸⁹ Cf. Gunter Switek, 'Praedicare in Paupertate.' *Estudios sobre el concepto de pobreza según Ignacio de Loyola*. ROMA: CIS 1972.

⁹⁰ Cf. Antonio deAldama, ...*Missioning...*, o.c., pp. 43, *passim*.

Chapter VII of Part IX:

The Principal Scope of the Professed Members

[CF ## 185-186]

This concluding chapter of Fr. Bertoni's all-important **Part IX** would take its own commentary - which hopefully, will develop.

Research is continuing in the quest for the broad presentation of the Apostolic Mission, as presented by Fr. Bertoni in his opening numbers of chapters 6 and 7 of this central Part IX of his Constitutions, describing the duty of the 'Professed' and the **scope** of his community:

CF # 182: Eorum munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria vel utilia sunt, sed etiam rudimenta fidei et morum, praesertim ridibus et pueris...

CF # 185: Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione obsequium praestare per varia et propria suae vocationis munera...

These two Constitutions: **CF ## 185 & 186** are considered by Fr. Stofella as taken from Suarez, Book I, c. 6: *Whether it is fitting for the Society of Jesus to make use of those means that are suited for the instruction of external students [scholastics]*⁹¹. On further analysis, however, one may also cite **Suarez, Book VI, c. 4, n. 25**, which asks the question: '*Whether the [Fourth] Vow of Obedience directed toward the Supreme Pontiff, which the Professed of the Society emit, is solemn, and distinct from the other three vows?*'⁹² The Jesuit Theologian offers a lengthy analysis of the Fourth vow - and Fr. Bertoni's **CF ## 185-186** are copied *verbatim* from this section, and adapted - except for the introductory phrases for **CF # 185** noted in the table above.

To understand this better, it is useful to reflect on the development of Suarez' thought. In **Book I, c. 4**, Suarez asks the question whether the community of the Society of Jesus was fittingly instituted and approved⁹³. In his affirmative response, the Jesuit theologian notes three aspects of the original Foundation of the 'Company':

⁹¹ Cf. *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni. Fondatore dei Preti delle Sacre Stimite di N.S.G.C.*, o.c., p. 122, footnote.

⁹² Cf. Suarez, o.c., pp. 854-866, a lengthy discussion of this Fourth Vow.

⁹³ Cf. Suarez, o.c., pp. 575, ff.

- **Historical: St. Ignatius** was the Founder of the Society of his Companions, chosen as God's instrument in a providential manner and time, for the assistance of souls in the Christian life and doctrine for the propagation and defense of the faith. This purpose has proven to be most opportune, as the defense of the faith is supremely necessary, its propagation most opportune and the perfection of morals most useful for the Church.

- **Principal: the Holy Spirit**, however, is considered to be the primary cause of the Society. In St. Ignatius' view, the Holy Spirit teaches his Church through the Vicars of Christ. Fr. Bertoni adapted this thought in his **CF # 185**, that the Stigmatine is called to follow the direction of the orthodox Bishop whom the Holy Spirit has placed to rule the Church of God [cf. Ac 20:28]. For St. Ignatius, this provides the reason for the Fourth Vow:

... But we have judged nevertheless that the following procedure will be supremely profitable to each of us and to any others who will pronounce the same profession in the future, for the sake of our greater devotion in obedience to the Holy See, of greater abnegation of our own wills, and of surer direction from the Holy Spirit. In addition to that ordinary bond of the three vows, we are obliged by a special vow to carry out whatever the present and future Roman Pontiffs may order which pertains to the progress of souls and the propagation of faith... [Formula 3].

CSJ 605 [De Missionibus]: The intention of the Fourth Vow pertaining to the Pope was not to designate a particular place but to have the members distributed throughout the various parts of the world. For those who first united to form the Society were from different Provinces and realms and did not know into which regions they were to go, whether among the faithful or unbelievers; and therefore, to avoid erring in the path of the Lord [ne in via Domini errarent], they made that promise or vow, in order that His Holiness might distribute them for the greater glory of God. They did this in conformity with their intention to travel throughout the world and, when they could not find the desired spiritual fruit in one region, to pass on to another and another, ever intent on seeking the greater glory of God and the greater aid of souls.

Therefore, the role of the Holy Spirit is central - Fr. Bertoni phrases it this way: **ad non errandum in via Domini...** It is here that Suarez cites **Ph 1:6: I am convinced that He who has begun a good work in you will bring it to perfection until the day of Christ...**⁹⁴. And this is the text cited by Fr. Bertoni here. Suarez brings this text up⁹⁵ in connection with his explanation of the Holy Spirit being the

⁹⁴ Douay version.

⁹⁵ Cf. Suarez, o.c., p. 580 a.

primary and principal author of the Society of Jesus: St. Ignatius and his companions simply could not have done this work of the Lord unless the Holy Spirit began and perfected such an undertaking. The Spirit would be behind the foundation of the Society either by communicating a certain inspiration; or through some extraordinary motion from within; or with that infallible direction, such as would have been given to the Prophets and the other Sacred Writers of God's Word: for Suarez, this is where this Institute got its beginning. For a believer, in simple terms, no work of piety such as this could ever have been begun without the precise inspiration of the Holy Spirit. Thus, in Jesuit circles, it was commonly believed that Ignatius and his companions were moved and assisted by the Holy Spirit⁹⁶.

- **Authoritative**: the third cause of the Society according to Suarez is the **Apostolic See** - which, as the Papal documents noted that it was by the Apostolic authority, by the protection of the Apostolic See, that this Society came into being for its apostolic purposes proposed, for the glory of Jesus Christ and in full harmony with the needs of humanity.

Suarez goes on, then, to specify what is so **distinct** about the Society of Jesus in order that it would be approved by the Holy See:

- it is a **clerical** community - made up of priests, with a priestly function - which goes back **to the style of life of the Apostles and Jesus Christ Himself**. When Augustine came along, he simply restored and reformed this kind of life;
- therefore, St. Augustine did not so much institute a new religious community as he assumed the purpose of the **union of the Apostles around Christ**. What Ignatius wanted to do was to give life to a way of religious life that would be **most similar to the Apostolic way of life** in all that pertains to what is substantial, i.e., regarding the end and the means, the manner of living, of imitating Christ, with a view to the salvation of souls. The Apostles professed that they had left all to preach the Gospel. So it is with the Jesuits: they consecrated themselves to Christ in a particular manner, to go anywhere that He would choose to bring about the salvation of souls - and that after the death of Christ, they would keep alive their obedience to Peter. Pius IVth described the Jesuits in this way: as they assumed the name of Jesus, so in their work, doctrine, and example, they wanted to **imitate Jesus Christ, and set out to follow in his foot-steps**⁹⁷.

Therefore, the principal task of this Society is to work for the salvation and perfection of their neighbors, and to achieve this purpose, they would make use of all congruous means. The longer and more diligent studies prepare for this variety of

⁹⁶ cf. ib., p. 580 a.

⁹⁷ cf. Suarez, o.c., p. 586; cf. M.-H. Vicaire, OP, *L'imitation des Apôtres. Moines, chanoines, mendiants*. Paris: du Cerf 1963

services [*obsequia*] [CF ## 57; 62]. Since therefore, spiritual activities are intimately joined to the doctrine regarding divine realities - this would be done:

... non solum per publicas lectiones, et conciones, sed etiam in secreta confessione, et in secreto colloquio ac instructione traditur... [cf. CF ## 182, 183; cf. also Part XI, *De Familiari Conversatione...*].

