

**ST. GASPAR BERTONI
and
THE STIGMATINE 'SPIRITUAL MINISTRY'**

Introduction:

[1] The assistance to the Bishops [*obsequium Episcoporum*] which Fr. Bertoni described as the Stigmatine 'Apostolic Mission' comes across both in the singular and in the plural, in his original Constitutions ("CF") about 50 times, about equally divided:

[a] In the Singular:

- obsequium Episcoporum (# 1);
- apostolici muneris (# 2);
- servire Deo et Ecclesiae (# 3);
- perfectum opus sacerdotale ... missionem apostolicam (# 7);
- divinum servitium (# 26);
- in tradenda doctrina (# 37);
- Ecclesiasticum ministerium (# 48);
- in Ecclesiae obsequium (# 62);
- munus missionum (# 76);
- ad communem scopum... in munero suscepto.. (# 77);
- juxta scopum (# 85);
- ministerii spiritualis (# 102);
- Ecclesiae maius obsequium (125);
- quodcumque ministerium (# 163);
- ad obsequium Dei (# 172);
- obsequium praestare (# 185);
- se invicem obsequio (# 145);
- una mensa ... ministerium (# 230);
- ministerio (# 240);
- ministerium infirmarii (# 241])
- scopum per conversationem (# 277);
- fidem conservandi...augendi.. (# 186);
- maius Dei obsequium (# 296);
- maius Dei obsequium (# 304).

[b] In the Plural:

- labores proprios hujus vitae (# 26);
- spiritualia ministeria (# 37);
- ministeria praedicandi, confessionum... (# 38);
- ad omnia munia Instituti (# 48);
- contemplata tradere (# 49);
- ad varia Ecclesiae obsequia (# 57);
- in aliis ministeriis (# 63);

- in tradendis exercitiis, ETC. (# 73);
- inserviant Missionibus (## 75; 175);
- vestis redoleat ministeriis (# 137);
- in ministeriis Sodalitatis (# 152);
- modos juvandi proximos (# 155);
- graviora ministeria (# 158);
- fructum Missionum (# 162);
- munus docere, non solum... (# 182);
- illas actiones... per varia, propria munera... illas actiones exercere ... (# 185);
- sacra ministeria (# 186);
- munerum distributio (# 220);
- conversio animarum ... ministeria accomodata (# 255);
- animarum salutem procurare (# 262);
- cura per colloquia, sermones... (# 265).

[2] Fr. Joseph Stofella (1885-1966), the Stigmatine historian, presented to the community his annotated version of St. Gaspar Bertoni's Original Constitutions ["CF"], during the Holy year of 1950 [1]. Even a rapid survey of his notes made in this edition of the Original Constitutions would indicate the extraordinary dependence that Fr. Bertoni had on the study made by Fr. Francis Suarez, SJ (1548-1617), entitled De Religione Societatis Iesu. The following are some of the indications:

[a] As for the substance of his Constitutions, Fr. Bertoni drew them substantially from Fr. Suarez, and, of course, from the Jesuit Constitutions. One of the Stigmatine Founder's characteristics was that he most often 'preferred others' formulations'. His was basically a work of adaptation - he truly desired a religious order founded on the Company of Jesus [2].

[b] - for CF # 3, *gratis omnino* , this is one of the 'substantial' traits taken from St. Ignatius [3];

- for CF # 8, the election of the Superior for life was one taken from the substantial traits of the Jesuits [4];
- the sources for Fr. Bertoni Parts I and II (On Admission, and on what precedes it, numbers 9-39), are taken From Suarez Books I, II and III [5];
- regarding some of the 'reading of legislation for Novices, Fr. Bertoni's CF # 33, these are based on St. Ignatius' and his 'experiments/experiences' for Novices [6];
- for Parts III (On the Second Probation, nn. 40-46) and part IV (On Progress, numbers 47-68) [7];
- for numbers 43-44, these are clearly Jesuit rules [8];
- for Chapter V (Constitutions nn. 56-58), the entire substance is from Suarez [9];
- for Chapter VI (Constitutions nn. 59-68), the entire substance is from Suarez, Book V, chapter 3, nn. 11 and 12; Chapter 4, nn. 9 and 10 [10];
- for Chapter I (Constitutions nn. 90-95), of Part VII (On the Vows), the Source again is Suarez, Book 4, Chapters 4 and 7 [11];
- for Chapter II (Constitutions nn. 96-105), on individual poverty, the source is the same section of Suarez as just noted [12];

- Chapter I of the Section on Chastity (Constitutions 106-109) as well as Chapter II, on the Means (Constitutions 110-119) also depend on Suarez, Book IV, chapter 3 [13];
- the dependence on Suarez is also true concerning the section on obedience, as well as on the rest of the Constitutions (nn. 138 to the end, # 314) all are seen to depend on Suarez!

To summarize, the following Constitutions compiled by St. Gaspar Bertoni, were seen by Fr. Stofella as depending on Suarez: numbers 3, 8, 9-68; 90-119; 138-314: this is about 260 Constitutions out of the Original 314, or roughly 83 %. Initial studies have shown that this dependence is *verbatim* in the following Constitutions: numbers 49,50,56-68 (paraphrased), 158-159,161,162, 163 (synthesized), 185 (substantial copying) 186, 187, 189, 208-210, 217-266 (for the most part, copied); 271-289 (mostly copied); 292-297 (almost literal dependence): roughly one third - but many more sections are still to be studied.

One observation should be made; the very important Original Constitutions numbers 49 and 50 are taken word for word from Suarez [14].

With this information in mind, a closer look at some of these Constitutions will show the broad sweep of fr. Bertoni's ideal.

Rather than in consecutive order, the plan in this study is to look at a variety of terms that Fr. Bertoni used, most of which in dependence on Suarez to describe the works of the Stigmatines:

A. ACTIONES: Fr. Bertoni makes use of this term on a number of occasions:

CF # 32:

"... The Novitiate shall begin ...according to the customary discipline and practice of the prescribed actions..." [15]

The word is used to describe also the various services that Stigmatines render to the Church under the direction of the Bishops:

CF # 185

"...with this program we do not propose to expose ourselves to dangers, or to go to this or that place, or to perform these or those activities, but to follow the direction of the Orthodox Bishop..." [16].

These words, as is most of this number 185, taken word for word from the Commentary of Suarez [17].

The word is also found a third time, describing the "action of a merchant" - when, or when this may not be proper for a religious:

CF # 288

"There are, however, two principles by which we can ascertain whether such actions be appropriate or inappropriate..." [18]

This rule is based on Suarez, but has been paraphrased [19].

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B. AUXILIUM - ADJUVARI

As this is often used in place of the central word, *obsequium*, it is no small wonder to find in conjunction with it and also is used to describe the ministry of the community:

CF # 7

"...others, also, who have sufficient strength and talents, both physical and spiritual, shall be promoted to the perfect assistance and help of the Missionaries." [20].

This fundamental Constitution on the distinction of classes of membership is a central aspect of the Jesuit rule. The very next Constitution discusses the assistants of the various officials of the community:

CF # 8:

"...The Director shall have as his assistants and helpers, a Bursar, a Procurator and two Prefects, one of the interior, the other of exterior discipline" [21].

The next time the word appears is as follows:

CF # 74:

"At times, they shall accompany the Missionaries as aides; and at times, they shall also hear the confessions of women." [22].

These are the 'Spiritual Collaborators.' This Constitution is presented under the heading of the promotion of the members - this is a gradual insertion of the membership into the ever more serious ministries - important legislation (cf. CF # 158) taken word for word from Suarez [23].

The variety of 'ways' of serving one's neighbors is shown to be plural in this following Constitution:

CF # 155:

"It shall be the concern of this Father Master to form them well in the spiritual life; and every week, on stated days, he shall explain the whole rule of the Institute, and the means of working profitably [*juvandi*] for the good of our neighbor." [24].

This indicates that there are various 'ways' of assisting our neighbors - a commitment taken also from Suarez. This is a Constitution presented under the heading of the promotion of the students, and the formation needed for the apostolic mission.

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C. CURA - PROCURE: Fr. Bertoni often uses this word to describe the Apostolic Mission of the Community:

CF # 4:

"They shall be free of dignities, residences, benefices, and of the perpetual and particular care of souls and of nuns." [25].

This rule is further developed later on, within the body of Fr. Bertoni's Original Constitutions [26].

"Care" is also the word used to describe the ministry to the sick:

CF # 241:

"Besides the care of Superiors and the service of the Infirmarian, let there also be one appointed in each community to look after its general health."

The "End" of the Congregation is described in a variety of ways - one of the important Original Constitutions is the one that follows - one that will also be considered under the "END" and also under the "MINISTRIES" of the Congregation:

CF # 262:

"Since the end of the Congregation is (to procure) the salvation of souls, consequently it assumes ministries accomodated to this end; therefore, religious should primarily and zealously work for (*procurare*) the spiritual benefit of their own Confreres even before that of non-members, because charity is very well ordered..." [28].

This biblical injunction is taken word for word from the commentary by Suarez, Book VIII, Chapter 8 [29].

The word "care" is also used to describe an aspect of the Congregation's service of Bishops, working for the benefit of its own confreres, through various aspects of the word of God:

CF # 265

"Likewise from this there should arise that mutual concern that all must have of fostering fraternal charity by their discourses and conversations, and by encouraging one another to the practice of virtue and the acquiring of perfection. [29].

The 'spirit' of this Constitution may be noted in the same general area of the study by Suarez [30].

Safeguards are suggested for any religious who would engage in buying and selling - as has been noted earlier for the word ACTION:

CF # 288:

"... The same principle holds in due degree, too, if such work were to oppress the soul excessively with thoughts and cares of worldly things (cf. Hom 24 of Gregory)..." [31]

This use of the word "CARE" is only used here in connection with apostolic ministry - but, technically does not describe it. It is interesting to note that the central sense of this Constitution is paraphrased from Suarez [31]. Constitution 288 has a variety of expressions to explain the apostolic mission, as "ACTIO", "OPUS", in addition to "CURA".

Fr. Bertoni also did not want to see the small number of members all absorbed in any single work: this seems to be a reason why he chose not to opt for "COLLEGIA" as these are minutely described in the Jesuit Constitutions of St. Ignatius. These "Colleges" would require a considerable commitment of personnel. Fr. Bertoni offers in his Constitutions a further explanation of what he means by "ordinary CARE":

CF # 290:

"It was stated in the beginning that our Congregation does not accept the ordinary care of souls. This must be understood not only in respect to communities of seculars, or in respect to monasteries, or congregations of religious women; but also in the sense that no confrere shall assume the ordinary care of individual souls, be they men, or especially women, either by office, or by mutual obligation on the part of both, or on the part of one only; nor that anyone agree to receive the obedience of any person." [33].

Fr. Suarez explains why such perpetual care of any restricted number of souls is not part of the Jesuit charism - the basic reason is that it would inhibit apostolic mobility, on a broader scope which is the purpose of the Society. It would also consume large numbers of confreres who would be capable for other services of the Church [34].

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D. FINIS (cf. below, "SCOPUS"):

This word is of major importance in understanding a charism - this is the term ordinarily used to describe the main spiritual and apostolic reason of being, any community would have. Fr. Bertoni uses the word to describe his plan, making use of texts very often taken word for word from Suarez.

CF # 1:

"End: Apostolic Missionaries at the service of Bishops" [35].

This Constitution can be considered also under the important terms "MISSIO", and also "OBSEQUIUM", both of which will be treated below. A very important Constitution is the one that follows:

CF # 49:

"In this clerical Congregation, which aims not only to contemplate on divine matters, but also to teach the contemplated 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.”[36]

Fr. Stofella places St. Thomas Aquinas as the source for this important Constitution - which, indeed he is. However, the text is taken word for word from Suarez [37].

From St. Ignatius, fr. Bertoni also emphasized greatly the enormous apostolic value of private conversations on divine matters. This aspect of the apostolic mission is also very important in the private tutoring in the Catechism, as well as in the Sacrament of Reconciliation and spiritual direction. There are ample testimonies of the broad use fr. Bertoni made of ‘counseling’, being considered the ‘Angel of Counsel’ to his contemporaries in Verona. The important following Constitution shows that such conversations pertain as a means of achieving the very “end” of the Congregation:

CF # 255:

“Since the principal end of our Congregation aims at the conversion of souls, for the most part this is to be realized by conversing with our fellow men, speaking to them of divine things, kindly and prudently. For this they derive much benefit from the conversations they hold among themselves which quite often should be about the things of God. Thus, let them in practice learn to keep silence during the times prescribed, to speak prudently and fruitfully, for this is the best kind of silence, as st. Ambrose indicated: ‘Pythagoras’, he says, ‘imposed silence on his disciples that by keeping silence they would learn to speak. David instead prefers that we learn to speak by speaking; in fact, how can we learn without practice? or make progress to acquire a manner of speaking which is prudent and circumspect not repudiate the natural means, and at the same time, let him make use of those means for properly safeguarding the tongue.’ (De Off. libr. I, c. 10)” [38].

This insightful rule is taken *verbatim* from Suarez [39]. The next Constitution to be considered is one that is replete with ‘missionary’ language:

CF # 262:

“Since the end of the Congregation is the salvation of souls, consequently it assumes ministries accommodated to this end: therefore, religious should primarily and zealously work for the spiritual benefit of their own Confreres before that of non-members, because charity is very well ordered. As it, therefore, inclines one to seek his own spiritual salvation before that of others, so also among others, it first intends and seeks the spiritual benefit of one’s spiritual brothers, and of the entire body of the Congregation, before that of those outside the Congregation.” [40]

This Constitution seems connected also with those Constitutions that speak of ‘the more important ministries’ (*graviora*) [41]. Constitution 262 is taken word for word from Suarez [42].

There can be very little doubt that Fr. Bertoni considered 'Private Conversations' a very key facet of the purpose of his Congregation. However, in order for private conversations to be a ministry, an integrating part of the Apostolic Mission, they need to be elevated to a higher order, as is clear from the following Constitution:

CF # 282:

"The first condition is a right intention of charity, or piety; that is, the motive must be one of spiritual necessity or utility; for friendship or conversation with persons of the world, considered in itself, is a worldly business unless its end be elevated to a nobler order.

"Wherefore, St. Basil says: ' To visit someone because of fleshly ties or friendship is a thing alien to our calling.' (Rule 311, ex brev.). Here he proposes two motives which seem to be the most praiseworthy of all human motives; and still he requires a motive which is nobler, in order to render such an act becoming to the religious state.

