

## **St GASPAR BERTONI** **Reflections on the Catechism in the Apostolic Mission**

### Introduction

On October 11, 1992, Pope John Paul II promulgated an Apostolic Constitution, entitled *Fidei Depositum*, for the publication of the first general catechism in the Catholic Church in about 400 years. This extraordinary event presents a major source, compendium in the Holy Father's Challenge for the 'New Evangelization' as the Church prepares for her third millennium of existence.

Just about 150 years previous to this date, on May 11, 1841, Fr. Gaspar Bertoni was writing to his beloved companion - Fr. Luigi Bragato - whom Fr. Bertoni had sent at the request of the Bishop to the royal court in Vienna for ministry there. Fr. Bertoni wrote the following to Fr. Bragato:

*...Pray also very much for us and for that which I am writing, as though drop by drop - so that should the Lord want it so, it will all redound to His glory... [1]*

What Fr. Bertoni was writing 'little by little', at that time was the booklet of his Original Constitutions [often abbreviated "CF"] - which cover only 35 typed, double-spaced legal size pages [2]. In these Original Constitutions, the Founder of the Stigmatines speaks either of reflecting on the Catechism of the Council of Trent [or its 'particular' rendition for Italy, the Catechism of St. Robert Bellarmine]- or the teaching of it, in eight different numbers., as follows: ## 37, 51, 55, 72, 163, 165, 170, 182. There is much interest to be noted in the way that Fr. Bertoni has presented the Apostolic Mission of the Catechism:

- Part I, Chapter 3: Novitiate Probation [ CF# 37]
- Part IV, which speaks of the oft-repeated two-fold progress of the members: spiritual and intellectual, the perfection of themselves, and perfection in ecclesiastical disciplines:
  - Chapter 3: under the series of Disciplines to be considered [ CF # 51];
  - Chapter 4: Concerning those matters that can assist, or embellish theology [CF # 55]
- Part V, Chapter I: under the heading of Promotion to the Priestly Office - this will be considered in subsequent studies [# 72].

What is striking that in those sections of the Original Constitutions dedicated to the 'Professed' - Fr. Bertoni speaks of the Catechism in four separate Constitutions of Part IX, that considers the 'Professed.' The 'Professed' were the special category of membership, so nominated by the Superior General, and this would require the subsequent approval of a General Chapter in later years. These men were meant to be the equivalent of those with the four vows in St. Ignatius' plan for the Society of Jesus. For Fr. Bertoni, the 'Professed' were the 'Apostolic Missionaries' entrusted both with the regime of the community, and also with the more important ministries. These four Constitutions are listed as follows:

- Part IX:
  - Chapter 2: the apostolic means to which these members are called [CF # 163];
  - Chapter 3: the instruction of the youth: their intellectual development CF [# 165];
  - Chapter 4: their training in morality: their spiritual progress [CF # 170]
  - Chapter 6: the special duties of the 'Professed' [CF # 182].

The impact of these Constitutions was enthusiastically lived in the life of the early Community. During the Founder's last days it is noted that four priests of the Stimmate in Verona would teach catechism to the youth and the uneducated in the Veronese dialect, from the Feast of the Finding of the

Holy Cross in May until the Feast of the Exaltation of the Holy Cross in September - this was called the *Quarta Classe* . [3]

In the early Church - always a fascination for Fr. Bertoni - many of the Church Fathers stand out as ideal catechists: St. Cyril of Jerusalem left for the Church his *Catechetical Lectures* these may still be found in English in the recently re-printed *Nicene and Post - Nicene Fathers of the Christian Church* [4]. In like manner, St. Augustine's master-piece has recently re-appeared in English [5]. This volume contains a very useful study concerning the catechetical practices of the early Church.

Largely through St. Augustine's efforts, these instructions were often geared to the 'young and the unlettered.' The Latin word today for this latter, would be offensive: *Rudes* - but is generally translated as the *simple, the unlettered, the un-educated* . Fr. Bertoni speaks of the *catechizandi s pueris et rudibus* [# 72] - *institutio christiana puerorum et juvenum, aliarumve rudium personarum, oratoriis, catechesibus...* [# 165] - *in pueris* [# 170] - *praesertim rudibus et pueris explanare... in catechismis...* [# 182].

Fr. Stofella makes clear that in the writing of the Original Constitutions [6], Fr. Bertoni made use of the Decree that named him an 'Apostolic Missionary' as the 'Formula' for the Institute - and then for the substance of the legislation, the Founder pondered deeply the code of the Company of Jesus in general, and very much in particular from the Jesuit Constitutions as well as Fr. Suarez' commentary on them. For four chapters of Section 3 of the Vows, Fr. Bertoni relied heavily on the *Summa* of St. Thomas Aquinas.

The great Jesuit theologian, Francis Suarez [1548-1617] dedicated an entire volume, the *Tractatus X, De Religione Societatis Jesu* of his work [7] to this study . This rather large tome is divided into eleven books - and was much studied by Fr. Bertoni in the writing of his Original Constitutions. - even to the copying of huge segments almost verbatim from the Jesuit theologian . In addition to entire sections, Fr. Bertoni also copied a number of vital Constitutions almost word for word.

To have an appreciation of the importance of the Catechism: both its study and its being taught - in Fr. Bertoni's plan for the Apostolic Mission, it would be helpful to reflect on how it was considered by St. Ignatius and also in Suarez' commentary.

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## **St. Ignatius of Loyola**

Even a quick reading of the alphabetical Index to the Jesuit Constitutions would impress anyone regarding the importance given in them to 'Christian Doctrine'. The 'charism' of the great Founders and Foundresses of approved religious communities are a combination of divine grace and inspiration, along with a lived experience. It is said that in his own life, in and around the Church known today as the 'Gesu', St. Ignatius developed his catechetical apostolate there. Even after he had been elected the Prepositus General of the nascent Society, he began to teach christian doctrine in the Church, as it was known then, of 'St. Mary of the Way' - so called, perhaps, because of the painting there of the Blessed Mother hurrying along her way on an errand [a 'Mission'] for Christ . It was well known that St. Ignatius did not have a facility for languages - so, he expressed himself teaching catechism in a rather unusual tongue, a mixture of Italian, his native Spanish, and some Latin. An eye witness of those times later

joined the Society, by the name of Ribadeneira - he said he did all he could to assist St. Ignatius, but to little avail! [8]

### THE JESUIT CONSTITUTIONS

In the Jesuit Constitutions [hereafter abbreviated as *C.S.J.* ] there is a plan for the Catechism that would comprise not only the apostolic commitments of the Society, but also the formation program - from Novitiate, through the Scholasticate - to the life-long commitment of the 'Professed' with the Fourth Vow:

#### For the Novices:

- among the six general testing 'experiences' for the Novices, the fifth experience is that of the Christian Doctrine in public to boys and other simple persons [ *C.S.J.* # 69];
- all the residents of the house will exercise themselves in learning the Christian doctrine [*C.S.J.* # 80]; [10]
- on certain days of each week, instruction should be given about Christian doctrine... [*C.S.J.* # 277]. [11].

#### For the Scholastics:

- they should likewise bestow appropriate study upon the method of teaching Christian doctrine and of adapting themselves to the capacities of children or simple persons. [*C.S.J.* # 410] [12]
- it will be helpful to have a written compendary explanation of the matters necessary for the faith [intellect] and Christian life [holiness] [*C.S.J.* # 411] [ 13]

#### To our Students in the 'Colleges' and Universities:

- our intention would be that ordinarily there should be taught in the colleges humane letters, languages and Christian doctrine [*C.S.J.* # 394]; [14]
- in these schools the procedure should be such that the extern students are well instructed in what pertains to Christian doctrine [*C.S.J.* # 395]; [15]
- 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 [*C.S.J.* # 483]. [16]

#### The Government of our Colleges:

- the rector ought himself to explain or teach Christian doctrine for forty days. He should also consider which of his subjects should deal with their neighbors inside the house or outside of it, and for what length of time they should do this, in spiritual conversations, in conducting exercises, hearing confessions, and also in preaching or lecturing, or in teaching Christian doctrine.. [*C.S.J.* # 437] [17].

#### For the Spiritual Coadjutors

- it is more appropriate for the spiritual coadjutors to aid the Society in hearing confessions, giving exhortations, and teaching Christian doctrine or other branches of study. The same favors may be given to them as to the Professed for the aid of souls [*C.S.J.* # 113] [18]

#### The Formula of Profession:

- "I, NN., 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 ... representing the Superior General of the Society of Jesus, and the one holding the place of God, and to your successors... perpetual poverty, chastity and obedience; and in conformity with it, special care for the instruction of children, according to the manner contained in the Apostolic Letters of the Society of Jesus and in its Constitutions.... [*C.S.J.* # 527] [19]

#### For Admission to Profession:

- 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 vows that this holy practice may be held as something more especially recommended and must 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 [C.S.J., # 528] [20]

The Mission in our Churches:

- in the Church, the Word of God should be proposed to the people unremittingly by means of sermons, lectures, and the teaching of Christian doctrine, by those whom the superior approves and designates for this work, and at the times and in the manner which he judges to be most conducive to greater divine glory and edification of souls [C.S.J. # 645] [21]

ORIGINALLY A FIFTH VOW: TO TEACH CATECHISM

From the very beginning of his conversion, and for the remainder of his life, St. Ignatius remained a most zealous catechist [22]. During that month of May in 1539, all agreed that they would take a Fourth Vow to go anywhere that the Pope would send them. Once this was agreed upon, all then decided that they would add a further special vow to the Pope, one that was related to the teaching of Catechism. This came about because of the personal intervention of Pope Paul III: with the Fourth Vow, each Jesuit would be committed to the Missions of the Holy Father - with this proposed Fifth Vow, all would be obligated to the teaching of Catechism [23]

In those meetings of the spring of 1539, or in the weeks and months following, the Companions drew up the first 'Formula of the Institute.' Among the proper ministries of the Society, a special emphasis from the beginning was always given to the teaching of Catechism, in these words:

*...et nominatim per puerorum et rudium in Christianismo institutionem...*

Not even being content with this, when they came to legislate regarding the office of the Prepositus General and his Council, it was decided that the teaching of children and the uneducated regarding the ten commandments and the remaining rudiments of Christian Doctrine, all would be obliged by vow, 'attending to the circumstances of persons, places and the times' - a formula that would often recur [24].

It soon became apparent that the Fifth Vow would be excessive, and the decision was made to suppress these words:

*Rursus promitto me oboediturum circa eruditionem puerorum in rudimentis fidei...*

However, St. Ignatius was not satisfied - and he did not want all mention of teaching Catechism to slip away from the Jesuit rule. As a result, in his own hand he made an addition to the wording of the Fourth Vow:

*...Insuper promitto specialem obedientiam Summo Pontifici circa Missiones. et circa puerorum eruditionem in Bulla et in eius Constitutionibus contentam...*

Therefore, the obligation to teach children and the unlettered was equal to preaching, and it was to be considered thus. This was in harmony with the Papal Bull of Julius III, and presently serves as the 'Formula of the Institute.' [25]

Fr. Polanco served for many years as the personal secretary to St. Ignatius, and after the Founder's death, he was the secretary of the Society. He is most likely the man who translated Ignatius' original Constitutions, written in his native Spanish, into Latin. In his explanation of the wording of the Vow, he noted that the promise to teach children and the simple hearted, in such harmony with the Apostolic Letters and the Constitutions, did not oblige any more than the other aspects of the apostolic mission. All of these ministries of the Society are for the benefit of their fellow human beings, such as hearing confessors, preaching and the like. Each one ought to carry out the mandate received from the Superiors.

However, the teaching of Catechism to children was special, and needs to be particularly recommended, and with the greater devotion because of the singular service that this renders to those souls so treasured by the Lord. Furthermore, there is always the greater danger that such a ministry would more easily be put aside, in favor of others that are more showy and rewarding to the missionary. The more apparent ministries would be preaching, and other commitments of this nature [cf. CSJ # 528] [26]

In the Fourth Vow, as it remains, there is still emphasis given to the teaching of Catechism:

*...Insuper promitto Deo... peculiarem curam circa puerorum eruditionem.. et specialem oboedientiam...* [cf. CSJ 527].

This entire process of changing the wording, and even thinking for a while of a possible Fifth Vow, simply points up in graphic terms the great importance that St. Ignatius always gave to the teaching of Catechism. He asked that at all costs there this be mentioned in the Profession - and that in spite of the great difficulties always associated with such a ministry, that it should be a special obligation. What St. Ignatius did was not so much to add a Fifth Vow, as to make very explicit what was implied in the obedience to the Missions of the Superiors in the Society [27]

In this way, the Founder's catechetical fervor has been institutionalized. He was totally persuaded regarding the vital importance of this form of ministry. He knew well how to communicate his own enthusiasm to his Companions. His special recommendation can be felt in the Formula of the Institute - and in the appearance of the challenge to the members of the Society to dedicate 40 days each year to this ministry [28].

In summary, one can still read in present day Jesuit Constitutions, in the previous Bull of Paul III [*Regiminis Militantis Ecclesiae* - Sept. 27, 1540]: *...et nominatim commendatam habeant institutionem puerorum ac rudium in christiana doctrina, decem praeceptorum atque aliorum similium rudimentorum, quaecumque secundum circumstantias personarum, locorum et temporum...* [n. 6].

This Formula was corrected and these words eliminated in the Formula of 1550 of Paul III - yet, the insistence on the Catechism remains [29]. The emphasis that remains for this most important aspect of the mission is due to the historical fact that the Holy Father had asked the first Companions to undertake the task of catechizing the children of Rome. [30]. The 'special care' for this ministry is captured in the formula for profession [cf. CSJ ## 527,f.] [31]. The teaching of Catechism is expressly mentioned in the formula of profession along with the evangelical counsels. This was a point so much desired by St. Ignatius [32].

It is in the definitive 'Formula of the Institute', therefore, of Julius III, dated July 21, 1550, in the very first number that we find for the first time in the Jesuit Constitutions, the combination of the youth and the simple, the un-educated and unlettered, as the scope of this aspect of the Ignatian Apostolic Mission:

*... They had by then praiseworthy exerted themselves in the Lord's vineyard for many years by preaching the word of God, by privately encouraging the faithful to devout meditations and to a good and blessed life, by serving in hospitals, by teaching to children and unlettered persons the saving doctrines necessary for the education of a Christian...[33]*

This is certainly the influence of St. Augustine and his emphasis on teaching the *rudiments* to the **rudēs** - not meaning by that the 'stupid', or the uncouth. The idea here, as it was from the beginning, was much more the simple-hearted, those who have not had the opportunity for a religious instruction. These are the little ones, the meek of the earth, so much loved by the Lord [34].

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### **Fr. Francis Suarez**

There is no wonder, then, that Suarez' treatment of the place of the Catechism in the Apostolic Mission of St. Ignatius would be most ample:

#### FOR ADMISSION TO THE 'PROFESSION':

CSJ # 12 speaks of certain 'experiences' necessary for one to be admitted to all four vows:

*...First, some are received to make the profession in the Society with four solemn vows, after they have undergone the required experiences and probations...* [40]

These experiences are explained in the Constitutions, as follows :

- the Spiritual Exercises for a month;
- a month's hospital service;
- a month's pilgrimage;
- humble services in the house
- teaching of catechism to the youth and other simple persons;
- preaching and hearing confessions [41].

Suarez offers his perceptive commentary on the fifth 'experiment', or 'experience'. While this can be an exercise in humility and abjection, it also enables one in accord with the opportunities provided by times and places to adapt their message to the level of understanding of their listeners. This is an experiment in which all may be trained [42].

