

**The 'New Evangelization'
and the 'Difficulty' and 'Possibility' of the *Graviora Ministeria*
in the Apostolic Mission of St. Gaspar Bertoni**

Part One: The Greater Glory of God, the Greater Service

The recent Popes have insisted much on a new approach with renewed zeal in the communicating of God's Word. This is most evident, particularly in two documents, the publication of which have had a large impact on the Deposit of Faith, Pope John Paul II's promulgation of the new Catechism, dated October 11, 1992. These two papal documents are:

- *Evangelii Nuntiandi* - Apostolic Exhortation of Pope Paul VI, December 8, 1975 [abbreviated: 'EN'];
- *Catechesi Tradendae* - Apostolic Exhortation of Pope John Paul II, October 16, 1979 [abbreviated 'CT'].

A few of the more pertinent thoughts are the following:

EVANGELII NUNTIANDI:

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

... 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].

... 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...but, there cannot be a new human race unless there are first of all new men... renewed by baptism... interior transformation... [# 18].

... evangelization is a complex process involving many elements, as, for example, renewal of human nature, witness, public proclamation... [# 24].

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

CATECHESI TRADENDAE:

...The more the Church, whether on the local or 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... [# 15].

... 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...It seeks to arrive at man's inner most being... [# 52].

As these final years of the 20th century wind down, and the dawning of the Third Millennium of Church life draws inexorably closer, Pope John Paul II speaks often of the need for a 'New Evangelization.'

An insightful description of this is offered by Kenneth Boyack, CSP, in his article 'what is 'New' in the New Evangelization?' [1]

Through the Paschal Mystery God is bringing about the Kingdom, the 'New Creation' [cf. 2 Co 5:17]. The action of the Holy Spirit is unfolding the Father's Plan in Jesus Christ. Hence, NEW might be applied in a variety of ways;

- a new definition: evangelizing means to bring the good news into all strata of society - we need to be new persons, live lives renewed through the Gospel;
- a new need to preach: the Word needs to be directed to those who have never heard of Christ, those who have become lukewarm, alienated - the number of those who do not know Christ, has doubled in 25 years [cf. John Paul II, *Redemptoris Missio*] ;
- a new theology: Disciples of the Master need to learn from Him all through life - there is a deeper appreciation of the inner-trinitarian missions.
- a New Praxis: in the Rite of the Christian Initiation of Adults [RCIA], there are various periods and liturgical stages through which those desirous of learning the faith are led.;
- a new emphasis on Action: the US Bishops have issued a Document, *Go and Make Disciples* , in which they suggest three goals:
 - engender enthusiasm for the faith;
 - extend the invitation to all to come and hear the message;
 - foster Gospel values in Society.

One Jesuit commentator has noted the surprising coincidence of the suggested apostolates noted in the papal documents and the lists of proper and various ministries noted by St. Ignatius of Loyola in his Constitutions [2] St. Gaspar Bertoni has followed this tradition in his Constitution # 185, that was taken almost word by word from Suarez: Since the scope of our Congregation is to offer an *obsequium* [assistance] to the Church, under the direction of the Bishops, through the various and proper works of her vocation... [3]

It is worth comparing the well-known slogan of St. Ignatius with the title of the Community established by St. Francis of Assisi. With a very broad program of apostolic activity to choose from, St. Ignatius had as his slogan; *Ad Maiorem Dei gloriam* ! In a variety of ministries, there will always be the challenge of choice: in the Ignatian charism, there is handled under the process of 'discernment'. The will of God becomes incarnate in the apostolic choices of the Roman Pontiff, the scope of the Fourth Vow. With the Franciscans, the *minores* in their title this comparative is always a challenge until they are the very least.

It has been noted that there are three separate times that St. Ignatius offers a list:

- the Formula # 1: [# 3 in English translation]: the definition of the specific ministries

"Whoever desires to serve as a soldier of God beneath the banner of the cross in our Society, which we desire to be designated by the name of Jesus, and to serve the Lord alone and the Church, His spouse, under the Roman Pontiff, the Vicar of Christ on earth, should, after a solemn vow of perpetual chastity, poverty and obedience, keep what follows in mind. He is a member of a Society founded chiefly for this purpose:

- to strive especially for the defense and propagation of the faith,
- and for the progress of souls in Christian life and doctrine, by means of
 - public preaching, lectures and any other ministration whatsoever of the word of God;
 - and further by means of the Spiritual Exercises,
 - the education of children and unlettered persons in Christianity,
 - and the spiritual consolation of Christ's faithful, through hearing confessions and administering the other sacraments.

Moreover, this Society should show itself no less useful in reconciling the estranged, in holily assisting and serving those who are found in prisons or hospitals, and indeed in performing any other works of charity, according to what will seem expedient for the glory of God and the common good.

Furthermore, all these works should be carried out altogether free of charge and without accepting any salary for the labor expended in all the aforementioned activities. [4].

- Part IV, Chapter 8: Pedagogical: to teach the Scholastics how to prepare to exercise the proper ministries of the Society [cf. C.S.J. ## 400-414: [5]

“...they will exercise themselves in preaching and in delivering sacred lectures in a manner that is suitable for the edification of the people, which is different from the scholastic manner [# 402] ...they should also practice themselves in the administration of the sacraments of confession and Communion... [# 406] ... After they have had experience of the Spiritual Exercises in their own selves, they should experience in giving them to others...[# 408] ...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...[# 410]...an effort should be made to know what helps them to die well...[# 412].

With an apostolic mission this broad, there is needed some principle of discernment, that is offered to the Scholastics as the conclusion to this Chapter 8 [CSJ # 414]:

“In general, they ought to be instructed about the manner of acting proper to a member of the Society, who has to associate with so great a diversity of persons throughout such varied regions. Hence, they should foresee the inconveniences which may arise and the opportunities which can be grasped for the greater service of God, by using some means at one time, and others at another. Although all this can be taught only by the unction of the Holy Spirit [1 Jn 2:20, 27], and by the prudence which God our Lord communicates to those who trust in his Divine Majesty, nevertheless the way can at least be opened by some suggestions which aid and dispose one for the effect which must be produced by grace.” [6].

- the third list of Ministries is found in Part VII., where the purpose is to indicate the means for assisting one's neighbor in the houses and Colleges of the Society:

- good example and Prayer [## 637-641];
- Administration of the Sacraments [## 642-644];
- Ministry of the Word [## 645-649] - three basic forms: - initiation [catechism]; instruction in the faith [sacred lectures]; exhortation [sermons];
- works of mercy [650-651]
- the Colleges [652-653]. Fr. Bertoni did not include these in his Constitutions. [7].

Evidence of these various and proper ministries in the Apostolic Mission permeates many of the Constitutions of St. Ignatius of Loyola. In this actual choice of a particular Mission, the Fourth Vow directed the obedience of the Society toward the Roman Pontiff, as the incarnation of the divine will:

“... Since the end of the Society and of its studies is to aid our fellowmen to the knowledge and love of God and to the salvation of their souls, and since the branch of theology is the means most suitable to this end, in the universities of the Society the principal emphasis ought to be put on it...” [8]

“...the promise about the children is placed in the vow that this holy practice may be held as something more especially recommended and may be exercised with greater devotion, because of the outstanding service which is given through it to God our Lord by aiding the souls which belong to Him, and because it is in greater danger of being allowed to fall into oblivion and dropped than other more conspicuous services, such as preaching and the like... [9]

“... Just as Part VI treats of the duties which each member of the Society has in regard to himself, so Part VII deals with the members' duties toward their fellowmen [which is an end eminently characteristic of our Institute] when these members are dispersed to any part of Christ's vineyard, to labor in that part of it and in that work which have been entrusted to them. They may be sent to some places or others by the supreme vicar of Christ our Lord, or by the superiors of the Society, who for them are similarly in the place of His Divine Majesty...” [10]

'... therefore, to avoid erring in the path of the Lord, they made the promise or vow, in order that His Holiness might distribute them for the greater glory of God. They did this in conformity with their intention to travel throughout the world and, when they could not find the desired spiritual fruit in one region, to pass on to another and another, ever intent on seeking the greater glory of God our Lord and the greater aid of souls...." [11]

"... However, there are many who request help while considering more their own spiritual obligations to their flocks, or other advantages not so immediately their own, rather than the common or universal benefits. Therefore the superior general, or whoever holds this authority from him, ought to bestow much careful thought on missions of this kind in order that, when he sends subjects to one region rather than another, or for one purpose rather than for another, or one particular person rather than another, or several of them, in this manner or in that, for a greater or lesser time, that procedure may always be used which is conducive to the greater service of God and the universal good..." [12]

With various and proper ministries included under the Apostolic Mission, a basic principle needs to be kept in mind in the discernment of which task needs to be done. The basic idea behind it all is whatever is conducive to the greater service of God and the universal good. There is a style of writing that yields the following double point: the 'service' [or, the glory, praise] of God - and the 'good [help, edification, spiritual benefit]' of souls. Glory is given to God by aiding the souls that belong to Him. The service of God that is constantly sought, means helping other human beings to come to know and love God, which leads to final salvation. The aspect of the universality of the good to be achieved is what is the most proper to the vocation, or charism of the Society. It is precisely this 'universal', or ultimate good that led to making this the heart of the Vow pertaining to the Pope regarding the 'Missions'. All pressure to limiting this universality needs to be withstood. Underneath all of this, the principles of St. Thomas Aquinas have had their impact [13].

This principle, from Aristotle, is found in various texts of St. Thomas: *Quanto aliquod bonum est communius, tanto divinius*. Something akin to this is noted where St. Thomas seeks to define ultimate happiness - this has to be a supreme good for human beings. Hence, it would have to pertain to the 'rational', contemplative aspect of human beings. Happiness is the most principle human good, that needs to be found in this sense, in the spiritual part of humanity. [14] The Jesuit charism centers on the eternal happiness of human beings.

In the Fourth Book of Sentences, St. Thomas asks whether beatitude consists in the goods of the body, or those of the soul. In objecting, he quotes Aristotle's principle: *quanto aliquod bonum est communius, tanto divinius, ut patet in I Ethic.* [15].

The Angelic Doctor synthesizes much of his teaching in the *Summa* - he raises the question whether ultimate beatitude could ever be something coporeal. He brings it up again, as an objection to his thesis, and quotes the principle: *quanto aliquid est communius, tanto ab altiori principio dependet*. The very ultimate end of humanity is the first principle of being. [16]

The charism of St. Ignatius is basically directed toward what is 'ultimate', the 'supreme' eternal happiness of human beings. The Apostolic Mission always aims at what is the more divine - what leads to God.

Part Two: The Special Grace of the Vocation

If the charism of St. Ignatius could be expressed in other terms it might be looked upon as one of abandonment to divine Providence, noted in St. Ignatius' prayer, the *Suscipe*. In the actual choice of the particular apostolic mission, there is needed discernment, and the 'incarnation' of the will of God. This

seems evident also in the development of a certain 'Founderology', to be noted in Suarez' study. He points out that there are three aspects of the Efficient Causality of the Company of Jesus that need to be pondered:

- the First and Principal cause of the Society of Jesus is God Himself;
- the proximate and ministerial cause is a private human being, whom God illumined to think up this wonderful work for the Church, and moved him to bring it about;
- the third aspect, of course, is the Apostolic See, which acts in the name of God and takes the place of Christ on earth. The Holy See accepted the Company of Jesus, and confirmed it with the pontifical interventions and guidance [17].

Suarez specified further regarding the First and Principal Cause, by noting that the Holy Spirit was the principal author of this religious institute. The Company of Jesus was certainly not merely some kind of human invention, one that resulted from the genius of a private individual, not even one of the stature of Blessed Ignatius. The Holy Spirit brought about the Society, by offering divine wisdom to Ignatius, by illuminating him with a special instinct, and moving him to bring it about [18].

By pondering a few lines of the 'Formula of the Institute' one can note a certain abandonment that permeates the entire structure - even including the lack of any specific 'Jesuit' habit: the Latin words: *Quicumque ... Quodcumque ... Quocumque...Gratis omnino...* are all noted in the Formula [19]. These might be interpreted thus:

- whoever: total abandonment of the personnel;
- any form of the Word of God whatsoever: apostolic abandonment;
- any place in the world: geographic abandonment;
- without expecting anything whatever: economic abandonment.
- to all these might be added abandonment regarding any official habit.

It is interesting to note, too, that there is no specific Jesuit religious garb, as Suarez explains. This is one of those 'privative' means decided on by St. Ignatius in his discernment process. The Founder decided that there would be no specific religious dress for the Jesuits, but that all would simply dress as do the better clergy of the locale where they live and work. They are always to be guided by the customs of the area where they live. A missionary purpose might also be noted - this would enable them to approach all their fellow human beings, whether those in heresy, or the simple faithful. [20].

The 'difficulty' of the vocation is noted in its great openness to service in the Church. Suarez notes that the Society has one of the greatest of all the works of mercy as its ultimate end: that is, the eternal salvation of humanity. Therefore, no work that would lead to this end, within the charism of Ignatius as described in his rule, could ever be neglected [21].

With the 'ultimate' as its specific purpose, a vocation to living in the 'company', or in the 'society' of Jesus was seen from the outset as a difficult and arduous vocation. Suarez teaches extensively that the manifold actions of the Jesuit must always be connected with perfect contemplation. While this is difficult, it is not 'impossible' because there is given a special divine grace for such a call. The 'difficulty' can always be overcome by the workings of divine providence and the grace-filled establishment of the Society itself. It is the 'Grace of the Vocation' that makes it possible to live in the company of Jesus. In all of the Christian life, there is needed a grace of vocation. Faith teaches that it is the Holy Spirit Who inspires this wonderful work, and also the hearts and minds of those who would follow it.