"Therefore, he did not say that it was an evil thing to visit relatives and friends, but that it is a thing foreign to the religious state." [43].

Much of this Constitution may be found word for word in Suarez [44].

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E. LABORES PROPRIOS HUIUS VITAE:

This rather generic sounding expression is found as the concluding number of Part I, on what 'precedes admission.' It is also couched in other phrases that describe a broad apostolic program:

CF # 26:

"Those who are accepted to carry out the spiritual ministries must have fitness of mind, sound judgment, retentiveness of memory; furthermore, they must be desirous of virtue constant in whatever they undertake for the service of God; they must have zeal for the salvation of souls, and, moreover, a great love for this Congregation.

"Also, they must have completed at least fourteen years of age, have good health and sufficient strength to bear the hardships of this life, and an integrity of character which will be of edification to others; finally, it is desirable that they cultivate the art of fine speaking, a quality so very necessary in dealing with others." [45].

This Constitution speaks of spiritual ministries in the plural, and also notes that there are many realities in the 'divine service' and that the 'labors proper' to this life, are many.

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F. MEDIA: this term is often used to discuss the apostolic commitment in a variety of circumstances for the 'Professed', or the 'Apostolic Missionaries' in the community:

- it is used in the title of Part IX, c. 3, regarding the means chosen to be employed in developing and increasing goodness in youth [46];

- it is also the word used for the title of Part IX, Chapter 5, pertaining to the means to be used in developing the education of the young [47];

- the term is used as the titles of Sections I and II for the increase of unity in the Congregation, of Part X, indicating both 'Negative' as well as the 'Positive Means' [48];
- a very important use of the word is found in that vital Constitution describing the need of serving in 'the various and proper tasks of this vocation', in obedience to the Bishops:

CF # 185:

"...(this vocation) is to follow the direction of the orthodox Bishop whom the Holy Spirit has placed to govern the Church of God: this is a sufficiently cautious means to avoid erring in the way of God..." [49].

These words, and most of the others making up this important Constitution in Fr. Bertoni's plan is from Suarez [50].

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G. MINISTERIUM/MINISTERIA: these terms in both singular and plural need to be pondered carefully - as they shed much light on Fr. Bertoni's broad apostolic ideal. The first such Constitution to be considered has been considered just above:

CF # 26:

"Those who are accepted to undertake the spiritual ministries must have fitness of mind, sound judgment, retentiveness of memory; furthermore, they must be desirous of virtue and spiritual perfection, of peaceful character, active and constant in whatever they undertake for the service of God; they must have zeal for the salvation of souls, and, moreover, a great love for the Congregation..." [51].

This constitution seems to imply a variety of tasks to be undertaken in the divine service. In speaking of the 'experiences' for the Novitiate, Fr. Bertoni follows the practice of the Jesuits, and expresses himself this way:

CF # 38:

"Finally, those who have given proof of virtue in all these tests, after they have finished their studies and have been ordained to the priesthood, shall apply themselves for some time to the ministry of preaching and hearing confessions." [52]

St. Ignatius of Loyola treats of the 'experiences' of the Novitiate in his Constitutions [53], as preparatory for the service of the Church. In speaking of the 'Spiritual Progress' of the members, after a long list of ascetical practices, Fr. Bertoni also includes the assiduous occupation in those things that pertain to the ecclesiastical ministry and to the religious duties:

CF # 48:

"A second means for Spiritual Progress is the zealous exercise of the following:
The purifying of the soul of its vices and faults, and the inculcating of the contrary virtues;
The increasing and the perfecting of the theological and moral virtues;
The minute practicing of the virtues of religion, that is, obedience, chastity and poverty;
The suppressing of the inclinations of the flesh and of the senses, of self and worldly love;

The observing perfectly of all divine and human precepts, ecclesiastical as well as civil, and those obligations that are proper to the priestly state, and those added by the religious state, whether they regard the Constitutions, or all the duties of our Institute;
The absolute shunning of idleness, by the assiduous involvement in those things which pertain to the ecclesiastical ministry, the observance of discipline and the obedience due to Superiors.” [54].

This is an important rule as it places the tasks of the ministry of the Church also among the means for one's own spiritual advancement. There is also an indication of a variety of the works proper to the community in a Constitution that pertains to the care to be given to the preparation of students for the priesthood:

CF # 63:

“It shall also be the Superior's duty to see that the students are freed from manual works and labors, whether they are of a domestic nature, or in other ministries, that they might have more time to devote to study.” [55].

This injunction is found in Book V of Suarez' commentary, precisely where he treats of the Scholastics of the Society of Jesus and their studies [56]. The 'sacrosanct' rule of *gratis omnino* is posited as a principle by Fr. Bertoni in his *Compendium Rude* (n. 3), and is explained through the booklet of the Constitutions. One example is the following:

CF # 102:

“No one shall accept anything in compensation for spiritual ministry, or for (any) pious duty, which the Congregation freely performs for the good of souls” [57].

When Fr. Bertoni describes the habit of the Apostolic Missionary, whatever is worn must be geared toward the ministry being performed. There was no specific habit, but the Stigmatine was to dress as the more exemplary clergy among whom they worked. The garb of the Missionary is thus described by Fr. Bertoni:

CF # 137:

“One's attire should be plain and appropriate, at the same time bespeaking poverty and fitness for the various ministries and persons with which we deal; and it should be clean and not shabby.” [58].

The clothing of the Stigmatine has been considered at some length earlier in this study. Fr. Bertoni followed Suarez' commentary on the Jesuit garb in this matter [59].

As part of the 'Third Probation', in accord with the Jesuit customs, the Stigmatines were to be exercised in a continuation of their spiritual formation, but also in the ministries of the Congregation:

CF # 152:

“The students, on completion of their studies, shall be tried for a year in the exercise of devotion and humility, and in the ministerial works proper to our Congregation, for the purpose of rekindling their fervor, if on account of these studies, it has somewhat diminished.” [60].

In the note pertinent to this Constitution, Fr. Stofella has noted that Part VIII of Fr. Bertoni's Constitutions (nn. 152-157) are taken from Suarez' Commentary, Book VI [61].

A most important Constitution is the one that follows. In order for one to become an Apostolic Missionary, he needs to intensify his spiritual formation, and be gradually inserted into the 'more important ministries', described as *any ministry of the Word of God whatsoever* - all of these expressions are taken from Suarez:

CF # 158:

“Only priests are to be admitted to 'Profession': for the principal government of the Congregation pertains to the Graduate Fathers; to them also belong the more important ministries, and these require the priestly dignity.” [62].

This Constitution has previous support in Fr. Bertoni's Constitutions numbers 72, ff., where he treats of promotion to the priestly office. Similar thoughts are also presented further ahead in Constitution n. 262, where he treats of the primary apostolate, caring for other Stigmatines. There is also an aspect of it in Constitution n. 302, where he speaks of the need the Superior has of receiving counsel from his collaborators and the more serious commitments of the Congregation. This Constitution n. 158, however, is taken word for word from Suarez, where he treats of the four Vows in the Company of Jesus [63].

This very broad opening of the Apostolic Mission to any ministry of the Word of God whatsoever is described as follows:

CF # 163:

“Verbi Dei quodcumque ministerium: [64]

This expression is found in the *Formula* of Julius III, at the beginning of St. Ignatius' Constitutions, with a different word-order [65]. This expression is then expressed by Suarez, who is the source of this entire section compiled by Fr. Bertoni. The Stigmatine Founder has simply synthesized a few columns written by Suarez [66].

The broad scope of the 'various and proper services' that the Stigmatines are called to render to the Church is evident in the legislation that seeks to develop the sense of 'apostolic abandonment' to God through the Church:

CF # 186:

“Besides, no one should contrive to be sent to this or to that place, but everyone should allow himself to be moved by obedience, through 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

ministries unless he be purified, and the one chosen should not proudly refuse, under pretext of humility." [67].

This beautifully balanced rule is taken *verbatim* from Suarez, quoting Part VII (On the Missions) of the Jesuit Rule, as well as being based on the Papal Bulls of Paul III and Julius III [68]. In a rule regarding the equality of the common table also points out the 'ministry', or service to one another, that members are to assume:

CF # 230:

"Nor is the fare merely called common as regards to place and time, but especially as regards the use of foods. The same must be served to all without exception. St. John Chrysostom, speaking of religious, says in this regard: 'The fare is the same for those who (ministerium) as for those who are served: the same clothes, the same rooms, the same life. Any wonder - he adds - if the treatment be the same for all, when all are possessed of the same spirit?' [69].

This is another one of the Constitutions that Fr. Bertoni copied word for word from Suarez [70].

Fr. Bertoni speaks of caring for the sick confreres as a 'ministry', and one that should be conducted in such a way that the ailing would not yearn for their mother's affections!

CF # 240:

"Lupus in his rule for Monks says: 'If someone is taken sick, let him be transferred to a larger place, and be so comforted by the ministry of the senior brethren, that he feel no desire for the comforts of the city, nor for maternal affection.(from St. Jerome, c. pen.)' [71]

As the previous Constitution, this one is taken *verbatim* from Suarez [72]. The next Constitution speaks of the work of the Infirmarian taking care of his own confreres as a ministry:

CF # 241:

"Besides the care of the Superiors and the ministry of the Infirmarian, let there also be one appointed in each community to look after its general health." [73].

One more Constitution could be considered here - which has already been pondered above. It is that Constitution that describes the end of the Congregation as working for the salvation of souls, and therefore assuming ministries accommodated to that purpose:

CF # 262:

"Since the end of the Congregation is the salvation of souls, consequently it assumes ministries appropriate to this end..." [74].

This was already considered above [75], and is taken word for word from Suarez [76]. There are also other Constitutions in which Fr. Bertoni develops his ideal - expressed often in words from Suarez - about charity being 'most ordered.' [77].

H. MISSIO/MISSIONES/MISSIONARIJ: this root word is most important in the spirit of St. Gaspar Bertoni.

It is with this word that Fr. Bertoni's Constitutions begin and this was already considered above under 'End' [78]: the Stigmatines are Apostolic Missionaries for the assistance of Bishops. The second Constitution is taken from the Decree of the S. Congregation of the Propagation of the Faith, dated in December 1817. This seems to 'parallel' St. Ignatius' idea of using the Papal Bulls of Paul III (September 27, 1540) and the definitive document of Pope Julius II, July 21, 1550 for his introductory *Formula* :

CF # 2:

"Manner: 'Under the direction and dependence of the Ordinaries of those places in which Missions are given. they shall wholeheartedly obey these Ordinaries in everything which pertains to the exercise of the Apostolic Ministry; first, obtaining their consent, with the necessary faculties; and always observing their wishes as to the place and time of exercising this activity' (from the Decree of the S. Congregation of the Propagation of the Faith, December 20, 1817) [79].

Without leaving the Stigmatine Founder's *Compendium Rude* one may find still another Constitution that develops this seminal ideal. This is a Constitution that contains a number of the key words regarding ecclesiastical service presently under discussion:

CF # 7:

"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 work, undertaking the Apostolic Mission.

"Others, then, who have sufficient strength and talents, both physical and spiritual, shall be promoted to the perfect assistance and help (*obsequium et auxilium*) of the Missionaries.' [80].

In his Part V, Fr. Bertoni considers the promotion of the candidates to the 'perfect priestly work'. This section parallels the Ignatian ideal. Fr. Bertoni concludes his Constitution n. 73, with a very eloquent *etcetera* - indicating that the ministries mentioned specifically in this Constitution are not the only ones to which the community is dedicated:

CF # 73:

"Then, they shall hear indiscriminately the confessions of men, and preach in the churches of the city where they live, give the Spiritual Exercises, *and so forth* ." [81].

The Spiritual Coadjutors are shown then to assist in the work of the Missions:

CF # 74:

"At times, they shall accompany the Missionaries as aids; and at times, they shall also hear the confessions of women." [82]

CF # 75:

"Then they shall also hear the confessions of women regularly, and be assigned to serving the Missions." [83]

CF # 76:

"Finally, they shall be entrusted with the task of the direction of the Missions, and make use of all means needful for the salvation of souls." [84].

In the recent Jesuit tradition, two recent 'authorities' - Fr. Pedro Arrupe, SJ, the late Father General [85] - and Fr. Antonio de Aldama, SJ, the late long-time Secretary General [86] have developed this gradual insertion of the young Jesuits through the variety of services in the Apostolic Mission, for their promotion to the rank of the 'Professed' - for the Stigmatines, this is the rank of the 'Apostolic Missionary'. There is a Constitution which Fr. Bertoni presents description of the candidate to this rank:

CF # 85

"No one shall be allowed to pronounce solemn vows, unless he has merited the rank of Apostolic Missionary in accordance with the aim of the Congregation." [87]

It is a customary Jesuit practice to offer the sacrifice of the Mass and prayer for the success of the Apostolic Mission:

CF # 162:

"The administration of the Sacraments, especially of Penance and Holy Eucharist, beseeching God, even by the Sacrifices (of Holy Mass), to grant the fruit of the Missions and of the preaching and of the confessions." [88].

This rule is a summary of a more extended paragraph, found in Suarez [89].

In his quite full development of 'Private Conversations' as a means of achieving the scope of the Congregation, Fr. Bertoni has taken almost these entire chapters of Part XI from Suarez. It bears noting that by an oversight, in the Stofella edition of the Original Constitutions of Fr. Bertoni, there is an inadvertent omission of these words: *ad praedicandum fidem, vel...* - these will be presented below in italics:

CF # 286:

"It is quite a different thing, however, to don the dress of a merchant, or pretend to be one, in order to gain entrance *to preach the faith, or to administer to others'* spiritual needs, a thing which several saints have already done. So, too, it is permissible at times, when among heretics, to dress as a soldier or civilian, or pretend to be a merchant, for the purpose of conversing with Catholics in hiding, and thereby preserve and strengthen their faith. Missionaries do do this every now and then, for this is not lying, but merely concealing the truth, nor is there anything in it a unbecoming to the religious state, because it is apparent for what reason and necessity this is done." [90].

This Constitution is taken from Suarez, and almost word for word [91]. One of the 'saints' who did this is the Jesuit, St. Francis Xavier, mentioned by Suarez. This rule speaks of 'accommodating' the garb that Stigmatines wear in accord with the varied Apostolic Mission that is undertaken [92]. There is no specific Jesuit habit - nor did Fr. Bertoni legislate one in his Original Constitutions, other than that of the more observant ecclesiastics among whom the Stigmatines live.