Once more this experiment provides an opportunity to further the progress both in knowledge and in virtue, so much insisted on both for one's own formation, and in reaching out to others in the Apostolic Mission. The teaching of Catechism is something that is eminently proper to the religious state - the challenge of the consecrated life is to lead others to the living of the life of Christ. All religious are called to be most diligent in religious instruction, for the communicating of good morals as well as the teachings of Christ. [43]

The teaching of Catechism is an apostolate that is supremely in harmony with the ultimate purpose and the establishing of the Society of Jesus. The teaching of the succeeding generations is a commitment made from the very beginning of the Church, as is noted from the early histories of the Church, as undertaken by the great Church Fathers [44].

The teaching tradition of Jesuits from their beginning has been committed to developing both the mind and the human spirit - even while students are pouring over Latin and Greek, the ultimate goal of it all is to inspire their spirit. There is no wonder that at times, individual Jesuits have been truly dedicated to individual students, that the future generations be trained in doctrine and in virtue [45].

Suarez makes note of early Dominican General Chapters that decreed that some of the men be deputed to caring for the doctrine and the moral lives of the young. Therefore, Suarez concluded, this practice has been taken over by the Society of Jesus, and perhaps it has come up with a better formula of this apostolate! [46].

The teaching of Catechism is a supremely important ministry for active religious. The consecrated life demands that its members be ordained toward works of charity, even those that are abject and most fatiguing. While the teaching of the young and the unlettered about God and His Plan might seem overly laborious and perhaps even less honorable than some other apostolates, the bottom line is that it is most useful for the Church. It is a ministry from which much can be hoped for the future of the Church [47].

Small wonder, then, that through history - and most particularly, the history of the Company of Jesus, the Roman Pontiffs have so much insisted on this apostolate. It is an aspect of the Apostolic Mission that should never be omitted or neglected. It is so often impeded in so many different ways, and it is a mission that is most demanding, and not always rewarding. It needs to be remembered that the entire life of the Church and more sublime disciples presuppose that this has been done well. It is a challenge that may take religious from what are apparently more elevated ministries, but perhaps no work is of greater need in our own time. The more humble ministries always lay the foundation for later, more perfect disciples. The teaching of Catechism amply prepares the material for the future of the Church [48].

In Suarez' time - as in our own - this apostolic means is most opportune for the life of the Church. It is a ministry by which not only the children, and the young are reached - but, through Catechism very often the parents might be touched. They are often called back from their earlier abandonment of the faith [49].

These thoughts are based on Suarez' Book 5, which treats of the Jesuit Scholastics and their studies. The noted theologian also points out that in the Ignatian plan, this instruction was meant to be both public and private, in Church, in school, even in the public ways. Suarez makes clear that very often lofty sermons are less effective with the young and the unlettered, for the simple reason that public discourse is not often adapted to their level of understanding. Teaching Catechism might even have to be done on occasion on a 'one-on-one' basis. The Jesuit Scholastics were much urged to heed the old Lateran Council [cited by Suarez] - and that they should be committed to this 'experience' at least once a week. Teaching Catechism offers a wonderful service [obsequium] to God and a manifestation of genuine love for Him. [50].

#### THE "PROFESSED" WITH FOUR VOWS [THE STIGMATINE APOSTOLIC MISSIONARIES]

Only after many 'experiments' and much training should one ever be admitted to solemn profession. Suarez treats of all this in his Book 6 of his Tract on the Society of Jesus. The solemnly professed were meant to be elevated to this 'Grade' and then to serve the rest of their lives in those challenging ministries that required the greater preparation and ability.

Suarez explicitly wondered whether men, the solemnly Professed Jesuits, who were already so gifted, and well trained with their degrees our outstanding ecclesial service behind and ahead of them, on an even more elevated level - should be used in what apparently seems like a very lowly

ministry. In order to present his thought on the matter, he offers a very serious 'objections' to the idea [like St. Thomas Aquinas: *Videtur quod non* ] - he offers very reasonable sounding arguments, seemingly defending the position that the 'Professed' - our Apostolic Missionaries' - should not be consumed in such a ministry. As Suarez answers one aspect of the objection, he counters with a further apparent difficulty - all for the purpose of indicating that the teaching of the Catechism, in the Rule of St. Ignatius is *most necessary ... 'one of the Society's principal ministries'... 'one that should be most at the heart of every Jesuit...' a ministry for which mediocre knowledge is never sufficient...*

This is how his argument goes to establish that the teaching of Catechism is one of the **graviora ministeria** for every Jesuit:

Suarez asks the question whether it is fitting for the solemnly 'Professed' members of the Company of Jesus to give their time to the instruction of the youth and the unlettered in Christian Doctrine. He begins his response by showing the difficulties in such ministry for highly trained men. Nevertheless, there are two kinds of 'erudition' for the young: one in letters, and the other in the faith. The Society of Jesus, in some way, includes both of these in her Apostolic Mission and neither seem to pertain to the solemnly 'Professed'. Instruction in letters does not pertain specifically as a proper ministry of the 'Professed', because this work is also done in the 'Colleges' that do not require solemn vows. The 'Colleges' are treated by Suarez in Book 5, chapters 5 and 6. As for instruction in the faith, this seems to pertain to all the members of the Society - and therefore, neither is this form of instruction in any way proper to the solemnly 'Professed' Members of the Company of Jesus. [51]

Suarez' immediate response to this objection is the simple statement that this ministry is very necessary for the Church, because it is the very foundation of Christianity, as Pope Pius V pointed out in the Catechism.

The Jesuit theologian continues his argument, *videtur quod non* : nevertheless, this ministry seems to be very easy, and less demanding - therefore, it must be less necessary, and certainly cannot be listed among the **more serious** apostolic commitments to which the Society is called. This Company of Jesus is called by the Church to the **most serious ['graviora - gravissima']** aspects of the Apostolic Mission. The parents of children should be more engaged in their religious instruction. Furthermore, simple country pastors are being challenged by the Catechism of Trent to teach their flocks the basics of the teachings of the Church. Therefore, it would seem that between family structures and parishes, the teaching of Catechism should not then be expected of those who have gifted intelligences and who have received more arduous training, for a truly specialized service of the Church. So, therefore, it would not seem that teaching Catechism can be very high on the list for the solemnly 'Professed', the Apostolic Missionaries [52].

Suarez responded to his own specious objections - arguments, however, which might have been echoed in his own time, even within the Society itself:

First of all, an argument in response from Authority: such reasoning runs contrary to the Pontifical documents that established the Society, as well as going directly against the Constitutions that flowed from these documents. It should be stated first of all, that this ministry is one of the principal apostolates, one that should be sought after with the ever greater care and perfection. The Constitutions, based also on the Papal Bull of Paul III, commend the teaching of Catechism to the young and the unlettered as supremely necessary. It was even once asked of the Father General and his Council and that they should take every care that this ministry be carried out in the Society. Even though it may be less appealing among the more learned, nonetheless nothing is more fruitful for both those who receive it, and for those who teach it [53].

Suarez continued his argumentation, from reason: in addition to the authoritative statements of the Pontiffs through the years, there are strong reasons why this apostolate should be continued:

- the first is that even though this ministry does not seem to be very sublime, nonetheless in the seed there is great hope of the harvest. In so many ways, the honest and holy life of the faithful depends on a good beginning through religious instruction. Faith is the foundation of all genuine justice.

- secondly, the Catechism teaches not only what the young should believe, but also how they should live their lives. The Catechism teaches them the final end toward which all of life is directed. In order to achieve this sublime final end, it is most necessary to live according to the tenets of the Catechism.

- thirdly, through the instruction of the young and the simple-hearted, it is also possible to reach adults and their families. Sometimes through the instructed young, even old people are brought back to the Church. So many have forgotten, or fallen away from what they learned long ago.

There are so many who are not much moved by solemn discourses. As they do not get much out of them, very often it is the ministry of Christian doctrine that moves listeners the more to repentance and to living a life of virtue. It must be stated that in the matter of religion, the majority of human beings are 'unlettered', and this large majority could receive so much for their lives of faith and virtue from the Catechism than they ever will from what might be commonly thought of as more excellent and high-sounding ministries. In the words of the Papal Bull, cited by Suarez, there is no more fruitful occupation in behalf of our neighbors that sharing with them the truths of the faith through the Catechism. [54]

In our own time there are so many misunderstandings and down-right false doctrine that are communicated in place of the true faith. The Society was founded for the salvation of believers and to help them to a clearer understanding of the faith in a time of many heretical teachings. The truths of the faith need to be shared everywhere, and in every way: publicly and privately, in the meeting squares, in Churches, in the schools just anywhere that anyone would listen. These are the insights of Suarez, four centuries ago! [55].

In the Jesuit Constitutions, this ministry - so much insisted upon by the Popes - is a part of the Fourth Vow. In Part V, chapter 3, of the Constitutions, it is noted that this holy exercise is commended in a particular manner to all Jesuits. It is to be the more devotedly cared for because of the very particular oblation [obsequium], thus offered to God and a greater assistance is given to believers. Other ministries might be more beautiful, attractive - but none is more needed! [56]. The First Jesuit General Congregation [Chapter], Decree 134, noted that this ministry must be specially commended always to the 'Professed', and must become ever more and more a part of their minds and hearts. This is a ministry that all the 'Professed' must always hold in high esteem. [57].

This is an aspect of the Apostolic Mission that offers a broad latitude: on the part of the listeners, as most members of the Church stand in dire need of this ministry. It is an apostolate that will last as long as the Church does. On the part of the teachers, the catechizers, 'the missionaries' - to engage properly in this kind of ministry requires a not mediocre knowledge. To be more than ordinarily competent in this ministry, there are needed much industry, solicitude and doctrine on the part of religious. It is by right that in the profession formula of the Society this work receives special mention and emphasis. It is expressly laid before and committed to all the membership: not only to the Scholastics, but to all the laborers in the Lord's vineyard. The 'Professed' of the Society - the 'Apostolic Missionaries' - come to see that this pertains to their particular state by particular reasons, and pertains to their office [58].

CATECHISM IS ONE OF THE MEANS FOR OBTAINING SOLID VIRTUE

Especially before treating [in Book IX] of the various and proper ministries of the Ignatian Apostolic Mission, Suarez ponders in Book VIII the various spiritual means that the Society needs to employ for the proper holiness of the membership. The various and proper ministries need to flow from the missionaries' spiritual life.

Regarding the Catechism, it is pointed out that while none of the works of mercy, such as visiting the prisons and the hospitals, should never be neglected - the VIIth Part of the Ignatian Constitutions [**De Missionibus**] makes it very clear that the instruction of the young and the simple of heart in Christian Doctrine is to be highly recommended to the membership of the entire Company of Jesus. However, it is one of the principal obligations of the 'Professed'. This ministry also enters among the 'Means' of one's spiritual life as it is a difficult Mission, one that includes the continuous exercise of humility, along with the great charity that is constantly needed to persevere in this work with profit.

It is a ministry that enables one to become more and more in conformity with Christ, who became all things to all, in order to save all. He made Himself poor, small, and bends down to whispering in the ears of the little ones. This is a mission of great charity, great humility, virtues that are much needed by the workers of the Society in the vineyard. It is a work that can be a delight to the intellect in penetrating the heart, and also a wonderful work of charity - by leading one to eternal life. [59].

THE APOSTOLIC MISSION: Part VII of Jesuit Constitutions [**De Missionibus**] - Book IX of Suarez' Tract [**De Mediis, Ministeriis**]

Wherever the faithful can be gathered - or an individual believer can be approached - the Word of God can and should be communicated. The laity can be a part of teaching Christian Doctrine through catechetical instruction - and it is a ministry that is particularly suited to religious [60]. It is an essential apostolate in the Ignatian Apostolic Mission.

While the Word of God is very often communicated in public preaching, there are also other forms of sharing it that are warmly recommended by the Papal Magisterium. God's Word can be shared also - and sometimes especially - in private conversations. The teaching of Catechism is not properly included in the words 'preaching the Word of God' - but the ministry of God's Word is a broad one - to describe it, St. Ignatius uses the word **quodcumque** as is found in the first number of the 'Formula of the Institute.' The Society of Jesus was specially founded, among other reasons, also for the Christian instruction of the young and the unlearned. The Bull of Paul III makes special mention of this ministry. [61].

## Summary

It is no surprise, then, to note just how important the study and the teaching of Catechism were to St. Ignatius Loyola. The Catechism was meant to be a part of the spiritual and apostolic life of every level in the Company of Jesus:

[1] In the very first text of the Examen, there was prescribed that the Novices should study it and even learn segments of it by heart - and this is also required of the university students:

*... all the residents of the house will exercise themselves in learning christian doctrine...* [62]

*...On certain days of each week, instruction should be given about Christian doctrine...* [63].

[2] Among the 'experiences', 'experiments' of formation, the young Jesuits should all be given the opportunity to teach Christian Doctrine:

*... the fifth experience is that of explaining the Christian doctrine, or a part of it... in public... or teaching it to individuals... [64]*

[3] In the pastoral formation of candidates, the scholastics will learn to adapt their catechism lessons to the level of the young people and the unlettered persons who listen to them:

*...they should likewise bestow appropriate study upon the method of teaching Christian doctrine and of adapting themselves to the capacities of children or simple persons...[65].*

[4] In Part VII of St. Ignatius' Constitutions, as would only be expected as it deals with the Apostolic Mission, the teaching of Catechism is highly recommended among the various manners of propounding the divine Word:

*... in the Church, the Word of God should be proposed to the people unremittingly, by means of sermons, lectures and the teaching of Christian doctrine... [66]*

[5] Lastly, in the 'Colleges' - [rather involved structures in the Mission of the Company of Jesus] - much emphasis is given to the study and the teaching of catechism:

*...in these schools the procedure should be such that the extern students are well instructed in what pertains to Christian doctrine...*

*... Furthermore, on some day of the week Christian doctrine should be taught in the college... [66].*

It might also be noted that when St. Ignatius opened the doors to what would eventually come to be known as the 'Roman College', he had this printed over the main door:

**School of Grammar, Humanities, and Christian Doctrine. Tuition Free. [67].**

The Ministry of the Word of God is the most proper apostolate of the Company of Jesus. Jesuits are called to fulfill the preaching of the Word, as Jesus and the Apostles did in the Gospel [cf. Mt 13:1-23]. The Jesuits are called to travel the world over, to preach and to exhort - this is the Jesuit 'Profession', or charism. There are three basic forms of preaching the divine word: sermons, lectures, and the teaching of Catechism.

These three forms simply follow the three steps of Evangelization:

- Initiation into the Faith [Catechesis];
- Instruction in the Faith [Sacred Lectures];
- Exhortation to live the Faith [Sermons]. [68].

\* \* \*

**Modern Papal Teaching**

The 'teaching' [**docens**] Church is also a 'learning' [**discens**] Church - so, the saints have always had a profound impact on her teaching as well as on her mission. While receiving from the Church, the saints also contributed mightily to her.

The Society of Jesus came into being for the sanctification of its own members - but also for the spread and defense of the faith, as well as for progress in the living the life of Christ, and His teaching. It all comes down to the expression: any Ministry of the Word of God whatsoever, and the administration of the sacraments. The Ministry of the Word of God is a biblical expression, and the living of it culminated

in the life of Jesus Christ with His Apostles. It might be noted in the Acts of the Apostles, where they continued to devote themselves to the service of God's Word [cf. Ac 6:3; 20:24] [69].

