

A Brief Chronicle

of the



*Rev. John Baptist Zaupa,
Superior General (1922 – 1934; 1940-1946)*



*Rev. Bruno Chiesa,
Superior General (1934 – 1940)*

Congregation of the Sacred Stigmata of Our Lord Jesus Christ

Rev. Joseph Fiorio – Stigmatine
1876-1958

Volume II – Third Period

**From the Stigmatines in China
to the Establishment of Three Provinces [1925-1941]**

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Chapter 1

AMONG NON-BELIEVERS

[1925-1934]

61. There had always been deeply felt in the Congregation the desire to have some Mission among non-believers, and many times zealous Confreres had offered themselves to Superiors for this aspect of the Apostolic Mission. And thus even though far more than would have been imagined at the time, but just as soon as the centenary celebrations had been observed, there very soon offered itself the opportunity to realize also this part of the program, set down for us by our venerated Founder, which called us to work ***anywhere in the Diocese and the world***.¹

On December 24, 1924, His Excellency, Archbishop Francis Marchetti Selvaggiani, offered to the Superior General of our Congregation, the direction, along with the requirement of providing teachers, for a much desired Regional Seminary in Kaiphong, in the Honan region of China, where there were four Apostolic Vicariates. The Superior General, after seeking further information from individuals familiar with the scene, he consulted the Superiors of the Missionary Institutes who were in charge of these Vicariates in Honan, addressed a referendum to the Priests of the Congregation who had shown themselves to have the greater interest in favor of accepting this undertaking.

As a result, he was able to respond to the Sacred Congregation, on January 27, 1925, by adhering to this invitation, and putting at the availability of the Sacred Congregation four priests who would be willing to leave within the year. The Sacred Congregation, at first seemed very pleased with this acceptance of its offer. However, in a letter dated July 25, notified the Superiors that because of reasons brought forward by the Vicars Apostolic of Honan, this would mean that the ideal of opening a Regional Seminary would have to be delayed for a long time. However, the hope was expressed that the Stigmatines would accept a territory there to be evangelized. This offer the Superior General and his Council accepted on July 30.

One of the Missionaries invited to bring about this foundation, was Fr. Tarcisio Martina, willingly accepted the invitation On May 8, 1925, he said his farewell to the faithful of the Parish in Milan. To succeed him there, Fr. Bruno Chiesa was named, and then later, his place was taken by Fr. Charles DeFerrari. This appointment of Fr. DeFerrari coincided with the return to Rome of the General of the General Curia. After an absence of two years, with the Houses and the works of Upper Italy re-organized, he returned to his normal place.

¹ CF # 5. [The Missionaries are] to be ready to go **anywhere in the diocese and the world.**

CF # 193. **No one should sadden, or offend his confrere concerning any defect of his nationality, or country, or his party, neither publicly, nor privately, even in jest. So, let everyone be very careful so that no conversation be had, or remark made concerning these matters, but let each one not even entertain unkind thoughts or sentiments.**

Other Confreres assigned to the Mission in China were: Fr. Louis Fontozzi, whose place on the General Council was then taken by Fr. Anthony Dalla Porta²; Fr. Henry Adami, called from Brazil for this³; and Fr. Angelo Caimi. Fr. Fantozzi was appointed Superior of the Mission. The four Missionaries solemnly received the Crucifix from the Bishop of Verona, in a moving ceremony on November 22, 1925 in the Church of St. Mary's of the Stair, and on December 1 they departed from Naples for the shores of China. After a pleasant journey, they arrived in Peking on January 12, 1926, and were festively welcomed by the Apostolic Delegation and the Italian Legation. They were given lodging at the Catholic University directed by the Benedictine Fathers, where they remained for some months to study Chinese. Then, they moved to Paotingfu, the See of the Vicariate, where they spent further time studying the Catechism in Chinese. After having passed the required examination, they immediately received by the Vicar Apostolic the missionary faculties, and were distributed through various residences of the Vicariate to begin their apprenticeship of missionary life under the direction of the Lazzarist missionaries. In the meantime, Fr. Fantozzi, in the name of the Congregation, on April 21, officially accepted the Mission of Yishien, which had been taken from the Vicariate of Paotingfu. This was made up of three Sub-prefectures [Yishien, Lai-Juen, and Lai-Shoei] – which extended some 15, 000 square kilometers and a population of some 500,000 inhabitants, of whom only 2,000 were Christian.