St. Thomas teaches that when anyone is called to a certain eminent vocation, the Lord Himself will always supply the special assistance of His grace. The sense of this is that divine grace assists, incites,

and aids anyone whom the Lord calls - and that He offers the greater and the more special grace in accord with the difficulty of the vocation at hand [22].

Suarez continues his teaching on the 'difficulty' inherent in St. Ignatius' charism by quoting the example of Moses from the Book of Exodus. As Moses offered excuses when he recognized himself unequal to the task that the Lord was proposing to him, the Lord makes a promise that will be continued through the ages by God: 'I will be with you!' This is not so much a special privilege as it is 'a sweet disposition of divine providence' giving grace to anyone so called. All religious institutes that have been approved by the Church do require a special intervention of God's providence for their ideals to be lived. God's special grace, however, is always in proportion to what is being asked: and the more sublime and difficult are the ideals being suggested - when a community is established for the ever greater assistance [*obsequium*] of God and to be for the ever greater usefulness to the Church - would also need a very special grace of vocation.

There is no doubt that the more difficult and the more dangers involved in the apostolic mission, so much the more is a special grace of a vocation needed to meet them. There is also an inherent difficulty to be found in any effort of uniting a total apostolic commitment to a sublime development in the contemplative life, a very special grace is needed for this [23].

The Ignatian charism is seeking sublime perfection in both the contemplative as well as the active dimensions of the life. When the effects from grace are most necessary, in ever greater and a more copious intensity, then the grace of vocation needs to be all the more 'special'. This grace also needs to grow in the corresponding disposition of the recipient. Each of the missionaries is invited to face ever greater difficulties, that will require ever greater abnegation from each.

In the Jesuit tradition, their theologians have looked upon the Society as being blessed with a singular efficacy, from two perspectives:

- from the part of the Holy Spirit, the Company was instituted for the most excellent of purposes of divine grace, as the propagation and defense of the faith, and the conversion and perfection of souls;

- on the part of those who are called to this community, much self-denial and excellence are required of them. They will be called upon to meet all kinds of changes and difficulties - and for this, they will need a very special grace of vocation for their own perfection and to be ready for the challenge. [24].

In teaching why St. Ignatius desired the Jesuits to abstain from chant and choral duties, Suarez shows the preaching is the proper office of Prelates and deacons - and that 'preaching' is one word that describes all the ministries that are geared toward the salvation of one's fellow human beings. Preaching is proper to the priesthood and the diaconate - whereas chant and the choir can be exercised by the laity. The priesthood is geared not only to conducting the divine offices, but also and specially, to the salvation of souls. Therefore, the Institute which is 'clerical' in this sense, that it is geared to salvation through priestly ministry, finds special 'difficulty' in this and needs a special grace of vocation [25].

This is a universal apostolic mission, with its own proper and varied ministries, asking excellence of the membership, true competence in many fields in the community taken as a whole, one that asks total missionary commitment and a highly developed contemplative life. In the face of this challenge, each member is called to be 'indifferent' to his assignment, 'content' with his grade. Since the goal is to offer always a greater honor to God through a greater service of the entire Church - and since no one may know precisely where the greatest possible fruit might be garnered, the concrete apostolic choice is left up to the Vicar of Christ on earth. As he is the head of the whole Church, he would have a better view of the greater necessities of the Church. The members indeed need to be prepared to go to the far ends of the world [26].

In Book VI, treating of the solemn profession of the fourth vow, and the reasons why Jesuits should refuse the Episcopacy, Suarez points out that the concrete choice of the apostolic mission must always be dictated by the greater service [*obsequium*] of the Church. It is through the grace of the vocation of each member, along with the discernment in the will of the Superior, taking the place of God, that one can carry out the purpose of this Society, whose very vocation and institution is to assume a wide variety of ministries. It is in this way that all difficulties confronting the sublime ideal are overcome [27].

PART III: THE ADJECTIVE *GRAVIORES*

In order to handle the wide variety of ministries of the Jesuit Apostolic Mission contained in the Formula, in Part IV for the Scholastics, and in Part VII on the Mission, St. Ignatius presents the principles of discernment in his treatment of 'Mission':

- what is the greater service of God ... the more universal good ... where the greater need might be met... where the greater fruit will probably be reaped.. where they encounter better dispositions...where the Society's indebtedness is greater...where it would be more fitting... the more universal the good the more divine...wherever the enemy has sown the more cockle..... [28].

This 'litaney' of comparatives continues as well in the next Constitution of St. Ignatius: For better success... the greater divine honor and the greater universal good must be kept in view... the men should be engaged with matters pertaining to the soul, more than to the body... in those matters of greater perfection over those of lesser... those which of the greater good... those which are the more urgent, the safer, over the more dangerous... those that might be the more quickly dispatched... those always of the more universal good... those whose effects are longer lasting... [29].

The more serious [*graviores*] matters are also presented in the following Constitution: Although it is the Holy Spirit that must efficaciously guide us... we need to send those who are more suitable, those who fit in better. it is a matter of greater importance that subjects ought to be sent who are the more select, those who are more healthy ... those with a more pleasing appearance ... those with special gifts ... those who get along better together... those with the greater experience ... [30].

A further element in discernment, members should be sent in that manner which will be for the greater edification of the neighbor and the service of God should be kept in mind - whether the men should be sent in the manner of the poor, without food and money [31].

The difficulty of the Jesuit vocation is also clearly seen in Constitution 132: 'After he has been thus instructed, he will be asked whether he finds himself entirely indifferent, content, and ready to serve his Creator and Lord in whatever office or ministry to which the Society or its superior will assign him. Likewise, this question should be put to him. In case the Society or its superior desires to make perpetual use of him only for low and humble offices [in which he devotes himself to the salvation of his own soul], is he ready to spend all the days of his life in such low and humble offices, for the benefit and service of the Society, while believing that in this he is serving and praising his Creator and Lord and doing all things for His divine love and reverence.' [32]

The intention of the fourth vow... is also to avoid erring in the path of the Lord... so His Holiness might distribute them for the greater glory of God. The early members did this in conformity with their intention to travel throughout the world, and when they could not find the desired spiritual fruit in one region, to pass on to another and another, ever intent on seeking the greater glory of God our Lord and the greater aid of souls. [33].

In treating of the missions received from the superiors in the society, the Constitutions read: '... the superior will consider the greater edification of the neighbor and the service of God our Lord, and then decide what should be done.' [34]. Keeping in mind that one should attend to the first characteristic of the institute... in everything the honor and glory of God and the universal good are being sought [35].

Commentary of Fr. Suarez:

As would be expected, reflecting on this insistence of St. Ignatius on what is the more universal is the more divine - and hence, the more to be sought - Fr. Suarez offers a profound commentary concerning this principle. As an over-all general ideal, the Jesuit theologian maintains that all the priests of the society, by the very nature of the institute and by the very profession these men make to God, they need both education and training from the youth for this 'sacerdotal perfection.' [36]

[A] Special Insistence on Catechism: this has been seen in an earlier reflection, and need only be reviewed briefly here, in that it is a unique apostolate. Even though it might not qualify directly as one of the *graviora ministeria*, it is very special - because it is one of the ways to reach the youth - to prepare for the future of the Church - and it is one of the principal reasons why the Society was founded.

Teaching Catechism is one of the very important ministries for religious. This is a work that is quite difficult and laborious, and might even seem less sublime than many others. However, the underlying fact is that this ministry is very useful to the Church, and much can be hoped to be gained from it [37].

The usefulness of this ministry is especially evident for Suarez in that in his view, very often the more lofty sermons are not as suited to the ordinary grasp of the young. They need especially to be encouraged in various ways along the path of virtue - even the Scholastics in training, as is well known, should take part in such work at least once a week. Private conversations with the young, for the purpose of encouraging them to live a virtuous life, are of great use for the service and love of God. Very often much can be accomplished by private conversations with them [38].

The paradox is that this ministry is most necessary as the foundation of the life of faith - and since it seems to be easy, and 'less grave', some might deduce that it is less necessary. The Society of Jesus is occupied with other very grave concerns - nevertheless, the teaching of catechism is among its principal duties. And it is not enough to think that this could be left up to the local pastors, or to the families themselves. [39].

This ministry deserves the greatest concern among Jesuits, as it is indeed one of the principal apostolates to be accomplished and with ever greater perfection. It was intended to be one of the concerns of the Prepositus General and his Council - nothing can be more fruitful for the well being of our fellow human beings. [40]

Since so much of the future life of virtue within the Church depends on each believer being well grounded in the faith, the teaching of Catechism assumes very grave proportions among her ministries. By these catechetical instructions, there is not only communicated to the young and unlettered what they are to believe, but also how they are to act. Very often, too, a further benefit is that through the instruction of the young, very often other members of the children's family are drawn into it. The solid catechetical instruction has been known to lead others to repentance. In the papal documents it is noted that it is difficult to think of anything any more fruitful that the Church can do than to bring the teachings of Jesus Christ to her members through good and orderly instruction of the Catechism [41].

The teaching of Catechism then comes to be mentioned in the religious profession of Jesuits, as it is a ministry highly commended by St. Ignatius. It is to be commended in a 'particular manner', because

of the singular service that it offers to God, and for the assistance of souls. It is a ministry that the more easily might be allowed to slip away into oblivion and disuse - so, it always needs to be insisted upon, so that it will be continued in the Society [42].

[B] IN GENERAL:

As the works of the Society are the more perfect, then it only stands to reason that those admitted showed be the more promising, the more endowed with gifts. Those priests who are to be sent on the formal missions by the Holy Father, are those ordained and who and who take the four vows. Since life in the Society requires an openness to many ministries, these require a variety of gifts of nature and grace. These will not be found in many men, and perhaps only in a few. Those who are to be sent on the 'missions' should be endowed with a sufficiency for all the ministries in the Constitutions [43].

Suarez maintained that any religious institute which was of itself primarily ordained toward the perfecting of priests, as such, that is, in their sacerdotal tasks - certainly such an institute would be more perfect than one that would be established for the laity [44].

In reflecting on the 'hierarchy' of values in the various vocations of service to the Church, the Jesuit theologian maintained that the formal element of the life of Prelates or Deacons was that the office of preaching pertains to them - and that under this word 'preaching' was included all the ministries to which they are called. The task of doctrine and preaching is superior to that of ecclesiastical chant - especially when both duties cannot be perfectly exercised at the same time. 'Preaching', in this broad sense, is the proper office of priests - as the sacerdotal vocation is not simply toward the divine offices of choir, but to work industriously for the salvation of other human beings. Since the priestly life is geared primarily to the saving of the eternal souls of human beings, this is by far a duty that is greater than some of the lesser priestly tasks. [45].

Suarez manifests much concern regarding the restringent admission process as outlined in the Jesuit Rule. He notes that the Society was founded for the 'most grave activities' - and it would be to the great detriment to the Church to admit those who were unequal to them [46].

He insists that the Jesuit Society is ordained toward the 'most perfect activities'. In order to accomplish these - in addition to grace, there are also required many gifts of nature. The Society of Jesus, by its very institution, is ordained toward the pontifical missions - to achieve these, one needs both virtue and learning [47].

Suarez comments that the 'Grade of the Professed' is the supreme in the Society, and to these men pertain the regimen, the government of the community. Their responsibility is the *graviora ministeria*, the more important ministries [48].

He continues by pointing out that the *gravissima ministeria ecclesiastica* - the most important ecclesiastical ministries and the care of souls be committed only to those individuals who are the most prepared for these. It is from such highly prepared individuals that the greatest fruit is expected. [49].

The 'Professed', in the strength of his profession, is to be open to more matters and Missions than are the other members. This is because this special 'Profession' should not be granted unless to men who are outstanding in prudence, learning and their living of the religious life. In other words, only those are to be admitted to 'Profession' [of the Fourth Vow] who are judged to be suitable for all ministries, and who would thus have the necessary qualities to handle them.

By the same token, those who do accept this special 'Profession', offer themselves for all those ministries in so far as the Superior might judge they are prepared for - and the 'Professed' in this way,

are not allowed to proffer excuses against accepting such missions. Other members of the Society, who might live in a lower grade of profession, are allowed to excuse themselves from these more important Missions [*ab illis gravioribus missionibus*]. [50].

In accord with the very institution of the Society of Jesus, it is necessary that there be members within her ranks who dispose themselves and prepare themselves for the more sublime [*altiora*] ministries and even for some acts exercised by the hierarchy. The Society cannot be continually engaged in lower ministries [51].

In treating of the specific ministries among the various and proper works of the Apostolic Mission of the Society, Suarez takes up the matter of giving the Spiritual Exercises, certainly an important Ignatian apostolate. In the spirit of the Society, the overall goal is always that some service to God be rendered [*quodlibet Dei obsequium*]. There is always in the background the ideal of the 'imitation, or similitude of Christ.' This must not be understood in some 'material' sense, but formally: that is, in so far as the work of the Company of Jesus brings glory to God, always tending toward His greater glory. This glory, and the service of God [*obsequium*] are the ultimate reason for everything [52].

In Chapter 7 of Book IX, Suarez considers the prudence employed by St. Ignatius in the work of the Spiritual Exercises, that needs to be continued always. Suarez notes two principles employed by St. Ignatius, principles that are in accord both with the Gospel and also with natural prudence:

- the first is that the intention of the minister must always be pure and perfect in always seeking the greater glory of God. This fundamental principle is noted at the very outset of the Spiritual Exercises - it is repeated again in the Prelude and again in the rules, and in almost all of the Constitutions and documents. It is from the abundance of the heart that the mouth speaks - the greater glory of God and the greater service of souls: this is the basic challenge that St. Ignatius offered to the Society he founded.

- the second principle is that presupposing this lofty challenge offered by Ignatius, each Jesuit needs to exercise a certain indifference of soul regarding the apostolic means that might be chosen for him to be engaged in: there is always the danger of error in the concrete choice of apostolic means. This sometimes happens because of what could be the prejudicial pre-dispositions of the members. In accord with this principle, some individuals might indeed be inclined to choose those means that are the more in accord with their own personal tastes. [53].