In the years following the close of the II<sup>nd</sup> Vatican Council [December 8, 1965], and the promulgation of the Catechism of the Catholic Church [October 11, 1992 - the 30th anniversary of the opening of the Council] there are two major papal documents that have been incorporated into the new Catechism - both should be carefully read, but here a few high-lights of them will be presented:

**[1] Pope Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi* - December 8, 1975**  
[70]

... each individual can achieve the kingdom and salvation by a total spiritual renewal of himself, which the gospel calls *metanoia*, that is by a conversion of the whole man by virtue of which there is a radical change of mind and heart... [# 10].

...this proclamation of the kingdom of God by Christ is achieved by the assiduous preaching of the word - a word which is peerless: 'Here is a teaching that is new and with authority behind it. 'And all spoke well of him and wondered at the gracious words which came from his lips.' 'No man ever spoke like this man.' For the words of Christ reveal the secrets of God, his plan and his promises and thereby change the heart of man and his destiny.. [# 11]

...In this way, they establish a community which becomes itself a herald of the Gospel... [# 13].

...'We wish to affirm once more that the essential mission of the Church is to evangelize all men...' [# 14].

...The church appreciates that evangelization means the carrying forth of the good news to every sector of the human race so that by its strength it may enter into the hearts of men and renew the human race. 'Behold, I make all things new.' But, there cannot be a new human race unless there are first of all new men, men renewed by 'baptism', and by a life lived in accordance with the gospel. It is the aim of evangelization, therefore, to effect this interior transformation. In a word, the Church may be truly said to evangelize when, solely in virtue of that news which she proclaims, she seeks to convert both the individual consciences of men and their collective conscience, all the activities in which they are engaged, and finally their lives and the whole environment which surrounds them... [# 18].

... Finally, the man who has been evangelized becomes himself an evangelizer. This is the proof, the test of the genuineness of his own conversion. It is inconceivable that a man who has received the word and surrendered himself to the kingdom should not himself become a witness and proclaimer of the truth... As we have already said, evangelization is a complex process involving many elements, as, for example, a renewal of human nature, witness, public proclamation, wholehearted acceptance of, and entrance into the community of the Church, the adoption of the outward signs and of apostolic works... These elements... are complementary and perfect each other... [# 24]

...This preaching by which the gospel is proclaimed may assume many forms and zeal for souls will suggest an almost infinite variety... [#43]

...Catechetical instruction is another instrument of evangelization which must on no account be neglected. A systematic course of religious instruction should lead the minds of all and especially those of children and adolescents to an understanding of the principal components of that living treasure of truth which God has been pleased to communicate to us and which the church in the course of her long history has always been zealous to enunciate ever more comprehensively. No one will deny that this doctrine is to be imparted, not as a mere intellectual exercise, but in order to inculcate the Christian way of life... [# 44]

..Accordingly, in addition to this public and general proclamation of the gospel, the other form of individual communication of the gospel from person to person must be encouraged and esteemed. This is the method which Our Lord himself constantly employed - as we see in his discussions with Nicodemus, with Zacchaeus, with the Samaritan woman and with Simon the Pharisee - it is the method employed by the apostles. It may indeed be said that the only true form of evangelization is that by which the individual communicates to another those truths of which he is personally convinced by faith. We must not allow the necessity of proclaiming the good news to the multitude to make us neglect this method which the personal conscience of the individual is touched by some inspiring words which he hears from another. We cannot sufficiently extol the outstanding merit of those priests who, in the sacrament of penance, or in their personal interviews, exercise their zeal in leading souls in the ways of the gospel, in encouraging those who are striving to advance, in bringing back those who have fallen and in helping all with discernment and generosity... [# 46]

...Religious, for their part, find in their own lives consecrated to God an instrument of special excellence for effective evangelization. By the very nature of religious life, they are involved in the dynamic action of the church which, aspiring ardently towards the 'Absolute' which is God, is called to sanctity. They themselves are witnesses to this sanctity since they are the living expression of the church's aspiration to respond to the more urgent demands of the beatitudes. By their manner of life they are a symbol of total dedication to the service of God, of the church and of their fellow men. Accordingly, religious have a special importance in regard to that form of witness which, as we have already said, is a primary element of evangelization. This silent witness of poverty, of detachment from the things of this world, of chastity, pure innocence of life and voluntary obedience, as well as offering a challenge to the world and to the church herself, constitutes an excellent form of preaching which can influence even non-Christians who are of good will and appreciative of certain values... [# 69].

...In the name of our Lord Jesus Christ and of the holy apostles, Peter and Paul, we urge all those who, under the inspiration of the Holy Spirit and the mandate of the church, are true heralds of the gospel, to be worthy of the vocation to which they have been called, to yield to no fear or hesitation in carrying it out and to omit nothing which can prepare the way for evangelization or make it effective and fruitful. ..[#74 ].

...We, too, have many obstacles to contend with in our own times. we shall mention one which is complex and all the more serious because it arises from within: that is the apathy and especially the lack of joy and hope in many of our evangelizers. We earnestly exhort, therefore, all those who in any capacity are engaged in the work of evangelization to nourish and increase their fervor... to proclaim Christ and his kingdom with all due respect for others is not merely the right of the evangelizer: it is his duty...[# 80]

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## **[2] Pope John Paul II, Apostolic Exhortation, *Catechesi Tradendae* October 16, 1979** [71]

...The image of Christ the teacher was stamped on the spirit of the Twelve and of the first disciples, and the commission: ' Go... and make disciples of all nations...' set the course for the whole of their lives.... The whole of the book of the Acts of the Apostles is a witness that they were faithful to their vocation and to the mission they had received.... [# 10]

...to begin with, it is clear that the Church has always looked on catechesis as a sacred duty and an inalienable right... [# 14]

... The second lesson concerns the place of catechesis in the Church's pastoral programmes. 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. As the 20th century draws to a close, the Church is bidden by God and by events - each of them a call from him - to renew her trust in catechetical activity as a prime aspect of her mission. She is bidden to offer catechesis her best resources in people and energy, without sparing effort, toil, or material means, in order to organize it better and to train qualified personnel. This is no mere human calculation; it is an attitude of faith. And an attitude of faith always has reference to the faithfulness of God, who never fails to respond... [# 15]

...The third lesson is that catechesis always has been and always will be a work for which the whole Church must feel responsible and must wish to be responsible... Priests and religious have in catechesis a preeminent field for their apostolate... [# 16]

...All in all, it can be taken here that catechesis is an education of children, young people and adults in the faith, which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life. Accordingly, while not being formally identified with them, catechesis is built on a certain number of elements of the Church's pastoral mission that have a catechetical aspect, that prepare for catechesis, or that spring from it. These elements are: the initial proclamation of the Gospel, or missionary preaching through the kerygma to arouse the faith, apologetics or examination of the reasons for belief, experience of Christian living, celebration of the sacraments, integration into the ecclesial community, and apostolic and missionary witness... [# 18]

...It is reassuring to note that, during the Fourth General Assembly of the Synod and the following years, the Church has widely shared in concern about how to impart catechesis to children and young people. God grant that the attention thus aroused will long endure in the Church's consciousness. In this way, the Synod has been valuable for the whole Church by seeking to trace with the greatest possible precision the complex characteristics of present-day youth; by showing that these young persons speak a language into which the message of Jesus must be translated with patience and wisdom and without betrayal; by demonstrating that, in spite of appearances, these young people have within them, even though often in a confused way, not just readiness or openness, but rather a real desire to know 'Jesus... who is called Christ'; and by indicating that if the work of catechesis is to be carried out rigorously and seriously, it is today more difficult and tiring than ever before, because of the obstacles and difficulties of all kinds that it meets; but it is also more consoling, because of the depth of response it receives from children and young people. This is a reassurance which the Church can and should count on in the years ahead... [# 40].

...It must be restated that nobody in the Church of Jesus Christ should feel excused from receiving catechesis. This is true even of young seminarians and young religious, and of those called to the task of being pastors and catechists. They will fulfill this task all the better if they are humble pupils of the Church, the great giver as well as the great receiver of catechesis... [# 45].

...It is on the basis of Revelation that catechesis will try to set its course, Revelation as transmitted by the universal Magisterium of the Church, in its solemn or ordinary form. This Revelation tells of a creating and redeeming God, whose Son has come among us in our flesh and enters not only into each individual's personal history but into human history itself, becoming its center. Accordingly, this Revelation tells of the radical change of man and the universe, of all that makes up the web of human life under the influence of the Good News of Jesus Christ. If conceived in this way, catechesis goes beyond every form of formalistic moralism, although it will include every true Christian moral teaching. Chiefly, it

goes beyond any kind of temporal, social or political 'messianism'. It seeks to arrive at man's inner most being...[52].

...For your part, priests, here you have a field in which you are the immediate assistants of your Bishops. The Council has called you 'instructors in the faith', there is no better way for you to be such instructors than by devoting your best efforts to the growth of your communities in the faith. Whether you are in charge of a parish, or are chaplains to primary or secondary schools or universities, or have responsibility for pastoral activity at any level, or are leaders of large or small communities, especially youth groups, the Church expects you to neglect nothing with a view to well-organized and well-orientated catechetical effort. ... [#64].

...Many religious institutes for men and women came into being for the purpose of giving Christian education to children and young people, especially the most abandoned. Throughout history, men and women religious have been deeply committed to the Church's catechetical activity, doing particularly apposite and effective work. At a time when it is desired that the links between religious and pastors should be accentuated and consequently the active presence of religious communities and their members in the pastoral projects of the local Churches, I wholeheartedly exhort you whose religious consecration should make you even more readily available for the Church's service to prepare as well as possible for the task of catechesis according to the differing vocations of your institutes and the missions entrusted to you, and to carry this concern everywhere. Let the communicants dedicate as much as possible of what ability and means they have to the specific work of catechesis... [# 65].

\* \* \*

### **Fr. Gaspar Bertoni's Challenge of the Catechism in his Apostolic Mission**

Fr. Gaspar Bertoni understood his Congregation of the Sacred Stigmata of our Lord Jesus Christ as being inspired by the Holy Spirit, as 'Apostolic Missionaries for the assistance of Bishops', through any Ministry of the Word of God whatsoever - through preaching, the assistance of priests and the consecrated life in general, and the youth.

In his plan, as outlined for us in his incomplete Constitutions, we find great emphasis placed upon the Catechism, upon its study and teaching. The Catechism, or catechetics, are mentioned in 8 different Constitutions [cf. ## 37; 51; 55; 72; 163; 165; 170; 182].

As was true with St. Ignatius, St. Gaspar Bertoni legislated diffusively throughout his Constitutions from a life of grace that he personally lived. From the originals of his own catechetical instructions of almost two centuries ago, we read these words from the heading of his Instructions on the Lord's Prayer, young Bertoni placed in his own hand:

*From the 7th of May to the 20th of September 1807 , Feasts within which 'Doctrine' is taught*  
[73].

In his introduction to the typed Manuscripts, Fr. Louis Benaglia, CSS, noted the following:

...Their Origin: concerning the origins of these pages, we might very well use Fr. Bertoni's own 'Conclusion' to them as our 'Introduction':

*"... I undertook this little project for the greater glory of God and the edification of my brothers, under obedience to him, who has been placed over me..."* [74].

As is true in the Jesuit Constitutions and the Commentary of Suarez on them, Fr. Bertoni proposes the Catechism both as a tool for formation, and also a most important part of his Apostolic Mission.

I. For Formation:

a. For Novices:

# 37: [Under the procedure for testing the Novices]: "Also, each one shall be trained, according to his ability and the needs and places and the times, in explaining Christian Doctrine to the youth and the uneducated. For this purpose, each one after his entrance into the Novitiate, shall apply himself to the study of Christian Doctrine, unless he already knows it well enough" [75].

b. Progress in Ecclesiastical Studies:

# 51: [Chapter II: The Branches of Knowledge]: "Since the Apostle says: 'For I am determined not to know anything among you, except Jesus Christ and Him crucified' [1 Co 2:2] - and since Christ said of Himself: 'I am the Alpha and the Omega, the Beginning and the End' [Ap 1:8] - therefore, all the confreres shall start here: that is, to learn by heart, if possible, the Christian Doctrine as set forth for everyone's understanding in the Catechism of Cardinal Bellarmine. Moreover, those who devote themselves to study, shall constantly return to the Roman Catechism, profiting by their study and obtaining an ever deeper knowledge of it." [77]

First of all it is necessary to show the difference between the Catechism of Cardinal Bellarmine and 'the return to the Roman Catechism'. The Roman Catechism, which is also the Catechism of Trent, because it was mandated by that Universal Council of the Church - like the present day Catechism of the Catholic Church - are called **General** Catechisms - that of Cardinal Bellarmine, as that of the Council of Baltimore in the USA (1884) are called **Particular** Catechisms, intended for a given area.

Fr. Stofella, compiled his magisterial commentary on the Founder's Constitutions almost a half a century ago. He noted for this Part IV, c. 2 - treating of the progress in studies for the members, following Fr. Bertoni's challenge for their progress in perfection of themselves, that the Founder followed here St. Thomas' ideal of only handing on to others, what one has first contemplated himself [78] . This idea is presented by Fr. Bertoni in his CF # 49, which is taken almost *verbatim* from Suarez [79].

c. The Branches of Knowledge which aid and embellish Theology

# 55: ..."Lastly, they will study sacred Eloquence and the art of teaching Christian Doctrine..."[80]

2. Promotion to the Priestly Office:

# 72: "Without giving up the particular study of those sciences in which they already excel to a greater degree, or which are the more necessary, they shall gradually train themselves in preaching in our churches, in teaching catechism to children and the uneducated, and in hearing the confessions of children and adolescents". [81]

The promotion of candidates to the ministeria graviora ... sacerdotale officium.. is also considered in Jesuit studies by the late Father General, Fr. Pedro Arrupe [82] and by Fr. Antonio M. Aldama, SJ, long time Secretary of the Jesuit Curia [83].

3. Promotion to the 'Grade' of the 'PROFESSED' [the *Apostolic Missionaries* ]

Part IX of Fr. Bertoni's Original Constitutions corresponds to Suarez' Book IX, of his Commentary on Part VII of St. Ignatius' Constitutions "Concerning the Missions' This Part is the heart of the Jesuit rule and the charism of Fr. Bertoni - and would need its own special study. Fr. Bertoni speaks of the Catechism in the following Chapters of this Part IX:

- Chapter II: Any Ministry of the Word of God whatsoever [# 163]
- Chapter III: Regarding the instruction given to children and the young [# 165]
- Chapter IV: Regarding the Means to be employed for maintaining a moral life in the young [# 170]
- Chapter VI: The Tasks of the 'Professed' [ # 182] - i.e., those raised to the Grade of Apostolic Missionary.

These four original Constitutions need their own special reflection - as they are found almost copied from the earlier work of Suarez, who was commenting on the Mission of the Jesuit Professed. Fr. Bertoni wanted this same idea lived 'for the assistance of Bishops':

a. Ministry to the Young, the Unlettered: this aspect of the Stigmatine Apostolic Mission pertains to the very purpose of the community, and is one of the special tasks in which the 'Professed' are meant to be experts:

# 165: Our members shall undertake the Christian education of children and of youth, also of the uneducated, in every possible way, by means of the oratories, by teaching catechism, and even through private instructions. [84]

# 170: Concern above all must be had that the young be well instructed in Christian Doctrine. they shall be taught it once a week; they shall learn it well and be able to recite it .[85].

b. The Catechism: A Proffered Ministry of the Stigmatines: 'The Means by which Congregation promotes the Salvation of Others:

# 163: The Ministry of the Word of God under any aspect whatsoever:  
Preaching publicly, or instructing the people by public and private catechism lessons.. [86]

# 182: Special Duties of the 'Professed' Fathers:

Their duty is to teach not only by preaching, by giving the Spiritual Exercises, and by lecturing on the truths which are useful and necessary to know for the attainment of eternal life, but also by explaining the rudiments of faith and morals, especially to the uneducated and to children, in public and private catechetical instructions, and in the oratories. This also is highly beneficial to the Church, and is to be highly recommended to them. [87]

Fr.Stofella had already pointed out that this entire section, as compiled by Fr. Bertoni, follows Suarez' commentary quite closely for these various chapters for the 'Professed' of the Stigmatine Congregation [88]. Some of Fr. Stofella's citations might have suffered a mis-print - but, at any event, Fr.Bertoni follows Suarez here most closely .