In harmony with the Stigmatine seal - *Euntes Docete* [cf. Mt 28:19, the *Apostolic Mission*] reflected in Fr. Bertoni's own words:

... Eorum ['Professorum'] munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria, vel utilia sunt... [CF # 182].

Suarez then asks the difficult question how is it possible to balance *contemplata aliis* and *tradere* [cf. CF # 49] - how is the Society able to satisfy these many activities with contemplation?⁹⁸ This is the special grace of vocation⁹⁹ that makes what is **arduous and difficult** [cf. CF # 185] possible, because one does not rely on human strength [*...non humanis viribus, sed Spiritus Sancti gratia...*]. To bring this multiple activity in line with contemplation is not impossible with divine grace. And even though it might seem difficult, nonetheless perfect virtue for such difficulty is poured out so that this real difficulty, through the providence of religion and its perfect institution, with the **special grace of this vocation** can be overcome.

This **special grace of vocation** is surely necessary, because no one by reason of his state of life could live piously, let alone perfectly, without **the special grace of God**. It is piously believed, or rather, it is morally certain that God would communicate a special grace for every religious community, which He communicates to all who are called by the Holy Spirit to that community, if He is not hindered by them, so that they might be able to fulfill the end, the purpose, scope of this institute. Therefore, **Ph 1:6** speaks of a **grace, assisting, exciting, assisting**, which it is believed that God offers a major and more special grace for those who would be a part of such an institute. Suarez quotes St. Thomas for all this¹⁰⁰.

Therefore, all approved religious communities, according to Suarez, by right maintain that they have been instituted by a special Providence of God. Hence, it is not to be doubted that each one of these have a **special help** prepared for them, **proportionate to their vocation**. Therefore, the more challenging, difficult the scope is for a religious community, the more sublime and hard its purpose is, and since it has been instituted so much the more for the **obsequium** of God and the greater utility of the Church, then these communities are ordered and assisted by Him. It is piously

⁹⁸ Cf. Suarez, Book I, c. 6, n.6 - pp. 592, ff.

⁹⁹ Cf. website www.st-bertoni.com, under Constitutions: 'NADAL: Grace'.

¹⁰⁰ St. Thomas Aquinas. IV Sent., d. 4, q. 1, a. 2, ad 9 um; d. 38, q. 1, a. 5, ad 2 um; III, q. 27, a. 5 ad 1 um

believed that the Society of Jesus came into existence through the instinct of the Holy Spirit, and it was established for the intention of divine worship and giving Him glory, through the most grave [*graviora* ^v, *gravissima munera*] ministries in the task of procuring the salvation of souls. As a result, it cannot be doubted that the Society would have from God a **special grace of vocation** prepared specifically for it. Therefore, the **arduous and difficult** challenge of bringing together a most varied apostolic program, and a life of intense contemplation, needs a **special grace of vocation** to overcome this and all challenges inherent in the life. Suarez has already made clear the purpose of this community ¹⁰¹, and this is that it has been established directly that it might undertake the challenges of both the contemplative and the active life, for the sake of **teaching and preaching, and for those other spiritual works to be exercised in behalf of our neighbors, with the greatest perfection and impulse** ¹⁰².

The Society of Jesus has been specially established to offer its ministry to the Apostolic See. This is based on an unusual comparison made by St. John Chrysostom ¹⁰³, where he says that the priest is called to be the heart, or the stomach [!] of the Church - since it is through their priests that the Christian people receives the positive influence for life, and their spiritual nourishment. In the Jesuit vocation to assist the Holy See, the early Jesuit tradition saw the Society as the 'right hand of the Apostolic See'. The purpose of the Society, as instituted by Ignatius, was indeed most sublime, and is the same as the institution of the Apostles - the Jesuits being called to do all that possibly can be done in their level of service to bring about the coming of the reign of God into this world.

This is **the special grace** of the Jesuit vocation, behind the inspiration of St. Gaspar Bertoni, which he adapts for the Stigmatines in **CF ## 185, 186**. He copied this ideal from Suarez, paraphrasing to fit his own needs. Grace is accommodated according to the need in each approved religious community. Therefore, grace will be all the more copious and all the greater in accord with the more elevated effects that will be are hoped for. The belief is that God confers **a special grace** according to the measure of the obligation and the task at hand. Grace is given to increase in accord with the disposition of the recipient. To such grace there pertains to intensify that affection by which the recipient encounters **the greater difficulty** for the sake of the reign of God. The Society was seen to have this unique excellence **in the grace of the Founder**. The Society was founded on the influence of the Holy Spirit to bring about the more excellent effects of divine grace, included in the ideals set down by Ignatius: **the propagation of the Church, the defense of the faith, the conversion and perfection of souls**.

On the part of the individuals called to this form of religious life, there is demanded of them an exquisite abnegation so that they might never have any place,

¹⁰¹ cf. Suarez, Book I, cc. 1 & 2

¹⁰² cf. Suarez, o.c., p 594, b.

¹⁰³ In Mt., Hom. 38 - cited by Suarez, o.c., p. 594 a.

or office, or any other security for themselves. Rather, the Jesuit ideal set down by the Founder was that all the members of the Society would be called for any change, exposed to many difficulties, and they must keep this disposition alive. As far as God is concerned, **the special grace** of the vocation will meet any challenging difficulty that it confronts. The members who are properly disposed and prepared will be perfected through **this special grace**. The Society is founded ^{xxxviii} both for the spiritual benefit of its members in their communicating to their neighbors, for whose salvation they are called, in overcoming evils, in surpassing obstacles, and spiritual impediments. In Book VIII, Suarez will discuss the spiritual means that Ignatius suggests for the sanctification of the Jesuits - and in Book IX, those **varied and proper ministries [CF # 185], those more serious apostolates [graviora ^v - CF # 158], always accommodated [CF # 262] to the changing times, places and needs**, which make up the **Apostolic Mission** for the Society of Jesus, as well as being adapted for the Stigmatines ¹⁰⁴.

All of this is in explanation of the "Fourth Vow". Suarez proposes the objection that either this vow is distinct because it brings with it a new obligation concerning the same matter as the other vow of obedience that Jesuits take - or, it obliges to something new entirely. In the Jesuit tradition, this Fourth Vow was approved as something special, and totally distinct from all others ¹⁰⁵. St. Ignatius expresses the unique nature of this Vow:

In addition to the three vows mentioned, the Professed Society also makes an explicit vow to the Sovereign Pontiff as the present and future Vicar of Christ our Lord. This is a vow to go anywhere His Holiness orders, whether among the faithful, or the infidels, without pleading any excuse and without requesting any expenses for the journey, for the sake of matters pertaining to the worship of God and the welfare of the Christian religion [CSJ 7].

In this paragraph, the emphasis is on *quocumque... gratis omnino*, with a hint of the *quodcumque*. The matter of this vow, then, is not simply the matter of all religious obedience, but **the special matter of the apostolic mission**. This vow of obeying to go anywhere requires in one's mind **that obedience of remaining even to the end of the task**, always in accord with the intention of the one sending, which **accommodates** this to the matter at hand [cf. **CF # 262**]. The 'mission' would prove useless unless one would see it through to the end, in so far as this would be necessary for the end to be accomplished for the carrying out of the mission. This vow, then, does not only oblige the Professed to go on these Missions, but also to be totally committed to carrying out those actions, or services which are included in them. By the name of 'Missions' according to the true sense and common use of those using this word, there should not only be understood those journeys, or residences in those places to which these journeys are ordered - but, also the activities and ministries to

¹⁰⁴ cf. Suarez, o.c., p. 597.