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I. MUNUS/MUNERA: this is another of Fr. Bertoni's oft-used terms to describe just what it is the Stigmatines do in the service of the Church.

First of all, it is found twice in his citation of the Decree of the Propagation of the Faith, presented as his second Constitution. Fr. Bertoni speaks of all that pertains to the 'apostolic task', and that all must observe the wishes of the respective ordinaries in the exercise of their work [93]. The Stigmatine Founder again speaks of it in his culminating Constitution describing the promotion of candidates, as: '... they will take on the duty of directing the Missions... [94]. In speaking of the Promotion of the membership, the Founder speaks of their spiritual progress, and their intellectual acumen - and, if anyone shows that he is incapable of a higher grade, he should remain in the order and task that he has taken on [95].

The introductory Constitution on the wide variety of tasks of the 'Professed' members, that is, the 'Apostolic Missionaries', his wording is as follows:

CF # 182:

"Their duty is to teach not only by preaching, by giving the Spiritual Exercises, 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." [96].

Fr. Stofella notes that this number comes from Suarez [97]. This Constitution was considered earlier in showing how important the teaching of Catechism is in the life of the Stigmatine. [98].

The very important Constitution n. 185 has the word in the plural describing the variety of apostolic services Stigmatines are called to render the Church:

CF # 185:

"Since the end of this Sodality is to render service the Church under the direction of the Bishops of the Church, through the various and proper works of its vocation..." [99].

Fr. Stofella maintains that this Constitution is found in Book I of Suarez - however, the greater part of it is from Book VI [100].

In Part X, under the 'Negative Means' for preserving charity, *munus* appears three times - but it is a citation from the Latin Vulgate of Mt 5:23,f. :about not allowing the sun to set on one's anger in placing one's gift before the altar [101]. Fr. Stofella states that this

Constitution is from Suarez [102]. As the conclusion of these 'Negative Means' of Part X, Fr. Bertoni notes that the distribution of tasks and goods needs to be done with due proportion, as st. Basil had indicated:

CF # 220:

"In the third place, it can be discerned from other movements of the soul: for the love of charity is very well ordered, and it is shown only at the proper time and place, without offense to anyone. If, therefore, this affection leads to waste of time, or to anything contrary to perfection and the rules: then it is particular friendship, not the due love of charity. Hence, charity is especially violated - as St. Basil commendably continues - when it is shown to one more than to others; or when the distribution of offices and honors is done without due regard of merit. And though it is true that everyone, in his own regard must be detached from everything and only aspire for the highest degree of humility, in regard to others, however, he must keep in mind the merits of each and to each render due honor and love. This chiefly concerns Superiors who violate charity most seriously when they allot offices and distinctions on the basis of personal affections, and not according to the merit and ability of their subjects, for they should have uppermost the welfare of the whole community, as the same st. Basil so well observed. (from Rule 303, the Shorter Rule)" [103].

This very just rule - that speaks of both *munerum* and *labores* - is taken bodily right from Suarez, as are several of the Constitutions in this Part. [104].

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J. OBSEQUIUM/OBSEQUIA/OBSEQUI: if there is any single word that would typify Fr. Bertoni's mind, it might be this one - either in the substantive (both singular and plural), as well as the verb form. This seems to make of all of Stigmatine service an oblation - a kind of offertory gift presented at the table of the Lord (cf. Rm 12:1,ff.) It makes the Stigmatine life something like those 'spiritual gifts' of which St. Peter speaks (cf. 1 P 2: 5). The word *obsequium* is used to describe the Apostolic Missionaries and their service of the Church in Fr. Bertoni's very first Constitution.

In order to engage in '*ministries accommodated*' to the end, or scope of the Community, Fr. Bertoni realized the importance of 'more than ordinary knowledge' on which he insists in various Constitutions (as in numbers 49; 50; 159). When he speaks of the distribution of the studies in his vital Part IV, 'On Progress', he shows how it will be necessary to dedicate more time to study, in order to meet the various services that will be demanded:

CF # 57:

"Therefore, there shall be individuals who specialize in one or another of these branches of knowledge for a longer time and with greater diligence; that is of the utmost importance for the various services we must render to the Church according to the diversity of times and circumstances." [105].

This Constitution, as well as the one which precedes it and the one that follows it - are all taken exactly from Suarez [106].

When Fr. Bertoni speaks of the promotion of studies, he offers this practical rule - and all of the legislation is with a view to the *obsequium* of the Church:

CF # 62:

"It shall be incumbent on the Superior to see that the students do not apply themselves to study at times that are harmful to their physical health; that they get enough sleep; that they observe due moderation in their studies in order that they may devote themselves for a longer time to mastering the arts and sciences on behalf of the Church." [107].

It is interesting to note that this Constitution is based on Suarez, but that it was paraphrased by Fr. Bertoni: the Stigmatine Founder has *in Ecclesiae obsequium* - whereas, Suarez has *ad Dei gloriam* . [108].

The next Constitution to be considered in this connection brings together: *propter Dei gloriam et ecclesiae majus obsequium* :

CF # 125:

"But, whenever it is a question of studies which are deemed necessary or helpful, overcoming all fatigue, negligence, or tediousness, they shall apply themselves to them eagerly and wholeheartedly, striving to master them for the glory of God and greater service of the Church." [109].

In Part VIII, where Fr. Bertoni treats of the Promotion of the Students, he speaks of the means for developing the moral life of young people and offers this legislation for the *service and love of God* :

CF # 172:

"Even during the course of the lectures, when the occasion presents itself, the teachers shall strive to instill in their pupils a service and love of God and also of virtue." [110].

Fr. Stofella notes here that Fr. Bertoni has taken these minute rules from Suarez [111].

The next Constitution to be considered can be studied under a number of headings: *scopus - munera* - here it can be looked at for its use of *obsequium* :

CF # 185:

"... the end of our Congregation is to serve the Church by means of the various and proper ministries of its vocation under the direction of Bishops..." [112].

The entire Constitution as it then unfolds is taken almost word for word from Suarez [113] - but this initial part is very close to other sections of Suarez, and also to Fr. Bertoni's own Constitution n. 57.

When the Stigmatine Founder speaks of the 'Negative Means' of protecting charity, he states that there can be absolutely no spirit of dominating in truly apostolic service. There is much emphasis here on 'service':

CF # 195:

"Since the chief part of charity is to anticipate the mutual rendering of service, honor and benefit; and since all manifestations of domineering and commanding are reprehensible, and cause alienation of souls: let everyone (especially those who are not Superiors) abhor every tendency to command, or to assume an air of imperiousness, for it savors of pride and offends charity. Thus, if anyone, because of some duty assigned to him, has to assume the role of leader, let him not be overbearing, but rather indicate what has to be done; and let all, according to the Apostle's counsel, serve one another, so that what St. John Chrysostom said of the ancient monks may be verified: 'Not one of them is seen to be the author or the recipient of wrongs, to give or to receive commands: but all are numbered among those serving.'" [114].

Fr. Stofella notes that this first chapter of Section I is derived from Suarez [115]. Near the end of Chapter V, of Part XI, on the Familiar Conversations to be entertained among the members, Fr. Bertoni speaks of assisting those who are dying. In the very delicate matter of avoiding abuses in assisting the moribond to make out their wills, the Stigmatine Founder offers this Constitution:

CF # 296:

"If, however, the sick person asks advice about those goods of which he can dispose freely, it is the duty of the confessor to suggest what he judges to be more conducive to the greater service of God, and to the greater utility of the soul of the testator. That our priests do this in the right manner, let them observe the following:" [116].

The majority of the Constitutions of this entire Part is taken from Suarez - and this is the situation of this number 296. After the words: *let them observe the following*, Fr. Bertoni then adds his Constitution 297. In Suarez, the citation is from the Jesuit Constitutions, Part VI, chapter 2 § 6. [117].

In accord with the Jesuit custom, Fr. Bertoni believed it necessary that the Superior elected for life, should have one confrere who would be named also to guide the 'Prelate' to the greater service of God in his own personal life. This unusual Constitution reads as follows:

CF # 304:

"A Monitor shall also be appointed. After having prayed, and with due respect and humility, he shall admonish the Superior of any fault he suspects him of being guilty of regarding the greater service and glory of God. Such an office with respect to Superiors is absolutely necessary, as St. Basil taught." [118].

The multiple service - or variety of proper services that Stigmatines render to God through the Church is often expressed by this word *obsequium* - one that can also be understood as expressing the 'loving obedience' of Jesus Christ to His heavenly Father [119].



K. OFFICIUM - OPUS/OPERA: while these words can have a grammatical use, implying necessity (this seems to be the case in numbers 288; 294; 295 - ubi opus sit), they also may describe the tasks that Stigmatines perform in their service of God through the Church. The tasks of the Brothers are described In Part V, regarding the Promotion of the members, Chapter 3 describes their duties with the first of these words:

CF # 82:

“Moreover, more than one office can be assigned to each one, according to the nature and necessity of the work to be done” [120].

The Brothers are also spoken about in Constitution n. 78, and the word *operi* is used along with *servientes Domino* . [121]. The work of the Brothers is likewise described using both *labores* and *operis* :

CF # 25:

“ Those who apply themselves to manual labor must be content with their class; they must be of age and have the necessary strength to fulfill the tasks which this kind of life demands; and they must not be too dull of mind. Their number should depend upon the volume of the work to be done, lest they have occasion for idleness.” [122].

The key Constitution that uses the word *opus* is found among the numbers of the Compendium Rude:

CF # 7:

“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 to the priestly ministry, undertaking the Apostolic Mission.

“Others, also ...” [123].

The determination of this “promotion is to the perfection of the priestly work” is to be found particular in Part IX of Fr. Bertoni’s Original Constitutions - which is both a commentary on, and a copying from St. Ignatius and Suarez. [124]. These are the *ministeria graviora* (cf. nn. 158; 302), the *ministeria accomodata* (cf. n. 262) - these are the *varia et propria suae vocationis munera* (cf. n. 185).

In the long Part X on Unity, Chapter VI under ‘Positive Means’ speaks of Hospitality toward the Confreres - and how each is to express this by works (*operibus... laboribus*) of mercy:

CF # 247:

“Furthermore, let us not be content to show only those external manifestations, but also practice all works of mercy and humility on their behalf, sparing neither toil nor expenses, in so far as religious poverty permits and the brother’s need demands.” [125].

This Constitution pertains to that Part X of the Stigmatine Founder’s Constitutions that is practically all copied from Suarez [126].

The word *opus* is also used to describe the works of piety and divine worship:

CF # 284, n. 2:

“...2. If (conversation with our neighbor) be a hindrance to one’s spiritual exercises and to the acts of divine worship which the religious must perform in conformity with his rule...” [127].

This entire rule is taken almosty word for word from Suarez [128].

In the varied legislation regarding the lack of specificity in the Stigmatine garb, Fr. Bertoni notes that it is acceptable to dress as a merchant, or as military personnel for the preaching of the faith, in order to conserve it or increase it:

CF # 286:

“It is quite a different thing, however, to don the dress of a merchant, or pretend to be one, in order to gain entrance to preach the faith, or to administer to others’ spiritual needs... so, too, it is permissible at times, when among heretics, to dress as a soldier or civilian...” [129].

Fr. Bertoni speaks in different Constitutions of adapting the garb that Stigmatines wear, either for edification, or for apostolic purposes (cf. nn. 6; 137). This rule, of course, is from Suarez - where in the larger Society of Jesus this is often a reality [130].

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L. SCOPUS: in studying this word in Fr. Bertoni’s Constitutions, it would be most beneficial also to refer above to where his use of *FINIS* is used.

The last sentence of the Constitution describing the promotion of non-priest members chanity to achieving the ‘common scope’:

CF # 77:

“... Such individuals shall serve the Lord in those things in which they can be useful and capable, and they shall help the other confreres to realize the common purpose of the Congregation.” [131].

When Fr. Bertoni speaks of the promotion of members to the highest grade possible in the community, he explains that this can be done only in accord with the purpose of the Congregation:

CF # 85:

“No one shall be allowed to pronounce solemn vows, unless he has merited the rank of Apostolic missionary in accordance with the aim of the Congregation” [132].

It is interesting to note that Fr. Charles Zara (1843-1883) never preached parish missions due to poor health - yet, he was elevated to the grade of Apostolic Missionary [133]. He was deeply committed to the school at the Stimate which he saw as one of the ‘principal ends’ of the Stigmatine community - and he much admired the *Quarta Classe*, the teaching of catechism in the Veronese dialect during the summers.

One of the most important Constitutions compiled by Fr. Bertoni is one that has a number of his ‘key’ words: *obsequium - munera - medium - actiones* :

CF # 185:

“Since the scope of our Congregation is to serve the Church by means of the various and proper ministries of its vocation under the direction of the Bishops is at times and arduous and difficult thing...” [134].

This early section of Fr. Bertoni’s very important Constitution n. 185 is a kind of summary of a number of other Constitutions (as n. 57). However, the latter three fourths of this Constitution - from the words: *ardua et difficilis* is taken almost bodily from Suarez [135].

In the very key matter of Private Conversations, Fr. Bertoni again alludes to the scope that our spirit proposes”:

CF # 267:

“St. Basil says: ‘Unless we wrest ourselves from both fleshy ties and worldly society, being transported, as it were, to another world in our manner of living, it is impossible for us to achieve the goal of pleasing God” [136].

One of the very important usages of this term *scopus* is as the title to Chapter 3, of Part XI. Fr. Bertoni placed much stock in private conversations -as the work done by the Confessor and Spiritual Director - and also teaching catechism lessons even on a one-to-one basis: these were most important ministries in his over-all Apostolic Mission’:

Part XI, Chapter 3:

“How the scope of the Congregation is achieved through “Familiar Conversation” [137].

This entire Chapter of Fr. Bertoni is taken almost bodily from Suarez, where the Jesuit theologian speaks of private conversations not being separated from the primary and adequate end of the community. In Suarez’ text there then follows Fr. Bertoni’s Constitutions nn. 277,ff. taken practically word for word from the Jesuit text [138].

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M. SERVIRE/SERVITIUM:

These words are considered synonymous with *auxiliari/auxilium* - and perhaps in the original Spanish of st. Ignatius' Constitutions, *servir* was used so often, in various forms, that that the original Jesuit charism is considered to be "A Mysticism of Service".

The word *ord* gets a special prominence as it is used as the third of Fr. Bertoni's Original Constitutions:

CF # 3:

"To serve God and the Church, wholly gratuitously". [139].