In his Book I, Suarez treats of the introductory question regarding the Society of Jesus in general. In Chapter 3, he brings up the matter of those means by which the Company of Jesus reaches its goal. In number 10 of this Chapter 3, he treats of the 'Positive Means, those formally spiritual'. He makes the central point that will be repeated by Fr. Bertoni in CF # 185, viz. that the means are both proper and varied. Suarez notes that the order of those means that are directly concerned with the reaching out to other human beings, are both varied and multiple. Some of these 'means' might be

thought of as consisting in action - and other means are privations - and then, there are those means that refer to the disposition of the entire Society, regarding its very reason of living.

The first emphasis is that this way of life asks the members of the Company of Jesus to live in the habit and carrying out the tasks of the clerical state. Therefore, the first 'means' is the assumption of the clerical state of life. In this manner, the Society is to offer assistance to its fellow human beings. Thus, each member is called to live every disposition that would be necessary for assuming such a state in a worthy manner. This is especially so in taking on the responsibility of living that manner of perfection [89].

The second series of 'means' are all those sacred ministries that are useful for the cleansing, the illuminating and perfecting others. The primary means in this category would be the administration of the Sacraments, especially that of Confession and the Eucharist, and these are supremely proper ministries for this Society. This is evident from the various papal documents, and Suarez notes those of Paul III, Julius III, and Gregory XIII. The very 'form' of the Institute is explained in these documents. Much emphasis is also given to those sacrifices [of Masses] that greatly assist the Church, help in the conversion of infidels, the correction of heresies - and bring great profit to the faithful asking that they be offered. Suarez develops the sacramental aspect of the apostolate more fully when he develops his commentary on Ignatius' idea of the Apostolic Mission, in Book IX, Chapters 2 & 3. [90]

The third series are those principal means, as Suarez calls them - these would be included under the expression taken from the Formula of St. Ignatius, # 1: **Verbi Dei quodcumque ministerium.**

This is carried out in various ways, that are proper to this Institute. Suarez then offers a list of seven - Fr. Bertoni has made use of the first six: these are the means by which the Community is to work for the salvation of their neighbors:

- first, through public sermons, or sacred lectures to the people [cf. Book 9, c. 1 of Suarez];
- secondly, by communicating the very rudiments of the faith to the young and to the uneducated - in this sense the divine word is most useful not only as it is preached in the Churches, but also in public ways and squares it should be publicly disseminated;
- thirdly, by assisting one's neighbors through private colloquies and holy conversations, either by fraternally correcting their vices, or by exhorting them to frequenting the sacraments - by instructing them in the works of perfection, and encouraging them to follow these [Suarez develops this further in Book 9, chapter 8];
- fourthly, to these is joined the giving of the spiritual exercises. In these Spiritual Exercises, believers are able to change their lives for the better, they are able to come to know themselves more deeply, and seriously to ponder the eternal truths. They also learn in these Exercises to work out with God the grave matter of their own salvation, and to ask His assistance in this;
- fifthly, there can be enumerated the various congregations that have been set up under direction of the Society - and which have been endowed with the Indults of the Pontiffs, where in so many different ways, and in a very informal manner, the matter of one's eternal salvation might be promoted;
- sixthly, here also pertains the assistance of our neighbors at the point of death, that they might meet it in a ious and holy manner.

All these are the means for reaching out to our fellow human beings, and they are discussed throughout Book IX of the Commentary of Suarez. Fr. Bertoni's Constitution 163 ends here, whereas Suarez adds a further paragraph:

- in the seventh place, there might be added here all those means that are assumed in the Society for the conversion of any unbelievers whatsoever, whether among the gentiles or living among

heretics. This would include all that pertains to the Fourth Solemn Vow of obeying the Supreme Pontiff in the matter of the Missions, even the most difficult, and anywhere whatsoever in the world - even to the most remote regions, and even among the most hostile nations. We are to do this without receiving any money for the journey . The only reward we await is the salvation of souls [91].

This is one of the descriptions of the Apostolic Mission with its varied and proper ministries - to be agreed upon, in accord with the changing circumstances of time and place, between the ecclesiastical superiors and the religious community.

From his own early teaching of the Catechism, Fr. Bertoni offers a real challenge today. In his Introduction to the Creed, he cites the qualities of humility, diligence, firmness and simplicity [92].

\* \* \*

### Conclusion

From his earliest writings, right up through the compilation of his Constitutions, one of Fr. Bertoni's traits was that of relying on what he felt was a 'superior' text, or authority. Fr. Benaglia put it this way in his Introduction to the five typed volumes of the Manuscripti Bertoniani [93]:

*... he followed the Catechismus ex Decreto Concilii Tridentini ad parocchos..In these catechetical instructions, there is a meticulous adherence to the 'Catechism.' This indicates a tendency that places in bold relief a psychological trait of the Founder, which manifests itself on various occasions. It was always his concern, or perhaps a need he experienced, of having solid support in his statements. His use of a document of uncontested guarantee, was this both for himself and for those he instructed. He lived and taught in an era that our own civilization is in the process of radically changing. He spared no effort in basing himself on those intellectual and social tenets, most in adherence with the development then in vogue, staunchly defending the valued conquests of the past.*

*As an educator and teacher, he manifested a readiness to accept revised programs and the more current approach, when facing problems connected with methodology. However, he was an instructor to whom was entrusted the exposition of a doctrine that is essentially immutable. Thus, he entrenched himself within the confines of a tradition from which he derived not on concepts, but also its precise order, and not infrequently the identical expressions, cited precisely - and at length.. As is true of so many other human phenomena, so, too, is this compliance open to a varied interpretation....*

*Nonetheless, it does constitute a characteristic in the make-up of our Founder that cannot be neglected by anyone desirous of penetrating his soul.*

He taught some of these catechism lessons that have come down to us in the year 1807, from May 7th to September 20th, and notes that in this time there were 24 Sunday and Feast Day lessons. [94]. This custom was continued throughout the history of the Stigmatine community.

We conclude these initial reflections with quotes from the Chronicles of Fr. Charles Zara, from the years 1875 - 1884, the year of his death. Fr. Zara had a very broad idea of the Apostolic Mission - in preparing for the General Chapter of February 1874, a few years after Fr. Marani's death, Fr. Zara was assigned to the House of the Stigmatine in Verona. The house submitted a proposal to the General Chapter, signed by Frs. P. Vignola, J. Marchesini, T. Vicentini, L. Morando, P. Beltrami, L. Pizzini, L. Rigatti, along with Fr. Charles Zara, with this wording:

*....there is proposed that an Elementary and High School be opened, and if this is not immediately possible, there is requested that an Night School be opened.. This would accomplish the following:  
- first, it would correspond to one of the principal purposes [ends] of our Congregation, that was born, and made itself loved through instruction... [95].*

Throughout the years that Fr. Zara kept the house Chronicles, he much admired the ministry of the **Fourth Class**, the summer teaching of the Catechism throughout Verona, by so many of the early Stigmatines [96]:

May 6, 1875: Ascension Thursday. Today, consecrated to the memory of Jesus Christ, ascended into heaven: after dinner, our Fathers fanned out through our city, to teach the so-called Quarta Classe: or, catechism to the faithful... Five of our priests are thus employed each Sunday for the advantage of souls, to break for them the bread of the divine word, to instruct them in the maxims and the truths of our Religion. What a beautiful experience this is! And what an important mission! This is perhaps the most useful and necessary among all the missions!

May 7, 1877: Sunday. today our Fathers began the so-called Fourth Class of Christian Doctrine. ..This is the life of the Missionary: To be all things to all.

May 6, 1880: Feast of the Ascension. Today the so-called Fourth Classes of Christian Doctrine began... This is the Summer Mission: to catechize the people...

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## CATECHISM

1. Nello Dalle Vedove, CSS, *San Gaspare Bertoni e l'istituto delle Stimate nella prima meta' dell' 800 Veronese*. Roma: Vol. 6, pp. 115,ff.
2. *Manoscritti Bertoni* V, pp. 2024 - 2029 [abbreviation: **Mss B**]
3. N. dalle Vedove, ib., p. 665.
4. Edinburg: T & T Clark/Grand Rapids MI, 2nd Series, Vol. VII 1989
5. *Ancient Christian Writers. St. Augustine. The First Catechetical Instruction*. NY/Ramsey NJ: Paulist 1946
6. *Costituzioni del Ven. Servo di Dio, D.Gaspare Bertoni, Fondatore dei Preti delle Sacre Stimate di N.S. G.C.* Roma: anno Santo 1950 [abbreviation: **CF**]
7. Franciscus Suarez, SI, *Opera Omnia* . Tractatus X, *De Religione Societatis Iesu*, Tomus XVI. Paris: Vives 1877, pp. 554-835
8. Antonio M. de Aldama, SI, *Peculiarem Curam circa Puerorum Eruditionem* . Recherches Ignatiennes. Service de Documentation/CIS. Roma. Vol. v, 1977, no. 5, p. 2: Pero su apostolado [S. Ignacio] catequistico se desarrollo' sobre todo, en Roma. Apenas elegido General de la Compania, comenzo' a enseñar la doctrina cristiana en la iglesia de Santa Maria della Strada, a pesar de sus dificultades de diccion. Se expresaba en un lenguaje singular, mezcla de italiano, castellano y latin, que Ribadeneira [nino entonces de 14 años] se esforzo' en vano por enmendar.
9. *Societatis Iesu Constitutiones et Epitome Instituti* . Roma 1949 [abbreviation: **CSJ**] # 69: Quintum est doctrinam christianam vel aliquam eius partem pueros et alios rudiores homines, publice vel privatim, et prout occasio se obtulerit et in Domino commodius visum fuerit, et iuxta personarum proportionem, docere.
10. CSJ # 80:... Omnes, qui domi sunt, in addiscenda doctrina christiana se exercebunt, et etiam in predicatione...
11. CSJ # 277: ...Explicetur aliquot diebus in singulis hebdomadibus doctrina christiana... cureturque, non solum ut addiscant quae conveniunt, sed etiam ut memoria teneant et exercent quae didicerint...
12. CSJ # 410 Studium etiam congruum in modo tradendae doctrinae christianae, qui sit captui puerorum ac rudium accomodatus, adhibeatur.
13. CSJ # 411 luverit etiam in compendium redactam habere explicationem rerum ad fidem et vitam christianam necessarium.
14. CSJ # 394: ... Nostra tamen mens haec esset ut in Collegiis communiter Litterae Humaniores ac linguarum, et doctrina christiana et, si opus esset, lectio aliqua de casibus conscientiae praelegeretur;...
15. CSJ # 395 Teneatur in huius modi scholis is modus quo externi Scholastici in iis quae ad doctrinam christianam pertinent bene instituantur...

16. CSJ # 483 Praelegendur etiam in Collegio aliquo die cuiuscumque hebdomadae christiana doctrina; et ut pueri eam ediscant et recitent, omnesque etiam adultiore, si fieri potest, eandem sciant, curabitur.

17: CSJ # 437 Rector ipse legere, aut docere christianam doctrinam quadraginta dies debet. Videat etiam qui ex Collegialibus, et ad quem usque limitem domi et foris in colloquiis spiritualibus, Exercitiis tradendis, Confessionibus audiendis, tum etiam in contionibus, vel lectionibus, vel doctrina christiana tradenda, partim ad ipsorum exercitationem [praecipue sub finem studiorum], partim ob alorum domesticorum vel externorum fructum, aliis se communicare debeant; et in omnibus, quod senserit divinae ad summae Bonitati gratius et ad Ipsius obsequium ac gloriam maiores, omnibus perpensis, provideat.

18. CSJ # 1:13 Priorum magis proprium est Societatem in audiendis Confessionibus, in exhortationibus, in doctrina christiana et aliis litteris edocendis iuvare. His vero eadem gratiae ad animarum auxilium communicari possunt quae Professis ipsis solent.

19. CSJ # 527 Ego, NN, professionem facio, et promitto omnipotenti Deo, coram Eius Virgine Matre, et universa caelesti Curia ac omnibus circumstantibus, et tibi, Patri Reverendo N., Praeposito Generali... perpetuam paupertatem, castitatem et obedientiam; et secundum eam, peculiarem curam circa puerorum eruditionem; iuxta formam vivendi in Litteris Apostolicis Societatis Iesu, et in eius Constitutionibus. In super promitto specialem obedientiam Summo Pontifici circa Missiones, prout in eisdem Litteris Apostolicis et Constitutionibus continetur ....

20. CSJ # 528: Promissio docendorum puerorum ac rudium hominum, iuxta Litteras Apostolicas et Constitutiones, non inducit aliam obligationem quam reliqua spiritualia exercitia quae ad auxilium proximorum adhibentur; cuiusmodi sunt Confessiones et praedicationes, etc., in quibus quisque se debet occupare, iuxta rationem obedientiae suorum Superiorum. Quod autem de pueris docendis in voto fit mentio, ea de causa fit ut sancta haec exercitatio peculiari modo sit commendata, et devotius curetur propter singulare obsequium quo Deo per eam in animarum auxilio exhibetur; et quia facilius oblivioni tradi poterat et in desuetudinem abire quam alia magis speciosa, cuiusmodo est praedicatio, etc.

21. CSJ # 645: Propoponatur verbum Dei populo addidue in ecclesia, in contionibus, lectionibus et in christiana doctrina, per eos quos Superior probaverit et ad tale munus destinaverit; et quidem iis temporibus et modo qui eidem ad maiorem Dei gloriam et animarum aedificationem expedire videbitur.

22. de Aldama, *Peculiarem Curam...* Recherches Ignatiennes, n. 5, p. 1: ...San Ignacio fue' catequista desde su conversion, y durante todo el resto de su vida. Lo fue' ya en Manresa... donde... se conservaba viva la tradicion del lugar mismo en que solia ponerse al enseñar la doctrina...

23. de Aldama, ib., pp. 3,ss.: ...La primera conclusion que llegaron al 3 de mayo [1539], y que confirmaron al dia siguiente, fue' que todos hiciesen un voto de obediencia al Papa, con que se obligasen a ir dondequiera el Sumo Pontifice los enviase ... Dado ese primer paso necesario, pasaron en segunda, antes de otra temas, al de la ensenanza del catecismo... Notemos que las dos determinaciones a ligarse con un voto especial, la que se referia, a la obediencia al Papa, y la relacionada con el catecismo vinieron despues de dos intervenciones personales de Pablo III....Con la primera se habia este reservado las las Misiones; con la segunda, habia ordenado que fuesen los padres de la Compania, los que catequisasen a los ninos de las escuelas Romanas...