¹⁰⁵ o.c., pp. 854, ff.

be undertaken. The obedience, then, regarding the ‘Missions’ implies the journeys to the assigned places, and also the actual ministries, services to be undertaken there. The Companions, then, vow not only to go where they have been sent, but also that they carry out there whatever they may have been ordered to achieve: both of these aspects, then, are the matter of the vow. The Jesuits are not obligated to journey just anywhere for other purposes - the sole goal of the Apostolic Mission is to work for the salvation of souls and the propagation of the faith, using **various and proper, the more serious, the accommodated ministries** to accomplish this.

It would be unrealistic to claim the vow authorizes travel in various places for other purposes. Religious pilgrimages, for example, to the Holy Places, would not be included. The Apostolic Mission has a specific purpose: the salvation of souls and the propagation of the faith. For St. Ignatius this is developed in Part VII of his Constitutions, and for Fr. Bertoni in Part IX, presently under discussion. Under the ‘matter’ of this vow are included all the spiritual ministries which the Society exercises in behalf of their neighbors - the Apostolic Mission includes all those tasks to which the Roman Pontiff could send missionaries, in accord with the Jesuit Constitutions. Under the word ‘**Apostolic Mission**’ would also include residence, the existence of the Jesuit in some specific place. One would be sent so that he could **preach, teach, or perform some other like ministry** - it involves whatever ministry of the Word of God [quodcumque Verbi Dei ministerium] to which the Roman Pontiff might send one for the progress of souls and the propagation of the faith. There are various accompanying “circumstances” of the Apostolic Mission¹⁰⁶

- **gratis omnino**: when the ‘Professed’ are sent on these missions there will be no requesting expenses for the journey [cf. **CF # 184**]. All must be undertaken in the **Jesuit manner of Mission, under the Vow of Mission**. The only reward that one would seek would be from God;
- **without making excuses**: in the Saint’s **Letter on Obedience**, this is one of his emphases. This circumstance is also included under the vow - unless silence would run counter to the Pontiff’s ultimate intention for the command;
- **to go wherever one is sent [quocumque]**: the content of the vow is geographically indifferent regarding place, people to whom one is sent. This is why the vow is in the hands of the Pontiff with his universal apostolic mission. It is in the Pope’s own Mission to work for the **obsequium** for the entire Church, for the assistance of souls. As head of the entire Church the Pope would have a better knowledge of the needs of the entire Church looking toward the future.

There is great insistence on the fact that the choice of ministries needs to be **accommodated** [cf. **CF # 262**] to the salvation of souls. The Fourth Vow, then, concerns an excellent reality, and is carried out for an excellent goal. This Vow has

¹⁰⁶ cf. Suarez, o.c., pp. 855-858, *passim*.

nothing else in view other than the greater glory of God, the more common good of the Church, the broader salvation of souls, and the more intense defense and propagation of the faith. This is part of the excellence of the Vow: the choice of ministries, apostolic services, **depends on the present challenge** of the salvation of souls wherever one may be sent. All of the Ministries, Apostolic Services of the Society are oriented by their very nature to the salvation and sanctification of souls, such as through various aspects of the *preaching* of the Word of God in its broadest acceptance of the term, and all other services that might accompany this. One cannot ‘engineer’ his service here, as all is done under the direction of the Holy Spirit, acting through the supreme Pontiff. The most excellent **Jesuit manner** under which one can be sent by obedience is this **holocaust** most pleasing to God: thus we see in Fr. Bertoni such almost liturgical terms as *liberaliter se offerant omnino et praestent* [CF # 184]... *praestare obsequium* [CF # 185].

Therefore, the Holy Father is the Supreme Prelate of every region of the Church. The ‘**Professed**’ of the Society, on the strength of this Fourth Vow, can be sent by him, precisely in the strength of the primary task of the ‘**Professed**’ [cf. **CF ## 182-184**] to **preaching the Word**, in the broad sense of the word as used by Ignatius, as for any other exercise of the Word of God whatsoever, as listed in the Constitutions, in behalf of their neighbors for their spiritual needs. This is what is ‘new’ in the Fourth Vow - all religious are bound to obey the Holy Father. As the Franciscan **manner** of poverty was a new insight for the entire Church, so also the Society of Jesus has this novel insignia, this mark that sets it apart within the Church, for a **specific manner of Obedience in the Apostolic Mission, in the strength of the Fourth Vow**. Every approved religious community has a certain scope, purpose, or “end” which identifies it in a particular manner throughout the Constitutions. In the Society of Jesus, this ministry regarding the salvation of souls, *under a special obedience to the Supreme Pontiff*, constitutes its special *scope, end or purpose*, to which it is called and is ordained by the special institution of the Holy Spirit. This ‘singularity’, individuality is not based on the human reasoning of the Founder, but came into being by the special grace of vocation from the Holy Spirit, for the sake of disseminating the faith in the most remote regions and to defend the Church from the incursion of heretics.

Suarez’ summary here ¹⁰⁷ provided the background of St. Gaspar Bertoni’s thought, and was then copied and adapted by him, to serve as his concluding **Chapter VII** of his **Part IX, De Professorum Gradu**, [CF ## 158-186]: even though Fr. Bertoni’s **universal Apostolic Mission** is expressed in somewhat general tones:

*...ad exercitium Apostolici Muneris...gratis omnino servire Deo et Ecclesiae ... quocumque euntes in diocesi et mundo ... Perfectum Opus Sacerdotum ... assumentes Apostolicam Missionem [cf. **Compendium Rude**], ... ad Verbi Dei Quocumque Ministerium [under the Grade of the Professed, for the means to be employed **ad extra** for the salvation of our neighbors]. This is Fr. Bertoni’s **obsequium**, a **holocaust**, noted in*

¹⁰⁷ Cf. Book VI, c. 4, nn. 25, ff. - pp. 862 a, ff.

expressions such as: ***obsequium praestare per varia et propria suae vocationis munera*** [cf. CF # 185].

Suarez' text, copied almost word for word, but adapted and somewhat abbreviated, provides for Fr. Bertoni his two concluding Constitutions of Part IX, **CF ## 185, 186** - beginning mid-way through line five of his **CF # 185**:

...Quamvis autem hoc votum sit de re valde ardua et difficili, et, si ad fragilitatem hominum comparetur, periculis expositum [id enim non negamus], ***non tamen propterea imprudens aut temerarium. Primo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur; qui autem coepit et inspiravit illud, ipse perficit*** [cf. **Ph 1:6**], ***si per nos non steterit, nam*** [ut in superioribus, **Lib. I, cap. 6, numero nono** - Suarez pp. 592, ff - et cap. Septimo, numero decimo - Suarez, pp. 597, ff.] ***diximus - haec est specialis gratia hujus vocationis, quae potentior est omnibus periculis et difficultatibus. Deinde per hoc votum*** [Fr. Bertoni renders this as follows: ***per hanc intentionem***] ***non promittimus*** [Fr. Bertoni renders this: ***non proponimus***] ***nos periculis exponere, nec has vel illas regiones*** [Fr. Bertoni renders this: ***nec hunc vel illum locum***] ***adire, aut has vel illas actiones exercere, sed obedire Christi Vicario*** [Fr. Bertoni renders this: ***sed directionem orthodoxi Episcopi, quem Sanctus Spiritus posuit regere Ecclesiam Dei*** - cf. **Ac 20:28**], ***quo medio nullum potest esse certius*** [Fr. Bertoni renders this: ***quod medium satis cautum est***] ***ad non errandum in via Dei. Accedit tamen religionis providentia, tum in disponendis et probandis personis, tum etiam in eis eligendis....***¹⁰⁸

NB: [Very significantly, Fr. Bertoni adds these concluding words to his **CF # 185**, not found in the Suarez text here: ***...et omni ope suffulciendis et confirmandis.***

It would be very helpful to note here the significant particular differences that Fr. Bertoni either omits, changes or adds to this important text:

- Fr. Bertoni does not include Suarez' comment in line 2 above: ***si enim non negamus;***
- Fr. Stofella omits in the printed edition, the two biblical quotes here: **Ph 1:6; Ac 20:28;**
- Fr. Bertoni does not include Suarez' parenthetical note here: ***ut in superioribus, Lib. I, cap. 6, numero nono*** [cf. Suarez, pp. 592, ff.], ***et cap. Septimo, numero decimo*** - [Suarez, pp. 597, f.]
- Fr. Bertoni alters Suarez' text:

¹⁰⁸ cf. Suarez, o.c., p. 862 a.