This principle permeates much of the Ignatian Constitutions and as a principle, it appears in the very first number of the Ignatian 'Formula':

"... 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....by means of public preaching and any other ministration whatsoever of the word of God...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..." [140].

In this text 'preaching' and 'any other ministration of the word of God' are placed on the same level - and then explained in a variety of Constitutions that follow - in particular in Part VII of the Jesuit Constitutions, *De Missionibus* .

Fr. Bertoni begins to explain the kind of service that the Stigmatines are called upon to render when he distinguishes 'temporal services' and 'spiritual ministries'. In the first paragraph, he speaks of spiritual ministries in the 'divine service':

CF # 26:

"Those who are accepted to do the spiritual ministries must have fitness of mind, sound judgment, retentiveness of memory; furthermore, they must be desirous of virtue and spiritual perfection, of peaceful character, active and constant in whatever they undertake for the service of God; they must have zeal for the salvation of souls and, moreover, a great love for this Congregation..." [141].

When Fr. Bertoni speaks of the promotion of candidates to the priestly office, he speaks of them gradually being immersed into the ordinary confessions of women and the 'serving of the Missions'. This process parallels that of the Jesuits:

CF # 75:

"Then they shall also hear the confessions of women regularly, and be assigned ordinarily to serving the Missions." [142].

Continuing on in this important matter of the promotion of the confreres, as his Chapter 2 of this Part V of his Constitutions, Fr. Bertoni adds a Constitution (n. 77) in which he makes

use of several of his 'key' words, such as *servire - profectu - munere - scopum*. Its last line is of interest here, as this Constitution has been treated above :

CF # 77:

"... Such individuals shall serve the Lord in those matters in which they can be useful and are capable, and they shall help the other confreres to achieve the common scope (of the Congregation)" [143].

Fr. Bertoni presents also the spiritual, professional and intellectual promotion of those who will not receive the sacrament of Holy Order. In this Constitution n. 78, there are some inadvertent omissions in the original Latin text:

CF # 78:

"There are others who do not receive clerical orders, but assist the house and the priests chiefly by manual labor. These shall be duly instructed in Christian Doctrine and shall apply themselves to some craft or work, in which they are competent, serving God in simplicity of heart, and edifying their neighbor by the practice of virtue ' [144].

It should be noted that the underlined words are missing from the Latin in the text here - although in Fr. Stofella's Italian translation. There is reiterated here the emphasis given to instruction in Catechism as a spiritual and missionary formation tool.

Among the negative means for the living of fraternal charity noted in Part X, Fr. Bertoni insists in Section I, also on the avoidance of any sense of dominating over others. In his Constitution n. 195, the Stigmatine Founder emphasized the example of the Apostles as an ideal for the Apostolic Missionaries:

CF # 195:

"... and let all, according to the Apostle's counsel serve one another..." [145].

Fr. Stofella attributes this part also to Suarez [146].

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N. TRADERE/TRADENDA:

Fr. Bertoni emphasizes the dynamism of the Apostolic Mission by using this term to express the actual handing on of the tradition of the Church in an energetic manner. The term is used either regarding the teaching of Catechism, or the giving of retreats and other exercises of the Ministry of the word of God - as well as in a more general way, based on St. Thomas, on never communicating the Word of God unless it has first been contemplated by the Apostolic Missionary. This is described as truly the 'end' of the Stigmatine community:

CF # 37:

"Also each one shall be trained, according to his ability and the needs of the places and times, in explaining the Christian Doctrine to the youth and to the non-instructed.

“For this purpose, each one, after his entrance into the Novitiate, shall apply himself to the study of Christian Doctrine, unless he already knows it well enough.” [147].

This is the famous ‘Fifth Experiment’ in the Jesuit tradition to be employed in the training of Novices - and has already been treated above in this study. The wording is taken substantially from Suarez [148]. There is emphasis characteristically on the needs of the various times and places, inviting a ministry accomodated to these.

Another very important Constitution is one of those describing the ‘end’, our purpose, of the Stigmatine Congregation:

CF # 49:

“In this clerical Congregation, which aims not only to contemplate on divine things, but also to hand on these contemplated realities to others...” [149].

This important Constitution has already been considered above when the discussion was on the “End of the Congregation”, where it was noted that this particular number is taken *verbatim* from Suarez [150].

And once more, when Fr. Bertoni speaks of the promotion of the confreres, he goes to some effort to present a plurality of apostolic services in which candidates must be gradually committed:

CF # 73

“ Then they shall hear the confessions of all classes of people, and preach in the churches of the city wherever they may live, and also in giving the Spiritual Exercises, ETC.” [151].



By this wide variety of terminology, the Original Constitutions of St. Gaspar Bertoni seem to embrace a multiplicity of ministries that make up the total self-giving of the Apostolic Missionary.

END NOTES

1. *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni, Fondatore dei Preti delle Sacre Stimate di D.N.G.C...* Testo originale con traduzione italiana, introduzione storica e note. (A cura di P. Giuseppe Stofella). Verona: Scuola tip. A.M.B. aprile 1951.

2. Stofella, ib., Introduzione p. 12, nota 14: ‘... per vivere sotto le Regole di S. Ignazio.’ Lett. alla Naudet del 17 agosto 1816. Che fosse molto ben conosciuta dal nostro Fondatore la disciplina della Compagnia di Gesù ce lo dimostra il fatto che nel pacco V dei Manoscritti del S.d. D ora depositi presso la S. Congr. dei Riti vi sono le **Regolae Magistris Novitiorum**, le **Costituzioni** e **Regole dei GESUITI**, tutte trascritte con diligenza mirabile.”

ib., pp. 18-20, passim: “... Quanto alla sostanza, il Servo di Dio la trasse generalmente da quel sì buon modello che è la Compagnia di Gesù attraverso il *De Religione Societatis Iesu in particulari* del celebre Gesuita, P. Francesco Suarez. Se si aggiunga che una sezione di 4 capitoli intesi a formare la disciplina interna ed esterna di ciascun individuo ha per fonte la Somma di S. Tommaso, possiamo dire che le Regole e’ tutta qui.”

“Ma del Servo di Dio e' tutta l'opera di selezione, di compendio o adattamento, e tutto l'ordinamento. Se preferi' le formule altrui, fu perche' le trovo' rispondenti al suo personale pensiero, perche' le penso' meglio accette all'autorita' della Chiesa ed anche perche' gli offrivano modo di rannicchiarsi meglio in quel *Buseta e taneta* che, preso gia' per motto, fini' per divenirgli un bisogno. Nel mosaico che ne risulto' tuttavia il S.d.D. riconobbe il disegno tal quale l'aveva vagheggiato - come egli disse - per un'ispirazione del Cielo....

“... Tuttavia il lavoro, anche cosi' come sta (non poco lacunoso), si presenta per definitivo, e tutto sembra indicare, non gia' che il S. d.D. non pote' ma che non volle, o, meglio, non credette di dover andare piu' innanzi...”

“Il nostro Fondatore considera l'Istituto come Ordine Religioso, modellato sulla Compagnia di Gesu', con un *fine specifico* eminentemente apostolico: sopperire alle necessita' dei Vescovi con qualsiasi ministero ecclesiastico sia ordinario (esclusa la cura e particolare delle anime e delle monache) che straordinario.”

3. ib., p. 44: “N. 3, ss: Sono tratti in sostanza da **quel si' buon modello** che, per giudizio di D. Gaspare, **e' la Compagnia di Gesu'** (Lettera alla Naudet del 21 dic. 1814). Anzi l'espressione **Gratis omnino** e' la stessa che S. Ignazio uso' col Pontefice Giulio III per affermare **inter substantialia Instituti** appunto la gratuita' dei ministeri della Compagnia (Suarez, **De Religione S.J. in particolari**. L. IV, cc. 8,10)....

ib., p. 45: “...Questo canone del servizio gratuito - canone fondamentale, sebbene oggi per volere della Chiesa temperato (cfr. Cost. n.16) - e' pure incluso in un ipiccolo testo autografo del Ven. S.d.D.: definizione e norma della piccola Comunita' delle Stimato, prima del **Compendium Rude** e di un corpo di Costituzioni. Crediamo bene includerlo qui:

'1. Il fine di questa Unione, o Congregazione di Sacerdoti e' di servire Dio Nostro Signore e la sua Chiesa gratuitamente, quanto alla speranza o aspettazione di terrena mercede.

'2. In ogni esercizio in pro delle anime serbare esattamente la direzione del Vescovo e avere da lui le facolta' e licenze ordinarie.

'3. Essere pronti ad ogni richiesta del Vescovo a predicare, confessare, istruire o in citta' o in campagna in qualunque luogo della Diocesi, nel Seminario o al popolo.

'4. Per far questo con maggior speditezza, essere disoccupati da cure di anme o particolari o perpetue in Parrocchie o Luoghi, molto piu' dove sia obbligazione di residenza con qualche dignita' ecclesiastica.

'5. Per ottener questo fine attende seriamente alla perfezione propria del nostro stato.

'6. Attendere pur seriamente in secondo luogo all'acquisto di tutta la scienza ecclesiastica, principalmente morale.'

4. ib., p. 49, n. 8: “...ma un culto singolare del principio di autorita' deve formare egulamente quasi una caratteristica dell'Istituto del Ven. Gaspare, come lo e' nella Compagnia che servi' a lui di modello...”

5. ib., p. 50, nota: “Fonti delle Parti I e II: Suarez, o.c., Libri I, II, III passim, e le stesse Costituzioni della Compagnia di Gesu'...”

6. ib., p. 58, nota: “...Neppure e' esplicitamente indicata la durata del Noviziato, ma certamente il Venerabile intendeva una durata di due anni a modo del Noviziato della Compaagnia di Gesu', sul quale egli forma i suoi statuti: cosi' infatti interpreto' il pensiero del Fondatore anche il 2° Capitolo Generale del 1871. I cosiddetti **Experimenta** che egli indica per le prove del Noviziato sono tutti ignaziani, benché non tutti quelli di S. Ignazio o della Compagnia di Gesu', come ad es. il servizio per un mese ad un Ospedale, il pellegrinare senza scorta di danno, ecc....”

7. ib., p. 61, nota: “Fonti delle parti III e IV: Suarez: o.c., passim, nei vari libri; Costituzioni della Compagnia di Gesu'; S. Thomas, Summa Theol. II-II, q. 188, a. 6.”

8. ib., p. 63, nota: "...Del resto questa regola corrisponde all'analogia della Compagnia di Gesu', ed e' da prendere e intendersi esattamente nel medesimo spirito. Cfr. Rodriguez, tomo II, tr. I, c. VII, n. 3."
9. ib., p. 74, nota: "Capo V: Tutta la sostanza di questo capitolo e' quasi tutte le parole sono prese dall'o.c. del P. Suarez, S.J., L. V, c. 2, n. 8. Il Venerabile fa sua la dottrina del P. Suarez che e' la dottrina stessa della Compagnia di Gesu'." [cf. Suarez pp. 809 a., ss; 811-817].
10. ib., p. 75, nota: "Capo VI: Anche qui la sostanza e intere frasi sono tolte dal Suarez, o.c., L. V, c. 3, n. 11, 12; c. 4, nn. 9, 10..." [cf. pp. 815 a, ss, 824-829, specialmente p. 822 b].
11. ib., p. 87, nota: "Capo I. Fonti: Suarez, o.c., L. IV, c. 4, c. 7..." [cf. pp. 713-722 e pp. 733-739].
12. ib., p. 89, nota: "Capo II. Suarez, o.c., L. IV, cc. 4 e 7."
13. ib., p. 91, nota: "Sez. II. Capo I. Regole Comuni (S.J.): Suarez o.c. L. IV, c. 3." [cf. pp. 701-721].
14. cfr. CF nn. 49 e 50: sono prese letteralmente dal Suarez, V, c. I, n. 6, p. 803 a.
15. CF # 32: "Novitiatus ... sub disciplina tradita et exercitio praescriptarum actionum."
16. CF # 185: "... 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..."
17. Suarez VI, c. 4, n. 25, p. 862 a: "... Deinde per hoc (quartum) votum non promittimus nos periculis exponere, nec has vel illas regiones adire, aut has vel illas actiones exercere, sed obedire Christi Vicario, quo medio nullum potest esse certius ad non errandum in via Dei..."
18. CF # 288: "Duo autem sunt principia, quibus discerni potest huiusmodi decentia vel indecentia actionis ..."
19. Suarez IX, c. 8, n. 13, p. 1049 a: "... 13. Quibus regulis dignoscatur dicta indecentia. - Quod si quaeras quando actio talis censenda sit..."
20. CF # 7: "... Alii vero, quibus vires et facultates animi et corporis sufficiunt, promoventur usque ad perfectum obsequium et auxilium Missionariorum..."
21. CF # 8: "Regiminis ratio sic est, ut sit omnibus Praelatus ad vitam, quem sibi elegerit Sodalitas. "Unaquaeque vero domus suum habeat Directorem, seu Moderatorem ad triennium, vel confirmavit successive, ad idem tempus. Cui adjunguntur tamquam auxiliarii et administri Aeconomus, Procurator, Magistri duo, alter rerum spiritualium, alter disciplinae exterioris."
22. CF # 74: "Dentur veluti Auxiliores Missionariis et quandoque etiam feminarum confessiones audiant.."
23. CF # 158: "Ad professionem non admittuntur nisi Sacerdotes, quia ad Professos pertinet principale regimen Sodalitatis, et graviora ministeria, quae Sacerdotium requirunt" [cfr. anche CF nn. 72, ss.; 262; 302]
cfr. Suarez VI, c. I, n. 4, p. 838 b: "... juxta can. 4 quintae Congregationis generalis, qui ita habet: '... ad professionem autem intelligatur admittendus, nisi qualitas majoratus ejusmodi fuerit, ut

promotio ad sacrum ordinem firmitati illius abdicationis satis sit; tunc enim professio, sed ordiantio procuranda erit. 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, ad eosque pertinet principale regimen ejus, et graviora ministeria, quae sacerdotium requirunt.”

24. CF # 155: “Instructor vero illos omnes in Spiritu formandos curabit universamque nostri Instituti rationem explanabit per statos aliquot dies cujusque hebdomadae, ac modos exponet juvandi proximos salutariter.”

25. CF # 4: “Immunes a dignitatibus, residentiis, beneficiis et curis perpetuis et particularibus animarum et monialium.”

26. cfr. CF # 290: “Cum autem dictum sit initio, nostram sodalitatem curam ordinariam non admittere...”

27. CF # 241: “Praeter Superiorum curam et Infirmarii ministerium, sit etiam aliquis, cui de communi sanitate curanda peculiare officium sit in unaquaque domo...”