24. de Aldama, ib., p. 4: ...En estas mismas reuniones de la primavera de 1539, o inmediatamente despues, fue redactada la primera 'Formula del Instituto.' No nos extranaremos, pues, que al enumerarse en ella los ministerios propios de la Compania, se de; un rilievo especial al de enseñar el catecismo: ... *et nominatim per puerorum et rudium in christianismo institutionem*... [nn. 16 & 20]... Pero, no contento con eso, cuanto menos se espera, al tratar del gobierno del Preposito, inserta el redactor un largo parrafo,

con que recomienda especialmente [*nominatim*] el mismo Preposito y a su Consejo, 'la instruccion de los ninos y gente ignorante [*rudium*] en los diez mandamientos y demas rudimentos de la doctrina cristiana, segun que paracera' conveniente, atendidas la circustancias de personas, lugares e tiempos...

25. de Aldama, ib., p, 10: ...suprimio' en ella al parrafo que contenia el quinto voto: *rursum promitto me oboediturum circa eruditionem puerorum in rudimentis fidei*. De esta manera, con ese parrafo suprimido, fue' copiada la 'Formula' en el texto siguiente [text A]. Pero San Ignazio non podia permitir que se omitiese toda mencion del catecismo. Despues del voto de obediencia al Papa: ... *Insuper promitto specialem obedientiam Summo Pontifici circa Missiones...* - anadio' de su mano: *...et circa puerorum eruditionem in Bulla et in eius Constitutionibus contentam...* Una declaracion, sin embargo, hacia notar que la obligacion de enseñar a los ninos era igual a la de predicar, y que asi' se habia de tomar, conforme a la Bula de Julio III, es decir, conforme a la 'Formula del Instituto' apropiada por la Bula *Exposcit Debitum* [de mano de S. Ignacio].

26. deAldama, ib., p. 12 ...[Polanco] explicaba la mencion del catecismo a los ninos con ideas del parrafo suprimido en la 'Formula del instituto': 'La promesa de enseñar los ninos y personas rudes, conforme a las Letras Apostolicas y Constituciones, no obliga mas que los otros ejercrcios espirituales con que de ayuda al projimo, como son confesiones y predicaciones, etc., en las cuales cada uno debe ocuparse segun elorden de la obediencia de sus superiores... Pero ponese lo de los ninos en el voto, para que se tanga mas particularmente por encomendado este santo ejercrcio, y con mas devoccion se haga, por el singular servicio que en el se hace a Dios nuestro Senor, en ayuda de sus animas, y porque tiene mas peligro de ser puesto en olvido e dejado de usar que otros mas aparentes, como son el predicar, etc...

27. deAldama, ib., p. 12 ,...sla 'promesa' non obliga mas que otros ministerios espirituales, las palabras expressaban voto especial: *Insuper promitto Deo ...* Admeas, desde 1541, habia quedado establecido que el 'Profeso' se obligaba solo a obedecer, cuando se la mandase enseñar el catecismo. Aqui prometia directamente ocuparse en este ministerio de modo especial: *Peculiarem Curam ...* Y si, a pesar de lo que suenan la palabras, ese *Promitto Deo* no imponia obligacion especial en el caso del catecismo, tampoco la impondria en el de la obediencia al papa, que dependia del mismo verbo: *Promitto Deo peculiarem curam .. et specialem obedientiam...* A todo este processo reveal, en primer lugar, la importancia que dio' siempre san Ignacio a este ministerio. Quiso a toda costa que se mencionase en la profesion, y aun en los votos de los demas sacerdotes, a pesar de la dificultades por encontrar la formulacion justa. Y a pesar del parecer contrario de uno de sus companeros parece que en otros casos acepto' con gran docilidad. .. En segun lugar, advertimos que las palabras *secundum eam peculiarem curam circa puerorum eruditionem...* no exprsan voto especial, distinto de los otros votos: no hacen mas que explicitar algo que esta' ya incluido en el voto de obediencia al superior...

28. deAldama, ib., p. 15, s. :...Concluyendo, lo que mas impresion nos hace en toda esta historia, es el fervor catequistico de San Ignacio e y su persuasion de la importancia singular de este ministerio. Desde su conversion, hasta su muerte [tenemos testimonios de unos dos o tres anos antes de ella], lo exercito' personalmente. Este fervor y esta persuasion los supo comunicar a sus companeros, como lo prueba, entre otros hechos, la recomendacion especial incluida en dos pasajes de la primera 'Formula del Instituto', y mas aun la determinacion de enseñar en adelante el catecismo durane curanta dias cada ano, obligandose a ello con voto especial..Sin embargo, San Ignacio, aun contra el parecer de alguno de sus companeros, quieve que en la profesion se mencione explicitamente la ensenanza del catecismo a los ninos. No es facil dar con el modo de hacer esa mencion, sin que ello implique obligacion y aun voto especial. Pero al fin, la mencion queda, y se anade tambien en la profesion de tres votos y en los votos de los coadjutores espirituales...

29. deAldama, ib., p. 8, s.: ...En las Constituciones de 1541, vuelven a determinar que todos deb votos... de muchachos - y enumeran asi' los votos que van a hacer: voto de obediencia, pobreza, y castidad, y voto al papal - y voto circa monstrar muchachos. Y en la 'Formula' de Profesion, se sirven de

expresiones semejantes para el voto de obediencia al Papa y para el de enseñar el catecismo: *Insuper promitto... rursus promitto...* Según esta decisiones, fue efektivamente corregida la 'Formula dellnstituto.' En el primero capitulo [n. 1], donde decia *et nominatim per puerorum et rudium in christianismo institutionem...* fue borrado el adverbio *nominatim* . Y en el capitulo tercero [n. 6] se omitio el parrafo de recomendacion especial de este ministerio al Preposito y su Consejo.

30. Antonio M. de Aldama, *Notes for a Commentary on the Formula of the Institute, in the Constitutions of the Society of Jesus* Roma: CIS/ St. Louis: The Institute of Jesuit Sources [ English Translation] 1990, p. 43: ... This added emphasis might have been due partly to the reasons we shall review in Chapter 3, and partly also to the fact that the Pope had asked the first Fathers to undertake the catechizing of the children of Rome...

31. de Aldama, *Peculiarem Curam...*, Recherches Ignatiennes, n. 5, 1977, pp, 5, 7: ... Antes de hacer la profesion - come es sabido - quisieron San Ignacio y sus Companeros definir algunos puntos del Instituto, que habian quedado imprecisos. Una seccion de las Constituciones entonces establecidos lleva el titulo: *De Mostrar Muchachos* - o sea, de enseñar a los ninos. En ella se puntualiza quienes han de hacer el voto de enseñar el catecismo, en que circunstancias estaron obligados a observarlo, que' es lo que han de sensenar, donde, y por cuanto tiempo.... [p. 7] Despues, de los tres votos [que pronunciaron] de pobreza, castidad y obediencia - y del voto de obediencia especial al papa, *circa Missiones* , el Preposito, San Ignacio, anadio': ... *Rursus promitto me curaturum ut puerierudiantur in rudimentis fidei iuxta eandem Bullam et Constitutiones...* y los otros companeros a sua vez: ... *Rursus promitto me oboediturum circa eruditionem puerorum in rudimentis fidei iuxta enadem Bullam et Constitutiones...*

32. Antonio M. de Aldama, SJ, *An Introductory Commentary on the Constitutions of the Society of Jesus* . Roma: CIS/ St. Louis: The Institute of Jesuit Sources [an English Translation] 1989, pp. 208,ff.: ...Besides the three evangelical counsels, the teaching of Catechism is expressly mentioned. But, there is no question of a special vow here [as some modern translators seem to have understood it]: otherwise, there would be five vows and not four. As explained in Declaration B [cf. CSJ # 528], this is merely a special mention of something already contained in the vow of obedience, a special mention because of the importance of this ministry and the danger that it might be forgotten...

p. 213: ... One significant detail is the inclusion of the teaching of Catechism in the 'Formula of Profession', a point desired by Ignatius, even though it was not necessary, since it was implied in the Vow of Obedience...

33. *Formula Instituti Societatis Iesu, a Julio III approbata et confirmata*, n. 1: ...*Quicumque in Societate nostra, quam Iesu nomine insigniri cupimus, vult sub crucis vexillo Deo militare, et soli Domino ac Ecclesiae Ipsius sponsae, sub Romano Pontifice, Christi in terris Vicario, servire, post sollemne perpetuae castitatis, paupertatis et oboedientiae votum, proponat sibi n animo se partem esse Societatis, ad hoc 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 ac rudium in christianismo institutionem, Christi fidelium, in Confessionibus audiendis ac ceteris sacramentis administrandis, spiritualem consolationem, praecipue intendat...*

34. deAldama, *Peculiarem Curam...* Recherches Ignatiennes, n. 5, p. 5:...En la 'Formula del Instituto', aparece per la primera vez la palabra *Rudes*, junto a la de *Pueri* . Hubo quizas en ello un influjo de San Agustin, *De Catechizandia Rudibus* - donde *Rudes* no tiene el sentido de *toscas*, o *torpes* - sino el de *ignorantes, indoctos* . En las Constituciones, la palabra ha quedado a veces sin truduicir; otras veces, Polanco la trudujo por *simples* : fuera de la Constituciones aparece tambien la expresion *Rudos, Personas rudas* , probabilmente por una sencilla transliteracion del latin.

40. CSJ # 12 In primis aliqui admittuntur ut professionem in Societate, quattuor sollemnibus votis [ut dictum est] emissis, faciunt peractis prius experimentis et probationibus debitis...

41. CSJ ## 65 - 70

42. Suarez, II, c. 5, n. 9, pp. 644 b - 645 a: ...9. Quintum, exerceri in doctrina christiana rudioribus docenda: - ... Quintum experimentum est, ut in doctrina Christiana pueris et rudioribus hominibus docenda, pro singulorum captu, et temporum et locorum opportunitate, exercentur... NB: cf. CF # 37 for similar wording]

Quintum autem ab omnibus fere potest aliqua ex parte exerceri, sive ipsi per se doctrinam Christianam doceant, sive aliorum socii sint, eosque, ut possunt, juvent. In quo etiam saepe occurrit occasio aliquod opus propriae humilitatis et abjectionis exercenda.

43. Suarez, V [De Scholasticis et Studiis], c. 5, n. 5, p. 826 a: ... Ex hoc ergo Capite etiam manifestum Ecclesiae et Reipublicae multum expedire, ut haec puerorum eruditio per religiosos fiat. Quia per se loquendo, et ex vi sui status perfectionis in bonis moribus esse debent, et diligentiores in discipulis instituendis in bonis moribus simul cum doctrina...

44. ib., n. 7, p. 826 b: ... Nihilominus censemus et hoc non esse novum, neque alienum a religioso statu; et pro tempore et opportunitate Societatis fini et institutioni fuisse maxime consentaneum. Probo singula, et imprimis ex antiquis historiis et ex Patribus constant puerorum eruditionem a viris religiosiis tamquam piam et Ecclesiae valde utilem fuisse susceptam...

45. ib., n. 8, p. 827 a & b: ... cujusdam adolescentis curam haberet, ipsiusque formaret animum, dum ipse latinae et graecae linguae studeret... Nec mirandum est religiosum illum virum unius pueri curam et magisterium tanta cura suscepisse, ... sed ancillam, vel sponsam Christi erudiam... educate illos in disciplina, et correctionem Domini...

46. ib., n. 9, p. 828 a: ... In historia etiam religionis Praedicatorum refertur in quodam suo Capitulo Generali statutum esse, ut in singulis monasteriis aliqui Fratres deputarentur, qui circa doctrinam et mores puerorum, qui in scholis versantur, curam haberent. Non est ergo hoc novum, licet fortasse, quia majori ex parte antequam erat, per Societatem fueret instauratum, et fortasse etiam auctum et ad meliorem formam reductum...

47. ib., n. 10, p. 828 a: ... Et ex eadem traditione et exemplis constant ministerium hoc non esse indecorum, sed maxime decens religiosos viros ... Quod si ad alia opera charitatis, etiam abjectum et laboriosum, merito ordinatur religio, cur non etiam ad hoc opus docendi pueros, quod licet valde laboriosum et minus honorificum sit, tamen sine dubio est utilissimum Ecclesiae, ut ostensum est in c. 2....per hoc ministerium... magna sperari possit...

48. ib., n. 11, p. 828 b: ... Qui ergo Summus Pontifex... multo magis iudicaret opportunum ac decens, religiosos aliquos occupari circa puerorum eruditionem in inferioribus, quatenus ad majores necessario sunt...

n. 12: ... Praeterea quod ministerium hoc non sit omittendum propter impedimenta, vel pericula quae secum affert, declaratur breviter, quia imprimis hoc ministerium per sese est adeo utile ac necessarium Ecclesiae, ut praetermittendum non sit, etiamsi majora aliqua ex parte impedire videatur... ex illo et Ecclesiae mores et altiores disciplinae magna ex parte pendeant... Praeterea, quamvis opus hoc ad eas personas comparatum ab altioribus ministeriis eas impediatur, tamen non ibi sistendum est conferendum [1 Co 12: ... multa membra in corpore...] ... quominus perfectiores actiones per altiores facultates possit efficere... inferiora ministeria ad altiora juvant, tum praeparando materiam... iut idonei sint ad perfectiores disciplinas capessendas...

49. ib., n. 13, p. 829 b: ... Tandem, quod hoc tempore in hac religione medium hoc [quidquid sit de religionibus aliis et temporibus] fuerit valde opportunum Ecclesiae... In regionibus autem haeresis labe infectis, per hanc puerorum educationem non solum filii, sed etiam parentes saepe ab haeresi praeservati sunt, at ab illa interdum ad fidem revocati...

50. ib., c. 6, n. 4, p. 831 b: Tertium medium, institutio doctrinae Christianae ac exhortationes privatae, etc. : - Tertio quia generales conciones, quae pro toto populo fiunt, minus accomodatae puerorum captui, atque adeo minus utiles esse possunt, ideo praeceptores Societatis cura instruendi, et exhortandi ad virtutem suos discipulos variis modis commendatur... Nam in dicto Concilio Lataeranensi inter alia sic dicitur: '... verum etiam docere teneantur ea quae ad religionem pertinent: ut sunt praecepta divina, articuli fidei, sacri hymni, et Psalmi, et sanctorum vitae, etc'... curandum est ut Scholastici in his, quae ad doctrinam Christianam pertinent, bene instituantur... ut semel in hebdomanda praelegatur pueris Christiana doctrina... Et § 4 commendatur praeceptoribus ut inter legendum, cum se occasio obtulerit, ad obsequium et amorem Dei ac virtutum discipulos moveant; quod etiam in privatis colloquiis opportune facere debent...

51. ib., Lib VI ['De Professione'], c. 3, n. 5, p 851 a & b: Utrum conveniens fuerit Societati Professae peculiarem curam et obligationem pueros in doctrina Christiana erudiendi suscipere: -

5. Eruditio Puerorum duplex: - Imprimis igitur circa puerorum eruditionem ad quam votum obedientiae specialiter in professione determinatur, notandum est duas esse eruditionem puerorum [sub quibus semper quascumque rudes et ignorantes personas comprehendimus]:

- unam in litteris, alteram in fide, seu doctrina Christiana; utramque vero amplectitur religio Societatis; sed prior, quia non est tam propria 'Professorum', et quia ad Collegia Societatis pertinet, superius in Lib. 5, cc. 5 & 6;

- hic altera est explicanda: nam de illa in particulari sermo est in praedicta forma profitendi, unde licet hoc ministerium commune sit omnibus membris Societatis, quia tamen peculiari modo videtur annexum et expressum in ipsa forma professionis Societatis, ideo hic breviter explicandum est.