- in place of Suarez' **per hoc votum** - Fr. Bertoni writes: ***per hanc intentionem;***
- in place of Suarez' **nec has vel illas regiones** - Fr. Bertoni writes: ***nec hunc vel illum locum;*** [This seems the logical corollary from Fr. Bertoni's omitting the seventh ministry of the word of God, under **CF # 163**: Fr. Bertoni does not include ***ad quascumque orbis partes ... etiam remotissimas, et inter barbaras nationes...***
- in place of Suarez' **obedire Christi Vicario** - Fr. Bertoni writes: ***directionem orthodoxi Episcopi, quem Sanctus Spiritus posuit regere Ecclesiam Dei [cf. Ac 20:28];***
- in place of Suarez' **quo medio nullum potest esse certius** -Fr. Bertoni writes: ***quod medium satis cautum est;***
- then, as noted, very significantly, Fr. Bertoni adds his own conclusion about on-going formation: ***et omni ope suffulciendis et confirmandis.***

†††

CF # 186: this concluding number of Part IX is a continuation, almost word for word, but adapted to Fr. Bertoni's own use¹⁰⁹. Suarez introduces what for Fr. Bertoni is **CF # 186**, with these words:

Et praeterea in Constitutionibus et Bullis saepe monemur, ut patet in Septima Parte Constitutionum [De Missionibus] , c. 1 [De Missionibus Summi Pontificis], § 2 [CSJ # 606] et in Bulla 1 Pauli III et Julii III [Formula 1]...

Furthermore, as we are often warned in the Constitutions and Papal Bulls, as is evident in the VIIth part of the Constitutions, c. 1, § 2, and in the First Bull of Paul III and Julius III, that...

Then follows the adapted copying of Fr. Suarez' text:

...ne ullus in hanc vel illam partem mitti procuret, sed se moveri sinat, quamvis se paratum ostendere malum non sit. [Ita expendit Gregorius, lib. 6, epist. 5, c. 169, illud Isai. 6 {v. 6}, ubi cum Deus diceret: *Quem mittam? Aut quis ibit nobis?*]-

ipse se obtulit [dicens: *Ecce ego, mitte me.* Et illum confert cum Jeremia, qui c. 1 {v. 6}, se excusabat, dicens: *A, a, a, Domine Deus, nescio loqui, atque utrumque laudat, quia ex bono affectu proficisci potest, et quia] ***nec Jeremias resistit, nec Isaias ire contendit prius quam se per altaris calculum purgatum vidit. Ne aut non purgatus [inquit Gregorius] adire quisquam sacra ministeria audeat, aut quem superna gratia eligit, sub humilitate specie superbe contradicat.*** [Et hactenus de prima comparatione, quam in fine numeri tertii proponimus [cf. p. 855 b].*

¹⁰⁹ cf. Suarez, o.c., p. 862 a & b.

Even a rapid reading of Fr. Bertoni's **CF # 186** would show the near total dependence he has on this passage from Suarez:

Nullus praeterea in hanc, vel illam partem se mitti procuret, sed se moveri sinat, quamvis, se etiam paratum ostendere malum non sit.

Nam, et Isaias se obtulit, et Hieremias se excusat sed nec Hieremias resistit Deo mittenti, nec Isaias ire contendit prius quam se per altaris calculum purgatum vidit. Ne autem non purgatus, ait Gregorius, adire quisquam sacra ministeria auderet, aut quem superna gratia eligit, sub humilitatis specie, superbe contradicat.

There may be noted in this passage taken directly from Suarez, and edited somewhat, citing **St. Gregory the Great**, some key ideas also of Fr. Bertoni:

- ***se moveri sinat***: this would be reminiscent of Fr. Bertoni's abandonment to God, and availability to the Church - this is an 'active' abandonment, as Fr. Bertoni would note later: ***parati ad omnia***. Formation, conversion, is on-going.
- ***se obtulit*** : this can call to mind a central word of Fr. Bertoni's vocabulary, borrowed from Rm 12:1, ff, and from St. Ignatius: ***se obsequi... in obsequium***.
- ***superna gratia eligit*** : the **special grace of the Vocation** is that which enables the recipient to balance the ***contemplata tradere***, and the many other **paradoxes** of Stigmatine life¹¹⁰.

Suarez maintains that he is explaining here the first comparison of the Fourth Jesuit Vow of Obedience with the religious profession of other religious communities¹¹¹. The Jesuit theologian makes clear how the Fourth Vow adds something unique to other forms of obedience: that of going on Mission in obedience to the Holy Father, in this unique manner. Now, Suarez offers a second comparison¹¹²: to present a kind of objection against this unique Fourth Vow, in the same **Part VII, c. 2 [CSJ nn. 618, ff.]** and in **Part IX, c. 3, § 9 [cf. CSJ n. 749]**, it is clear that Ignatius himself extends this power also to the Father General of the Society who also has the power of sending all of his men - including the non 'Professed', i.e., even those without the Fourth Vow to go at any time, anywhere, for the assistance of souls. This would seem to include the power of sending ***quicumque, quocumque, ad quodcumque ministerium***. Furthermore, elsewhere in the Jesuit Constitutions, it is clear that **all the members might show themselves willing to go** - and hence, **the vowed Mission** is not limited just to the '**Professed**'.

¹¹⁰ cf. Circular Letter of Fr. John B. Tomasi, Superior General, at the first centenary of the Congregation.

¹¹¹ Cf. Suarez, o.c., p. 855 b.

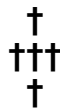
¹¹² ib. pp. 862, b., ff.

Suarez cites the example of St. Francis and his vow of [general] obedience to Pope Honorius - which was simply to give emphasis to the third vow in vogue among the Franciscan Brothers. This was simply a special act of humility and generosity. The special Jesuit Vow, however, is solemnly presented in the words noted in the Papal Bull introducing the Constitutions, called the *Formula*:

... Et quamvis Evangelio doceamur, et fide orthodoxa cognoscamus, ac firmiter teneamus, omnes Christi fideles Romano Pontifici, tamquam Capiti ac Iesu Christi Vicario, subesse; ob devotionem tamen maiorem ad obedientiam Sedis Apostolicae, et maiorem voluntatum nostrarum abnegationem, et certiores Sancti Spiritus directionem summopere conduce iudicavimus, singulos nos... [cf. Formula n. 3].