...

As a summary to this chapter, the 'difficultes' in the various and proper ministries of the Ignatian Apostolic Mission might be considered from many perspectives:

- on the part of the Society itself, there is proposed the truly sublime ultimate goal, of the conversion and perfection of human beings - the propagation and the defense of the faith. In order for this to be accomplished there will always be needed accomplished individuals to encounter these lofty challenges.

- on the part of the membership: each and everyone is called to serve under the banner of the Cross of Jesus Christ [*quicumque*] - they should be ready to go anywhere [*quocumque*] - in the body of the Society, there has to be genuine competence in every aspect of the word of God whatsoever [*quodcumque*] - all of this is to be done entirely gratuitously [*gratis omnino*] - and the end of the community is that only those truths and challenges that have been sublimely contemplated can be handed on, there needs to be apostolic excellence and spiritual depth. All is to be done for the ever greater glory of God and the greater service of souls.

PART FOUR: QUODCUMQUE : THE VARIOUS AND PROPER MINISTRIES

A. ST. IGNATIUS OF LOYOLA

The Society of Jesus was founded for a very basic purpose: to strive especially for the defense and propagation of the faith, and for progress in the Christian life and doctrine. Practically speaking, everything in its varied apostolic program is reduced to the Ministry of the Word of God under any form whatsoever, and the administration of the Sacraments.

The 'Ministry of the Word of God' is a biblical expression. The Acts of the Apostles relate how in the dispute over the assistance given to widows, the Apostles said: *It would not be right for us to neglect the word of God so as to give out food...* [cf. Ac 6:2]. Sometimes Paul's words of farewell to the elders of Ephesus are also quoted: *life to me is not a thing to waste words on, provided that when I finish my race, I have carried out the mission the Lord Jesus gave me - and that was to bear witness to the Good News of God's grace ...* [cf. Ac 20:24, Vulgate especially]. [54]

In the expression, '*and any other ministration of the Word of God whatsoever* [quodcumque Verbi Dei ministerium] can be summed up with the one word : Evangelization. They coincide with those indicated by Paul VI in the Apostolic Exhortation, *Evangelii Nuntiandi*. So it is that St. Ignatius states in his Constitutions that one enters the Society 'in order to be a good and faithful sower in the Lord's field and to reach His divine word' [55].

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'.

After the Society had been founded, Ignatius 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. There are three forms of 'preaching' the Divine Word as listed in the Constitutions. These are sermons, sacred lectures, and the teaching of the Catechism. These seem to follow the three steps of Evangelization:

- Initiation into the Faith [catechesis];
- Instruction in the Faith [sacred Lectures];
- Exhortation to live it [sermons]. [56]

The broad scope of the Ignatian apostolic program is manifest from beginning to end of the original Jesuit Constitutions. In opening questions regarding possible impediments that would hinder one entering the Society, we read:

'...those who hope to enter the Society in order to be good and faithful sowers in the Lord's field and to preach His divine Word will be instruments the more apt for this purpose...' [57]

Under the instructions to the Scholastics in the means for helping their fellowmen, st. Ignatius legislated the following:

'It will be helpful if they have studied in a manner that is special and directed toward preaching, the gospel passages which occur throughout the year; and to have studied some part of Scripture for purposes of lecturing; likewise to have considered in advance what pertains to the vices and leads to abhorrence of them and to their correction; and, on the contrary, what pertains to the commandments.

virtues and good works, and motives for esteeming them and means of acquiring them. It will be better, if possible, to have this material in excerpts, to avoid so great a need for books' [58].

The qualities required in those who would be admitted to the Profession of the Fourth Vow are also shown by implication in the description offered in the Constitutions for the requirements of those who are admitted to a lesser 'Grade':

'...These will ordinarily be persons who, it seems in our Lord, ought to be admitted because of their meritorious achievements and great devotion, even though they do not possess such great learning and ability in preaching as our Institute requires in the professed.' [59].

In the fourth and final Chapter of the central Part VII of the Jesuit Constitutions on 'Mission', St. Ignatius describes his 'classical' treatment of the three central forms of the 'Ministry of the Word, under any form whatsoever'. These three forms here are in reverse order, but are meant for Initiation [Catechism], Instruction [Lectures] and Exhortation [Sermons]:

'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.' [60].

Suarez treats of these three aspects of communicating the Word of God in his Book IX, the book he reserves for the reflection on St. Ignatius' Part VII, 'On the Missions'. He employs the word 'preaching' in a very broad manner, to include all three of these forms of sharing God's Word:

The duty of preaching is not the same in all instances:

- some is geared toward educating the unlettered people [*ad rudem erudiendam*], to instruct them and encourage them in common every-day language, to live a good life;
- others then must illumine the doctors, by refuting heretics and by proposing in a higher manner and illustrating the mysteries of the faith;
- others finally share God's Word leading to the path of perfection and to a more thorough treatment of spiritual doctrine.

It is a simple fact of life that in some there is greater doctrine than in others - as in some there is also already a higher level of perfection. For all, however, there has to be a basic minimum: that the dogmas of the faith, and a proper level of a virtuous life be followed. Each Jesuit must be prepared at least to be able to explain these truths and this path without any danger of error.

As a further explanation of the importance of this wider understanding of 'preaching', there are several forms of communicating God's Word that deserve particular reflection. While, in some circumstances they might not always be thought of as pertaining to the *graviora ministeria*, they have their own powerful appeal on St. Ignatius and find a position of honor in the Jesuit Apostolic Mission:

[a] Catechism: while apparently simple, it remained important to St. Ignatius throughout his entire life. He speaks of it in a number of Constitutions. He explains why this particular apostolate is an essential part of the Formula of Profession for Jesuits:

'The promise to instruct the children and uneducated persons in conformity with the apostolic letters and the Constitutions does not induce a greater obligation than the other spiritual exercises by which the

neighbor is aided, such as confessions, preaching, and the like. Each one ought to employ himself obediently in these according to the assignment received from his superiors. But the promise about the children is placed in the vow that this holy practice may be held as something more specially recommended and may be exercised with greater devotion, because of the outstanding service which is given through it to God our Lord by aiding the souls which belong to Him, and because it is in greater danger of being allowed to fall into oblivion and dropped than other more conspicuous services such as preaching and the like.'

The 'preaching' of the Jesuits is meant to be geared to both 'clergy and people' - that it assume the form both of a public preaching as well as private colloquies. The Word of God is always to be the subject matter of this communication of the divine Word, that its hearers be moved to virtue. While teaching Catechism to children may not assume the lofty name of 'preaching', nevertheless it is a task meant for all Jesuits. The Society of Jesus, among many other purposes, was specially founded for this ministry, that is, of teaching Catechism to children and to the unlettered [63].

[b] Spiritual Exercises: In Constitution 528, St. Ignatius speaks of the *spiritualia exercitia* in a kind of generic sense, meaning the variety of ministries contained in the Apostolic Mission, as he adds: '... such as confessions, preaching and the like...' However, the companion volume to the Constitutions for St. Ignatius is also his Spiritual Exercises, a four weeks' course on discernment, conversion. Suarez makes note of this very special understanding of the "Spiritual Exercises." St. Bonaventure considered them as most necessary - that all be conserved in virtue, and that they persevere. The great Franciscan Doctor offered thirteen different exercises that pertain not only to interior activities, such as contemplation and meditation. Furthermore, there are also other actions and pursuit of virtue that are interior. This is a doctrine common to other Doctors and Fathers of the Church. Some kind of a definition, or description is attempted: 'spiritual exercises are distinguished from those that are corporal, and they mean the internal meditations and thoughts of the soul, through which one progresses to interior purity and to greater union with God.' The Spiritual Exercises are usually listed as reading, Meditation, Oration, and the Examination of Conscience. [64].

Suarez recalls that St. Ignatius wrote a world-famous booklet that bears as its title, *The Spiritual Exercises of St. Ignatius*. This was written 'not without the great assistance of God', and the saint's own long-term experience. It is defined by St. Ignatius himself in these terms: By the term 'Spiritual Exercises' is meant every method of examination of conscience, of meditation, of contemplation, of vocal and mental prayer, and of other spiritual activities that will be mentioned later. For just as taking a walk, journeying on foot, and running are bodily exercises, so we call Spiritual Exercises every way of preparing and disposing the soul to rid itself of all inordinate attachments, and, after their removal, of seeking and finding the will of God in the disposition of our life for the salvation of our soul. [65].

In giving the Spiritual Exercises, the doctrine imparted is more practical than speculative - but, it must always be sound teaching. Nothing can be imparted that would lead to doubting, as all must be presented as principles that are certain and doctrinal - and it should be from the more accepted theologians. The main purpose of these Exercises is not so much that theology be communicated. What is shared in the Exercises is much more practical teaching, and it is more along the lines of 'art' than perhaps 'science.' In order for meditation to be useful, it presupposes truth from the matter that is being pondered. In what pertains to the mysteries of the Life of Christ, it all must be based on the truths of history, as these are known [66].

The Spiritual Exercises of St. Ignatius have enjoyed an honored position in the history of the Jesuits. Aspects of them have been part of daily use for Jesuits, such as meditations, examinations and the like - and some aspects are for annual usage, very often serving as the subject matter of the yearly retreat. Furthermore, Jesuits look at them 'passively' when they themselves make use of them, and

'actively' when the Jesuits have used these Spiritual Exercises as a part of their apostolic mission in communicating the Word of God to others. [67].

[c] Preaching: in the many forms that this may take in the Jesuit tradition, Suarez offers a kind of theology concerning it, based on the teachings of St. Ignatius. Each communicator of the Word of God needs to have before him a lofty purpose, or scope. The ideal was proposed from the beginning by the Roman Pontiffs. The mission of preaching, proposing and interpreting the Word of God has as its purpose to lead the listeners to the path of truth, and to incite them to live their lives in a more holy manner. They must be exhorted and admonished by both word and example. In the ideals presented by the Pontiffs, Suarez sees two realities to be kept in mind:

- the first is the actions, or the concrete means to be employed in the sermon, or the lesson itself;
- secondly, the purpose of all preaching, sharing God's Word: this has to be that the listeners come to live well, and in a blessed manner, that they might be edified and exhorted to a more sublime manner of living. So the preacher, or the one teaching, must not look for his own glory, nor popularity, as St. Paul makes very clear in 2 Th 2. The purpose of everyone sharing God's Word can only be the greater glory of God. [68].

...

The Word of God is a most sacred reality. St. Augustine connects it so often with the Eucharist [69]. This is an ancient reality: John 6 with its theme of the 'Bread of Life' clearly has Eucharistic and Sapiential application, the doctrine, teachings of Christ as well as the Blessed Sacrament. This is also the theme in the classic spiritual book, *The Imitation of Christ* [Book 4, Chapter 11]. All of this leads to the beautiful declaration of the Second Vatican Council:

"...The Church has always venerated the divine Scriptures as she venerated the Body of the Lord, in so far as she never ceases, particularly in the sacred liturgy, to partake of the bread of life and to offer it to the faithful from the one table of the Word of God and the Body of Christ." [DV 21].

...

B. ST. GASPAR BERTONI

In a letter to his beloved Fr. Louis Bragato, dated December 1, 1837, Fr. Bertoni offers a most enthusiastic description of Fr. John Mary Marani, his first follower and companion [70]. In the letter, Fr. Bertoni describes the wide variety of the ministry of the Word of God to which Fr. Marani is dedicated:

- preaching: in the evenings, he goes to the Dereletti; he gives the instructions at St. Sebastian's; he preached the Octave of All Souls at San Zeno.
- priests and seminarians: in the evenings, he conducts conferences in Moral with 10 or 12 priests; he explains the most intricate cases, like Fr. Guerrerri of old; on Thursday's, he examines the Seminarians.
- youth: during the day, he is at school.
- sacraments: on Saturday evenings and Sunday's, he hears confessions; he has penitents of every class and type, and often interrupts his dinner, supper and his rest to be with them; he hears Confessions in the Choir of St. Stephen's.

Within a few years of this letter, Fr. Bertoni would begin the writing of his Constitutions, 'drop by drop.' In his general outline, the Founder of the Stigmatines follows the division of books as presented by Fr. Francis Suarez. In Book IX, Fr. Suarez, discusses Part VII of the Jesuit Constitutions, which

presents the Apostolic Mission according to the heart of St. Ignatius. For Fr. Bertoni, his **Part IX** is 'The Class of the Professed.' It is in this section

The very first Constitution of this section reads as follows:

'Only priests are to be admitted to the *Profession*, for the principal government of the Congregation pertains to the *Graduate Fathers*; to them also belong the more important duties of the ministry [*graviora ministeria*], and these require the priestly dignity.' [71].

To be prepared for all of this, Fr. Bertoni quotes Suarez word for word, when he speaks of the Progress in the Ecclesiastical Doctrines:

'49. In this clerical Congregation which aims not only to meditate on divine things, but also to teach meditated truths to others, the members shall possess not an ordinary, but a perfect knowledge of all those things which pertain to faith and morals; therefore, it is necessary that the religious clerics of this Institute eagerly strive to acquire such a knowledge perfectly.

'50. In order to do this, therefore, to enlighten minds which dwell in darkness, to counteract the onslaughts of heresy, to know how to defend one's religion, or to solve the moral problems which arise, and to give a satisfactory answer to all in all things, it is of prime importance that each one be adequately trained in the science of theology, both positive and scholastic, speculative and moral.' [72].

To show how closely Fr. Bertoni followed Suarez, it would suffice to compare the Jesuit theologian's explanation of the duty of the students of the Society and their progress in learning. This he handles in Book V, and in Chapter 1 of this Book, he shows how legitimate it is that the students be committed to serious studies. These lines from Suarez caught Fr. Bertoni's eye [73].