28. CF # 262: “Cum sit finis Sodalitatis animarum salutem procurare et consequenter ministeria postulet huic fini accomodata... impensius procurare et desiderare debet suorum fratrum quam externorum...”

29. Suarez VIII, c. 8, n. 22, p. 962 a: [qui si trova quasi *verbatim* il testo della CF n. 262]: “...Est enim Societatis finis animarum salutem procurare, et consequenter ministeria postulat huic fini accomdata. Hinc ergo imprimis fit, ut quilibet de Societate prius et impensius procurare et desiderare debent suorum fratrum salutem, quam externorum, quia charitas ordinatissima est; unde sicut inclinatur ad quaerendam prius propriam spiritualem salutem quam alienam, ita etiam inter alios prius intendit et quaerit salutem spiritualem spiritualium fratrum, totiusque corporis Societatis, quam externorum.”

29 a. CF # 265: “Hinc pariter mutua omnium cura per colloquia et sermones, fraternam charitatem fovendi; et se invicem ad virtutum et perfectionis studium excitandi.”

30. Suarez VIII, c. 8, n. 22, p. 962 a: “... Ex his ergo actibus et affectibus multum hanc unionem augeri necesse est; nam, cum omnes nihil tam desiderent quam propriam salutem et perfectionem, cum hoc desiderium mutuum in omnibus conspiciant, et ab omnibus tam verbo, quam exemplo, juvari se sentiant, in mutuo etiam amore multum proficiunt. Accedit quod omnes in zelo de salute animarum maxime conspirare debent, et se invicem ad hunc finem juvare...”

31. CF # 288: “Duo autem sunt principia, quibus discerni possit huiusmodi decentia vel indecentia actionis:

“Primum si sit prohibita vel ex se, quia per se mala, vel jure communi, quia scilicet prohibita clericis, quibus in hoc pares sunt religiosi, vel si proprio et speciali jure religionis prohibeatur.

“Alterum est, si opus de se tale sit, ut vix possit sine periculo peccati fieri, ut Gregorius dixit. Idemque cum proportione est, si opus nimium occupat animum et cura ac sollicitudine rerum temporalium (Hom. 24, in Ev.).

“Quia vero in hoc potest esse magna latitudo ideo, seclusa lege vel obedientia praelati, non potest certa regula praescribi, sed prudenti arbitrio utendum est, et multo observanda est consuetudo observantium et timoratorum religiosorum et communis sensus recte sententiarum et judicantium tale opus esse, vel non esse alienum a statu religioso.”

32. Suarez IX, c. 8, n. 13, p. 1049 a & b: [dove si trova CF n. 288 quasi letteralmente].

33. CF # 290: “Cum autem dictum sit initio [# 4], nostram Sodalitatem curam ordinariam animarum non admittere, hoc intelligitur, non tantum respectu habito ad saecularium hominum communitatem, et insuper religiosarum feminarum monasteria et congregationes, verum etiam ita ut, nec particularium seu virorum, seu praesertim mulierum hanc veluti ordinariam curam, quasi ex officio vel obligatione utriusque vel alterius partis nullus sodalis suscipiat, neque ullius personae obedientiam admittat.” [NB: per CF n. 4, cfr sopra nota 25].
34. Suarez IX, c. 8, n. 15, p. 1050 a: “... non ergo omnes actiones, vel sollicitudines, quae ordinatur ad auxilium etiam spirituale proximorum, Societati congruunt, tum propter multitudinem earum (non enim posset omnibus satisfacere); tum etiam quia nonnullae afferunt secum obligationes, et vincula repugnantia intentioni Societatis; et hujusmodi praecipue est cura animarum, quae nimirum impediret plures operarios Societatis, quos oporteret esse ex fidelioribus et aptioribus ad discurrendum per totum mundum, ad quem finem ex vi instituti ordinantur...”
35. CF # 1: “Finis: Missionarii Apostolici in obsequium Episcoporum.”
36. 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.”
37. Suarez V, c. I, n. 6, p. 803 a: “...Dico secundo: 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...”
38. CF # 255: “Praeterea cum finis praecipuus nostrae Sodalitatis sit conversio animarum, hanc magnopere consequitur conversando cum hominibus, et de divinis rebus, suaviter ac discrete loquendo: ad hoc autem valde proficiunt religiosi sodales in his, quae inter se habent religiosa colloquia, quae frequentius esse debent de divinis rebus; et ita usu addiscunt suis temporibus tacere, et suis prudenter et fuctuose loqui, quod est optimum silentii genus, ut indicavit Ambrosius: ‘Pythagoras’, inquit, ‘suis silentium imposuit, ut non loquendo, loqui doceret. David ut loquendo magis disceremus loqui; quomodo enim sine exercitio doctrina? aut sine usu profectus?’ Et concludit: Ita ergo volunt discere cautionem loquendi, quod naturae est non negent, quod custodiae exercent.’ (De Off. libr. I, c. 10)”
39. Suarez VIII, c. 8, n. 17, p. 960 a & b: “...Alia praeterea consideratio adhiberi potest, quia hoc medium est etiam utile Societati ad finem suum praecipuum conversionis animarum, quem magnopere consequitur conversando cum hominibus, et de divinis rebus suaviter et discrete loquendo; ad hoc autem...”
40. CF # 262: “Cum sit finis Sodalitatis, animarum salutem procurare et consequenter ministeria postulet huic fini accomodata; hinc imprimis fit, ut quilibet sodalis prius et impensius procurare et desiderare debeat suorum fratrum salutem, quam externorum, quia caritas ordinatissima est. Unde sicut inclinatur ad quaerendam prius propriam spiritualem salutem, quam aliorum, ita etiam inter alios prius intendit at quaerit salutem spiritualem fratrum, totiusque corporis sodalitatis, quam externorum.”
41. cfr. CF ## 158; 302 - graviora.
42. Suarez VIII, c. 8, n. 22, p. 962 a: “...Est enim Societatis finis animarum salutem procurare et consequenter ministeria postulat huic fini accomodata. Hinc ergo imprimis fit, ut quilibet de Societate prius et ...”

43. CF # 282: “Prima est: recta intentio caritatis vel religionis, i.e., propter necessitatem, vel piam utilitatem, quia amicitia vel conversatio cum saecularibus, per se spectata, pertinet ad negotia saecularia, nisi ex fine ad altiorem ordinem sublibetur.

“Unde Sanctus Basilius ait: ‘Illud autem quempiam visere vel consanguinitatis, vel amicitiae causa alienum est a nostra professione’ (Reg. 311, ex brev.). Ubi duo motiva posuit, quae inter mere humana videri poterant honestissima, et nihilominus aliud altius postulat, ut talis actus religiosi statui sit consentaneus.

“Propterea non dicit esse malum visere cognatos et amicos hoc solo titulo, quia cognati et amici sunt, sed dicit esse alienum a religioso statu.”

44. Suarez IX, c. 8, n. 7, p. 1047 a: “...duo observanda esse. Unum est, ut recta intentione, id est, propter solam necessitatem vel piam utilitatem assumatur. Aliud est, ut magna moderatione et circumspectione fiat... ; at vero amicitia vel conversatio cum saecularibus per se spectata pertinet ad saecularia negotia, nisi ex fine ad altiorem ordinem sublivetur; ergo haec conditio imprimis necessaria est. Unde D. Basilius, dicta regula 311, ex brevioribus, post verba supra citata subdit: *Illud autem, quempiam visere, vel consanguinitatis, vel amicitiae causa, alienum est a nostra professione...* [passim].

45. CF # 26: “In iis vero qui ad spiritualia ministeria admittuntur: capacitas ingenii, indoles boni iudicii et sufficiens memoriae tenacitas, universae autem virtutis et perfectionis spiritualis studiosi sint, quieti, constantes et strenui in his quae ad divinum servitium aggrediuntur, ut zelum habeant salutis animarum et propterea ad hanc Sodalitatem bene affecti sint.

“Conveniens quoque aetas quae saltem decimum quartum annum excedat, bona valetudo, vires ad sustinendos proprios huius vitae labores, et species exterior honesta, apta ad aedificationem proximorum; exoptanda item sermonis gratia ad agendum cum proximis pernecessaria.”

46. Pars IX, c. 3: De Professone [cf. CF ##168, ss.] De mediis ad honestatem morum servandam et augendam in pueris.

47. Pars IX, c. 5: (De Professorum Gradu). Titulus: De Mediis ad profectum litterarium [cfr. CF ## 175, ss.].

48. “Negativa” [cfr. CF ## 191-220] - “Positiva” [cfr. CF ## 221-226].

49. CF # 185: “... directionem sequi orthodoxi Episcopi quem Spiritus Sanctus posuit regere Ecclesiam Dei, quid medium satis cautum est ad non errandum...” (cfr. sopra note nn. 16 & 17).

50. Suarez VI, c. 4, n. 25, p. 862 a: “... obedire Christi Vicario, quo medio nullum potest esse certius ad non errandum in via Dei...”

51. CF # 26: [cfr. sopra nota n. 45] “... ad spiritualia ministeria... ad divinum servitium... ad sustinendos proprios huius vitae labores...”

52. CF # 38: “Postremo in hisce omnibus experimentis bonum virtutis exemplum jam reddiderit, post perfecta studia et sacerdotio initiatus, ad ministeria praedicandi et confessiones audiendi applicabitur ad tempus.”

53. cfr. CSJ ## 65-70

54. CF # 48: (Perfectio sui ipsius): “Alterum medium est studiosum exercitium: “Purgandi vitia et defectus, et inserendi contrarias virtutes; “Augendi et perficiendi infusas theologales et morales; “Adimplendi virtutes religiosas, nimirum obedientiam, castitatem, paupertatem:

- “Abnegandi inclinationes carnis, sensuum, amoris proprii et mundani;
“Perfecta observantia omnium praeceptorum, quae divina sunt et humana, ecclesiastica et civilia, tum officiorum quae ad statum sacerdotalem pertinent, quaeque religio superimponit, sive quod ad regulam spectat, sive quod ad omnia munia proprii Instituti;
“Fuga otii omnimoda et occupatio assidua in rebus quae ad ecclesiasticum ministerium, ad religiosa officia, aut ad observantiam disciplinae et obedientiam superioribus debitam pertinere videantur.”
55. CF # 63: “Providendum etiam ut studentibus, tollantur impedimenta exteriorum occupationum et laborum, tam in domesticis officiis, quam in aliis ministeriis, ut diuturnius studiis vacare liceat.”
56. Suarez V, c. 3, n. 11, p. 816 a: “... Huc etiam spectat quod in capite tertio ejusdem partis (CSJ), § 3, providetur, ut scholasticis tollantur impedimenta exteriorum occupationum et laborum, tam in domesticis officiis, quam in aliis ministeriis, ut diuturnius studiis vacare liceat...”
57. CF # 102: (cf. CF # 3, gratis omnino): “Nemo aliquid veluti in compensationem eius ministerii spiritualis, sive pii officii, quod Sodalitas gratis exhibet proximis, accipiat.”
58. CF # 137: “Vestis simplex sit et honesta, quae paupertatem redoleat simul et deceat tum ministeriis, tum hominibus quibuscum versamur, et munda, nec lacera.”
59. In quanto all’abito stigmatino, cfr. sopra in questo studio, ‘Bertoni-Gloria’, pp. 24, ss. cfr. Suarez I, cc. 3 & 5, pp. 574-586, passim.
60. CF # 152: “Completis studiis, ut si quid virtutis fervor per litterarum occupationem intepuerit recalescat, studentes adhuc per annum probatur tum in devotionis et humilitatis exercitiis, tum in ministeriis Sodalitatis.”
61. cfr. Suarez VI, c. 2, pp. 844-850, passim.
62. CF # 158: “Ad Professionem non admittuntur nisi Sacerdotes, quia ad Professos pertinet principale regimen Sodalitatis, et graviora ministeria, quae sacerdotium requirunt.”
63. Suarez VI, c. I, concl. al 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 Soietate, ad eosque pertinet principale regimen ejus, et graviora ministeria, quae sacerdotium requirunt.” [cfr. anche Bertoni, CF ## 72; 262; 302].
64. CF # 163: “Verbi Dei quodcumque ministerium.”
65. cfr. Formula CSJ # 1: “...ad hoc potissimum institutae ut ad fidei defensionem et propagationem, et profectum animarum in vita et doctrina christiana, per publicas praedicationes, lectiones et aliud quodcumque verbi Dei ministerium ac Spiritualia exercitia, puerorum ac rudium in christianismo institutionem, ..”
66. Suarez I, c. 3, n. 10, p. 572 a & b: “...Superest dicendum de alio ordine mediorum, quae circa proximum directe versantur, vel ad illum proxime referuntur, quae varia sunt et multiplicia... Secundo, inter haec media numeanda sunt omnia ministeria sacra, quae ad purgandos, et perficiendos alios utilia sunt...Quo praecipue spectat quartum solemne votum obediendi Summo Pontifici in missionibus..” [cfr. Bertoni, CF ## 161, ss.].