[Intentio Quarti Voti: CSJ n 605: **..and therefore, to avoid erring in the path of the Lord, they made that promise or vow in order that His Holiness might distribute them for the greater glory of God. They did this in conformity with their intention to travel throughout the world and, when they could not find the desired spiritual fruit in one region, to pass on to another and another, ever intent on seeking the greater glory of God our Lord and the greater aid of souls...**

In this sense, one could easily understand how **one ministry of the Apostolic Mission could serve as a ‘palliative’** - if for any reason this **one form** should become less useful, then immediately **other forms of the Apostolic Mission** could be assumed for the greater glory of God and the ever greater assistance of souls. There is added in St. Ignatius’ ideal a new and expressed will for this obligation, a new meritorious action. This Fourth Vow adds something also in the area of the “matter of the vow”. The Professed vow **to go anywhere, for any ministry of the word of God, without asking anything for the journey, or for their sustenance quocumque, quodcumque, gratis omnino.** Therefore, the Professed need to be prepared for the **gravioribus Missionibus** [cf. **CF # 158**]¹¹³ and so the purpose of this vow is the ***obsequium, seu auxilium***, of the universal Church and so the distribution of the ministries ought to be committed solely to the universal Shepherd. Hence, there was needed in the Providence of God a religious community with special reverence for the Holy See, which would vow itself totally through its ‘Professed’ to its special ***obsequio***¹¹⁴. This Fourth Vow adds a special obedience to the supreme Pontiff concerning the Missions to be undertaken with the ***surer direction of the Holy Spirit.*** [*Formula n. 3*].



¹¹³ cf. Suarez, o.c., p. 865 a.

¹¹⁴ ib., p. 865, b.

Appendix: St. Ignatius's use of the Words: *In Obsequium*

[Constitutiones Societatis Jesu]

Examen [8 x]

[nn.1-133]

n. 8: ... maius Dei obsequium semper intuendo...

n. 13: ...Coadjutores [Brothers] se impendiunt auxilio et obsequio omnium ex amore divinae maiestatis...

n. 18: ...firmiores sint in divino servitio ...

n. 49: ... ad Dei obsequium fore, maiusque auxilium Illius...

n. 59; [2 x] ... haec instrumenta sint ad Dei obsequium ... et ad maius Dei obsequium sit futurum...

n. 82: ... ad divinum obsequium et laudem magis se possint submittere ..iuxta quod eis praescriptum verl constitutum per Summum Christi Vicarium ...

n. 118: ...sibi persuadendum, quod ea in re obsequium et laudem praestant suo Creatori et Domino...

n. 119: ... cum eorum opera ad maius Dei obsequium se non iuvare .. eos dimittere ...

Constitutions

Proemium [1 x]

[nn. 133-137]

n. 134: ... necessarium esse arbitramur Constitutiones conscribi, quae iuvent ad melius in via incepta divini obsequii procedendum ...

Part I [6 x]

Admission

[nn. 138-203]

n. 138: ...ad maiorem servitium Dei ...

n. 141: ...ad divinum servitium ...

n. 147: ...iuxta Societatis divinum servitium ...

n. 149: ... [Coadjutores] ... ad maius Dei ac Domini nostri obsequium pertinentibus ...

n. 152: ...ad Ipsius maius servitium et laudem ...

n. 156: ... strenuum in iis quae ad divinum sservitium aggrediuntur ...

n. 161: ...ad Eius obsequium ac laudem uberiolem susceperunt ...

n. 162: ... ad Dei obsequium fore ...

n. 176: ... ad Dei et Domini nostri obsequium eius opera ad modum iuvari posse...

n. 187: ...ad finem maioris divini servitii nobis praefixum ...

n. 192: ... ad Dei et Domini nostri Iesu Christi obsequium idonei in hac Societate esse viderentur...ac propositum divinae ac summae maiestati in hac Societate serviendi ...

n. 194: ...qui nondum obsequio divino in hac Societate se dedicare omnino statuisset

...

**Part II [4 x]
Dismissal**

[nn. 204-242]

n. 204: ...ad propositum huic Societati finem divino obsequii et auxiliium animarum convenit conservare ...

n. 205: ...in divino obsequio esset idoneus ...

n. 212: ...qui sincere divinum obsequium querunt ...

n. 213: ... ad divinum obsequium polleant ...

**Pars III [8 x]
Promotion**

[nn. 243-306]

n. 244: ...quae iuvent in divino obsequio et ad id consequendum ...

n. 245: ... ubi divino obsequio commodius insistat ...

n. 266: ... ad finem illum divini servitii et laudis quem sibi praefixit societas ...

n. 273: ... melius et efficacius possint se divino obsequio et auxilio proximorum impendere ...

n. 276: ... in quo ad maius Dei servitium et gloriam sunt constituti ...

n. 279: ... ad servitium Dei ac Domini nostri illi iuventur ...

n. 281: ... ad progressum in maiori obsequio Dei excitare ...

n. 283: ...se totum immobiliter divino servitio mancipare...

n. 292: [2 x]...ad divinum obsequium valetudinis ac virium corporis laude digna...id magis expedire ad divinum obsequium ac suum maius bonum ...

n. 296: ... ad divinum obsequium laudemque conservetur ...

n. 304: ... et, quamvis nostra vocationis conservetur loca peragrare, et vitam agere in quavis plaga ubi maius Dei **obsequium** et animarum **auxilium** speratur ... impensius divino **servitio** vacare possit ...

**Pars IV [14 x]
Education**

[nn. 307-509]

n. 308 ['End'] [2 x] ... ad maiorem laudem et obsequium Dei ac Domini nostri, cupiebamus ... ad maius Divinae Maiestatis obsequium fore ...

n. 321: ... ad finem divini servitii quem sibi praefixit Societas ...

n. 324 [2 x]: ... ad ea quae in illis ad divinum obsequium quaeruntur impedire solent ... expedita ad Sedis Apostolicae missionis obsequia aliaque opera ad Dei obsequium et animarum auxilium esse debet ...

n. 326: ... ad maiorem gloriam et servitium Dei, gerere poterit ...

n. 332: ... maius divinum obsequium et universale bonum prae oculis semper habendo ...

n. 338 [2 x]: ...ad divinum obsequium ... quatenus ad maiorem aedificationem ac maius Dei ac Domini nostri obsequium superior expedire iudicaverit...

n. 362: ...Et haec quidem omnia maiori cum desiderio obsequii et gloriae divinae fiant...

n. 386: ...ad scopum divini servitii ...

n. 414: ... ad maius Dei servitium

n. 415: ... ad divinum servitium magis proficient ...

n. 416: ... vel magnum Dei obsequium ab eis expectaretur ...

n. 417: ... ad maius Dei obsequium et gloriam essent occupanda ...

n. 419: ... ad maius Dei ac Domini nostri obsequium provideri convenit ...

n. 428: ... ut utiliter illud impendat divino servitio curet ...

n. 437: ... et in omnibus quod senserit divinae ac summae bonitatis gravitas et ad ipsius obsequium ac gloriam maiorem, omnibus perpensis provideat...

n. 442: ... ad finem propositum divini servitii id oneris subire ...

n. 458: ... prae oculis maiorem adificationem et Dei servitium habendo ...

n. 486: ... ad obsequium et amorem Dei ac virtutum, quibus ei placere oportet, movendos ...

* **n. 488:** ... ut omnia **ad gloriam et servitium Dei, et par est...**

n. 508: ... quod iudicaverit ad maiorem **gloriam** et **obsequium**, et bonum universale fore [qui unicus scopus in hac et in omnibus rebus nobis est ...

Pars V [4 x]

Those admitted to the Body of the Society

[nn. 510-546]

n. 510: ... ad maius Dei obsequium et gloriam conveniat...

n. 521: ... ad maius Dei obsequium et Societatis bonum sic convenire indicaret ..

n. 528: ... Promissio docendorum puerorum ac rudium hominum ... devotius curetur propter singulare obsequium quod Deo per eam in animarum auxilio exhibetur; et quia facilius oblivionis tradi poterat...

n. 541: ... prout Praeposito ad maius Dei obsequium fore videbitur, emittendus ...

n. 542: ... et obsequio Dei et gloriae sese imendere ...