Fr. Bertoni continues his reflections in Chapter of his Part IV, regarding the Progress of Stigmatines: first in regard to their spiritual life, and then in regard to their progress in studies. As Fr. Stefella noted in the footnotes to this Chapter V [Constitutions of the Founder, ## 56-58], almost each and every word is taken directly from Fr. Suarez [74].

Thus, in the body of the Congregation as a whole, this excellence in theological sciences especially is needed - which would be impossible in any individual. However, there is needed this excellence in the members, that each one indeed might be specialized, more especially in the theological sciences, Scripture, in order to handle the various services [*varia Ecclesiae obsequia*] the Congregation offers in accord with the diversity of the times and occasions would require - which is most useful to the Church. This close following of Suarez, in this entire section, is evident as he is quoted by Fr. Bertoni almost word for word throughout entire paragraphs, and hinted at in many others.

Fr. Suarez noted that this 'more than ordinary knowledge' is also very necessary also for the teaching of Catechism. In order to explain the rudiments of the faith well and clearly, an extraordinary knowledge is needed. There is the appeal for all Jesuits that this ministry be met with every industry, solicitude and doctrine on the part of Jesuits. Catechism is an apostolate for each and every Jesuit, because of its vital importance to the Church [75]. This idea is noted by Fr. Bertoni in his Constitutions for the 'Professed':

"A more than ordinary scientific culture is required and a very good proof of probity of life, of exemplary manners, and of dominion over the passions.' [76]

In his vital Part IX, on the Grade of the 'Professed', in three Constitutions, Fr. Bertoni outlines three very special areas of concentration in those means by which this Institute promotes the salvation of

our neighbors. Following the emphasis on the assumption of the clerical state, and the administration of the Sacraments, Fr. Bertoni lists three areas of vital importance for his idea of the Apostolic Mission:

- any ministry of the word of God whatsoever [CF # 163] - this involves public preaching, teaching catechism, private conversations, the use of the spiritual exercises, the promotion of Congregations, and the devout care of those dying; this is treated at much length by Suarez, which Fr. Bertoni synthesized [77];
- the instruction of Clerics, in seminaries, parishes, and even at home [CF # 164];
- then several chapters on the instruction of young boys and the youth [CF ## 165-181], including Chapters 3, 4 and 5 - more than 16 Constitutions dedicated to the instruction of youth, intellectually - and the guiding of them spiritually - in harmony with the Founder's two-fold hope for Stigmatines themselves, constant progress in their own spiritual lives [cf. CF ## 47-48] and in their intellectual development [cf. CF ## 49-68].

Very early in his Constitutions, Fr. Bertoni speaks of the promotion to various 'Grades', to the perfect work of priests, perfect assistance of the Missionaries':

"There shall be a distinction of classes, and promotion to a class shall be determined according to the qualities of the subjects. Those who excel in learning and piety shall be promoted to the perfection of the priestly ministry [*perfectum opus Sacerdotum*], undertaking the Apostolic Mission. Others also, who have sufficient strength and talents, both physical and spiritual, shall be promoted to the perfect assistance, as helpers of the Missionaries [*ad perfectum obsequium et auxilium Missionariorum*] [78].

In Part VIII, Chapter 6, Fr. Bertoni discusses the duty of the 'Professed'. In the introductory Constitution to this chapter, the Stigmatine Founder offers a broad sweep of his vision:

"Their [i.e., the 'Professed', the 'Apostolic Missionaries'] 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.' [79].

In the Constitutions that immediately follow this one, Fr. Bertoni speaks of the sacramental ministry of the Apostolic Missionaries, and also that their service is entirely gratuitous. This then, leads us to the Constitution which Fr. Stofella has described as presenting the principal scope of the membership [80]. Fr. Bertoni did not include 'Colleges' in his scope here - it might be useful to note just how much personnel these 'Colleges' would absorb, as they are described in the alphabetical index at the back of the Jesuit Constitutions. Certainly, when Fr. Bertoni was writing his Constitutions, one such 'College' would have required all the available membership then, and most likely for years to come. In Part VII of the Jesuit Constitutions, St. Ignatius speaks about 'Colleges' in that Chapter 4 [81].

Fr. Bertoni describes the principal scope of the 'Professed' in two very important Constitutions:

"185: Although the end of our Congregation, which is to serve the Church by means of the various ministries of its vocation under the direction of the Bishops is at times an arduous and difficult thing, and - if it is considered with a view to human frailty - also seemingly exposed to dangers, nonetheless the program of our particular dedication to the Church cannot be called imprudent or rash. forces are unable to carry on: this is indeed the special grace of our vocation, a grace superior to any danger or difficulty.

In the second place, with this program we do not propose to expose ourselves to dangers, or to go to this, or that place, or to perform this or that action of our own will: but to follow the direction of the orthodox Bishop, placed by the Holy Spirit over the Church of God.

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This is a means sufficiently safe for avoiding error in the way of the Lord. Finally, the concern of the Congregation in preparing, trying or selecting its subjects, and in sustaining and strengthening them with every means, must be added to what is given above.

“186: Besides, no one should contrive to be sent to this or that place, but everyone shall allow himself to be moved by obedience, though it is not wrong to show one's preference and inclination. In fact, Isaias offered himself, and Jeremias excused himself; but neither Jeremias refused God when He sent him, nor did Isaias presume to go without first being purified with the coals of the altar: because no one should dare, says St. Gregory, to undertake the sacred ministry unless he be purified, and the one chosen should not proudly refuse, under pretext of humility” [82].

In these Constitutions, there is admirably protected the needs of the Church, the tastes of the members, and the incarnation of the Will of God.

Both of these important Constitutions are again taken almost word for word from Suarez. Fr. Stofella [it may be a mis-print] cited Book I of the Jesuit theologian but, it seems that the practically 'verbatim' citation comes from Book VI, that speaks of the solemn Profession of the Four Vows in the Society of Jesus [83].

CONCLUSION

Pope Paul VI stated in *Evangelii Nuntiandi* that evangelization is a complex process, involving many elements [cf. EN # 24] - and that preaching may assume many forms [cf. EN # 43]. Pope John Paul II, in his *Catechesis Tradendae*, pointed out that there may be more spectacular apostolates, but catechism is primary for these times [cf. CT # 15].

Fr. John Baptist Lenotti was the successor of the Founder both as Superior General and also as Master of Novices. In this latter role, he has left behind a number of excellent 'Domestic Exhortations'. One of these is entitled: *Finis: Missionarii Apostolici*.

Among his many comments, he had this to say:

The intention of Fr. Bertoni might be clearly seen. He had in mind the founding of a Congregation, which - like the Company of Jesus is in a special manner dedicated, addressed to the service [*ossequio*] and to the dispositions of the Roman Pontiff - so, Fr. Bertoni's Congregation would be dedicated and determined in a totally specially manner, and marked for the service and obedience [*ossequio*] of the Bishops. However, there would be this difference: while the Professed of the Company of Jesus make a vow of obedience to the Pope, our members do not make a vow of obedience to the Bishop, but they strive in every way that they can, to help him, to assist him obsequiously, and are in a particular manner dedicated to him. It is one thing to make a vow to the Pope who has the government of the entire Catholic Church - while it is quite another matter to make a vow to a Bishop. This would restrict one to a single diocese alone, and would limit our ministerial sphere. We would then be *Apostolic Missionaries for the assistance of a single Bishop* - and not of all Bishops. In this case, any single bishop could send us here, or there, and this would destroy us, and take up all our members. This is the essence, then, of our Institute, its end, and the means to obtain it.

This is a great undertaking, as you see well, and also you see the lofty excellence of this end: to serve the Bishops *whom the Holy Spirit has placed to rule the Church of God* [cf. Ac 20:28]. To be the successors of the Apostles, and companions of all the Missionaries spread throughout the world [84].

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Fr. Lenotti has a similar thought in his exhortation on what is a religious in our Congregation:

We are missionaries not only when we are busy in our ministries and we are actually on the battle field, either at the rostrum for the missions, or in the confessional, or in the pulpits - but also when we are at home, purifying ourselves from our sins, and to make ourselves better suited for our ministries with our studies and with the practice of virtue, and the like [85].



On January 5, 1995, Pope John Paul II addressed the Jesuits' 34th General Congregation. In his comments the Holy Father noted: At the very beginning you desired to meet with the Pope, in order to underline the singular charism of fidelity to the Successor of Peter which, according to St. Ignatius should characterize the Society of Jesus. You expect to receive 'missions' from the Pope, as the Constitutions of your institute say : *that in everything God our Lord and the Apostolic See may be better served* [CSJ # 612]. Following in the footsteps of your founder and his first companions, with this gesture of loyalty to the ministry of the Roman Pontiff you declare that the Society is totally and without reservation of the Church, *in* the Church, and *for* the Church...

Your General Congregation certainly takes on particular importance at this present historical moment, since it is essentially dedicated to discerning the specific contribution your institute is called to make to the *new evangelization, on the threshold of the third Christian millennium* , as well as to updating the internal organization and legislation of the Society of Jesus so that it can render ever more faithful and effective service to the Church ...

This is the moment of the new evangelization, which demands of the Society an apostolic commitment renewed and ever more concrete in its ardor, its methods, its expressions.

Such a commitment must be rooted first of all *in trust in the Lord* who can fully sustain the Society even in difficult moments like our own, so that it may never cease to work generously for the increase of the kingdom by means of *public preaching, lectures, and any other ministry whatsoever of the word of God, and further by means of the spiritual exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ's Faithful, through hearing confessions and administering the other sacraments...* [cf. Formula SJ # 1]. Indeed, this Society is of the Lord Jesus, and his is the good that it daily accomplishes in its service to culture, especially in the university world, in the formation of youth and in the spiritual support of so many priests, religious men and women, and lay people. The fruits of divine grace are found no less in the apostolates of the parishes, in social centers, in the area of mass-media work, and in many centers for alleviating human suffering...

... you must not give in to the easy temptation of softening this formation, which has such importance in all its aspects: human, spiritual, doctrinal, disciplinary and pastoral...I also want to express my appreciation for how much the Society of Jesus has done to improve the formation of the Coadjutor Brothers, who are irreplaceable members of your order's life and apostolate.

...the recent Synod of Bishops, dedicated to the consecrated life and to its role in the Church and in the world, has addressed to all religious an urgent appeal that *they put their prophetic mission at the service of the new evangelization* , giving visible and clear witness in their style of life, in their work and prayer, in radical imitation of our chaste, poor and obedient Lord. May this appeal direct and accompany the labors you are about to undertake, and guide the choices you are called to make. Be well assured that the Church needs your able contribution to proclaim the Gospel of Christ more effectively to the people of our time... [86].



Observing what is to be observed, so many of these thoughts might be taken in by the present-day Apostolic Missionaries - in accord with this paragraph of our Founder's Spiritual Diary of almost two centuries ago:

September 15, 1808: Introduction to the Retreat: In a visit to the altar of St Ignatius with a few of my companions, I experienced much devotion and reflection, with much interior consolation, and even some tears, even though the visit was brief. It seemed to me that the Saint welcomed us and extended the invitation to promote the greater glory of God - just as he himself had done, and by the same ways, even though not in all those means that he was able to employ. It seemed to me that he wanted to say to us: On, soldiers of Christ, gird yourselves with fortitude, take up the shield of faith, the helmet of salvation, and the sword of the word of God, and fight with the ancient serpent. Make my spirit come alive in you, and in others through you [87].

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'GRAVIORA'
END NOTES

1. Cf. Kenneth BOYACK, CSP, in: *The Living Light* Fall 1993, pp. 3-8.
2. Antonio M. de Aldama, SJ, *An Introductory Commentary on the Constitutions of the Society of Jesus*. St. Louis: Jesuit Sources 1969, p. 258: "...We wish only to draw attention to the surprising coincidence of these Ignatian lists with the Apostolic Exhortation of Paul VI [December 8, 1975]".

3. CF # 185: "Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione, obsequium praestare per varia et propria suae vocationis munera; haec autem quandoque ardua et difficilis res sit, et, si ad fragilitatem hominum comparetur quibusdam forte periculis exposita esse videatur, non tamen propterea imprudens aut temerarium est propositum devotionis nostrae. Primo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur, *qui enim coepit et inspiravit illus ipse perficiet* [cf. Ph 1:6], et si per nos non steterit: nam haec est specialis gratia hujus vocationis, quae potentior est omnibus periculis et difficultatibus. Deinde per hanc intentionem non proponimus nos periculis exponere, nec hunc vel illum locum adire, aut has vel illas actiones exercere, sed directionem sequi orthodoxi Episcopi quem Spiritus sanctus posuit regere ecclesiam Dei: quod medium satis cautum est ad non errandum in via Dei. Accedit tandem religionis providentia, tum in disponendis et probandis personis, tum etiam in eis eligendis et omni ope suffulciendis et confirmandis."

4. CSJ Formula # 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 in 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 Spitalia exercitia, puerorum ac rudium in christianismo institutionem, Christi fidelium, in Confessionibus audiendis ac ceteris Sacramentis administrandis, spiritualem consolationem praecipue intendat; et nihilominus ad dissidentium reconciliationem et eorum qui in carceribus, vel in hospitalibus inveniuntur, piam subventionem et ministerium, ac reliqua caritatis opera, prout ad Dei gloriam et commune bonum expedire visum erit, exsequenda, gratis omnino et nullo, pro suo in praedictis omnibus labore, stipendio accepto, se utilem exhibeat..."

5. CSJ ## 400 - 414, passim:

"In contionibus etiam et sacris lectionibus eo modo proponendi aedificationi populi conveniat.." [# 402]

"In ministerio etiam sacramentorum Confessionis et Communionis se exercent..." [# 406].

"Ad Exercitia Spitalia aliis tradenda...Dei gratia ad Ipsius obsequium... [# 408].

"Studium etiam congruum in modo tradendae doctrinae christianae, qui sit captui puerorum ac rudium accomodatus, adhibeatur." [# 410].