52 ib., c. 3, n. 6, pp. 851 b & 852 a: n. 6: -Rationes dubitandi: quod ergo ad ipsum ministerium valde necessarium, quia est veluti fundamentum totius Christianismi, ut dicitur in Catechismo Pii V. Quia vero tale ministerium facile videtur, et minus grave, ideo minus necessarium videri potest, ut inter praecipua officia hujus Religionis, quae aliis gravissimis rebus occupata est, poneretur, et cum tanta exaggeratione, ut solum illud in obedientiae voto exprimeretur. Etenim Christiani parentes filios suos Christianam doctrinam docere posunt et debent, quia unum ex praecipuis muneribus parentum est filium in religione instruere...

...Deinde spectat etiam haec cura per se et ex officio ad parrochos, ut sumitur ex Concilio Tridentino... Videbatur, ergo, quoad hanc partem sufficienter provisum Christianae republicae: non ergo oportebat Societatem tam sedulo ministerium hoc profiteri;

... neque oportebat 'Professos' ad illud peculiariter obligari; deinde non apparet quia sit haec specialis obligatio ad hoc ministerium, potius quam ad alia...

53. ib., n. 7, p. 852 a: Prima assertio: - Suadet auctoritate Societatis - Item Pontificum.: - Dicendum vero imprimis est, ministerium hoc merito a Societate susceptum esse, tamquam unum ex praecipuis, et majori cum cura et perfectione exercendis. Quod imprimis satis persuaderi potest auctoritate ipsarum Constitutionum, quam nemo potest facile praeterire...Tum maxime propter approbationem Pontificiam, non solum in generali, sed etiam in particulari. Nam in prima Bulla Pauli III, sic dicitur: *Et nominatim commendatam habeant institutionem puerorum, ac rudium in Christiana Doctrina*... est enim maxime necessariam circa providentiam hujus rei diligenter Praepositum et Concilium invigilare, cum et in proximis aedificium fidei sine fundamento non possit consurgere... tamquam primo aspectu minus speciosam, forsitan detrectare conetur, cum tamen revera nulla sit fructuosior, vel proximis ad aedificationem vel nostris ad charitatis et humilitatis simul officia exercenda...

54. ib., n. 8, p. 852 a & b: 8. Accedunt rationes tres: - In quibus Pontificiis verbis omnes rationes et sane gravissimae attinguntur, quibus assertio posita suaderi potest:

Primo: enim, licet ministerium hoc in se non videatur nimis excelsum, in semine tamen ex virtute est maximum, quia ex eo magna ex parte pendet honesta et sancta vita fidelium, tum quia fides est fundamentum omnis iustitiae;

tum, etiam quia non solum docentur pueri quid credere debent, sed etiam quid debeant operari, et in quem finem debeant vitam instituere: quod maxime in principio necessarium est; nec solum circa haec illuminantur, sed etiam excitantur, et variis mediis illi aetati excitantur et variis mediis illi aetati accomodatis alliciuntur, et ad opera pietatis incitantur;

Deinde occasione puerorum fit, ut etiam homines gravioris aetatis, vel interdum senes numquam in rebus fidei antea satis instructi, doceantur; alii vero, qui eas oblivioni tradiderant, denuo addiscant. Multi enim, qui gravioribus concionibus interesse non solent - vel eas non satis percipiunt, hoc medio Doctrinae Christianae solent magis ad paenitentiam agendam et virtutem sectandam commoveri.

Unde cum maior pars hominum rudis sit et indocta, sperari profecto potest per hoc medium si convenienter exercentur, plures proficere posse in fede et in virtute, quam per alia excellentiora et altiora ministeria.

Et ideo, cum tanta asservatione in illa Bulla dictum est: '*revera nullam esse fructuosiore[m] erga proximos occupationem,*' quia haec prodesse potest omnibus quibus aliae, non vero e converso.

55. ib. n. 9, p. 852 b: n. 9: - Accedit praeterea hoc medium esse efficacissimum ad obviandum erroribus et falsis doctrinis: et ob hanc causam existimo graviter fuisse B. P. N. Ignatio commendatum, quia Religionem hanc praecipue contra insurgentes hac tempestate haereses Deus per eundem Ignatium praeparavit...; nam, multa ex illis loquuntur praecipue de institutione eorum in fide, et rudimentis eius, ut ibi notavimus... Cum ergo Societas sit Religio sacerdotum, merite assumpsit provinciam non solum admonendi, ut haec addiscant, sed etiam faciendi, ea nimirum docendo in omnibus locis et occasionibus quibus possunt, scilicet in templis, in puerorum scholis, ac per vias et plateas...

56. ib., n. 10, p. 853 a: Secundo, dicendum est, merito in forma profitendi in Societate explicatum esse hoc ministerium in voto obedientiae, quamquam id factum sit, non tam propter novam obligationem imponendam, quam propter ministerium commendandum. Sumitur haec assertio ex declaratione ejusdem Constitutionis, Parte V, cap 3 °, lit. 3:... de pueris docendis in voto fit merito, ea de causa fit, ut sancta haec exercitatio peculiari modo sit commendata, et ut devotius curetur propter singulare obsequium, quod Deo per eam in animarum auxilio exhibetur, et quia facilius oblivioni tradi poterat, et in dissuetudinem abire, quam alia magis speciosa...

57. ib., n. 11, p. 853 a & b: Est autem circa priorem partem de obligatione speciali advertendum, in Prima Congregatione Generali ejusdem Societatis, Decreto 134 °, post electionem commendari specialiter hoc ministerium 'Professis', et subjungi haec verba: *Pater quidem noster Ignatius injunxit singulis 'Professis', ut semel per 40 dies id fecerit...*

n. 13, p. 854 a: .. inde enim factum est ut cura hujus ministerii in 'Professorum' animis magis insederit, et in majori etiam aestimatione habeatur...

58. ib., n. 14, p. 854 a & b: ...Accedit quod hoc ministerium docendi Christianam doctrinam habet latitudinem, tum ex parte personarum, quia non solum pueri, sed etiam multi ex adultis hac eriditione indigent; tum ex parte modi docendi, et explicandi rudimenta fidei, ad quod saepe non mediocris scientia Scholares Societatis nondum satis instructi supponuntur; ideoque multum potest in hoc ministerio industria, et sollicitudo ac doctrina nostrorum religiosorum, maxime provectorum, Ecclesiae prodesse, prout hactenus per divinam gratiae experientia demonstravit. Merito ergo in professione Societatis hujus operis specialis et expressa mentio fit, ut non solum Scholaribus, sed omnibus operariis ejus sit commendatum ipsique 'Professi' intelligant peculiari ratione ad suum statum et officium pertinere, ut declaravimus...

59. ib, Lib VIII [De Mediis Spiritualibus], c. 9, n. 12, p. 966 a:...Ideoque nulla misericordiae opera in hospitalibus, carceribus, etc., fugere debent, juxta Septimam Partem [De Missionibus] Constitutionum, c.

4, § 9, et tandem eruditio puerorum cum Christiana Doctrina, adeo in Societate commendata est, ut sit una ex praecipuis obligationibus 'Professorum', cum tamen non parvum humilitatis exercitium includat; quia, ut Augustinus attigit, Lib. *De Catechizandis Rudibus*, c. 10, in hujusmodi munere: illud maxime solet hominem taedio afficere, quod pueros Christianos rudimentis imbuere, vilis sermo abjectusque vedentur. Unde ad illud opus alacriter suscipiendum necessarium esse iudicat Christo DOMINO conformari, *'qui factus est infirmus, ut informos lucrifaceret, quomodo paratus essete impendi pro animabus eorum, si eum pigeret inclinari ad aurem eorum. Hinc ergo [ait] factus est parvulus in mdeo nostrim, tamquam nutrix fovens filios suos.'* Est ergo opus illud sicut magnae charitatis, is etiam magnae humilitatis, quibus duabus virtutibus indigent operarii Societatis. Unde elegantissime Augustinus, citato loco, ita concludit: *Si delectat intellectus in penetrabilibus sincerissimis, hoc etiam intelligere delectet, quomodo charitas, quanto officiosius descendat ad infima, tanto robustius recurrit in intima per bonam conscientiam, nihil quaerendo ab eis, ad quos descendit, praeter eorum sempiternam salutem....*

60. ib., Lib. IX [De Ministeriis] c. 1, n. 17, p. 975 a: Haec autem maxime procedunt de publica concione, quae fit in Ecclesia, vel in quocumque in quo fiat convocatio fidelium ad verbum Dei pro concione audiendum: nam si non fiat hoc modo ad illuminandum et excitandum populum, sed solum ad catechesim, et instructionem Doctrinae Christianae, et aliquid hujusmodi, illa non est prohibita laicis, neque est per se indecens, praesertim religiosis, quod etiam tacite sentit Ecclesia, admittens in paternos catechizandi, laicos et feminas...

;

61. ib., c. I, n.31, p. 981 a: ... ob hanc ergo causam, Pontifices, tam in hac nostra Bulla, quam in praedicta Clemn. et Extravag. dixerunt, *'Clero et Populo'* ut significarent sermonem esse de publica et propriissima praedicatione, nam ad alia privata colloquia, etiamsi in eis proponatur verbum Dei, vel exhortatio ad virtutem, non erat necessarium speciale privilegium.

Et eodem modo intelligenda sunt quae diximus de toto hoc munere, et praesertim quod solum a Clericis, tam jure ordinario, quam ex vi hujus facultatis fieri jussit.

Under simpliciter docere doctrinam Christianam ad puerorum vel rudium instructionem, non comprehenditur proprie sub nomine praedicationis, quia per se non ordinatur ad docendam et exhortandam totam Ecclesiam, et comprehendit clerum et populum, doctos et indoctos.

Ideoque fieri potest a nostris, etiamsi primam tonsuram non habeant, idque non tam ex vi hujus privilegii, quam quia ad munus illud speciale privilegium necessarium non est, sed sufficit generalis approbatio Societatis, quae ad illud munus, inter alia, specialiter instituta est, ut supra, Libro VI<sup>o</sup>, cap 3<sup>o</sup>, a n. 4, vidimus, et in eadem Bulla Paul III expresse dicitur; et fortasse ob hanc causam in nostris privilegiis Pontificiis nullum est, quod de illo ministerio specialiter loquatur...

62. CSJ # 80: ... Omnes, qui domi sunt, in addiscenda doctrina christiana se exercent; et etiam in praedicatione illi, quibus Superior Domus id faciendum iudicabit...

63. CSJ # 277: Explicetur aliquot diebus in singulis hebdomadibus doctrina christiana, ac modus bene et cum fructu confitendi, communicandi, Missam audiendi....'sed etiam ut memoria eneant et exercent quae didicerint...

64. CSJ # 69: Quintum est doctrinam christianam vel aliquam eius partem pueros et alios rudiores homines, publice vel privatim, et prout occasio obtulerit et in Domino commodius visum fuerit, et iuxta personarum proportionem, docere.

65. CSJ # 410: Studium etiam congruum in modo tradendae doctrinae christianae, qui sit captui puerorum ac rudium accomodatus, adhibeatur.

66. CSJ # 645: Proponatur verbum Dei populo assidue in ecclesia, in contionibus, lectionibus, et in christiana doctrina, per eos quos Superior probaverit et ad tale munus destinaverit; et quidem iis temporibus et modo qui eidem ad maiorem Dei gloriam et animarum aedificationem expedire videbitur.

67. CSJ # 395: Teneatur in hujusmodi scholis is modus quo externi Scholastici in iis quae ad doctrinam christianam pertinent bene insituantur...

CSJ # 483: Praelegantur etiam in Collegio aliquo die cuiuscumque hebdomadae christiana doctrina; et ut pueri eam ediscant et recitent, omnesue etiam adultiore, si fieri potest, eandem sciunt, curabitur.

68. Antonio M. deAldama, SJ, *Peculiarem curam circa puerorum eruditionem* . in: Recherches Ignatiennes, Service de Documentation, CIS Vol. 4, 1977, n. 5, pp. 9-10 ...En las Constituciones, la doctrina cristiana ha ocupado siempre un puesto de singular relieve.

[1] En el primer texto del Examen se prescribia que los Novicios la estudiasen y aprendiesen de memoria, aunque fuesen 'letrados', es decir, aunque tuviese estudios universitarios: 'Todos los tales letrados, coadjutores y escolares, durante las tales experiencias y probaciones, deben ser enderezados y con mucha diligencia instruidos en la doctrina cristiana, dando a cada uno de los tales, y que pudiere entender, su volumen o libro della, o de otra forma en escrito, segun las personas, lugares y tiempos, y [segun] que cada uno se hallare capaz para encomendar a la memoria. Los que no tuvieren letras algunas, segun la capacidad dellos, sean ayudados y instruidos en ella [cf. CSJ # 80; 277].

[2] Despues, a las tres primitivas experiencias del Noviciado [ejercicios espirituales, hospitales, y peregrinacion], y junto con los oficios domesticos y al predicar y confesar, anadio san Ignacio de la enseñar la doctrina cristiana o una parte della, en publico o en particular a muchachos y a otras personas rudas, segun se ofreciere y mas comodo en el Señor nuestro pareciere, y proporcionado a las personas [de los mismos Novicios] [cf. CSJ # 69].

[3] En la formacion de los Escolares no olvido' el estudio competente que estos habian de poner, en el modo de enseñar la doctrina cristiana y acomodarse a la capacidad de los ninos y personas simples [cf. CSJ ## 410, 411 - la 'Quarta Classe' degli Stigmatini]

[4] En la Parte VII [De Missionibus], como era de suponer, enumera la catequesis entre los diversos modos de proponer la palabra divina en la iglesia de la Compania, y fuera de ella, 'en otras iglesias, plazas y ootros lugares de la tierra [cf. CSJ # 645].

[5] Por ultimo los Colegios [cf. CSJ ## 29, 392, f.f - cf. CF # 115, nota di P. Stofella] que abran sus aulas tambien a los alumnos externos, lo mismo que sean 'bien instruidos en lo que toca a la doctrina cristiana', y que se les haga 'aprender y repetir' de manera que 'todos la sepan, aun los mayores, si posible fuere [cf. CSJ ## 395; 483].

es bien conocido al letrero que san Ignacio hizocolocar sobre la puerta en la primera Sede del Colegio Romano: *Scuola di grammatica, d'umanita', e di Dottrina Cristiana. Gratis* .

68. Antonio M. deAldama, SJ, The Constitutions. An Introduction. St. Louis 1989, pp. 259,f.: ...The Ministry of the Word occupies the first place in the Formula of the Institute in order to indicate that it is the Ministry most proper to the Society. Actually, the Examen, alluding to the Parable of the Sower [cf. Mt 13:1-23]says that men enter the Society 'in order to be good and faithful sowers in the Lord's service and to preach His divine Word [cf. CSJ #..30]er the Society had been founded, he declared that our 'Profession', or Charism, is to travel under the banner of Christ in order to preach and exhort. Consequently this is also the Ministry most proper to the 'Professed' and the one that particularly demands learning and ability in preaching. [cf. CSJ # 521]...

...There are three forms of 'preaching the Divine Word' as listed in the Constitutions: sermons, lectures, teaching catechism [cf. CSJ # 645] - following the three steps of Evangleization:

- Initiation into the Faith [Catechisis];
- Instruction in the Faith [sacred Lectures]
- Exhortation to live the Faith [Sermons].

The parallel place in Part IV shows us that homiletic, or liturgical preaching [also possible apart from the Eucharistic celebration [cf. Paul VI, EN # 46] is considered as included in the 'Sacred Lectures.' [cf. CSJ # 404].