Pars VI [1 x]

The Personal Life of those admitted

[nn.547-602]

n. 547: ... divino servitio et proximorum auxiliis se impendant ...

n. 552: ... ne id quidem ad divinum servitium ...

n. 565: ... in divino servitio procedere ...

n. 566: ... ob solum Christi Domini nostri obsequium ...

Pars VII [21 x!]

Missions

[nn. 603-654]

c. 1: Missions of the Supreme Pontiff [9 x]

[nn. 603-617]

n. 603 [2 x]: ... discurrant quacumque maius Dei et Domini nostri obsequium et animarum profectum assequi se posse arbitrentur ... in aliquibus locis ubi magnus divinae gloriae et obsequii proventus speratur...

n. 605: ... maiorem Dei gloriam et animarum **auxilium** investigando...

n. 608: ... ad commune bonum Societatis et maius Dei obsequium mittere cogitaret ...

n. 609: ... ut Eius sanctitas ad maius Dei et Sedis Apostolicae obsequium fore ...

n. 611: ... qua in re maius bonum universale intuebitur, et ut quam minimum detrimentum alia opera ad Dei obsequium suscepta petiantur ...

n. 612: ... ut in omnibus ad Dei et Sedis Apostolicase obsequium utilius suum impendat ministerium ...

n. 614: ... sed etiam Summi Pontificis missionibus iuvare poterit; **ut melius quod ad Christi Domini nostri obsequium quaretur, consequatur ...**

n. 615: ... qui sanctam intentionem Pontificis in Christi Domini nostri obsequium consideraba, transigentur ...

n. 616: et cum fructu divini servitii... ut in locis vicinis animarum **auxilio serviens ...
... nec propter alias occasiones, licet bonas, divini obsequii posthabebit ...**

c. 2: Missions of the Superior [5 x]

[nn. 618-632]

n. 618 [2 x]: ... id semper quod ad maius Dei obsequium et bonum universale facit ... superiori qui eum Christi loco dirigit ad Ipsius maius divinum obsequium quaritur, consequatur ...

*** n. 622:**... prae oculis habendo maius divinum obsequium et universale bonum ...

[The next 3 Constitutions offer the Principles: **magis ... maius ... universalius**...: to discern which ministry of the Word of God to offer]

*** n. 623:** ... Fiant vero haec omnia propterea quod ad maius Dei obsequium maiusque proximorum bonum its conveniat ...res aliquae in divino servitio magis urgeant ...

*** n. 624:** ... Plures quam duos, cum opus ad quod mittuntur **maioris esset momenti in divino obsequio ac maiorem multitudinem exigeret ...ad maiorem gloriam et universal bonum sectantium possset providere**, Superior mittere poterit ...

n. 625: ... Superior, undecumque maiorem proximorum aedificationem et divinum obsequium intento od convenit, constituet ...

n. 629: ... ut maius servitium Deo fiat, magisque commune bonum ...

c. 3: Free Movement [1 x]

[nn. 633-635]

n. 634: ... ad maius Dei obsequium etiam devitabit ...

c. 4: Ways of helping others [2 x]

[nn. 636-654]

n. 650: ... qui maius osequium ac bonum universale semper ob oculos sibi proponet ...

651: ... vel Collegiorum finem in divino obsequio fient ...

Pars VIII [4 x]

Mutual Union

[nn. 655-718]

n. 663: ... magis convenire ad divinum obsequium videretur ...

n. 665: ... ad divinum obsequium ac commune bonum iudicio illius qui curam eius habet, magis conveniret ...

n. 680: ... vel rationem procedendi in illa pertractare ad maius divinum obsequium .. .

n. 688: ... ad electionem eius Praepositi qui ad maius Dei obsequium conveniat, exhortetur ...

**Pars IX [8 x]
Government
[nn. 719-811]**

n. 728: [2 x] ... nec ab eo quod ratio et divinum obsequium postulat ... pro Societatis bono in obsequium Iesu Christi Dei ac Domini nostri subeundum ...

n. 733: ... quae magis ad aedificationem et Dei obsequium in eo officio conferunt ...

n. 746:... alius non est quam Dei obsequium et eorum bonum qui hoc vivendi institutum seuuntur, praestabit...

n. 749: ... quod convenientius ad divinum obsequium et salutem animarum abiturus in Domino videbitur, constituet ...

n. 753: ... communicare quam in ipso bene collocatum ad finem divini obsequii nobis praefixum existimaverit ...

n. 770: ... ad maius obsequium et gloriam Dei, admonere teneatur...

*** n. 771:** ... **Societas autem, semper intuendo quae ad maius Dei obsequium et gloriam pertinent ...**

**Part X [7 x]
Conservation
[nn. 812-827]**

*** n. 812:** ... hoc opus, quod ad **obsequium** et **laudem** suam et **auxilium** animarum inchoare dignatus est ...

n. 813: ... **media ... efficaciora ... et pura intento divini servitii**

n. 814: ... si tamen et addiscantur et exercentur sincere ad solum Dei obsequium ...

n. 817: ... quod ad divinum obsequium melius esse intellexerint ... ad gloriam Dei et Domini nostri id proponat ...

n. 818: ... ubi multum referre ad Dei obsequium iudicaret ...

n. 823: ... multum habet momenti ut **aditus ad divinum obsequium et animarum auxilium aperiatur vel praecludatur** ...¹¹⁵

n. 824: ... multum facit **ut ostium divini servitio et bono animarum aperiatur vel praecludatur** ... magis in rebus omnibus Dei obsequium et Gloria crescit ...

n. 825: ... ut et a Societate ipsi iuvare et eandem ad propositum sibi finem obsequii et gloriae divinae maiestatis iuvare current ...¹¹⁶

§§§

¹¹⁵ Almost identical terminology with what follows in n. 824.

¹¹⁶ This Constitution is just two from the end, n. 827

These parallel expressions might easily be checked as well in the Jesuit Constitutions:

- A.M.D.G.;
- servitium;
- servire:

Examen

[nn. 1-137]

A.M.D.G.: 14; 18; 30; 51; 52; 55; 63; 71; 72; 78; 82; 89; 93; 98 [2 x]; 103; 119; 126; 131; 135; 136; 137.

Servitium: 4; 8; 13; 18; 26; 30; 51; 59 [2 x]; 82; 83; 114 [2 x]; 119; 132; 133; 134 [2 x].

Servire: 5; 13; 49; 53; 66 [2 x]; 72; 74 [2 x]; 79; 98; 104; 106; 111 [2x]; 114; 117; 118 [2 x]; 121; 132 [2 x].

Part I

Admissions

[nn. 138-203]

A.M.D.G.: 142; 144; 148; 161; 189; 196; 202.

Servitium: 138; 142; 143; 145; 147; 148; 149; 152; 156; 161; 162; 176; 177; 187; 193.

Servire: 146; 150; 153; 163; 189; 190; 192 [2 x]; 194; 197.

Part II

Dismissal

[nn. 204-242]

A.M.D.G.: 210; 222; 230; 242.

Servitium: 204; 205 [3 x]; 208; 212; 213 [2 x]; 236.

Servire: 216; 217; 226; 229; 235; 237; 239; 240; 241.

Part III

Promotion

[nn. 243-306]

A.M.D.G.: 246; 251; 258; 259; 269; 276; 305.

Servitium: 243; 244; 245; 254; 258; 260; 266; 273; 276; 281; 283; 191 292 [2 x]; 296; 304 [2 x].

Servire: 276; 277; 279; 288.