"... its curandum est ut ea quae ad bene moriendum illis conferunt percipiantur..[# 412].

6. CSJ # 414: "In universum loquendo, edocere nos convenit, quem modum tenere oporteat huius Societatis operarios, qui in tam variis mundi regionibus cumque tam diversis hominum generibus versari debent, antevetendo incommoda quae possunt accidere; et emolumenta quae ad maius Dei servitium conferunt captando; omnibus rationibus adhibitis quae possunt adhiberi. Et, quamvis hoc sola unctio Santi Spiritus, et ea prudentia quam communicare solet Dominus illis qui in divinis sua Maiestate confidunt docere possit; via saltem aliquo modo quibusdam documentis, quae iuvent et ad effectum divinae gratiae disponant, aperiri potest."

7. cf. Antonio M. de Aldama, *An Introductory Commentary...*, ib., pp. 257-263.

8. CSJ # 446: "Cum Societatis atque studiorum scopus sit proximos ad cognitionem et amorem Dei et salutem suarum animarum iuvare; cumque ad eum finem medium magis proprium sit Facultas Theologiae;...

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

10. CSJ # 603: Ut in sexta Parte de iis dictum est quae observanda sunt cuique de Societate erga seipsum, its in hac septima de iis dicendum est quae erga proximos, [qui finis nostri Instituti valde proprius est], dum

dividuntur per Christi vineam, ut in ea illius parte atque opere quod ipsis commissum fuerit se exerceant, observari debent; sive a Summo Christi Domini nostri Vicario, sive a superoioribus Societatis, qui etiam divinae Maiestatis loco ipsis praesunt, per diversa loca mittantur, sive ipsimet sibi eligant ubi et qua in re occupentur, si ipsorum iudicio relictum fuerit ut discurrant quacumque maius Dei et Domini nostri obsequium et animarum profectum assequi se posse arbitrentur; ...”

11. CSJ # 605: “...Intentio quarti voti ... ne in via Domini errarent, promissionem illam vel votum emiserunt, ut Summus Pontifex eos ad maiolem Dei gloriam et iuxta ipsorum intentionem per orbem discurrendi distribueret; et sicubi optatum spirituale fructum non invenirent, ut inde in alium atque alium locum maiolem Dei gloriam et animarum auxilium investigando, se conferrent.”

12. CSJ # 618: “... Et quia complures sunt qui aliquos ex Nostris sibi concedi petant, potius propriae obligationis spiritualis erga suum gregem, vel aliorum commodorum a fine nostro magis distantium, ratione habita, quam communium et universalium; Praepositus Generalis, vel qui ab eo hanc habuerit facultatem, diligenter in huiusmodi missionibus curet ut in suis ad hanc potius quam ad illiam partem mittendis, et ad hoc opus potius quam ad illud, et ut hanc personam potius quam illam mittat, hoc vel illo modo, ad prolixius vel brevius tempus; il semper quod ad maius Dei obsequium et bonum universale facit, statuatur...”

13. Antonio M. de Aldama, *An Introductory Commentary on the Constitutions...* o.c., pp. 254,f.: “... The norms, or criteria, are reduced to a basic principle: the one who sends ought to bestow much careful thought ... in order that ... the procedure may always be used which is conducive to the greater service of God and the universal good.

Here we come across the double phrase which is often repeated in the COnstitutions:

- SERVICE [or, glory, praise] of God;
- and the GOOD [help, edification, spiritual benefit] of souls.

It is a double phrase which is summed up in a single concept: the service given to God by aiding the souls which belong to Him - because the service of God which is sought consists in helping men to know and to love Him, and thereby to save their souls.

The second element of the double phrase is conceived here under the aspect of universsal good - because precisely this universality, proper to the vocation or charism of the Society, is what led to the making in it of the Vow of Obedience to the Pope in regard to Missions.

Therefore, the Superior 'ought to bestow careful thought', so as not to yield readily to pressures from those who are seeking rather the particular good of a town, or diocese - and a saying of St. thomas Aquinas [IV Sent., d. 49, a. 1] [based on Aristotle, Nicom. Eth. c. I, 2]: THE MORE UNIVERSAL THE GOOD, THE MORE DIVINE...”

14. St. Thomas Aquinas, I Ethicorum, Lectio II [Vol. XXI, pp. 5 b & 6: “...In rebus humanis, est aliquis finis et optimus ... Unde et bonum, quod habet rationem causae finalis, tanto potius est, quanto ad plura se extendat... Hox est divinius, eo quod magis pertinet ad Dei similitudinem, qui est ultima causa omnium bonorum ... Nam ultimum finem totius universi considerat scientia divina, quae est respectu omnium principalissimus...”

Lectio X, p. 22 a & b: “... Definitio felicitatis:... Beatitudinem summum bonum esse... Felicitas quaeritur sicut quoddam proprium hominis bonum... homo speciem sortitur ab hoc, quod est rationale; Sed rationale est duplex:

Alius vero est rationale essentialiter, quod scilicet habet ex seipso rationari et intelligere. Et haec quidem pars principalius rationis dicitur.

Quia quod est per se, semper est principalius eo quod est per aliud.

Quia igitur felicitas est principalissimum bonum hominis, consequens est, ut magis consistat in eo quod est rationale essentialiter, quam in eo quod est rationale per participationem.

Ex quo potest accipi quo felicitas principalius consistat in vita contemplativa, quam in activa: et in actu rationis vel intellectus, quam in actu appetitus rationis regulati...”

15. St. Thomas Aquinas, IV Sent., d. 49, q. 1, a. 1, ad 3um: [Vol VII, 2, pp. 1181]: “Articulus Primus: Utrum beataitudo in bonis corporis consistant? Ad 3..... Praeterea, quanto aliquod bonum est communius, tanto divinius, ut patet in I Ethoc [cp. I]....

p. 1185 b: Ad tertium: dicendum quod dupliciter aliquid dicitur esse commune:

Uno modo per praedicationem; hujusmodi autem commune non est idem numero in diversis rebus; et hoc modo, habet bonum corporis, communitatem.

Alio modo est aliquid commune secundum participationem unius et ejusdem rei secundum numerum; et haec communitas maxime potest in his quae ad animam pertinent, inveniri; quia ad id quod est commune bonum omnibus rebus, scilicet Deum; et ideo ratio non procedit..."

16. St. Thomas Aquinas, I - II, q. II, a. 5, ad 3um: Praeterea, quanto aliquid est communius, tanto ab altiori principio dependet; quia quanto est causa superior, tanto ejus virtus ad plura se extendit...

Ad Tertium: dicendum, quod quia finis respondet principio, ex illa ratione probatur quod ultimus finis est primum principium essendi, in quo est omnis essendi perfectio cujus similitudinem appetunt, secundum suam perfectionem, quaedam quidem secundum esse tantum, quaedam secundum esse vivens, quaedam secundum esse vivens et intelligens et beatum; et hoc paucorum est. ..."

17. Suarez, I, c. 4, n. I, p. 575 a & b: "1. Post causam finalem Societatis, agendum de triplici efficienti... Tres autem causae in ea fundanda considerari possunt, scilicet:

- Prima et Principalis, quae est Deus;
- Proxima et Ministerialis, quae fuit privatus homo, quem Deus ad hoc mirabile opus excogitandum illuminavit, et exequendum impulit et animavit;
- Tertia est Apostolica Sedes, quae Dei nomine ut Vicem Christi gerens in terris, religionem hanc sua auctoritate suscepit et confirmavit, et de singulis pauca dicenda sunt..."

18. Suarez, ib., n. 4, p. 576 b: "Spiritum Sanctum fuisse principalem auctorem hujus religionis.

4. Suadetur testimonio Ignatii - Probatur auctoritate Pontificum: -

Atque hinc [ut ad primam et principalem causam hujus religionis ascendamus] colligere licet, non fuisse hoc humanum inventum, nec B. Ignatium solo suo humano ingenio aut virtute, tantum negotium inchoasse, sed Spiritum Sanctum fuisse principalem hujus religionis auctorem ...Quod sane non aliter fecit divina sapientia, quam Ignatium speciali instinctu suo illuminando, et ad tantum opus excitando et movendo..."

19. CSJ, Formula Instituti, # 1 [cf. above End Note # 4].

20. Suarez, I, c. 3, n. 13, p. 575 a: "... Potest enim haec media ['privativa'] poni, non accepisse singularem habitum, sed communem clericorum honeste viventium, juxta morum regiminis in qua socii versantur; nam, hoc etiam ad hunc finem ordinatum est, ut facilius pateret aditus ad omnes proximos, sive haereticos, sive fideles, etc..."

21. Suarez I, c. 2, n. 5, p. 563 a: "... Hinc igitur colligo, nam religio instituti potest, quae pro suo peculiari fine principaliter habeat aliquod ex praedictis misericordiae operibus, ut ex usu Ecclesiae constat; ergo multo magis instituti potest, quae pro fine habeat maximum charitatis opus erga proximos, quale est eorum aeternam salutem procurare, nullumque laborem propter hunc finem assequendum recusare..."

22. Suarez I, c. 6, n. 9, p. 592 a & b: "...fieri possit ut tam multa actio, quam Societas proficetur, cum perfecta contemplatione conjungatur.

Respondemus imprimis hoc non esse impossibile cum divina gratia; et quamvis id 'difficile' videatur, perfectum tamen virtutem circa 'difficile' versari, atque ita difficultatem illam, per religionis providentiam et perfectam institutionem, cum vocationis gratia posse superari.

Dico autem 'cum vocationis gratia', tum quia nemo pro ratione sui status potest pie vivere, nedum perfecte, sine speciali gratia Dei; tum quia pie credendum est, vel potius est moraliter certum, Deum unicuique religioso dare specialem gratiam, quam communhat omnibus qui ab Spiritu Sancto ad illam vocantur, si per illos non steterit, ut finem illius instituti consequi valeant.

Sic enim dixit D. Thomas in IV Sent., d. 2, q. 1, a. 2, ad 9 um, ad quamlibet enimentiam status dari speciali gratia auxiliante, excitante et adjuvante, quam Deus quantum in Ipso est, majorem et specialioerem tribuit his, quos in speciali statu ac munere constituit, ad cujus convenientem usum illa indigent..."

23. Suarez, ib., p. 592 b: "...Atque hoc voluit Deus significare Moysi, quando se excusanti a divino mysterio, eo quod ad illius imparem se agnosceret, resondit: 'Ego ero tecum'; hoc enim verbo non tantum speciale privilegium, sed suavis etiam dispositio providentiae divinae significata est, dantis unicuique gratiam muneri vel statui ab ipso Deo instituto accomodatam.

Cum ergo omnes religiones approbatae merito censeantur speciali Dei providentia institutae dubitandum non est quin singulae habeant paratum speciale Dei auxilium suae vocationi proportionatum, ac proinde eo magis, quo institutum fuerit altius ac difficilius et ad majus Dei obsequium, majoremque ecclesiae utilitatem ordinatum...

... ergo, dubitari non potest quin [Societas] habeat a Deo paratam specialem vocationis gratiam, qua praedictum finem comparare valeat...

... Nam quia ille actus et difficilior et periculosior aliis esse potest, ideo gratiae vocationis specialiter illum attribuit; sic ergo nos dicimus, si quae est difficultas in conjugenda perfectione vitae activae cum perfectione vitae contemplativae, per gratiam vocationis non difficile superari posse..."

24. Suarez I, c. 7, n. 10, p. 597 a: "...sexto, ex suae vocationis gratia. - Denique ex peculiari ratione in subditos vigilandi. -

Hinc, sexto ad hanc perfectionem spectare potest singularis illa gratia vocationis, quam capite praecedenti, numero nono, ostendi ab Spiritu Sancto dari. Quamvis enim haec distributione accomoda unicuique religioni tribuatur, verisimile tamen est ei dari copiosorem et majorem, quae ad altiores effectus divinae gratiae assumitur; nam, ut ibidem quoque ostendi, confert Deus gratiam juxta mensuram obligationis et muneris qua gratia etiam crescere solet ex dispositione hominis, ad quam pertinent affectus ille quo persona, vel majorem difficultatem propter Deum amplectitur, vel magis se ipsam abnegat.

In utroque autem videtur haec religio habere singularem excellentiam; nam

- ex parte Spiritus Sancti instituta est ad excellentiores effectus divinae gratiae, quales sunt propagatio, fidei defensio, animarum conversio et perfectio;

- ex parte vero eorum qui ad hanc religionem vocantur, quia eximia quaedam abnegatio ab eis postulatur, ita ut nec locum, nec officium, nec quidquam aliud certum ac securum habere possint, sed ad omnem mutationem, omnemque difficultatem superandam expositi semper esse debeant; et sine dubio credendum est propriam gratiam hujus vocationis singulari modo esse perfectam et paratam, quantum est ex parte Dei.

25. Suarez I, c. 8, n. 6, pp. 599 b - 600 a: "... Quod decretum tractans D. Thomas II-II, q. 91, a. 2, ad 3um, verba habet ad nostrum institutum valde notanda:

Ad 3um, inquit, dicendum quo nobilior modus est provocandi hominis ad devotionem per doctrinam et praedicationem, quam per cantum, et ideo diaconi et Praelati, quibus competit per praedicationem et doctrinam animos hominum provocare in Deum, non debent cantibus insistere, ne per hoc a majoribus retrahatur.

In quibus verbis ratio potius attendenda est, quam particulares personae, quae in eis nominantur. Quod enim sint Praelati aut diaconi, materiale quid est [ut sic dicam]; formale autem, quod eis ex proprio munere competat officium praedicationis exercendae, sub quo omnia ministeria comprehenduntur, quibus proximorum salus directe procuratur.

Illud etiam ex his testimoniis constat, praefendum esse munus doctrinae et praedicationis, psalmodiae, seu cantui ecclesiastico, quando utrumque non potest simul perfecte et stabiliter exerceri.