67. 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 quem superna gratia eligit, sub humilitatis specie, superbe contradicat.”
68. Suarez VI, c. 4, n. 25, p. 862 a & b: “... Ita expendit Gregorius, lib. 6, epist. 5, c. 169, illud Isai. 6, ubi cum Deus diceret: *Quem mittam? aut quid ibit nobis?* ipse se obtulit dicens: *Ecce ego, mitte me*. Et illum confert cum Jeremia, qui c. I, se excusabat, dicens: *A, a, a Domine Deus, nescio loqui*, atque utrumque spiritum laudat, quia ex bono affectu profiscisci potest, et quia nec Jeremias restitit, nec Isaias ire contendit prius, quam se per altaris calculum purgatum vidit: *Ne aut non purgatus* (inquit Gregorius) *adire quisquam sacra ministeria audeat, aut quem superna gratia eligit, sub humilitatis specie superbe contradicat*. Et hactenus de prima comparatione, quam in fine numeri tertii proposuimus.”
69. CF # 230: “Nec mensa solum dicitur communis in loco et tempore, sed maxime in usu ciborum; nam iidem omnibus absque singularitate apponi debent, de quo Christostomus de religiosis loquens:
 ‘Una mensa et ministerium suscipientibus et exhibentibus, eadem indumenta, habitacula eadem, eadem vita. Et quid miraris, subdit quod una sit omnibus dicta, vestis et mensa, quippe cum omnibus sit una anima?’”
70. Suarez VIII, c. 8, n. 4, p. 956: CF # 230, verbatim.
71. CF # 240: “Lupus in regula monachorum: ‘Si quis, ait, coeperit aegrotare, transferatur ad exedram latiore et tanto senum ministerio confoveatur, ut nec delicias urbium, nec matris quaerat affectum’ (ex Hyeron, c. pen.)”
72. Suarez VIII, c. 8, n. 6, p. 956 b & 957 a: verbatim.
73. CF # 241: “Prataer Superiorum curam et infirmarii ministerium, sit etiam aliquis, cuide communi santitate curanda peculiare officium sit in unaquaque domo.”
74. CF # 262: “Cum sit finis Sodalitatis, animarum salutem procurare et consequenter ministeria postulet huic fini accomodata...”
75. [cf. sopra, nota n. 40].
76. Suarez VII, c. 8, n. 2, p. 962 a
77. cfr. CF ## 188; 220; 282; 282.
78. CF # 1 [cfr. nota sopra, n. 35].
79. CF # 2: “Modus: sub directione et dependentia Ordinariorum locorum, in quibus Missiones fieri contigerit, quibus omnino parere debeant, quod ad exercitium attinet Apostolici muneris, ac licentiam prius cum facultatibus ab eis recipere, servata eorundem Ordinariorum circa loca et tempus et ejusmodi munus exercenti moderatione.”
80. CF # 7: “Promotionis gradus differt secundum qualitates Receptorum.
 “Nam alii, quorum ingenium et pietas capax est, promoveantur usque ad perfectum opus sacerdotum, assumentes apostolicam missionem.”

'Alii vero, quibus vires et facultates animi et corporis sufficiunt, promoveantur useque ad perfectum obsequium et auxilium Missionariorum."

81. CF # 73: "Deinde in excipiendis confessionibus virorum quorumcumque, et concionibus habendis in ecclesiis civitatis in qua versantur, in tradendis exercitiis."

82. CF # 74: "Dentur veluti auxiliatores quandoque Missionariis et quandoque etiam feminarum confesiones audiant."

83. CF # 75: "Hinc etiam mulierum confessiones excipiant et missionibus inserviant ordinarie."

84. CF # 76: "Denique munus Missionum dirigendarum accipiant et salutem animarum omnino insistunt."

85. cfr. Pedro ARRUPE, SJ, *La 'Missione Apostolica' - chiave del carisma Ignaziano*, n. VI, pp. 11-14, ss.

86. cfr. Antonio de Aldama, SJ, *La 'Missio' - centro focale delle Costituzioni Ignaziane*, p. 30:

"...L'idea fondamentale di Ignazio di riprodurre il collegio apostolico e' come il prolungamento della missione che Cristo affido' ai suoi discepoli nel Vangelo. I tratti con cui S. Matteo descrive questa missione (cap. 10) corrispondono alle caratteristiche proprie della missione apostolica della Compagnia come sono viste e vissute da s. Ignazio e dai suoi dieci compagni: andare (disponibilita', pellegrinaggio, ecc.), predicare (*ministerium verbi*, in tutta la sua ampiezza) poverta' (senza 'viatico', gratuita' dei ministeri, ecc.) croce (sub vexillo crucis, abnegazione, terzo grado di umilta', sopportare obbrobri, ecc.) (Cost. 101, 577-580).

"Polanco afferma che nella Deliberatio del 1539, 'trattarono di imitare il modo apostolico in cio' che potevano (MI, FN II, 310). Non per niente lo stesso S. Ignazio chiamo' 'principio e principale fondamento nostro' il quarto voto, che e' espressione concreta della missione evangelica trasmessa dal Vicario di Cristo (MI, Cost. I, 162).

"Quest' idea si fa poi centrale e viene ad ispirare le parti piu' vitali delle Costituzioni: selezione (Cost. 142-144, 657, 819), esperimenti del noviziato (MI, Cost. I, 80), soppressione di alcuni mezzi tradizionali della vita religiosa; parti IV e X. L'idea di missione e' poi chiave di lettura delle Costituzioni; essa illumina chiaramente il vero senso della loro interpretazione e ne mette in risalto la grande unita'. E questo sia che si intenda la missione in senso attivo - in quanto cioe' procede dal Vicario di Cristo che invia e dai superiori per delega e in vece sua - sia che si intenda questa stessa missione in senso passivo - in quanto cioe' e' ricevuta ed eseguita dal soggetto, che ne e' il termine e il realizzatore."

87. CF # 85: "Nemo vota cum solemnitate emitti, nisi qui gradum Missionarii Apostolici in hac Sodalitate et juxta scopum ejus mereatur.

88. CF # 162: "Sacramentorum administratio, praecipue Confessionis et Eucharistiae: sacrificiis etiam fructuum Missionum et concionum et confessionum a Deo imploratio."

89. Suarez I, c. 3, n. 10, p. 572 a & b:

90. CF # 286 [cfr. anche CF nn. 6; 137 in quanto all'abito religioso stigmatino]: "Aliud vero est habitum mercatoris sumere, vel officium fingere, ut aditus ad praedicandam fidem, vel (parole omesse in testo Latino) aliud simile pietatis opus inveniatur, quod nonnulli sancti fecerunt. Eodem modo licitum quandoque est, inter haereticos habitu militari, vel alio saeculari incedere, vel se negotiatorem simulare propter eundem finem conversandi cum catholicis occultis, fidemque inter eos conservandi vel augendi, quod passim Missionarii faciunt, quod ibi nec mendacium intervenit, sed occultatio, neque aliquid minus decens religiosum statum, cum constet quo fine et qua necessitate id fiat."

91. Suarez IX, c. 8, n. 12 p. 1048 b, s.: "Respondetur aliud esse mercaturam exercere propter lucrum temporale, quo subveniatur proximis, quod negamus esse faciendum; aliud vero habitum mercatoris

sumere, vel officium fingere, ut aditu ad praedicandam fidem, vel aliud simile pietatis opus, inveniatur; quod fecit ille sanctus, ut non minori admiratione B. Franciscus Xavier, qui non mercatorem tantum, sed famulum mercatorum infidelium cum magno labore, et cmissione, se exhibuit, ut introitum ad Sinas invenire posset. Et eodem modo licitum est inter haereticos habitu militari, vel alio saeculari incedere, vel... etc., etc....(come sopra)”

92. cfr. CF ## 6; 137

93. cfr. sopra nota n. 79: “...quod ad exercitium attinet apostolic muneris...” [CF # 2]

94. cfr. sopra, nota n. 84: “... munus Missionum...” [CF # 76].

95. CF # 77: “... consistent in ordine et munere, seu gradu suscepto...”

96. CF # 182: “(De Munere Professorum Sodalitatis): Eorum munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam insequendam necessaria vel utilia sunt; sed etiam rudimenta fidei et morum, praesertim rudibus, et pueris explanare, in oratoriis, in catechismis publicis et privatis; hoc etiam maxime Ecclesiae utile est, et ideo maxime etiam iis commendatum sit.”

97. cfr. nota qui di P. Stofella: “Capo VI: cfr. Suarez, o.c., lib. I, c. 6” - pp. 587, ss.

98. cfr. Parte II di questo studio - sul ‘Catechismo’.

99. CF # 185: “...obsequium praestare per varia et propria suae vocationis munera...”

100. P. Stofella nota: “Capo VIII: cfr. Suarez, o.c., lib. I, c. 6” (cfr. pp. 587-593). Pero, cfr. anche Suarez VI, c. 4, n. 25, p. 862: (quasi *verbatim*).

101. CF # 191: “Cum dicat Apostolus: ‘Sol non occidat super iracundiam vestram’; et Dominus: ‘Si offers munus tuum ad altare et ibi recordatus fueris, quia frater tuus habet aliquid adversum te, relinque ibi munus tuum ante altare et vade prius reconcilari fratri tuo, et tunc veniens offeres munus tuum’ (cf. Mt 5:23,ss.). Statim curandum est, ut deposita ira et omni perturbatione remota, si forte ex humana fragilitate orta fuerit inter Sodales, ex corde reconcilientur, mutuo et cum debita satisfactione in gratiam invicem redeant.”

102. cfr. nota qui di P. Stofella: “Suarez VIII, cc. 6 & 7” - cfr. pp. 947, b. ss.

103. CF # 220: “(De Inordinatis Affectibus): Tertio, ex aliis affectibus plane congoscitur; nam caritatis amor est ordinatissimus, et non nisi debito tempore et loco sine cujusque offensione ostenditur. Se ergo affectio illa inclinatur ad tempus otiose terendum, vel ad aliquid aliud, quod perfectioni ac regulae consentaneum non sit, privata affectio est, non caritatis debitus amor. Unde maxime laeditur caritas, ut Basilius egregie prosequitur, quando sine manifesta causa plus uni quam aliis tribuit; vel si munerum, aut bonorum distributio sine debita proportione fiat (uti supra). Nam licet unusquisque religiosus, quantum in se est, debeat omnia contemnere et viliores gradum appetere; tamen respectu aliorum, singulorum merita spectanda sunt, et debito honore et amore prosequenda; quod maxime ad superiores spectat. A quibus gravius caritas offenditur, quando privatis affectionibus et non juxta uniuscujusque facultatem ac merita, habita communis utilitatis ratione, labores et honores singulis distribuunt, ut optime idem Basilius (Reg. 303, ex brevior.)”

104. Suarez VIII, c. 7, n. 18, p. 954 b

105. CF # 57 (cfr. anche nn. 1; 49; 50; 159; 185): “In unaquaque igitur disciplina, aliquis, vel aliqui, qui peculiari studio et diuturniori tempore ac diligentia illi incumbat, et ad varia ecclesiae obsequia, quae pro temporum et occasionum diversitate occurrunt utilissima erunt.”
106. Suarez V, c. 2, n. 8, pp. 809 b, s.
107. CF # 62: “Satagendum Sueriori erit, ut temporibus ad valetudinem corporis incommodis non studeant; somno etiam quantum temporis satis erit tribuant et in laboribus mentis modum servent, ut diutius perseverare in litteris addiscendis et exercendis in Ecclesiae obsequium possint.”
108. Suarez V, c. 3, n. 11, p. 816 a: “... Hujusmodi est illud, quod habetur quarta parte Constitutionum, c. 4, § I: *Peculiari cura animadvertendum erit ut temporibus valetudini corporis incommodis scholastici non studeant, ut somno quantum temporis satis sit, tribuant, et in laboribus mentis modum servent; sic enim fiet ut diutius in illis perseverare, tum in litteris addiscendis, quam in eisdem exercendis ad Dei gloriam possint...*”
109. CF # 125: “In iis vero quae necessario, sive utiliter, addiscenda erunt contra laborem, vel negligentiam, vel taedium addiscendi, per vehementiam intentionis ad scientiam hujusmodi rerum percipiendam, alacriter et constanter insurgent, propter Dei gloriam et ecclesiae majus obsequium.”
110. CF # 172: “Praeceptores etiam inter legendam, cum se occasio obtulerit, ad obsequium et amorem Dei et virtutum discipulos moveant.”
111. cfr. Nota di P. Stofella qui: “Capo IV e V: Regole minute estratte dal Suarez, V, c. 6” - (cfr. pp. 830-837).
112. CF # 185: (cfr. anche CF # 57): “... Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione, obsequium praestare, per varia et propria suae vocationis munera...”
113. Suarez VI, c. 4, n. 25, p. 862 a
114. CF # 195: “Cum ad religiosam caritatem praecipue pertineat se invicem obsequio, beneficio et honore praevenire; omnisque spiritus domindandi, seu praecipendi et omnis significatio ejus reprehensibilis sit; et de se valde animos alienet; omnis jubendi modos et affectus, praecipue ab illis superiores non sunt vitandus est quia superbiam recolet et caritatem non conciliat. Verum si fortasse in aliquo negotio praere cogatur aliquis, non praecipere, sed demonstrare quae agenda sunt videatur, et omnes ex consilio Apostoli serviant invicem, ita ut fiat quod eleganter dixit Chrysostomus de antiquis monachis: ‘Non potest quisquam illorum audiri contumeliam inferens aut patiens, non imperans, nec cui imperetur, sed omnes ex ministrantium sunt numera.’”
115. cfr. Nota di P. Stofella, qui: “Sez. I, Capo I. Suarez o.c., lib. VIII, cc. 6 e 7” (pp. 947, b,ss.)
116. CF # 296: “S infirmus consilium petat circa ea, de quibus libere potest disponere, ad officium Confessoris spectat id consulere, quod majus Dei obsequium esse, et ad maiorem utilitatem animae testantis, expedire judicaverit. Ut autem Sodales nostri debito modo hoc faciant, servent sequentia.”
117. Suarez IX, c. 9, n. 4, p. 1053 a: “... Quamquam si infirmus consilium petat circa ea de quibus libere potest disponere, ad officium confessoris spectat id consulere, quod majus Dei obsequium esse, et ad majorem utilitatem animae testantis expedire judicaverit. Ut autem nostri debito modo hoc faciant, servare debent quod sexta parte Constitutionum, c. 2, § 6, dicitur: ...”