Part IV

Instruction

[nn. 307-509]

A.M.D.G.: 307; 308; 318; 323; 325; 326; 336; 339; 343; 349; 358; 360; 362; 379; 390; 398; 406; 18; 423; 431; 437; 440; 450; 460; 470; 469; 488; 508.

Servitium: 308; 315; 318; 321; 324 [2 x]; 326; 331; 332; 334; 338 [2 x]; 340; 362; 386; 392; 408; 414; 415; 416; 417; 419; 424; 428; 437; 442; 458; 486; 488; 508.

Servire: 307; 308; 338; 356; 359; 398; 446; 450.

Part V
Body of Society
[nn. 510-546]

A.M.D.G.: 510; 511| 516| 519| 529| 539

Servitium: 510; 521; 523; 541

Servire: 542.

Part VI
Vows, etc]
[nn. 547-602]

A.M.D.G.: 555; 572 [2 x]; 573; 577; 579; 586; 591; 593; 602

Servitium: 547; 532; 564; 565; 566; 592.

Servire: 547; 555; 593; 595.

Part VII
Missions
[nn. 603-654]

A.M.D.G.: *603 [2 x]; 605; 616; 618; 622; 624; 636; 645; 647; 649.

Servitium: 603 [2 x]; 608; 609; 611| 614| 615| 616 [2 x]; 618 [2 x]; 622; 623 [2 x]; 624 [2 x]; 625; 634; 639; 650; 651.

Servire: 612; 629; 650.

Part VIII
Union
[nn. 655-718]

A.M.D.G.: 655; 661; 667; 669; 676; 693; 711.

Servitium: 665; 680; 686; 693; 694; 698.

Servire: 667; 670.

Part IX
Government
[nn. 719-811]

A.M.D.G.: 731; 744; 746; 749; 754; 757; 765; 766; 770; 771; 774; 776; 779; 789; 792; 802; 803.

Servitium: 719; *728 [3 x]; 733; 746; 749; 753 [3 x]; 762; 768; 770; 771; 794.

Servire: 802.

Part X
Conservation
[nn. 812-827]

A.M.D.G.: 813; 817; 825.

Servitium: 812; 813; 814; 8818; 823; 824; 825.

Servire: 817; 821; 823; 824 [2 x].

†††

ENDNOTES

Author's complementary notes offering further explanation
regarding terms used in this document

ⁱ **Fr. Joseph Stofella**, CSS [Aldeno, Province of Trento, Italy, 1885 – Verona, 1966] – He was certainly one of the greatest Stigmatine Historians. Endowed of sharp intelligence, he always worked in the historical field and especially in favor of the cause of our Founder. At the end of his youth, he revealed a remarkable musical talent. He is author of great masterpieces, like the “*Collectanea Stigmatina*”, “*Vita del Fondatore*”, and the editor of the Founder’s “*Epistolario*” and “*Pagine di Vita Cristiana*”. He passed away nine years before seeing realized the more beautiful fruit of his work: the Beatification of our Founder. We can find more information about the Deceased Stigmatine Confreres in www.confrades.com.

ⁱⁱ **Fr. Louis Benaglia**, CSS [Verona, 1900 – Verona, 1988], transcribed the five typed volumes of the *Manoscritti Bertoniiani*. **Gino** was his nickname, familiar name. I worked with him in 1966-1967 - as he transcribed all of the spiritual writings of the Founder. It was a terribly painstaking work - which he accomplished for the most part at our old Novitiate at Grottaferata, outside of Rome. He, too, was a most accomplished musician. He was preceded in death by an uncle, Fr. Cesare Benaglia, who lived into his 90's - one of the oldest Stigmatines ever. Fr. Gino was about 88 when he died. We can find more information about the Deceased Stigmatine Confreres in www.confrades.com.

ⁱⁱⁱ *Stimmate*: I leave it in the Italian - just to distinguish it from the "Stigmata" of Jesus - for me, the "Stimmate" usually means the House in Verona - and the "Stigmata" are the sorrowful and glorious wounds of Jesus.

^{iv} **General Congregation** has the same meaning of “General Chapter” – as it is named presently. Nowadays, these men meet every six years, and are elected among the members. The General Congregation/Chapters form the ultimate authority in a religious community. They are able to make changes in the legislation and rules and elect the General Superiors and Counselors.

^v *Graviora* is a Latin comparative adjective, found in CF 158 - where Fr. Bertoni begins to describe the specific duties of the Apostolic Missionaries - those few men with the Grade of Solemn Vows - it means: more important, more delicate, more serious - those tasks demanding greater spirituality and knowledge.

^{vi} **Clarion call** – would be one that is eminently clear – it would be like a trumpet blast on a clear day – or a meteor in the sky – like lightning in surrounding darkness. Pope John Paul II is very concerned that we should give more dedicated talent and time to Catechetics - it is always his appeal.

^{vii} *Addenda* is a Latin gerundive, often used in official documents meaning here: The Second Matter to be added - it is generally something important, not-to-be-forgotten.

^{viii} **Sodality** - it always means the 'Religious Congregation' when the Founder uses the term. It is an old Latin term and it simply means the Stigmatine Congregation. It is a word that is used - admittedly, there is some difficulty with; precise terminology. But "Sodality" means 'the Congregation' - meaning the Stigmatine Community, as founded by Fr. Bertoni.

^{ix} **Schema** is a Latin word often used in theological and canonical circles, and means a kind of out-line, or a brief resume' in this context.

^x **Epitome** is a word often used in Theology - it means *Summary -Synthesis* - the *Core* of the document. The Jesuits never touch the Constitutions of St. Ignatius - but in every age, or generation, they provide an interpretation for the times at hand. The **Epitome** of the Jesuit Constitutions appears at the back of the volume published in 1946.

^{xi} The Mass has four purposes as a Prayer of PRAISE, ADORATION, REPARATION and PETITION [requests] [e.g., the Our Father has 7 Petitions].

^{xii} **Ex professo** is often used by theological writers to mean that a theme is expressly, specifically treated. In the case at hand, in Fr. Bertoni's Part IX, there is no specific, express, treatment on the Parish Missions. And this is the section where he is dealing with the many and varied ministries that make up the Apostolic Mission - but no development on how to give Parish Missions. Both St. Paul of the Cross and Alphonsus Liguori have entire sections of their Constitutions on Parish Missions - content on what to preach, etc. They [the Passionists and the Redemptorists] do have Parish Missions as their primary purpose.

^{xiii} **A varied approach to the Apostolic Mission** means: In my view, Fr. Bertoni did not have one preferential ministry to offer the Church - his approach was *many and varied*. In this Part IX, he describes the many apostolates to which the Congregation is committed - and not just the Parish Missions - and not even primarily the Parish Missions - he has the most constitutions in this Part on Youth Ministry - there is also seminaries, and any preaching form of the word of God whatsoever.

^{xiv} **The perfect level of priestly endeavor:** this is the heart of the question: in Fr. Bertoni's Plan, there was a gradual insertion into the Priestly Ministries - so that a Priest would have a broad experience. When he was about 50 years old, the plan was to advance him to the **Grade of Apostolic Missionary** - and that would be the **perfect level of priestly ministry**. It meant that these men would take on the more serious ministries for the Congregation - under the direct supervision of the father General. It would be this small group of 'Apostolic Missionaries' who would make up the General Chapters - and who would care for the administration of the Congregation.

^{xv} **The 'two-fold' progress** means the double development, growth, betterment required of a Stigmatine in Part IV - i.e., a solid spiritual development, and, at the same time, a genuine intellectual progress. This is the two-fold 'progress': spiritual and intellectual.