Denique, hinc etiam observari potest differentia inter cantum et praedicationem, quod praedicationis est propria actio sacerdotum vel diaconorum; cantus vero per quoslibet inferiores clericos exerceri potest, adde etiam per laicos, si necesse sit, et maxime si sint divino servitio mancipati.

Et hinc factum est, ut religiones monachorum, quia per se non sunt religiones sacerdotum, sed laicorum, chori ministerium profiteantur, quia optime per illos exerceri potest, et est fini eorum accomodatam, scilicet, ad contemplationem; non tamen idem est de omnibus religionibus sacerdotum; quia sacerdotes officium non est solum divinis officiis, sed maxime salutis hominum procurandae insistere, ut Gregorius dixit....religio tamen sacerdotum, quae totum eorum ministerium, et praecipue illud, quod ad salutem et profectum animarum pertinet, proficitur, non poterat in choro et cantibus occupari."

26. Suarez VI, c. 4, n. 12, p. 858 a & b: "...Tertia circumstantia, in quovis mittantur: tertia circumstantia hujus materiae est, ut sit universalis, et indifferens ad omnia loca, et ad omnes gentes, cujuscumque religionis, seu opinionis...

... quoniam cum majus Dei et totius ecclesiae obsequium in proximorum auxilio optaret, et ignoraret ubinam cum majori fructu versari posset, negotium hoc Christi Vicario commitendum judicavit, tum quia illi ut totius ecclesiae capiti, major cognitio rerum ac necessitatum totius ecclesiae futura erat; tum etiam quia sperandum merito putavit, distributionem ministrorum Societatis per Pontificem futuram esse optimam, et majori auxilio Spiritus Sancti factam...
n. 13, p. 858 b: "...debere esser paratos ad discurrendum per quascumque mundi partes..."

27. Suarez VI, c. 8, n. 20, p. 889 a: "...Quod maxime verum habet in ea religione, quae ex proprio instituto et vocatione his ministeriis incumbit; nam sperandum est gratiam vocationis non defuturam ad ea pericula superanda, quanto pura intentione, et ex voluntate Superioris locum Dei tenentis et de ipso subdito, et conditione ejus sufficientem notitiam habentis, suscipiuntur..."

28. CSJ # 622 [Part VII] {passim}: "...maius divinum obsequium et universale bonum ... quae magis indiget ... fructum uberiores ... ubi ostium apertius et major dispositio ... maiori devotione ... magis sunt idoneae ... magis debemus... magis conveniret ... aliis praeferi... quo universalius, eo divinius est ... debeant praeferi ... viris doctrina et auctoritate eminentioribus ... boni universalioris existimandum est... debeat praeferi... impensius esset incumbendum... "

29. CSJ # 623 [Part VII] {passim}: "... Ad meliorem ac certiore operum delectionem... eadem regula ob oculos versetur, scilicet, divinius honor maior maiusque bonum universale... in rebus maioris suae perfectionis ... in rebus ex se melioribus... priora [ceteris paribus] secundis semper est praeferenda... magis urgeant... melius ferant... priores posterioribus sunt anteponendae... securior... facilius et expeditius ... : priora etiam debent praeferi... occupationes universalioris boni et quae se ad plurium auxilium extendunt, ut contionari vel legere... priores praeferantur, nisi aliqua circumstantiae... diuturniora... priora secundis praeferenda...

Fiunt vero haec omnia propterea quod ad maius Dei obsequium maiusque proximorum bonum ita conveniat.

30. CSJ # 624 [Pars VII] {passim}: "...meliora... magis convenient... ad res GRAVIORES...mitti viros magis delectos, quibusque magis confidatur, oportet {{BRAGATO??}}.labores maiores... robustiores et saniores... magis quadrant ... aptiores... magis utiles ... magis exercitato...magis circumspectus...maioris esset momenti in divino obsequio ac maiorem multitudinem exigeret...ad maiorem Dei gloriam et universale bonum spectantium ... vel in divinae maiestatis conspectu melius convenientiusque ipse senserit..."

31. CSJ # 625 [Pars VII] {passim}: "...ut sine iumento ac pecunia, an maiori cum commoditate mitti oporteat... undecumque maiorem proximorum aedificationem et divinum obsequium intuendo, quod convenit constituet..."

32. CSJ # 132: "Postquam sic fuerit admonitus, interrogetur an se omnino sentiat indifferentem, quietum et paratum ad inserviendum Creatori ac Domino suo in quovis officio et ministerio, quod ei Societas vel eius Superior commiserit. Interrogetur etiam si Societas vel eius Superior illum vellet, vacantem quidem animae suae saluti, ad officia tantum interiora et humilia semper applicari, an se paratum sentiat ad vitam omenm, in huiusmodi inferioribus et humilioribus in auxilium et ministerium Societatis exigendum..."

33. CSJ # 605 [Part VII]: "...Intentio quarti voti ad Summum Pontificem... ne in via Domini errarent, promissionem vel votum emiserunt ut Summus Pontifex eos ad maiorem Dei gloriam et iuxta ipsorum intentionem per orbem discurrendi distribueret; et sicubi optatum spirituales fructum non invenirent, ut inde in alium atque alium locum maiorem Dei gloriam et animarum auxilium investigando, se conferrent..."

34. CSJ # 625 [Pars VII]: "...ad maiorem Dei gloriam et universale bonum spectantium..."

35. CSJ # 626 [Pars VII]: "...Demum, habita ratione primi nostri Instituti ratione... et quod in omnibus honor et gloria divina et bonum universale quaeritur, sibi persuadeant..."

36. Suarez III, c. I, n. 3, p. 651 a: "...quo enim presbyteri Societatis, ex vi sui instituti et vi professionis, ad perfectionem sacerdotalem [ut sic dicam] indigent educatione et institutione a juventute sua..."

37. Suarez V, c. 5, n. 10, p. 828 a: "...et ex eadem traditione et exemplis constat ministerium hoc non esse indecorum, sed maxime decens religiosos viros... Quod si ad alia opera charitatis, etiam abjecta et laboriosa, 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 capite 2... per hoc ministerium ... magni sperari possit..."

38. Suarez V, c. 6, n. 4, p. 831 b: "...Tertium medium, institutio doctrinae christianae ac exhortationis 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 Lateranensi inter alios 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 hebdomada praelegatur pueris christiana doctrina...

Et § 4 commendatur praeceptoribus ut inter legendum, cu se occasio obtulerit, ad obsequium et amorem Dei ac virtutum discipulos moveant; quod etiam in privatis colloquiis opportune facere debent.."

39. Suarez VI, 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 Pio 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 oboedientiae voto exprimeretur. Etenim christiani parentes filios suos christianam doctrinam docere possunt 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, et sumitur ex Concilio Tridentino...

...Videbatur, ergo, quoad hanc partem sufficienter provisum Christianae reipublicae: non ergo oportebat Societatem tam sedulo ministerium hoc profiteri;... neque oportebat professos ad illud peculiariter obligari; deinde non apparet quae sit haec specialis obligatio ad hoc ministerium, potius quam ad alia..."

40. 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 cura et perfectione exercendis.

Quod imprimis satis persuaderi potest auctoritate ipsarum Constitutionum, quam nemo potest facile praeterire...

Tum maxime propter approbationes Pontificum, 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..."

41. 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 videtur 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.

Non solum circa haec illuminantur, sed etiam excitantur, et variis mediis illi aetati excitantur et variis mediis illi aetati accomodatis alliciuntur, et ad oepra pietatis incitantur.

Deinde occasione puerorum fit, ut etiam homines grandioris 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.

Under cum maior pars hominum rudis sit et indocta, sperari profecto potest per hoc medium, si convenienter exerceatur, plures proficere posse in fide et in virtute, quam per alla excellentiora et altiora ministeria.

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

42. Suarez VI, c. 3, n. 10, p. 853 a: [cf. CSJ ## 527, ss.] "...Secundo, dicendum est, merito in forma profitendi in Societate explicatum esse hoc ministerium in voto oboedientiae, quamquam id factum sit, non tam propter novam obligationem imponendam, quam propter ministerium connendandum. Sumitur, haec assertio ex declaratione ejusdem Constitutionis, Parte V, cap 3^o, lit. 3: '... de pueris docendis in voto fit merito, ea de causa fit, ut sancta haec exercitatio peculiari modo sit commendata, et ut devotius duretur 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...'

43. Suarez I, c. 3, n. 12, p. 574 a: "...Nam quo finis et actiones propriae Societatis perfectiores sunt, eo magis probati et perfecti esse debent, qui ad eas simpliciter et solemniter admittuntur.

Ita ergo primus gradus membrorum Societatis, in quo Scholastici approbati existunt, constituitur. Postquam vero, hujusmodi scholastici, et sufficienter approbatiet in litteris instructi sunt, et per sufficientem experientiam apti et idonei invenintu ad exercenda ministeria circa proximos supra declaratur, et praesertim ad eas MISSIONES, ad quas pro salute animarum a Pontifice mitti possunt, jam tunc presbyteri ordinati in ultimum gradum per veram professionem ad quattuor vota solemnia, quibus alia simplicia adjunctae sunt, ut lib. 6, a. c. 6, videbimus, a Societate admittuntur.

Quoniam vero praedicta Societas ministeria multa dona et naturae et gratiae requirunt, quae non in omnibus, sed fortasse in paucis inveniuntur, ideo necesse fuit aliquos etiam sacerdotes post studia litterarum, et sufficiens de illis experimentum, in Societate intimius quam Scholares ipsos admitti, ut juxta suum captum in spiritualibus ministeriis professos juvare possint, qui propterea coadjutores spirituales appellantur, qui quartum votum obediendi Pontifici IN MISSIONIBUS non emittunt, quia non supponuntur habere sufficientiam ad omnia ministeria, quae ex vi illius voti comprehenduntur..."

44. Suarez I, c. 7, n. 4, p. 595 a: "...ergo religio quae per se primo ordinatur ad perficiendos sacerdotes, ut sic, id est IN IPSIS MUNERIBUS SACERDOTALIBUS, perfectior sine dubio et ex suo genere, quam professio quae per se est laicorum..."

45. Suarez I, c. 8, n. 6, pp. 599b - 600 a: [cf. supra, nota # 25] : "...quod eis ex proprio munere competat officium praedicationis exercendae, sub quo omnia ministeria comprehenduntur...praefendum est munus doctrinae et praedicationis...SACERDOTIS OFFICIUM non est solum divinis officiis, sed maxime salutem hominum procurandae insistere..."

46. Suarez II, c. 3, n. 3, p. 631 a: "...nam vel admittitur ut, qualiscumque sit, retineatur; et hoc est in magnum religionis praejudicium, ut ex omnibus dictis constat; quod maxime verum est in Societate, propter finem, et GRAVISSIMAS ACTIONES, quibus incumbit, quia sic facile fieret ut ad suum finem consequendum inutilis redderetur, quod etiam in maximum ecclesiae detrimentum redundaret..."

47. Suarez II, c. 3, n. 11, p. 634 a: "... Quia vero principaliter haec religio ordinatur ad PERFECTISSIMAS ACTIONES, quae ultra divinam gratiam multa naturae dona, magnamque prudentiam et eruditionem requirunt, ideo in his omnibus, quoad fieri potest, magna perfectio vel dispositio ad illam, in iis qui admittuntur, desideratur.

Denique, quia difficile est haec omnia in unum conjungere, et non nihil potest esse periculi in extremis actionibus, et praesertim in PEREGRINATIONIBUS et MISSIONIBUS, ad quae maxime Societas, ex vi sui instituti, dicata sit, ideo quaedam naturae et passionum moderatio in admissio postulatur, quae sine nimia difficultate per virtutis exercitium perfici possit..."

48. Suarez VI, c. I, n. 4, p. 838 b: "... ratio vero hujus conditionis presbyterii est quia Societas est religio presbyterorum, ut supra lib. I, c. 5, ostensum est, et quia gradus 'Professorum' est supremus in Societate, et eosque pertinet principale ejus, et GRAVIORA MINISTERIA, quae sacerdotium requirunt. "

49 Suarez VI, c. I, n.19, p. 842 b: "... Addo vero non esse novam, praesertim quoad spiritum et finem per eam intentum: videlicet, ut GRAVISSIMA MINISTERIA ECCLESIASTICA et animarum sollicitudo non committatur, nisi personis valde dignis, de quibus sperari possit, quod cum earum securitate, et aliarum fructu, et religionis integritate ac decentia illa valeant exercere..."

50. Suarez VI, c. 4, n. 34, p. 865 a: "... Accedit praeterea quod Professus, ex vi professionis, pluribus negotiis et MISSIONIBUS exponitur, quam alii, quia cum professio dari non debeat nisi hominibus prudentia, litteris et religione conspicuis, eo ipso quod ad professionem admittuntur, quasi judicantur idonei ad omnia ministeria, ad quae dotes illae sunt necessariae.

Et similiter, cum ipsi professionem acceptant, omnibus illis ministeriis se offerunt, prout Superior judicaverit; quare vix jam in eis locum habet legitima excusatio.

Alii autem, dum in inferioribus gradibus existunt, merito possunt se ab illis GRAVIORIBUS MISSIONIBUS, saltem ex parte rerum vel negotiorum ad quae destinantur, excusare..."

51. Suarez VIII, c. 9, n. 11, p. 956 b: "... Quia vero juxta Societatis necesse est ad ALTIORA MINISTERIA et ad actus etiam hierarchicos disponi et praeparari, ideo non possunt diu ac continuo in his humilioribus ministeriis religiosi ejus occupari..."

52. Suarez IX, c. 5, n. 23, p. 1026 a: "... Nam: illa quae alioqui sunt naturae incommoda, non sunt per eligibilia, secundum rectam rationem, sed solum propter spiritualia commoda vel quodlibet Dei obsequium; sed hic finis cessat in omni casu, quia supponitur aequale obsequium Dei, et spirituale commodum sine his malis naturae contrariis; cur ergo ad perfectionem spectat Nec satisfacit quod ibi insinuat at tunc illa eligere?