69. Antonio M. deAldama, SJ, The Formula of the Institute. St. Louis : Institute of Jesuit Sources 1990, pp. 41,ff.: ...The Society ... was founded chiefly for this purpose: to strive especially for the defense and propagatin of the faith, and for the progress in Christian life and doctrine... Practically speaking, everything is reduced to the Ministry of the Word and the administration of the Sacraments... 'Ministration of the Word of God' is a biblical expression. The Acts of the Apostles relate how in the dispute over the assistance given to the widows, the Apostle said: *It would not be right for us to neglect the Word of God, so as to give out food... We will continue to devote ourselves to prayer and to the service of the word ...* [cf. Ac 6:2; 20:24 - [Vulg.]

70. Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi* , December 8, 1970:

# 10: ...At in primis eadem bona quisque consequi potest per plenam sui ipsius renovationem, quae in Evangelio *metanoia* appellatur, scilicet per totius hominis conversionem, quo ipsius mens et cor penitus immutantur.

# 11: Haec Dei Regni nuntiatio a Christo peragitur per adsiduam praedicationem verbi, cui par et aequale nusquam invenias: *Quaenam doctrina haec nova? quia in potestate... imperat. Et omnes testimonium illi dabant: et mirabantur in verbis gratiae, quae praecedebant de ore ipsius...Numquam sic locutus est homo.* Namque Christi verba Dei arcana revelant, eius consilium eiusque promissiones, ac propterea cor hominis sortem permutant.

# 13: Qui Bonum Nuntium sincero corde suscipiunt, vi eiusdem suscepti nuntii ac fidei secum communicatae, iidem in nomine Iesu congregantur, ut una simul Regnum quaerant, aedificent, in vitam suam traducant.

# 18 Ecclesia sentit evangelizare idem revera esse ac Bonum Nuntium exportare in omnes usque coetus generis humani, ut, dum hoc propria vi intrinsecus penetrat, humanitatem ipsam novam efficiat: *Ecce nova facio omnia* . Atqui nulla esse poterit nova humanitas, nisi prius novi fuerint homines, ex baptismatis nempe novitate, et ex vita secundum Evangelium. Eo igitur spectat evangelizatio, ut perficiatur haec interior mutatio; quod si necesse est id uno veluti verbo explicari, rectius ac verius dici potest Ecclesia tum evangelizare, cum ex sola divina virtute illius Nuntii, quem proclamat, convertere enitur et singulorum hominum et omnium universim conscientiam, deinde opera etiam, quibus vacant, ac tandem eorum vitam et omnem, in quo ipsi versantur, convictum.

# 24 Tandem, ipse qui evangelizatus est, alios vicissim evangelizat. Haec quidem veritatis probatio est, haec obrussa evangelizationis est: concipi, enim, animo non potest, quemquam Verbum suscepisse, et sese Regno dedidisse, quin simul testis et nuntiator is ipse fiat ... Ut iam diximus, evangelizatio est processus implicatior variisque elementis compositus, cuiusmodi sunt: renovatio humanitatis, testificatio, nuntiatio aperta, animi adhaesio, ingressio in communitatem, acceptio signorum, apostolatus opera. Elementa haec videri possunt inter se dissidere, immo etiam excludere. Sed revera inter se complent ac perficiunt. Quapropter, oportet unumquodque elementum cum ceteris coniunctum inspicere...

# 43: Haec autem praedictio, qua Evangelium nuntiatur, multas induere formas potest, easque ardens animorum studium suggeret et in infinitum paene multiplicabit...

# 44: Alia ratio, quam evangelizatio nullo modo neglegere debet, catechetica institutio est. Ex religionis enim doctrina ordinatim tradita oportet mentes in primis infantium et adolescentium comprehendant partes principales, vivum thesaurum veritatis, quam Deus nobiscum; communicare voluit quamque Ecclesia per longum suae historiae cursum plenius usque declarare statuit. Nemo praeterea negabit eandem doctrinam idcirco impertiendam esse, ut vitae christianae mores inde conformentur, non vero ut quoddam intellectus ornamentum maneat...

# 46: Quapropter, praeter illam Evangelii nuntiationem, quam generalem publicamque opportune dixerimus, semper probanda est suumque tenet momentum alia tradendi Evangelii forma, ab altera ad alteram pertingens personam. ea enim ipse Dominus persaepe est - quaemadmodum colloquia cum Nicodemo, cum Zacchaeo, cum samaritana muliere, cum Simone Pharisaeo, testantur -, ipsique Apostoli usi sunt. Numquid exstat alia evangelizandi forma ab illa, qua quisque res, quas in se quoad fidem expertus sit, alteri tradat? Fieri sane non debet, ut necessitate Bonum Nuntium afferendi ad multitudines hominum obliteretur memoria huiusce formae, qua personalis hominis conscientia contingitur, quippe cum moveatur

mirifico admodum verbo, quod ab altero accipit. Equidem Nos paene impares sumus egregio merito sacerdotum, qui per Paenitentiae Sacramentum vel per pastorales colloquutiones sese impigros sedulosque, praestant ad personas secundum evangelii vias ducendas, ad eas quae enitantur confirmandas, ad eas si ceciderint erigendas, ad eas suo semper consilio studiosaque voluntate adiuvandas.

# 69 Religiosi sodales praeterea in sua ipsorum vita, Deo sacrato, adiumentum singularis excellentiae inveniunt ad evangelizationem efficaciter peragendam.

Ex ipsa religiosae vitae nataura ii inseruntur in dynamicam actionem Ecclesiae, quam 'Absolutum'. quod Deus est, sitienter expetit et ad sanctitatem vocatur. Huius sanctitatis ipsi sunt testes, cum Ecclesiam in se expriment, quatenus severioribus Beatitudinum postulationibus se committere exoptat. Per suam vivendi rationem signum sunt eius vitae status, quo quis Dei Ecclesiae ac fratrum famulatus se totum addicit. Quam ob rem, religiosi sodales peculiare momentum habent quod attinet ad testificationem illam, quae, ut supra diximus, primum est evangelizationis elementum. Tacita huiusmodi testificatio paupertatis et sejunctionis a rebus huius mundi castitatis et candidae vitae innocentiae, voluntatis in oboedientia acquiescentis, praeter quam mundo atque ipsi Ecclesiae considerandi causa suggerit, fieri etiam potest diserta quaedam praedicandi forma, quae permovere valet etiam homines non christianos, recta praeditos voluntate et ad certa spiritualia bona aestimanda propensos.

# 74: Ita nomine Domini Iesu Christi atque sanctorum Apostolorum Petri et Pauli, eos omnes, qui Spiritus Sancti instinctu ecclesiaeque mandato veri evangelii praecones sunt, cohortamur, ut vocatione, quam audierunt, digni sunt, illamque nulli dubitationi vel timori cedentes exercent, neque omnino omittant ea, quae ad evangelizationem non modo aditum faciunt, sed assiduam etiam ac fructuosam reddant. en, prae ceteris, primarias quas iuvat condiciones commendare.

# 80: Satis habemus ex illis impedimentis, quae nostrorum etiam temporum sunt, illud indicare, quod et multiplex et tamen gravissimum est, cum sit domesticum: neglegentiam videlicet, et praesertim gaudii ac spei defectionem in multis evangelizatoribus. Nos itaque omnes hortamur, qui aliquam ob causam aliquove modo, evangelizandi funguntur munere, ut fervorem spiritus alant et augeant.

His fervor exigit in primis, ut excusationis titulos reiciamus evangelizationi contrarios. Omnium insidiosissimi ii sunt quibus quid conendit se hac vel alia doctrina, a concilio proposita, fulciri et sustineri.

71. Pope John Paul II, Apostoli c Exhortation, Catechesi Tradendae, October 16, 1979

# 10 Christi docentis imago inhaeserat in mentibus duodecim Apostolorum ac priorum discipulorum; atque iussum: *Euntes ergo docete omnes gentes* [Mt 28:19]. omnem vitam illorum direxit...Totus autem liber Actuum Apostolorum testatur fideles illos acceptae vocacioni missionique fuisse..

# 14: Patet ante omnia catechesim semper fuisse sacrum Ecclesiae officium iusque perpetuum, a quo discendi non possit...

# 15: Alterum deinde documentum afficit locum ipsum catecheseos in pastoralibus Ecclesiae propositis ac rationibus. Quanto enim magis Ecclesia tum localis tum universalis ostendit se primum catechesi assignare - prae aliis scilicet operibus et inceptis etiam cum fructibus evidentioribus - tanto quidem magis in catechesi detegit confirmationem interioris vitae suae, uti communitatis credentium, et exterioris suae industriae, uti missionalis. Exeunte hoc vigesimo saeculo Ecclesia movetur a Deo ipsisque rerum eventibus - quo totidem sunt ab eo missae voces - ut suam redintegret fiduciam in catechetico opere collocatam quasi in parte sui muneris usquequaque vere praecipua. Incitatur Ecclesia, ut optimas suas opes catechesi reservet, homines videlicet et vires, nullis parcens conatibus, laboribus, subsidiis materialibus, quo melius ordinentur instituanturque idonei illius ministri. Neque haec sola aestimatio humana est, verum fidei affectio. Atque talis fidei affectio semper refertur ad Dei ipsius fidelitatem, qui numquam non respondet.

# 16: ...Sacerdotes praeterea, religiosi atque religiosae sodales habent profecto in catechesi fertilem agrum apostolatus exercendi.

# 18: ... In universum affirmari potest catechesim esse educationem in fide impertiendam pueris, iuvenibus, adultis, potissimum per institutionem doctrinae christianae, quae plerumque cohaerenti fit via atque ratione eo nempe consilio ut credentes christianae vitae plenitudini initientur. Quae quidem institutio plura elementa pastoralis missionis Ecclesiae continet, quae sane catechesim sapiunt quaeque vel eam praeparant vel ab illa manant, quamvis cum iisdem elementis illa haud plane coalescat. Sunt autem: prima

Evangelii annuntiatio seu praedicatio missionalis per kerygma ad fidem excitandam; res apologetica seu inquisitio argumentorum, quae ad credendum moveant; exercitatio christianae vitae; celebratio sacramentorum; plena communitatis ecclesialis participatio; testimonium demum vitae apostolicae atque missionalis....

# 40: Gaudio sane affecti sumus cum intellexeremus, tempore quarti Coetus Generalis Synodi et annis eum subsecutis, Ecclesiam longe lateque hanc curam communicavisse; quomodo tradenda est catechesis pueris et iuvenibus? Faxit Deus ut sollicitudo ita excitata diu in Ecclesiae conscientia persistat! Hoc demum pacto Synodus utilitatem magnam Ecclesiae universae attulit cum describere quam accuratissime studuit perpeltam hodiernae iuventutis figuram, cum eandem illam iuventutem adhibere rationem loquendi ostendi, secundum quam oportet aliquis patienter sapienterque sciat transferre, et non adulterare, Iesu Christi nuntium, cum contra exteriorem rerum speciem demonstravit iuvenes habere, etsi confuse tantum et obscure, plus quam promptam voluntatem mentemque apertam sed magis etiam veram cupiditatem cognoscendi quis sit hic 'Iesus, qui vocatur Christus', cum denique pronuntiavit opus catecheos, si modo quid illud serio religiosoque animo exsequi cupiat, hodie magis esse arduum magisque fatigare quam alias umquam propter impedimenta ac difficultates omnis generis, quae illi obstant, atque maioris etiam consolationis esse fontem propter altitudinem ipsarum responsionum, quas pueri et iuvenes reddunt. Ibi enim iacet thesaurus, cuius rationem ecclesia futuris annis potest ac debet habere.

# 45 ...Istud dicere audent extremum: in Ecclesia Iesu Christi nemo immunem se arbitrari debet a catecheseos accipiendae officio; cogitamus hac in re etiam ipsos iuvenes sacrorum alumnos sodalesque iuvenes religiosarum familiarum necnon omnes qui ad pastorum et catechistarum munus destinantur, qui tanto quidem melius idem munus procurabunt quanto demissius doctrix est, magna simul catecheseos receptrix.

# 52 ...Etenim catechesis oportet ad Revelationem se conformet, ad Revelationem dicimus qualem Magisterium universale Ecclesiae tradit sive ratione solemni sive ordinaria. Haec Revelatio est patefactio Dei creatoris et redemptoris, cuius Filius, ad homines veniens, eorum carne assumpta, non solum in res vicesque cuiusque, hominis ingreditur sed etiam in ipsam historiam humanam, cuius centrum efficitur. Itaque haec Revelatio ad penitus mutandos homines et universum spectat, Iesu Christi Evangelio ducente, ad mutandam totam compagem existentiae humanae. Catechesis, hoc modo accepta, omnem moralismum, ut aiunt, externis observantiis nimis haerentem superat, licet veram de moribus doctrinam contineat. Praesertim vero omnem messianismum temporalem, socialem vel politicum egreditur; siquidem ea quae in homine sunt ima, exquirunt.

# 64 Quod ad vos, sacerdotes, pertinet, en ager, in quo vos cooperatores proximi estis Episcoporum vestrorum. Concilium vos vocavit 'educatores in fide.'; nonne hi maxime eritis, si quam impensissime conitemini, ut communitates vestrae in fide crescant? Ecclesia exoptat, ne quid neglegatis eorum quae operi catechetico recte ordinando recteque dirigendo conducant, sive in paroecia versamini sive pietatis magistros agitis in scholis, Lycaeis vel studiorum universitatibus, sive curatores estis rei pastoralis, in quovis gradu, sive animatores communitatum parvarum, vel magnarum, praesertim coetuum iuvenum...

65: Non paucae familiae religiosae, sive virorum sive mulierum, ortae sunt, ut in christianam institutionem puerorum et iuvenum, praesertim maxime derelictorum, incumberent. Temporum cursu religiosi et religiosae plurimum versati sunt in actione catechetica Ecclesiae, hac in re opus sane aptissimum et efficacissimum patrant. Nunc ipsum cum et religiosorum vincula cum pastoribus firmantur et, consequenter, actuosa praesentia communitatum religiosarum, earumque sodalium propositis pastoralibus Ecclesiarum localium expostulatur, vos enixe cohortamur - quos consecratio religiosa oportet promptiores efficiat ad serviendum ecclesiae - ut ad munus catecheticum quam diligentissime vos praeparetis, secundum diversas vocationis rationes vestrorum institutorum et secundum munera vobis commissa, ubique vero de hac re solliciti. Utinam communitates summum ingenii virium et facultatum peculiari operi catecheseos impendant!

72. Antonio M. deAldama, SJ, *An Introductory Commentary on the Constitutions*. 1989, o.c., pp. 257,f.: ...Ignatius composed three lists of ministries proper to the Society: one in the first number of the Formula of the Institute; another in the 8th chapter of Part IV; and the third, in Part VII. These lists

coincide in content, in the ministries enumerataed, but they differ in the order of listing, which depends on the purpose intended in each:

- the intention in the Formula is to define the specific ministries of the Society...;
- in Part IV the objective is pedagogical, to teach the scholastics how they are to prepare themselves to exercise the ministries of the Society...
- in Part VII, the purpose is to indicate the means for helping the neighbor in the houses and colleges of the Society.

... the ministries are ordered according to the greater or lesser frequency: going from those which everyone can exercise at all times, to those exercised only occasionally and by selected persons...We wish only to draw attention to the surprising coincidence of these Ignatian lists with the Apostolic Exhortation, *Evangelii Nuntiandi* [December 8, 1975].