118. CF # 304: “Monitor etiam constituatur, qui praemissa ad Deum oratione, cum modestia debita et humilitate, quidquid sentiat in ipso Superiore requiri ad majus Dei obsequium et laudem, eum debeat admonere. Nam hoc officium erga Praelatos valde necessarium est, ut docuit Basilius (REg. 27 ex fus.).”
119. cfr. J. Henchey, *La Formula 'In Obsequium, nel linguaggio di S. tommaso'*, in” ANGELICUM LXIX (1992), pp. 453-470.
120. CF # 82: “(De Gradu seu Officiis inservientium in temporalibus): “Singulis autem possunt plura etiam officia pro rerum natura aut necessitatis committi.”
121. CF # 78: “... sive operi incumbunt, servientes Domino...”
122. CF # 25: “Qui temporalibus inserviunt: in his requiritur ut eorum gradu contenti sint, aetate, viribus ad labores corporis, qui in peculiari hac vita se offerunt peferendos praediti, et ut homines difficili admodum ingenio non sint. Quorum praeterea numerus necessitate operis definitur, ne otiosi sint.”
123. CF # 7: [cfr. sopra, nota n. 80]: “Promotionis gradus differt secundum qualitates Receptorum.
“Nam alii, quorum ingenium et pietas capax est, promoventur usque ad perfectum opus sacerdotum, assumentes apostolicam missionem.
“Alii vero...”
124. cfr. CF ## 158-186. Cfr. S. Ignazio, CSJ, Pars VII. Suarez VI: De Professione Quattuor Votorum et IX: De Mediis, seu Ministeriis.
125. CF # 247: “Deinde non solis signis, sed etiam multo magis omnibus misericordiae et humilitatis operibus utendum est, nec laboribus, nec sumptibus parcendo quantum, et religiosa paupertas permittit, et fratris necessitas postulat.”
126. Suarez VIII, c. 8, n. 9, p. 957 b
127. CF # 284: “... Si impediat spiritulia exercitia et opera divini cultus, quae religiosus juxta regulam suam implere tenetur...”
128. Suarez IX, c. 8, n. II, p. 1048 a & b
129. CF # 286: (cfr. sopra, nota n. 90): “... ut aditus aliud simile pietatis opus inveniatur...”
130. Suarez IX, c. 8, n. 12, pp. 1048 b - 1049 a
131. CF # 77: “Horum duplex est genus. Nam alii clericali vita initiantur, deinde superveniente aliquo impedimento, quod domesticam disciplinam non turbet, puta infirmitatis, aut simile, nec aedificationem proximi, sive domi, sive foris, non auferat cum profectu sui ipsius, puta ingenii aut memoriae, quae hebetentur, et quibus doctrinae superioris et gradus incapaces reddantur; consistent in ordine et munere, seu gradu suscepto; quod superioris erit prudentiae. In quibus vero utiles erunt et apti hujusmodi homines in his inservient Domino et ad communem scopum attingendum alios juvabunt.”
132. CF # 85: “Nemo vota cum solemnitate amittit, nisi qui gradum Missionarii Apostolici in hac Sodalitate, et juxta scopum ejus mereatur.”
133. cfr. Cronaca ZARA II, Introd. p. 6

134. CF # 185: “Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum sub 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 illud, ipse perficit (Ph 1:6), si per nos non steterit: nam, haec est specialis gratia hujus vocationis quae potentior est omnibus periculis et difficultatibus.

“Deinde, per hanc intencionem 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.”

135. Suarez VI, c. 4, n. 25, p. 862 a

136. CF # 267: “Basilii ait: ‘Nisi ab ea nos, quae ex sanguinis necessitudine nobiscum intercedit coniunctione omnino, alienaverimus, et a familiari congressu saecularium, ac mentis habitu, in alium veluti mundum transmigraverimus, nullo modo scopum animi attingimus.’ (Reg. 5 et 13, ex fusior.)”

137. Pars XI, c. 3 (titulus) (CF## 277-281): Quomodo scopum Sodalitatis per familiarem conversationem assequamur.”

138. Suarez IX, c. 8, n. 5, p. 1046 a & b: “... supponitur... finem Societatis esse non solum propriae, sed etiam proximorum saluti maxime incumbere, ita ut hic finis non separatur a primario et adequato fine hujus religionis...”

139. CF # 3: “Gratis omnino servire Deo et Ecclesiae.”

140. cfr. Formula CSJ, n. 1, p. 9 b: “... prout ad Dei gloriam et commune bonum expedire visum erit, exsequenda, gratis omnino et ullo, pro suo in praedictis omnibus labore, stipendio accepto, se utilem exhibeat...”

141. CF # 26: “...strenui in his quae ad divinum servitium aggrediuntur...” (cfr. sopra nota nn. 45 e 51).

142. CS # 75: “Hinc etiam mulierum confessiones excipiant et Missionibus inserviant ordinarie.” (cf. sopra, note nn. 83-86).

143. CF # 77: [cfr. nota sopra, n. 131]: “... In quibus vero utiles erunt et apti huiusmodi homines, in his inserviant Domino ad communem scopum attingendum...”

144. CF # 78: “Alii vero sunt, qui clericales ordines non suscipiunt, sed in temporalibus praecipua domum et sacerdotes adjuvent. Hi autem...[*istruiti a dovere nella Dottrina Cristiana, si applicano...*][parole omesse dal Latino originale] alicui sive arti, quam callent, sive operi incumbunt, servientes Domino in simplicitate cordis, et virtutibus proximum aedificantes.”

145. CF # 195: [cfr. nota sopra, n. 114]: “... ex consilio Apostoli serviant invicem...”

146. cfr. sopra nota n. 115.

147. CF # 37: “In tradenda pueris et rudioribus Christiana Doctrina unusquisque pro captu ac temporum et locorum opportunitate exercebitur.

“Ad hunc finem quisque statim ab ingressu in Novitiatum Christianae Doctrinae addiscendae operam dabit, nisi fuerit in hac antea probe instructus.”

148. Suarez II, c. 5, n. 9, pp. 644 b - 645 b: “Quintum experimentum est...” cfr. anche CSJ n. 410. cfr. Parte II, nota n. 75 di questo studio.

149. CF # 49: “In hac religiosa Clericali Sodalitate, cujus finis est non solum contemplari, sed etiam contemplata aliis tradere...”

150. Suarez V, c. I, n. 6, p. 803 a - cfr. sopra, nota n. 36.

151. CF # 73: “Deinde in excipiendis confessionibus virorum quorumque, et concionibus habendis in ecclesiis civitatis in qua versantur, in tradendis exercitiis, ETC.”

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GENERAL CONCLUSION

Of the many possible considerations at this point of our study, the following seem to offer much for reflection:

[1] Bishop Benedict Riccabona: while relatively new to the Diocese of Verona at the time of St. Gaspar Bertoni's death, Bishop Riccabona's letter is presented as one of the documents

taken into consideration when the Holy See gave initial approval to the community living at the stimate in Verona:

“... His Holiness has taken (Fr. Marani’s humble petition) under consideration and has been fully informed on all that pertains to this Institute by means of the testimonial letters of the Bishop of Verona...” (April 16, 1855).

These are some of the thoughts presented by Bishop Riccabona in his letter to the Holy See:

“...From its very beginning, this Congregation has never ceased from existing and showing itself to be dedicated in any ecclesiastical ministry whatsoever to which it might be invited by their Bishop. In Verona, and in his diocese, they are known, loved and venerated by people from all walks of life, for their dedicatio to:

- hearing confessions;
- preaching;
- giving Missions;
- principally, in giving priests’ retreats;
- teaching catechism;
- observing the Marian feasts in their two Churches;
- assisting the dying;
- the imprisoned, those condemned to capital punishment
- these priests have been called to supply in the local seminary as Professors of philosophy and theology, and have performed there to the satisfaction of all.

“It is rare that a bishop would have men ready to employ in every circumstance and for any unexpected need whatsoever. These men have almost as the law of their community not only to be educated and prepared, but also to be ready for any ministry whatsoever to which their obedience to the superior might call them in the service of the Bishop.” [152].

This remarkable presentation of the Stigmatine life most likely came to Bishop Riccabona from Fr. Marani., whose oft-repeated motto was *PARATI AD OMNIA*. Fr. Lenotti explained once this motto of Fr. Marani to Stigmatine Novices in one of his Domestic Exhortations on the “End of the Congregation: Apostolic Missionaries for the Assistance of Bishops”:

“... But, as we have said on other occasions, we must be Apostolic Missionaries, soldiers, disposed for anything: *parati ad omnia* : and to walk along the level paths as well as to make the difficult ascents, like soldiers in peace and in war, in prosperity as well as in adversities and tribulations, always firm at our station, and to defend ourselves from the enemies and to fight the battles of the Lord. For all this, we need arms.

“The weapons of the Missionary are principally two: the sword of the Divine Word and the sword of Prayer.

“The sword of the Divine Word: ... *receive the word of God from the Spirit to use as a sword* (cfr. Ep 6:17). This is the sword that is more penetrating than any two-edged sword: *The word of God is something alive and active: its cuts like any double-edged sword but more finely* (cf. Heb 4:12). This penetrates into the the very depths of the soul and both wounds

and conquers. And thus, my brothers, it is most necessary to learn how to use it well, with studies and with sacred lessons, and to wield it well, according to the circumstances:

- in the confessional;
- in prisons;
- at the rostrum;
- in the pulpit;
- from the altars,
- in giving retreats;
- in giving Missions;
- in the work of the Oratories;
- in giving days of recollection;
- in familiar and friendly conversations,
- Etc,

animating this (Word of God) with the Spirit of the Lord who should always be in our spirit, so that the word might come forth from us aflame to move and to enkindle the hearts of the faithful, etc.

"The other weapon, the second sword is prayer. O! brothers, this is what I really want to emphasize: that we might fix firmly in our minds the great need that we have of prayer, and of committing ourselves to it with much fervor..." [153]

[2] St. Ignatius Loyola: These 'lists' go back to St. Ignatius himself - in his original Jesuit Constitutions, there are at least three lists of ministries:

[a] FORMULA SJ # 1:

"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, kept 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;
- in hospitals,

and indeed in performing 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...” [154].

[b] Part IV, chapter 8: The Instruction of the Scholastics in the Means of helping their Fellowmen” [CSJ ## 400-414]:

- CSJ # 402: they will exercise themselves in preaching and in delivering sacred lectures in a manner suitable for the edification of the people, which is different from the scholastic manner.[155]

- CSJ # 403: they should touch upon matters helpful for habits of conduct and for christian living. They should do the same when teaching in their classes in the schools, too, but much more so when lecturing to the people [156].

- CSJ # 404: it will be helpful if they have studied... the gospel passages which occur throughout the year and to have studied some part of Scripture for purposes of lecturing [157].

- CSJ # 406: they should also practice themselves in the administration of the sacraments of confession and Communion [158].

- CSJ # 410: 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.” [159].

- CSJ # 412: Just as one’s fellowmen are helped to live well by what helps them to die well, and what procedure should be used at a moment for gaining or losing the ultimate end, eternal happiness [160].

- 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 variety 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 (I 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 divine grace [161]

[c] PART VII (cf. CSJ nn. 603-635): this aspect was treated earlier in this study (cfr. Bertoni- - *Graviores* , Part One). This third list of ministries might be presented this way:

- good example and prayer (cfr. CSJ nn. 637-641);
- administration of the Sacraments (cfr. CSJ nn. 642-644);
- Ministry of the Word (cfr. CSJ nn. 645-649) - three basic forms:
 - initiation [catechism];
 - instruction in the faith [sacred lectures];
 - exhortation [sermons]
- works of mercy (cfr. CSJ nn. 650-651).

The underlying principle here, as has already been noted is from St. Thomas Aquinas: *quanto aliquid bonum est communius, tanto divinius - quanto aliquid est communius, tanto ab*

altiori principio dependet . [162]. St. Ignatius paraphrased the basic principle to be used in discernment as follows: *ad maius Dei et Domini nostri obsequium et animarum profectum - ad maius Dei obsequium et bonum universale* .

[3] Fr. Gaspar Bertoni: the Stigmatine Founder copied his list of ministries from Suarez:

Part IX, 'Concerning the Grade of the Professed', Chapter II:

CS # 162: the administration of the Sacraments, especially Confession and the Eucharist [163].

CS # 163: any ministry whatsoever of the Word of God .
- public preaching, instructing the people with catechism lessons, either public or private;
- pious colloquies and holy conversations, correcting vices in a fraternal way - for both urging the exercise of virtue, and the frequency of the Sacraments;
- instructing and inspiring others toward perfection;
- the use of the Spiritual Exercises;
- the promotion of pious Congregations;
- the devout care of the sick, especially of the dying. [164].

CS # 164: assisting in the instruction and discipline of Clerics, both in seminaries and in parishes, and at home through public lessons, as well as through private tutoring, promoting their studies and piety. [165].

CS # 165: (Chapter 3: regarding the Instruction of the Youth): the christian education of young boys and men, and other unlettered persons, through the oratories, caatechism teaching, even by private instructions are to be promoted by our members as far as is possible. [166].

CS # 166: Wherever possible. the community should be engaged also in teaching school to the youth - in accord with that saying of the Lord: Let the little ones come, for of such is the Kingdom [167].

CS 167: (spiritual direction): even the youth accepted for instruction, should also be guided toward a more intense moral life. [168].

The next two chapters in this Part IX on the Grade of the 'Professed' (Apostolic Missionaries) will be considered below under the discussion on 'Colleges', but their titles give some indication of the wide variety of apostolates for the highest level of membership in the community:

Chapter 4: Regarding the Means for maintaining a Moral Life in the Youth [169]

Chapter 5: Regarding the Means for the Literary Progress of the Youth [170]. It can be noted how Fr. Bertoni insists on the two-fold 'progress': intellectual and spiritual.

Chapter 6 opens up a kind of resume' of the Task of the Professed (Apostolic Missionaries) of the Congregation:

CF # 182: their task is not only to teach in sermons, spiritual exercises, conferences, concerning those matters necessary or useful for the attainment of eternal life - but, they should also be committed to teaching the fundamentals of faith and morals to the unlettered and to the youth - to explain this in oratories, catechism lessons, both public and private - this is most useful for the Church and hence is much to be commended. [171].

CF # 183: they should hear the confessions of all, and especially the poor and the youth, and also strive to lead souls to the due frequency of the Sacraments [172].

CF # 184: and all this should be done without stipend: "the members are to offer themselves and lend their services with total gratuity." [173].

[4] COLLEGES: As Chapter IV of his important Part VII, "On the Missions", St. Ignatius Loyola explains very carefully what these 'Colleges' are - and what an important part of his Apostolic Mission they are. (cf. CSJ nn. 636-654). The "Colleges", "Schools" ("Apostolic" - In General - "Superior" - "Middle" - "Elementary") and "Universities" are major considerations in the much larger Society of Jesus - by the time of the Founder's death, were there a thousand Jesuits all over the world?? By the time the Jesuit rule was put together by St. Ignatius, he could clearly foresee the man-power to handle these huge institutions.

While it is true that more than 80 % of Fr. Bertoni's Original Constitutions are either based on, or taken from Suarez' Commentary on the Constitutions of the Society of Jesus, the Stigmatine Founder did not intend to imitate slavishly every aspect of the Jesuit Apostolic Mission. He noted this in his own Spiritual Diary years before beginning his endeavor:

September 15, 1808 Introduction to the annual retreat. In a visit with my companions to the altar of St. Ignatius, I experienced much devotion... It seemed to me that the Saint welcomed us, and extended the invitation to promote the greater glory of God, just as he did, and by the same means, even though not in all those ways that he was able to employ..."[174].

Even years later, this dream of imitating St. Ignatius was one that would be realized in living according to the Jesuit "Rule":

"... The Archpriest Galvani really is very Ignatian. He has offered me the Stigmatine as an opportune place to establish a Congregation of Priests who would live under the rules of St. Ignatius..." [175].