Nec satisfacit quod ibi insinuat de imitatione vel similitudine Christi; nam imitatio haec non est ponenda in his rebus, quasi materialiter sumptis, sed formaliter, id est, quatenus ad Dei gloriam conferunt; non legimus autem Christum aequali Dei gloria paupertatem pro divitiis elegisse, sed propter majorem Dei gloriam, paupertatem elegit et mortem.

Ergo ad ejus imitationem solum debemus nos similem affectum exercere, non vero ad haec affici, absque ulla utilitate ad gloriam vel obsequium Dei.

Imo videtur clare repugnantia, quod sit major perfectio hoc eligere prae illo, et tamen quod in illo non sit major gloria Dei, nam quidquid est perfectius est in ratione virtutis, eo ipso ad majorem Dei gloriam pertinent..."

53. Suarez IX, c. 7, n. 6, p. 1042 a & b: "...Duo autem principia sunt, quibus potissimum utitur B. Ignatius in hoc opere, suntque maxime consentanea et Evangelio, et naturali prudentiae:

Unum est, ut intentio operantis sit pura et perfecta quaerendi majorem divinam gloriam. Hoc fundamentum ponitur in principio Exercitiorum: hoc autem repetitur in praeludio ad rectam electionem, et iterum in his regulis et ferre in singulis suis Constitutionibus et documentis, hoc repetit Ignatius, quia ex abundantia cordis, os loquitur, et quia revera est res maxime momenti...

n. 7.: Aliud principium. - Aliud principium est supposita praedicata intentione, habere animum indifferentem circa media, nam saepe erratur in electione medii, etiamsi bona sit, propter indispositionem subjecti provenientem ex

aliqua alia affectione, quae in causa est, ut id, quod eligitur ad medium non ut pure medium moveat, sed secundum aliam rationem, quae inefficacem reddit vel diminuit alteram intentionem..."

54. Antonio M. de Aldama, SJ, 'The Formula of the Institute' St. Louis: Jesuit Sources 1990, pp. 41,f.: "... The Society... was founded chiefly for this purpose: to strive especially for the defense and propagation 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...

... The 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 concintue to devote ourselves to prayer and to the service of the Word ...* [cf. Ac 6:2; 20:24 - Vulg.].

55. Antonio M. de Aldama, SJ, The Formula ... ib., p. 43: "... 'Lecture' means 'sacred letters' on a book from Holy Scripture, since it is immediately followed by: 'and any other ministration of the WORD OF GOD.' Classroom lectures are not 'ministrations of the Word of God': this is confirmed by a parallel contemporary text meaning 'sacred lectures' among these ministries.

... These aims and means can be expressed in one single word: EVANGELIZATION. They coincide with those indicated by Paul VI in the Apostolic Exhortation, *Evangelii Nuntiandi* . For that reason, Ignatius states in the Constitutions that one enters the Society in order to be a good and faithful sower in the Lord's field and to preach His Divine Word...

56. Antonio M. de Aldama, SJ, An Introductory Commentary on the Constitutions . St. Louis: 1989, pp. 259,ff.: "... The Ministry of the Word of god occupies the first lace in the Formula of the Institute in order to indicate that iut 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.

... After 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...

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

- Initiation into the Faith [Catechesis];
- Instruction in the faith [sacred lectures];
- Exhortation to live it [sermons].

in the sacred lectures [cf. CThe parallel place in part IV shows us that homiletic or liturgical preaching also possible apart from the Eucharistic celebration - [cf. EN # 46] is considered as included. [cf. CSJ # 404].

57. CSJ # 30: "...qui in eam sunt ingressuri ad bene et fideliter evangelizandum, et in agro Domini verbum divinum seminandum, eo aptiora ad id instrumenta... se totum dedicat maiori servitio et gloriae sui Creatoris et Domini..."

58. CSJ # 404: "... Confert vidisse Evangelia toto anno occurrentia, peculiari studio adhibito quod ad contionandi rationem destinetur; et aliquid ex sacra Scriptura, ut populo praelegatur; praevidisse etiam, quod ad vitia pertinet, et in eorum detestationem inducit, et remedia eisdem applicanda; sicut e contrario, quae ad praecepta, ad virtutes, ad bona opera pertinent; tum ea, quae movere possint ad illa amanda, et media etiam ad eadem consequenda; et haec in compendium, si fieri potest, redacta utiliora esse solent; ne tam multis libris opus sit."

59. CSJ # 521: "... ut Praepositus Generalis, vel alius cui suas vices ad hoc ille speciali commissione concederet, ad maius Dei obsequium, et Societatis bonum sic convenire iudicaret. Et hi, ut plurimum, homines erunt qui, propterea quod bene meriti sint et valde devoti, quamvis minori doctrina ac contionandi aptitudine praediti quam nostrum Institutum in Professis requirat, admittendi esse in Domino videbuntur."

60. CSJ # 645 [Part VII]: "...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 expediri videbitur."

61. Suarez IX, c.1, n. 20, p. 976 a: "...Itaque praedicandi munus non est aequale in omnibus;
- alii enim ad rudem plebem erudiendam, et in communi ac vulgari honeste vitae modo instruendam et excitandam destinatur;

-ali ad illuminandum doctores, confutandos haereticos, et mysteria fidei altius proponendum et illustrandum;

- alii denique ad perfectionis viam et spiritualem doctrinam subtilius tradendam assumuntur;

it ideo in quibusdam major doctrina, quam in aliis; et similiter major perfectio sanctitatis, et efficacia spiritus postulatur.

In omnibus autem, quod ad doctrinam attinet, ad minimum necessarium est, ut fidei dogmata, et propria ac moralis doctrina virtutum et vitiorum ita teneantur, ut absque periculo erroris sufficienter possint publice explicare..."

62. CSJ # 528 [cf. etiam # 527]: "...Promissio docendorum puerorum ac rudium hominum, iuxta Litteras Apostolicas et Constitutiones, non inducit aliam obligationem quam reliqua spiritualia exercitia quae ad auxilium proximorum adhibentur, cujusmodi 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 quod Deo per eam in animarum auxilio exhibetur; et quia facilius oblivioni tradi poterat et in desuetudinem abire quam alia magis speciosa, cujusmodi est praedicare, etc.'

63 Suarez IX, c. I, n. 31, p. 981 a: "... ob hanc ergo causam Pontifices, tam in hac nostra Bulla, quam in praedicta Clemen. 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 possit.

Under simpliciter docere doctrinam Christianam ad puerorum vel rudium instructionem, non comprehenditur proprie sub nomine praedicationis, quis 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 sexto, cap. tertio, a n. 4, vidimus, et in eadem Bulla Pauli III expresse dicitur; et fortasse ob hanc causam in nostris privilegiis Pontificiis nullum est, quod de illo ministerio specialiter loquatur.

64. Suarez IX, c. 5, n. 1, p. 1017 a & b: "...Nam D. Bonaventura, in fine, primi tomi opusculorum, scripsit quod spiritualia exercitia nominavit, quae adeo necessaria esse censuit, ut his verbis librum inchoet: 'Ut in virtutibus conservaris, oportet te habere exercitia spiritualia, quibus animum tuum occupes, quia nisi sit, non poteris in virtutibus perseverare.' Et deinceps, breviter ponit tredecim exercitia in quibus non tantum interiores actus pertinentes ad contemplationem, vel meditationem, aut eorum materiam vel modum, sed etiam alios actus et studia virtutum, sub eo nomine comprehendit, quod frequens est in aliis Patribus, et spiritualibus viris quorum sententiam statim attingemus.

Non est autem minus usitata locutio, quae exercitia spiritualia a corporalibus distinguuntur, significanturque internae animae meditationes et cogitationes, quibus ad internam animae puritatem, et cum Deo unionem progreditur...

... Unde constat exercitia spiritualia vocare lectionem, meditationem, orationem, et conscientiae examinationem...

65. Suarez IX, c. 5, n. 2, p. 1018 a: "...n.2. S. Ignatius librum Exercitorum scripsit pro suis ac pro externis. ...

Est igitur advertendum secundo, B. P. Ignatium inter alia virtutis instrumenta, quae suae religioni reliquit, peculiarem librum non sine magno Dei auxilio, et diuturna experientia edidisse, quam Exercitia Spiritualia appellavit. In cujus initio ita ipse loquitur: *'Nomine Spiritualium Exercitiorum intellegitur quilibet modus examinandi propriam conscientiam, item meditandi, contemplandi, orandi secundum mentem et vocem, ac postremo alias quascumque spirituales operationes tractandi.*

Sicut enim deambulare, iter facere et currere, exercitia corporalia; ita quoque praeparare et disponere animum ad tollendas affectiones omnes male ordinatas et his sublatis, ad quaerendam et inveniendam voluntatem Dei circa vitae suae institutionem et salutem animae, exercitia vocantur spiritualia.

66. Suarez IX, c. 5, n. 4, p. 1018 b: "... 4. Doctrina haec magis practica quam speculativa. - Semper tamen in ea elucet sana doctrina. - Quod ergo attinet ad doctrinam, nemo jure revocare potest in dubium aliquid in eo libro contentum: omnia enim sunt aut principia certa et dogmatica, aut ex doctrina Theologorum magis recepta fuere desumpta.

Quod ut clarius constet, adverto illud opus per se et ex instituto non esse ad Theologicam doctrinam tradendam; ut enim ita dicam, magis doctrinam practicam quam speculativam continet, traditurque per modum artis magis quam per modum scientiae ideoque in eo magis veritas practica, seu potius utilitas spectanda est quam speculativa.

Quia tamen meditatio, ut sit utilis, veritatem ex parte materiae debet supponere, ideo in hoc opere praecipue in singulis exercitiis seu meditationibus supponitur veritas historiae, quando in illa fundantur, ut sunt exercitia omnia quae de vita Christi Domini nostri traduntur, aut de peccato populorum, vel de lapsu primi hominis et similibus..."

67. Suarez IX, c. 7, n. 8, p. 1042 a: "...8. Hic usus in Societate partim quotidianus est. - Partim annus. - Quod ad secundam tituli partem attinet, duplex est in Societate horum exercitiorum usus: unus pro ipsismet religiosi Societatis, quem passivum vocare possumus; alius est activus pro externis proximis, quibus per sacerdotes haec exercitia tribuuntur ad vitae emendationem vel profectum..."

68. Suarez IX, c. I, n. 34, pp. 981 b - 982, passim: "... n. 34. Quem finem sibi proponit concionator. - octavo attingit Pontifex modum quem operarii Societatis in praedicationibus suis observare debent, dicens: *Verbum Dei praedicandi, proponendi, et interpretandi, ac eos viam veritatis edocendi, et ad bene, beateque vivendum, ita ut in vobis verbo pariter, et exemplo aedificentur in Domino hortandi et admonendi.*

In quibus verbis duo insinuantur, scilicet, et finis praedicationis, et actiones, seu media quibus ad eum finem in ipsa concione utendum est.

Nam finis esse debet, ut proximi ad bene beateque vivendum aedificentur et exhortentur...

... Aedificatio ergo proximi esse debet scopus praedicationis; doctrina autem et modus ejus talia esse debeant, qualia illi fini fuerint accomodata.

Ad debitum autem finem maxime spectat non propriam laudem, nec popularem auram in concionibus quaerere, ut disserte tradit Paulus, I Th 2:.... quaerere solius Dei gloriam..."

69. Suarez IX, c. I, n. 24, p. 978 a: "... Verbum autem Dei est res valde sacra, et adeo ab Augustino cum ipsa Eucharistia quodammodo conferatur..."

70. S. Gaspare Bertoni, EPISTOLARIO, p. 316 [Lettera a P. L. Bragato, 1 dicembre 1837]: "...Vengo adesso a soddisfare la caritatevole vostra e fraterna curiosita', e darvi un po' di materia alla ricreazione vostra solitaria dopo cena, nel tempo del famoso Chilo.

D. Marani e' il giorno di scuola alle Stimate; la sera e i giorni di vacanza ai Dereletti. Alle Stimate fa la sua scuola e studia qualche poco in libreria per le sue Prediche.

Ai Dereletti le sere del sabato e della della Domenica confessa e molto e con frutto grande si quella contrada. L'altre sere tiene una Conferenza di Morale con diecidodici sacerdoti, sul gusto di quella nostra antica di S. Fermo.

Dopo la lezione metodica fa una specie di P. Guerrerri: determina e definisce secondo l'occorrenza, ed e' quotidiana, i casi piu' intricati: e il Signore gliene da' lume e prudenza e franchezza non ordinaria.

Il Giovedì' esamina, secondo il solito, i Chierici del Seminario, a seguita pur accogliendo Penitenti d'ogni maniera ad ogni ora, interrompendo il pranzo, la cena, differendo il riposo.

Simigliamente la Festa, che sta udendo le Confessioni nel Coro di S. Stefano sino all'ora di poter venire a fare l'Istruzione a S. Sebastiano, la quale continuerà' egli fino a che piaccia al Signore.

La gente lo ascolta molto volentieri, e pare che la parola di Dio nonsia gettata, ma ricevuta in buona terra [cf. Mt 13:8,20]. Innanzi di riprendere il corso delle sue Istruzioni, l'ho mandato a S. Zeno fare l'Ottavario de' morti..."

71. CF # 158: "Ad Professioem non admittuntur nisi sacerdotes, quia ad Professos pertinet principale regimen Sodalitatis, et GRAVIORA MINISTERIA, quae Sacerdotium requirunt."

72. S. Gaspare Bertoni ha copiato queste *Constitutiones* *verbatim* da Suarez:

CF # 49: "In hac religiosa Clericali Sodalitate, cujus 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."