73. Manoscritti Bertoniani, I, # 276:1807: dal 7 di maggio a' 20 di Settembre, feste di Dottrina: 24. Dell'orazione in genere, istruzioni 8; e del Pater Noster, istruzioni 16.

74. Fr. Luigi Benaglia, CSS, in: Mss B I, p. i: Introduzione all'Istruzione del Modo di ricevere degnamente il Sacramento della Confessione o Penitenza, Verona, l'anno 1798: Origine: - Sull'origine di questo lavoro, in una conclusione che starebbe bene come prefazione, il Padre si esprime così: - *Intrapresa quest'operetta a maggior gloria di Dio ad edificazione dei miei fratelli, per comando di chi mi presiedeva...*

75. CF # 37: In tradenda pueris et rudioribus Christiana doctrina unusquisque pro captu ac temporum et locorum opportunitate exercebitur.

[NB: for almost the same wording, compare with Note # 42 above: , Suarez II, c. 5, n. 9, pp. 644b - 645 a: Quintum experimentum est, ut in doctrina Christiana pueris et rudioribus hominibus docenda, pro singulorum captu, et temporum et locorum opportunitate, exerceantur...]

[cf.also CSJ # 410 {Part IV, c. 8}: Studium etiam congruum in modo tradendae doctrinae christianae, qui sit captui puerorum ac rudium accomodatus, adhibeatur.]

76. [missing!]

77. CF # 51: Cum dicat Apostolus: *non enim iudicavit me scire aliquid inter vos, nisi Iesum Christum, et hunc crucifixum* {I Co 2:2}; Christus autem de seipso dixerit: *Ego sum Alpha et Omega, Principium et Finis* {Apoc 1:8}, hinc omnes prorsus ab addiscenda Doctrina Christiana, etiam memoriter, ubi fieri potest, prout expositam ad captum omnium habemus a Card. Bellarmino, incipiant. Qui vero studiis operam dabunt, postmodum huc revertentur, ut addiscant et conquiescant in Catechismo Romano.

78. P. Giuseppe Stofella, CSS, Note, p. 70, s. delle Costituzioni Originali del Fondatore: - N. 49: Vien di nuovo ricordato quale e' il fine della Congregazione: contemplativo e insieme attivo. Il Fondatore e' qui ricorso a S. Tommaso [II-II, q. 188, a. 6] per esprimere il suo pensiero...

79. CF # 49 In hac religiosa Clericali Sodalitate, cuius finis est non solum contemplari, sed etiam contemplata aliis tradere, necessaria est non vulgaris scientia, sed perfecta rerum omnium, quae ad fidem et mores pertinent, ac proinde necessarium est etiam, ut religiosi clerici huiusmodi scientiae perfecte acquirendae, in tali statu religioso incumbant.

[NB: Questo paragrafo, e il numero seguente, CF # 50, sono stati copiati da Suarez, Lib. V, c. I, n. 6, p. 803 a: 6. Secunda assertio bipartita. - Prior pars ostenditur. - Dico secondo: in statu religioso, cuius finis est non solum contemplari, sed etiam contemplata aliis tradere, necessaria est non vulgaris scientia, sed perfecta rerum omnium, quae ad fidem et mores pertinent ac proinde necessarium etiam eeligiosi huiusmodi scientiae perfecte acquirendae in tali statu religioso incumbant.

Prior pars adeo est evidens, ut non egeat probatione. Quia nemo potest alios docere, si ipse ignorans sit; quomodo enim poterit mentes illuminare, qui in tenebris versatur, aut haereticis resistere, aut ratinem ejus, quae in nobis est, fidei reddere, aut morales difficultates occurrentes dissolvere, et omnibus

satisfacere, nis in utraque Theologica doctrina, positiva et scholastica, speculativa et morali, satis instructus sit?

80. CF # 55: Demum Concionatoriae et Catechisticae Sacrae.
81. CF # 72 Non omittentes aliquod studium eorum, in quibus magis proficiunt, aut quae magis necessaria sunt; paulatim se exercent in concionibus in propriis ecclesiis, in catechizandis pueris et rudibus, in audiendis confessionibus puerorum et adolescentium.
82. Pedro Arrupe SJ, *La 'Missione Apostolica', chiave del carisma Ignaziano.*
83. Antonio M. de Aldama, SJ, *La 'Missio' - centro focale delle Costituzioni Ignaziane.*
84. CF # 165: Institutio christiana puerorum et juvenum, aliarumve rudium personarum, oratoriis, catechesibus, privatis etiam instructionibus, pro virili promoveatur a nostris.
85. CF # 170 Curandum est maxime, ut in iis, quae ad Christianam doctrinam pertinent, bene instituantur: semel praelegatur Doctrina Christiana, quam etiam addiscant et recitent.
86. CF # 163: Verbi Dei quodcumque ministerium:  
1. Publice concionando vel instruendo populum catechismis tum publicis, tum privatis.  
2. Colloquiis piis et sanctis conversationibus, vitia fraterne corrigendo, nunc ad virtutum exercitium et sacramentorum frequentiam hortando.  
3. Nunc ad perfectionem instruendo et excitando.  
4. Spiritualium exercitiorum usus.  
5. Congregationum promotio.  
6. Infirmorum et maxime morientium devota cura.
87. CF # 182: Caput VI. De munere Professorum Sodalitatis. 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 rudibus, et pueris explanare, in oratoriis, in catechismis publicis et privatis; hoc etiam maxime Ecclesiae utile est, et ideo maxime iis commendatum sit.
88. cf. Pars IX, delle Costituzioni del Fondatore, p. 113: - nota di P. Stofella: "Parte IX, Capo I: La Professione, di cui qui si parla, e' la Professione Solenne, alla quale nella Compagnia di Gesu' corrisponde la Professione dei quattro voti: essa e' la sola che costituisce i Professi propriamente detti ai quali appartenga il regime principale dell'Istituto. Fonte: Suarez, Lib. VI, c. 1."
89. Suarez, De Religione Societatis Iesu, Lib. I, c. 3, n. 10, pp. 572, a: De mediis positivis, ac formaliter spiritualibus. - Super est dicendum de alio ordine mediorum, quae circa proximum directe versantur, vel ad illum proxime referuntur, quae varia sunt et multiplicia.  
Partim enim in actione consistunt, partim in privatione, partim vero in ipsomet modo, seu dispositione totius Societatis, et rationis vivendi illius.  
Nam imprimis ex illo fine juvandi proximos ortum est, ut haec religio, et habitu et munere Clericorum instituta est, ut in c. 5, declarabimus.  
Unde hoc potest constitui tamquam primum medium, scilicet assumptio status Clericalis, quo possint proximis inservire, et consequenter omnis dispositio, quae ad talem statum digne assumendum necessaria est, maxime in his hominibus qui perfectionis viam profitentur.  
[NB: per S. Gaspare Bertoni, questo e' numero # 161 delle sue Costituzioni].
90. ib, p. 572 a & b Secundo, inter haec media numeranda sunt omnia ministeria sacra, quae ad purgandos, illuminandos et perficiendos alios utilia sunt, inter quae primaria locum tenet sacramentorum

administratio, praesertim Confessionis et Eucharistiae, qua hujus Instituti maxime propria est, ut ex Bullis Pauli III et Julii III, et Gregorii XIII, et ex forma Instituti, quae in eis refertur, et ex omnibus Constitutionibus satis notum est, et huc etiam spectat sacrificiis satis notum est.

Et hoc etiam spectat sacrificiis suis Ecclesiam juvare, pro conversione infidelium, et correctione haereticorum et fructu ac profectu ipsorum fidelium ea frequenter offerendo. [cf. also Suarez, lib. IX, cc. 2 & 3]

[NB: per s. Gaspare Bertoni, questo e' numero 162 delle sue Costituzioni].

91. ib, p. 572:b Tertio, principaliter ad hoc genus mediorum spectat quodcumque ministerium verbi Dei, quod variis modis, et magna ex parte propriis, in hac religione exercetur:

primo, per publicas conciones, vel lectiones sacras ad populum {cf. Lib. IX, c. 1};

secondo, 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 disseminant;

tertio, privatis colloquiis et sactis conversationibus proximos juvando, nunc eorum vitia fraterne corrigendo, nunc ad virtutem opera et sacramentorum frequentiam eos exhortando, nunc etiam in operibus perfectionis eos instruendo, vel excitando {cf. Lib. IX, c. 9};

quarto, his adjungitur spiritualium exercitiorum communicatio, et usus, quo homines et vitam in melius mutare, et se ipsos congoscere incupiunt, et de rebus aeternis serio cogitare, ac negotium propriae salutis cum Deo tractare, et ab ipso postulare addiscunt {cf. Lib IX, cc. 5 & 8};

quinto, annumerari possunt congregationes cujuscumque status virorum sub regimine Societatis creatae, ac Pontificum Indultis munitae, ubi plerisque modis familiarius ad aeternam salutem promoventur;

sexto, huc etiam spectat tempore mortis juvare proximos ad pie sancteque moriendum.

Atque haec fere media sunt, quae circa fideles ipsos exercentur, quaeque Lib. 9 sigillatim tradentur.

[NB: per S. Gaspare Bertoni, questo numero e' n. 163 delle sue Costituzioni originali].

septimo, hic adjungi possunt omnia illa quae ad conversionem infidelium quorumcuque 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 elemosunis, si necesse sit, nullum aliud emolumentum nisi salutem animarum inde expectando.

92. Mss I, ## 150-154: Umilta' ... Diligenza ...Fermezza ... Semplicita'.

93. Mss I, P. L. Benaglia, Introduzione, p.:vi... il Padre {Fondatore} procede sulle orme fedelmente seguite dal *Catechismus ex Decreto Concilii Tridentini ad parochos, S. Pii Pont. Max. iussu editus* - che ho sotto occhio in una edizione romana {Officina Typographica Senatus - Ioannis Bardis} del 1920. E' una aderenza che non va sorvolata, perche' indica una tendenza che si innesta nella psicologia del Padre {Fondatore}, quale si manifesta in varie occasioni: la premura cioe', si direbbe il bisogno, di avere dietro alle spalle, garanzia sicura a se' e agli altri, un documento di indiscussa autorita'. Trovatosi a vivere e ad insegnare in un momento nel quale la nostra civiltà sta attraversando una profonda trasformazione, e cerca a fatica di attestarci su posizioni intellettuali e sociali piu' aderenti allo sviluppo raggiunto, il Padre {Fondatore} si schiera decisamente a difesa di quanto il passato ha conquistato il valido. Non che egli sia uno spirito chiuso, o che si sforzi di sbarrare il passo all'avvenire; ma, quando egli, educatore e pedagogo, dimostra aperto a programmi e forme aggiornate o addirittura precorritrici, poiche' si trova a risolvere un problema che in sostanza e' di metodo, altrettanto da istruttore, cui e' affidata l'ispirazione di una dottrina immutabile nei suoi elementi essenziali, si riscontra trincerato nei confini della tradizione, da cui desume non solo i concetti, ma il loro ordine preciso, e non di rado ampiamente ed esattamente le identiche espressioni. Come tante altre cose umane, anche questo atteggiamento si presta a diverse valutazioni, ma costituisce un lineamento della fisionomia del Padre {Fondatore}, che non va trascurato da chi desidera conoscerne l'anima.

94. ib., # 276

95. Atti del Capitolo Generale, febbraio 1874:

Radunati dietro invito del P. Direttore, i Vocali dei Missionari Apostolici della Casa delle Stimate di Verona, per esprimere Capitolarmente quello che desiderebbero fare trattare nella Congregazione Generale che deve prossimamente tenersi, si trovano presenti i Rev. Padri: P. Pietro Vignola, Direttore; Marchesini Giuseppe, Zara Carlo, Vicentini Thomas; Morando Luigi, Beltrame Pietro; Pizzini Lorenzo; Rigatti Lorenzo.

Invocato il divino aiuto, spiego' il Direttore il motivo della riunione, ed invito' gli interventi per ordine d'anzianita' a proporre quello che in Domino credessero spediente di proporre alla Congregazione Generale, a maggior gloria di Dio, ad inserimento della Congregazione, e a maggior profitto dei membri di essa.

Discusse le varie proposte, e formulate, indi sottoposte a scrutinio secreto, risultarono siccome 3a proporre alla Generale Congregazione, le tre seguenti:

1. Si prega la Congregazione di rivedere le regole delgi Uffici speciali dei singoli Superiori a fine di evitare il pericolo di qualche collisione.

2. Si prega di aprire una Scuola Elementare e Ginnasiale - e se questo non fosse attualmente possibile, sollecitare l'apertura di una Scuola serale; affinche:

1° di corrispondere ad uno dei principali fini della nostra Congregazione, che nacque e si fece amare colla istruzione;

2° di corrispondere al desiderio del pubblico, che nelle presenti circostanze, l'aspetta;

3° di ovviare allo scandalo di tenere un locale si' vasto senza uno scopo di pubblica beneficenza, memori di quella sentenza del N.S. Padre Pio IX: *Per l'istruzione della gioventu' andate fino al peccato.*

3. Si esprime un vivo desiderio che possa essere accettato un numero maggiore d'Aspiranti.

Chiuso quest'atto, tutti passarono alle firme.

{Ricevuta oggi, 25 febbraio 1874. P. Rigoni Segretario}

[Poi, dagli Atti della Congregazione Generale, si legge:

3. Si passa alla discussione della 2a fra le tre proposte della Casa Stimate, cioe' d'una scuola elementare e Ginnasiale, o serale alle Teresie.

La Congregazione unanime nel riconoscere la necessita' di prender parte alla pubblica istruzione, per venire a qualche cosa di concreto accetta la seguente proposizione, e la sottopone ai voti.

*Proposizione: Che due individui da designarsi dal Superiore si preparino e si presentino per essere abilitati all'insegnamento ginnasiale. Quanto poi al tempo o al modo di attuare le scuole, si rimette al Superiore col suo Consiglio.*

Messa ai Voti; Votanti, n. 8 - Pel si', voti 7 - pel no, l. Amessa].

96. Cronaca Zara 1875-1889, 2 volumi:

Archivio Storico Bertonianiano. Serie I: Cronache, N° 2, 1875-1877. Provincia 'sacro Cuore' degli Stigmatini, Verona 1991:

p. 43:

6 maggio 1875: Oggi, giovedi', giorno consacrato alla memoria di Gesu' Cristo ascenso in cielo, il dopo pranzo i nostri padri si divisero per la nostra citta' per fare le cosi dette Quarte Classi: ossia catechismi ai fedeli... Sicche' ecco 5 dei nostri missionari ogni domenica impiegati a vantaggio delle anime, a spezzar loro il pane della divina parola, ad istruirli nelle massime e verita' della nostra Religione. Oh che bella cosa e' mai questa! Che missione importante! Questa forse tra le missioni e' la piu' utile e necessaria.

6 maggio 1877: Domenica. Oggi i nostri Padri incominciarono le cosi dette Quarte Classi della Dottrina Cristiana... A questo punto noto altresì che due Padri vanno ogni domenica per tutto l'anno alle Carceri in Tribunale per insegnar la Dottrina Cristiana due o tre altri alle Carceri agli Scalzi. Ecco la vita del Missionario: Omnia omnibus!

Cronaca Zara II [1878-188, Verona 1993, pp.107, 108:

6 maggio 1880: Giovedì Festa dell'Ascensione. Oggi cominciano le così dette Quarte Classi della Dottrina Cristiana...ecco la Missione dell'estate: catechizzare il popolo. Costa fatica e sudori - *euntes ibant et flebant mittentes semina sua* - verra' poi il tempo della mietitura. Alleluja!

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