^{xvi} **‘Erudition’ can never be ‘mediocre’** – what is intended here is the insistence to strive for excellence – both in spirituality and also in learning. There is a constant danger to lose the latter – because it takes so much time, effort! [It is never enough to have simply a kind of a sacramentalization - taking care of immediate needs - and not the full fledged, competent Apostolic Mission as envisioned by St. Gaspar – ninisteria graviora - appropriata, adapted to changing times, places and needs of the Church, as expressed through her Bishops.

^{xvii} **The priestly prayer that is offered for fruit** - that would mean that prayer that priests offer in the name of the Church for the fruit [results] to be obtained in the Apostolic Mission.

^{xviii} **Prayer that is full of desires** - the monastic tradition believed that Prayer is the Language of Hope – expresses the deepest desires of the believer’s heart.

^{xix} Somewhat surprisingly, Fr. Bertoni seems here to have eliminated the item, or the heading to include among the ministries of the Apostolic Missionaries, the item of the ‘foreign missions’ – to go to those lands where the message of Jesus Christ had not yet come [n. 7, on the list proposed by Fr. Suarez] – or, to those lands where it had come, but it had become distorted from the pristine faith of the early Church of the Apostles. Nevertheless, Fr. Bertoni insisted that his Apostolic Missionaries should be ready to go anywhere in the world [CF 5] – and that there would eventually be an international group of confreres, coming from different countries [CF ## 193; 245].

^{xx} The terms *heretics and infidels* would be harsh by today’s standards – but the need to bring the faith the world over is a prime Stigmatine challenge.

This is a question of emphasis: St. Ignatius of Loyola inspired large numbers of men from different countries and back-grounds to follow him – nearly 1,000 before his death. At the immediate behest of the Pope, St. Ignatius emphasized very much going beyond Europe – even to the far East, such as St. Francis Xavier. With the Pope’s universal mission, St. Ignatius emphasized very much the leaving of one’s homeland, and even continent to bring the word of God - and with his emphasis on Universities, to prepare missionaries to combat the loss of faith, or the spread of different interpretations of God’s Word.

Fr. Bertoni insisted on an apostolate among heretics, and those immersed in mental or moral darkness [cf. CF ## 50; 286].

^{xxi} Juridically, St. Gaspar remained a diocesan Priest – and his emphasis was on the assistance of Bishops. Due to the small numbers of followers at the time of his death [perhaps about ten] – all of whom were from the one language and region of Verona – his immediate emphasis was to renewing the faithful – but, he did not neglect ever the universal mission of the Church.

In 1874, a young priest, Fr. Francis Sogaro left the Stigmatines – also because of his zealous yearning to be a foreign missionary. He would eventually be consecrated a Bishop – succeed St. Daniel Comborni as Apostolic Administrator in Africa – and later would be the President of the Academy of ‘Noble Ecclesiastics’ in Rome [the Diplomatic Corps of the Vatican] .

This more universal understanding of the Apostolic Mission is more clear in Fr. Lenotti’s time as Superior General [1871-1875]. He was preparing a Mission Band – of young priests [e.g., Fr. T. Vicentini, and others] dedicated to learning languages – English, Danish, etc. –

with the express purpose of sending Stigmatines beyond Italy and Europe. With Fr. Lenotti's premature death in 1875, this great dream of the *quocumque in mundo* did not begin to be realized until 1905 and 1910, when Stigmatines came to the New World for the first time – and not until 1925, when they went to the Far East.

Many of the difficulties in the stormy 12th General Chapter in 1890 were that a number of the men wanted a much broader interpretation of the Apostolic Mission, in accord with the *Original Constitutions*. A number of the men ardently desired to go to Africa [e.g. Frs. D. Vicentini, Joseph Sembianti]. The dispute at that time was not so much the schools as such – but that the schools were receiving almost unilateral emphasis. The Founder's vision was *quocumque in diocesi et mundo!*

^{xxii} The word *Scholastic*, when used in a theological context, often means those theological studies initiated in the Middle Ages, following the Patristic period. It reached its peak in St. Thomas Aquinas and St. Bonaventure.

This word is also used in the Society of Jesus to present those students – in temporary or perpetual simple vows – dedicated to study after Novitiate and prior to priestly ordination.

^{xxiii} St. Ignatius the Martyr of Antioch [October 17th is his Feast Day] – he was St. Ignatius' [of Loyola] Patron Saint – emphasized obedience to the Bishops in the Church.

^{xxiv} *Blessed Ignatius* is a direct quote from Fr. Nadal and the early Jesuit writers – Ignatius had not yet been canonized at this time, so he was called *blessed*.

^{xxv} *Ours* is direct quote, often used in religious circles, meaning members of the same religious community as the author.

^{xxvi} This is an often used phrase in Stigmatine circles to present the Founder's Challenge for our members to be committed to serious study for a life-time.

^{xxvii} The *Professed* were those with solemn vows and much learning. The humble task of teaching catechism to the young and the unlettered pertained in a particular way also to them. It was not a ministry that was 'below' them – as the Popes have noted in their texts which I have quoted.

^{xxviii} **Seat of Wisdom** is a theological phrase – meaning the source, or where wisdom resides. It is also a title of the Blessed Virgin Mary.

^{xxix} **Scholastics** are usually young Religious, who are in either temporary or perpetual vows - in preparation for missionary priesthood in the Society of Jesus.

^{xxx} **Humane Letters** mean: classical literature.

^{xxxi} **Final vows of the Priests**: it usually means the Final Vows of Poverty, Chastity and Obedience – among the Jesuits it would also mean the special 4th Vow of Obedience, pronounced by specially chosen men, usually when they had reached the age of 50 – for special services to the Holy See.

^{xxxii} **Somewhat conferred with the Eucharist:** usually, when the Eucharist is distributed, no words are said. But, in the broader sense of St. Ignatius, the Eucharist is the supreme aspect of our faith – so, even in distributing Holy Communion, by that very fact, in some way, the best of the tradition is conferred on the recipient, without any explicit words being pronounced.

^{xxxiii} **EN** is the customary abbreviation for the Encyclical of Pope Paul, *Evangelii Nuntiandi* of 1975. Numbers 20 and 47 refer to the article, marginal numbers in that encyclical.

^{xxxiv} It means that the Jesuit, like the Franciscans [from whom this ideal is taken], should be ready to give good example of the poverty of Jesus Christ by a simple life-style.

^{xxxv} **Representation** means: when a Jesuit has received an obedience from his religious superior – and he finds an impediment, he must ‘represent’ this to his Superior, rather than disobeying it. The Superior may not have realized the impediment [cf. Fr. Manuel Maria Espinosa Polit, SJ, *Perfect Obedience. Commentary on the Letter on Obedience of St. Ignatius of Loyola*. Westminster MD: Newman 1947, Chapter 8, pp. 187, ff.].

^{xxxvi} **Agency of the Prelate:** if the order received comes from the Pope Himself, the Jesuit must make the impediment known to the Holy See, through the agency of the ‘Prelate’, or the official who has brought the Pope’s command.

^{xxxvii} **Remain in the destination:** while this ‘appeal’ is pending, the Jesuit should remain in the place where he was sent, even though he is experiencing some difficulty until his Superior, or the Pope, might make other arrangements.

^{xxxviii} There is a two fold reason why the Society of Jesus was founded:

- that the men who become Jesuits might find within the Community the means to become saints;
- and secondly, the Company of Jesus is founded to be a missionary company, offering the means of salvation to their neighbors.

In both cases, there may be obstacles – and the Society should prepare the means to overcome any difficulty in obtaining eternal salvation.