CF # 50: "Ut igitur possint aliorum mentes illuminare, qui in tenebris versantur, aut haeresibus resistere ingruentibus, aut rationem eius, quae in nobis est fidei reddere, aut morales difficultates dissolvere, et omnibus satisfacere, in utraque theologica doctrina, positiva et scholastica, speculativa et morali, satis instructus quisque sit necesse erit."

73. Suarez B, c. I, n. 6, p. 803 a: [Il passo copiato dal Bertoni]: "6. Secunda assertio bipartita. - Prior pars ostenditur. - Dico secondo: in statu religioso, cujus 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 est ut religiosi huiusmodi scientiae perfecte acquirendae in tali statu religioso incumbant. Prior pars ad mentes illuminare, qui in tenebris versantur, aut haereticis resistere, aut rationem ejus, quae in nobis est, fidei reddere, aut morales difficultates occurrentes dissolvere, et moribus satisfacere, nisi in utraque Theologica doctrina, positiva et scholastica, speculativa et morali, satis instructus sit?
Confirmat hoc d. Thomas..."

74. CF ## 56-58: [P. Stofella nota quia: 'tutta la sostanza di questo capitolo e quasi tutte le parole sone prese dall'o.c. del P. Suarez, lib. V, c. 2, n. 8:

CS # 56 "Haec dicta sunt de toto corpore, seu confuse de operariis Sodalitatis. Nam absolute loquendo dicere possumus, necessariam esse Sodalitati perfectionem omnium dictarum disciplinarum et linguarum, quia licet difficile, vel moraliter impossibile, sit omnes illas simul cum Theologica doctrina in singulis personis perfecte conungi; tamen in ipso corpore sodalitatis, esse potest, et procuranda est excellentia in omnibus."

CF # 57: "In unaquaque igitur disciplina, aliquis, vel aliqui sint, qui peculiari studio et diuturniori tempore ac diligentia illi incumbat, et ad varia Ecclesiae obsequia quae pro temporum et occasionum diversitate occurrunt utilissima erunt."

CF # 58: Quomavis autem haec studia in Sodalitate principalius ad Theologiam referantur, ad quam et ad Sacrae Scripturae intelligentiam eius religiosi frequentius et principalius tendunt; nihilominus interdum aliqui diutius in his inferiobus artibus occupantur, ut in eis singulariter ad praedictos fines excellant."

Suarez V, c. 2, n. 8, p. 809 a: "...Docta peritia quomodo Societati necessaria: In quo etiam considero aliud esse loqui de toto corpore, seu confuse de operariis Societatis - aliud vero de singulis personis eius.

Nam priori modo loquendo, absolute dicere possumus necessariam esse Societati maximam perfectionem omnium dictarum disciplinarum et linguarum; quia licet difficile, vel moraliter impossibile sit, omnes illas simul cum theologica in singulis personis perfecte conjungi, tamen in ipso corpore Societatis esse potest, et procuranda est excellentia et eminentia in omnibus illis.

Quod et facile comparari poterit si in unaquaque disciplina aliquis vel aliqui sint, qui peculiari studio, et diuturniori tempore, ac diligentius illi incumbat, et ad varia Ecclesiae obsequia, quae pro temporum et occasionum diversitate occurrunt, utilissimum est, ut discursus factus ostendit, et ipsa experientia satis hactenus comprobavit.

Atque ob eam rem, quamvis haec studia in Societate principaliter ad theologiam referantur, ad quam, et ad sacrae Scripturae intelligentiam eius religiosi frequentius et principaliter tendunt, nihilominus interdum aliqui diutius in his inferiorem artibus occupantur, ut in eis singulariter ad praedictos fines excellant."

75. Suarez VI, c. 3, 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 eruditione 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 gratiam experientia demonstravit.

Merito ergo in professione Societatis hujus operis specialis et expressa mentio fit, ut non solum schoaribus, sed omnibus operariis ejus sit commendatum, ipsique 'Professi' intelligant peculiari ratione ad suum satum et officium pertinere, ut declaravimus..."

76. CF # 159: Postulatur item ERUDITIO NON MEDIOCRIS in litteris, et in vita et moribus conspicuis, et in affectuum moderatione magna probatio.

77. Suarez I, c. 3, n. 10, p. 572 b [Nota P. Stofella a Costituzione 161-163: 'Capo II. Suarez, o.c., lib. I, c. 3., I mezzi qui esposti per promuovere la salute spirituale dei prossimi, son pure quelli che sono in uso presso la Compagnia di Gesu'.]

"...De Mediis positivis, ac formaliter spiritualibus. - Superest 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. [cf. CF # 161].

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.

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, quae 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 spectat sacrificiis satis notum est. [cf. CF # 162]

Et huc etiam spectat sacrificiis suis Ecclesiam juvare, pro conversione infidelium et correctione haereticorum et fructu ac profectu ipsorum fidelium ea frequenter offerendo.

Tertio, principaliter etiam 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. lb. 9, c.1];

secundo, rudimenta fidei pueris et rudioribus hominibus tradendo, qua occasione ad communis vulgi utilitatem divinum verbum, non tantum in ecclesiis sed etiam in vicis et plateis publice disseminant;

tertio, privatis colloquiis et sanctis conversationibus proximos juvando, nunc eorum vitia fraterne corrigendo, nunc ad virtutem opera et sacramentorum frequentiam eos exhortando, nunc etiam in operibus perfectionis eos instruendo, velexcitando [lib. 9, c. 8];

quarto, his adjungitur spiritualium exercitiorum communicatio, et usus, quo homines et vitam in melius mutare, et se ipsos cognoscere incipiunt, et de rebus aeternis serio cogitare, ac negotium propriae salutis cum Deo tractare, et ab ipso postulare addiscunt [lib. 9, c.5-8];

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

sexto, huc etiam spectat tempore mortis juvare proximos ad ieiunium sancte moriendum. [cf. CF # 163].

Atque haec fere media sunt, quae circa fideles ipsos exercentur, quaeque lib. 9 singillatim tradentur.

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

78. CF # 7 :...Nam alii, quorum ingenium et pietas capax est, promoventur usque ad perfectum opus Sacerdotum, assumentes apostolicam missionem.

Alii vero, quibus vires et facultates animi et corporis sufficiunt, proventur usque ad perfectum obsequium et auxilium Missionariorum."

79. CF # 182: "Eorum munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria, vel utilia sunt; sed etiam rudimenta fidei et morum, praeasertim rudibus, et pueris explanare, in oratoriis, in catechismis publicis et privatis; hoc etiam maxime Ecclesiae utile est, et ideo maxime etiam iis commendatum sit."

80. P. Stofella, nota sulle Costituzioni del Fondatore, s. Gaspare Bertoni, p. 115 - per i numeri 163, ss., *De puerorum et juventutis institutione*" : "Capo III: Suarez, o.c., L. V, c. 5. Il Capo fissa la natura e il grado dell'importanza che deve avere presso di noi il ministero in favore della gioventu' nel pensiero del Fondatore. Pare chiaro che tale ministero, nel pensiero di lui, non possa elguagliare il *praecipuum munus sodalium* com'e' delineato ed affermato nel n. 185. e' abbastanza significativo il fatto che, usando come principale fonte delle sue Costituzioni il *De Religione S.J.* del Suarez, da cui trae anche le espressioni, omette proprio il capo che tratta dei Collegi."

81. cf. CSJ ## 636-654.

82. [Due Costituzioni centrali di S. Gaspare Bertoni, prese quasi *verbatim* da Suarez:]

CF # 185: Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione, obsequium praestare per varia et propria suae vocationis munera; haec autem quandoque ardua et difficilis res sit, si ad fragilitatem hominum comparetur quibusdam forte periculis exposita esse videatur, non tamen propterea imprudens aut temerarium est propositum devotionis nostrae.

Primo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur, qui enim copeit et inspiravit illud ipse perficiet {cf. Ph 1:6}, si per nos non steterit; nam, haec est specialis gratia huius vocationis, quae potentior est omnibus periculis et difficultatibus.

Deinde per hanc intentionem non proponimus nos periculis exponere, nec hunc vel illum locum adire, aut has vel illas actiones exercere, sed directionem sequi orthodoxi Episcopi quem Spiritus Sancti ad non errandum in via Dei. Accedit tandem religionis providentia, tum in disponendis et probandis personis, tum etiam in eis eligendis et omni spe suffulciendis et confirmandis."

CF # 186: "Nullus praeterea in hanc, vel illam partem se mitti procuret, sed se moveri sinat, quamvis, se etiam paratum ostendere malum non sit.

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

83. Suarez VI, c. 4, nn. 24, 25, p. 862 a & b: "...In Societate ergo ministerium hoc circa animarum salutem, *sub speciali oboedientia Summi Pontificis*, est specialis scopus ejus, ad quem a Deo vocata est et ordinata. Quapropter singularitas haec, non humana tantum ratione, sed speciali [ut credimus] Spiritus Sancti gratia inventa est, ad disseminandam fidem in tot remotissimis regionibus, et ad ecclesiam a tot haereticorum incursum defendendam,

25. *Ad tertium caput responsio triplex* . - Quamvis autem hoc votum sit de re valde ardua et difficili, et, si ad fragilitatem hominum comparetur, periculis expositum [id enim non negamus], non tamen propterea imprudens est aut temerarium

Primo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur; 'qui enim coepit it inspiravit illud, ipse perficiet' [cf. Ph 1:6], si per nos non steterit, nam [ut in superioribus, lib. 1, cap. sexto, numero nono et cap. septimo, numero decimo diximus], haec est specialis gratia hujus vocationis, quae potentior est omnibus periculis et difficultatibus.

Deinde per hoc votum non promittimus nos periculis exponere, nec has vel illas regiones adire, aut has vel illas actiones exercere, sed oboedire Christi Vicario, quo medio nullum potest esse certius, ad non errandum in via Dei.

Accedit tandem religionis providentia, tum in disponendis et probandis personis, tum etiam in eis eligendis.

Et praeterea in Constitutionibus et Bullis saepe monemur, ut patet in septima parte Constitutionum, c. I § 2, et in Bulla I Pauli III et Julii III, ne ullus in hanc vel illam partem mitti procuret, sed se moveri sinat, quamvis se paratum ostendere malum non sit. Ita expendit Gregorius lib. 6, epist. 5, c. 169, illud isaï. 6, ubi cum Deus diceret: *Quem mittam? aut quis ibit nobis?*

ipse se obtulit dicens: *Ecce ego, mitte me* . It illum confert cum Jeremia, qui c. 1, se excusabat, dicens: *A, A, A, Domine Deus, nescio loqui* - atque utrumque spiritum laudat, quia ex bono affectu proficisci potest, et quia nec Jeremias restitit, nec Isaïas ire contendit prius, quam se per altaris calculum purgatum vidit: *Ne aut non purgatus* [inquit Gregorius] *adire quisquam sacra ministeria audeat, aut quem superna gratia elegit, sub humilitatis specie superbe cointradicat.*

Et hactenus de prima comparatione, quam in fine numeri tertii proposuimus.

84. Collectanea Stigmatina [abb. CS] III, p. 409: [P. G. B. Lenotti]: "...Si vede chiaro che l'intendimento del P. Bertoni deve essere stato di istituire una Congregazione, la quale, come la Compagnia di Gesu' e' in modo speciale dedicata, indirizzata all'ossequio e alle disposizioni del Romano Pontefice, avesse ad essere dedicata determinata in modo tutto speciale e segnalato al servizio ed ossequio dei Vescovi: per altro con questa differenza, che mentre i Professi della Compagnia di Gesu' fanno voto di obbedienza al Papa, i Nostri non facciano il voto di obbedienza al Vescovo, ma cerchino in ogni guisa che possano, aiutarlo, assisterlo ossequiosamente, in modo particolare a lui dedicati.

Essendo che altro e' votarsi al Papa che ha la reggenza di tutta la Chiesa Cattolica, altro ad un Vescovo, che stringendosi ad una sola diocesi verrebbe a restringere anche la sfera del nostro ministero; e noi saremmo allora *Missionarii in obsequium episcopi* et non *Episcoporum* : anzi il Vescovo potrebbe in tal caso, mandandoci [qua e la], ora l'uno ora l'altro, distruggerci e consumarci. Questa e' l'essenza adunque del nostro Istituto, il suo fine e il modo di ottenerlo.

Grande impegno, come voi ben vedete, ed eccellenza di questo fine: servire ai Vescovi, *quos posuit spiritus sanctus regere ecclesiam Dei* [Atti 20:28].

Essere successori degli Apostoli, e compagni di tutti i Missionari sparsi per tutto il mondo!

85. CS III, p. 405: "...Così noi Missionarii lo siamo non solo quando ci esercitiamo nei nostri ministeri nel campo di battaglia, cioè sui palchi nelle missioni, o nel confessionale, o sui pulpiti, ma anche quando ce ne stiamo in casa a purificarci dai nostri peccati, a renderci atti ai nostri ministeri con lo studio e con la pratica delle virtù, ecc."

86. Osservatore Romano, Jan.5, 1995, English Edition [Indirizzo del Papa alla 34 a Congregazione Generale dei Gesuiti].

87. Memoriale Privato, 15 settembre 1808 - in: CS IV, p. 46: "...Introduzione agli Esercizi. In una visita coi compagni all'altare di S. Ignazio molta divozione, e raccoglimento con gran soavità intirna, e qualche lagrima, benché la visita fosse breve.

Pareami che il santo ne facesse buona accoglienza, e ne invitasse a promuovere la maggior gloria [di Dio], siccome egli fece, e per le stesse vie, benché non in tutti que' modi ch'egli pote' usare.

Bertoni 'Munera'

= 35 =

Parvemi che volesse dirci, Su via, soldati di Cristo, accingetevi di forza, pigliate lo scudo della fede, l'almo della salute, la spada della prola divina, et pugnate con antiquo serpente. fate rivivere il mio spirito in voi, e in altrui per vostro mezzo.”

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