However, in place of the Colleges and large school complexes, Fr. Bertoni was most committed to the instruction of the young - as is evident from the number of Constitutions he dedicated to this aspect of the Apostolic Mission:

- public preaching, or instructions, by either public or private catechism lessons;
- pious colloquies and holy conversations;

- instructing and encouraging others toward perfection;
- the use of the Spiritual Exercises;
- the promotion of Congregations;
- the care of the sick, especially of the dying (CS 163);
- the teaching of clerics, and their spiritual direction (CS 164);
- christian education of youth - by the oratories, catechism instructions, public or private (CF 165);
- where it is possible, the literary instruction of the youth (CF 166);
- the spiritual direction of the young (CF 167);
 - monthly confession (CF 168);
 - daily Mass ((CF 169);
 - weekly catechism lessons (CF 170);
 - weekly pious exhortations (CF 171);
 - in the course of lessons, spiritual encouragement (CF 172);
 - prayer before and after classes and studies (CF 173);
 - control over the books of the students (CF 174).
- the literary instruction of the young (CF ## 173-181 - suggestions to improve this);
- to teach not only in sermons, spiritual exercises, conferences leading to eternal life - also by teaching the fundamentals of faith and morals (CF 182);
- confessions (CF 183).

In sharp contrast with the Redemptorist and Passionist Constitutions, there is no section reserved specifically for the manner and method of giving Parish Missions.

[5] Fr. John Perrone, SJ: Cardinal Newman of England mentions Fr. Perrone as one of his teachers during the famous convert's stay in Rome. Fr. Stofella explains in his introductory notes of the Stigmatine Founder's Original Constitutions Fr. Perrone's role in the history of the Congregation: he noted that the new institution was a copy of the Company of Jesus, with the exception of some accidental differences, and so he gave a favorable opinion that the Congregation should be approved [176].

Certainly the Jesuit theologian would have known the close proximity of these Constitutions with the Jesuit rule - but, it is surprising that he did not recognize how minute was Fr. Bertoni's dependence on Suarez. Perrone's observations have been preserved for us [177]. After studying the Constitutions of Fr. Bertoni and reading Fr. Marani's reports, Fr. Perrone states the following:

"...The end of the Union is to supply the Bishops in whose Dioceses this Union is found, with Evangelical Workers who are always ready at every request of theirs, in accord with the judgment of their respective superiors, to offer any kind of ministry whatsoever in which the Bishops might choose to use them...

"...Trained in accord with this, the subjects of the Union offer themselves to the Bishops who might choose to make use of their work, especially in the following:

1. In the giving of Missions;
2. in the administration of the sacraments of Penance and the Eucharist;

3. in instructions, lessons, exhortations, sermons, explanations of the Catechism in the so-called schools of Christian Doctrine;

4. in giving the Spiritual Exercises to any group of persons, and more particular to Clerics and to Priests;

5. in the sacred or Marian Oratories on every feast day, through their promotion;

6. in the care of the sick and the assistance of the dying;

7. in the assistance of the imprisoned, and those condemned to capital punishment, by instructing them and hearing their confessions;

8. in the education of the Clergy, both in seminaries, as well as in private homes, in the parishes, by means of public and private lessons, scientific and moral conferences and the like;

9. by teaching in the chairs of Theology and Philosophy in the Seminaries, and to serve as substitutes in these chairs whenever there is a need;

10. finally in every other ministry and office that it might please the Bishops to entrust to them..."

"... This is the idea, or general outline of this Institution. It is a copy of the Company of Jesus, except for a few accidental differences." [178].

Fr. Stofella notes that it is indeed surprising that Fr. Perrone did not notice expressly the dependence of the Stigmatine Founder's dependence on the *De Religione Societatis Iesu in particulari* of Fr. Francis Suarez. [179].

[5] Decree of Approbation, September 15, 1890: the Decree of Approbation of the Congregation offers this summary of its work:

"... the members of this Institute propose to spend themselves in assisting the bishop of the diocese in which they dwell, especially by giving parish missions, retreats, catechetical instructions and sermons, as well as by the Christian formation of the youth, being totally dedicated to guiding them in piety, and helping them in their own studies, in oratories, in seminaries and in their own schools..." [180].

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CONCLUSION
END NOTES

152. cfr. J. Henchey, CSS, *I vescovi di Verona e il P. G. Bertoni*, in: Comunita' Stigmatina, 1989, pp. 29,ss.; Summarium Addizionale 1960, Verona, Doc. 23, pp. 252-253. [Per il testo italiano, cfr. sopra in questo studio, Parte III, nota n. 140, p. 65 di queste note].

153. cfr. G. B. Lenotti, *Finis: Missionarii Apostolici in obsequium Episcoporum*, in: CS III, pp. 409, ss.: "...Ma, come posto, e a difenderci dai nemici e guerreggiare le guerre del Signore. Quindi ci vogliono armi.

"Due, le principali armi del Missinario: la spada della Divina Parola, e la spada dell'Orazione.

"La spada della Divina parola: *gladius spiritus, quod est verbum Dei* (cfr. Ef VI:17): Questa e' quella spada piu' penetrante di qualunque spada a due tagli: *penetrabilior omni gladio ancipiti* (cfr. Ebrei IV: 12), che arriva fino all'intimo dell'anima e ferisce e vince. E questa, o fratelli, bisogna imparar a maneggiarla bene, cogli studi e con le sante lezioni, e adoperarla bene, secondo le circostanze: nel confessionale, nelle carceri, sul pergamo, sul palco, dagli altari, negli Esercizi, Missioni, Oratori, Ritiri, conversazioni familiari ECC., animandola dello Spirito del Signore che deve essere sempre nel nostro cuore perche' esca la parola infiammata a commuovere ed accendere i cuori dei fedeli, ecc.

"L'altra arma, l'altra spada e' l'orazione. Ah! fratelli, questo e' quello che io intendo riaffermare: che noi ci fissiamo bene in mente di aver grande bisogno di orazione e di darci ad essa con gran fervore..."

154. FORMULA S.J., n. 1: "...Quicumque in Societate nostra, quam Iesu nomine insigniri cupimus, vult sub crucis vexillo Deo militare, et soli Domino ac Ecclesiae Ipsius sponsae, sub Romano Pontifice, Christi in terris Vicario, servire, post sollemne perpetuae castitatis, paupertatis et oboedientiae votum, proponat sibi 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 Spiritualia 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 subventinam et ministerium, ac reliqua caritatis opera, prout ad Dei gloriam et commune bonum expedire visume rit, exsequenda, gratis omnino et nullo, pro suo in praedictis omnibus labore, stipendio accepto, se utilem exhibeat..."

155. CSJ 402: "...In contionibus etiam et sacris lectionibus eo modo proponendis qui aedificationi populi conveniat, (qui a scholastico diversus est) se etiam exercent..."

156. CSJ 403: “Inter legendum praeter interpretationes, advertendum est ut aliqua quae ad mores et vitam christianam iuvent, attingantur. Et hoc fiet etiam in classibus Collegii; multo vero impensius, cum populo praelegitur.”
157. CSJ 404: “Confert vidisse Evangelia toto anno occurrentia, peculiari studio adhibito quod ad contionandi rationem destinetur; et aliquid ex sacra Scriptura, ut populo praelegatur...”
158. CSJ 406: “In ministerio etiam sacramentorum Confessionis et Communionis se exercent...”
[cfr. CSJ 498: “Ad Exercitia Spiritualia alii tradenda...”].
159. CSJ 410: “Studium etiam congruum in modo tradendae doctrinae christianae, qui sit captui puerorum ac rudium accomodatus, adhibeatur.”
160. CSJ 412: “... Ut in superius dictis proximi ad bene vivendum iuvantur, ita curandum est ut ea quae ad bene moriendum illis conferunt percipiantur...”
161. CSJ 414: “In universum loquendo, edocere eos 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 sancti Spiritus, et ea prudentia quam communicare solet Dominus illis qui in divina sua Maiestate confidunt docere possit; via saltem aliquomodo quibusdam documentis, quae iuvent et ad effectum divinae gratae dispontant, aperiri potest.”
162. cfr. *Graviora*, supra, note nn. 14-16, pp. 132, s., di questo studio: S. Thomas Aquinas, I Ethic., Lectio II, in: *Opera Omnia*, Vol. 21, pp. 5, ss.; ib., Lectio X, p. 22 a & b; IV Sent., d. 49, q. 1, a. 1, ad 3 um, Vol. VII, 2, p. 1181.
cfr. anche Antonio de Aldama, SJ, *An Introductory Commentary on the Jesuit Constitutions*, pp. 254, ss.
163. “Pars IX. De Professorum Gradu, cap. II: Media quibus hoc Institutum salutem promoveat proximorum....CF # 162: Sacramentorum administratio, praecipue Confessionis et Eucharistiae...”
164. CF # 163: “Verbi Dei quodcumque ministerium:
1. Publice concionando vel instruendo populum catechismis tum publicis, tum privatis.
2. Colloquiis piis et sanctis conversationibus, vitia fraterne corrigendo, nunc ad virtutum exercitium et Sacramentorum frequentiam hortando.
3. Nunc ad perfectionem instruendo et excitando.
4. Spiritualium exercitiorum usus.
5. Congregationum promotio.
6. Infirmorum et maxime morientium devota cura.” (cfr. Suarez pp. 572, etc.).
165. CF # 164: “Clericorum institutionem et disciplinam adiuvando, tum in Seminariis, tum in parochiis et domi per publicas lectiones, per privatas collationes eorum studia, et pietatem promovendo.”
166. CF # 165: (Caput 3: De puerorum et juventutis institutione): Institutio christiana puerorum et juvenum, aliarumve rudium personarum, oratoriis, catechesibus, privatis etiam instructionibus, pro virili promoveatur a nostris.”
167. CF # 166: “Ubi fieri postet, litteris etiam instrui a nobis juventutum decet...servent quod praeceptum est a Domino, qui dixit: *Sinite parvulos venire ad me, talium est regnum caelorum ...*”

168. CF # 167: “Etsi doctrina pueri imbuendi suscipiantur, praecipue tamen honestas morum, in hac institutione quaerenda et intendenda est.”

169. “Caput 4: De mediis ad honestatem morum servandam et augendam in pueris.”

170. “Caput 5: De mediis ad profectum litterarium iuventutis.”

171. CF # 182: “(De munere Professorum Sodalitatis): Eorum munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria vel utilia sunt; sed etiam rudimenta fidei et morum , praesertim rudibus et pueris explanare, in oratoriis, in catechismis publicis et privatis; hoc etiam maxime Ecclesiae utile est, et ideo maxime etiam iis commendatum sit.”

172. CF # 183: “Confessiones omnium et praesertim pauperum et puerorum excipere et ad Sacramentorum debitam frequentiam inducere.”

173. CF # 184: “... nemo pro itinere, nec pro statione provisionem ullam expectet sive ab Episcopis...sed liberaliter se offerant omnino et praestent.”

174. MP, 15 settembre 1808, in: CS III, p. 46: “...Introduzione agli Esercizi. In una visita coi compagni all’altare di S. Ignazio, molta divozione 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’ modo ch’egli pote’ usare...”

175. Lettera alla M. Naudet, 17 agosto 1816, in: Epistolario p. 130: “...L’Arciprete Galvani si’ ch’e’ tutto S. Ignazio. M’ha offerto le Stimmate come luogo opportuno a porre una Congregazione di Preti che vivano sotto le regole di S. Ignazio....”

176. cfr. P. G. Stofella, Costituzioni del Ven. Servo di Dio..., Introduzione, note p. 26: “...e quindi al P. Perrone, il quale, dopo aver costato che la nuova istituzione *e’ una copia della Compagnia di Gesu’, salve alcune differenze accidentali...*”

177. cfr. CS II, pp. 165-168.

178. *ib.*, p. 167, s.: “...Il fine dell’Unione e’ di fornire ai Vescovi nelle cui diocesi trovansi questa Unione, degli Operai Evangelici i quali siano sempre pronti ad ogni richiesta dei medesimi, a giudizio dei rispettivi Superiori, a prestar loro qualsivoglia ministero nel quale i Vescovi volessero adorarli...”

“...Di piu’ procurano di abilitarsi all’insegnamento tanto per le Scuole Secondarie quanto per le Primarie, ed alla Predicazione ed Istruzione Catechetica e Pastorale.

“Per tal guisa formati, i soggetti dell’Unione si offrono ai Vescovi che volessero prevalersi dell’opera loro, specialmente:

1. nelle Missioni;
2. nell’amministrazione dei sacramenti della Penitenza e dell’Eucaristia;
3. nelle istruzioni, lezioni, esortazioni, prediche, spiegazioni del Catechismo nelle Scuole cosi’ dette della Dottrina Cristiana;
4. negli Esercizi Spirituali per qualsivoglia ceto di persone e piu’ particolarmente dei Chierici e Sacerdoti;
5. negli Oratori sacri o Mariani in ogni giorno di festa, col promuoverli;
6. nella cura degli infermi ed assistenza dei moribondi;
7. nell’assistenza dei carcerati e condannati all’ultimo supplizio coll’istruirli ed ascoltare le loro confessioni;
8. nella educazione del Clero, sia nei seminari, sia nelle case, nelle parrocchie, per mezzo delle pubbliche e private lezioni, conferenze scientifiche e morali, e simili;

9. coll'insegnamento nelle cattedre di teologia e di Filosofia nei Seminari, ed a servir di supplenti nelle cattedre medesime in caso di bisogno;

10. finalmente in ogni altro ministero ed ufficio che piacesse ai Vescovi di loro affidare...

"... Tal e' l'idea o abbozzo generale di questa Istituzione. E' una copia della Compagnia di Gesu' salve alcune differenze accidentali..."

179. *ib.*, p. 169, nota n. 7: "...Sorprende che il P. Perrone non rilevi espressamente la dipendenza delle Costituzioni del Fondatore dal *De Religione Societatis Iesu in particulari* del P. Francesco Suarez."

180. Decretum Approbationis Congregationis, 15 septembris 1890: "...huius Instituti Sodales vires suas impendere siibi proponunt, ut Episcopo dioecesis in qua commorantur auxilium praebeant, **praesertim** Sacris Missionibus, Exercitiis Spiritualibus, Catechismis et concionibus, **necnon** christiana puerorum educatione, sive in propriis oratoriis, sive in seminariis et domesticis scholis, illorum pietatem et studia pro viribus adiuvando.." (cfr. Cronaca Tomasi, V, p. 17).