62. In the meantime, the Superior General on August 27, 1925, left for Brazil and North America. During his stay in Brazil, he accepted the foundation in Campinas. Already in 1923, that Bishop had offered to our Fathers a Parish that was being built up in the city, with a sanctuary dedicated to the Sacred Heart, but they were not able to accept it due to the lack of personnel. The Superior General had by now already committed himself to sending other Fathers to work in that region. The Bishop had offered the Church of St. Benedict and this was accepted and handed over on April 26, 1926. Even though this was not a parish church, there were established in it a number of Associations of believers independent from the Parish. Outstanding among these was an Association of the Children of Mary, made up entirely of black members. In 1928, there was established also the Marian Congregation for men⁴.

In 1930, they began there the decoration of the Church which was completed in 1933. There were also set up 3 Altars, a new floor, and balcony, and new images for the Stations of the Cross, in artificial ivory, and new confessionals put in. At the end of all these works, the Church could be said to have been completely renovated.

² Fr. Dalla Porta had shortly before translated into English a work of five small booklets, written by Fr. Francis LeBuffe, SJ, entitled: *My Unchangeable Friend*. The Italian original had been printed in this year in Rome with the presses of the *Civiltà Cattolica*.

³ In this year, Fr. Joseph Finetto was sent to Brazil. He had been in working in Ortonovo, in the Curacy of St. Martins'. Following his departure our Fathers renounce this place which was then taken over by a diocesan priest. In 1924, Fr. Silvio Sega also left for Brazil, but returned a year later because of health.

⁴ In 1927, the Fathers in Campinas accepted the Chaplaincy of a near by Hospital called *The Circle of United Italians*. At that time, it was already one of the most modern clinics in Brazil and was under the direction of the Missionaries of the Sacred Heart.

63. From Brazil, the Superior General then went to North America, where he arrived on December 2, 1925. In that January of 1926, Fr. William Ludessi had succeeded Fr. Dalla Porta as pastor there. He constructed a new Rectory for the Church of Mount Carmel⁵ and a dwelling for the Sisters. Following this, the property on Wilcox Street was sold.

In the North Agawam section a Church dedicated to St. Anthony's was built and that moveable chapel [Quonset Hut] was transported to feeding Hills for the benefit of the people of that area.

In Waltham, with an official Rescript of February 11, 1926. There was canonically established the Novitiate, and Fr. Balestrazzi was named the Novice Master. He had been serving as Ordinary Visitor for the region, following the departure of Fr. Dalla Porta: on August 15, he vested the first novice of that area.

In Sacred Heart Parish, also in Waltham, there was inaugurated a school in Italian, and a tract of land near the Church was purchased, and then a parochial school. In 1927, the Parish House was built and a tower for the Church, provided with new bells.

In Lynn, in the section of West Lynn, a building was purchased and pressed into service as a Church, being dedicated to St. Francis. In 1926, on the occasion of the centenary of the Saint, it was embellished and provided with an organ. Another piece of property was purchased on Bessom Street, upon which Holy Family Church was built, and this was inaugurated on March 29, 1925. This Church was destroyed by a fire on Christmas Day, 1926. In November, then, of 1927, the work of re-construction was begun and on February 12, the Church was re-opened for public worship.

In Milford, in 1927, there was also initiated work on a new Church, beginning with the basement, which was blessed on December 18: the old, Church in 1930, became a parish hall, easily adapted into a theatre, for plays. In Pittsfield, on September 1, 1925, Fr. Toniolli died suddenly, leaving a deep sense of loss to the Italian colony there: In the following year, a monument was set up in his memory, being inaugurated before a large crowd of his devotees. In 1929, in memory of him, donors provided for a new main altar in the Church.

In White Plains, in the Ferris Avenue section, the Church dedicated to the Assumption of Mary was constructed, and in the Silver Lake region, the Church of St. Anthony was enlarged. In 1928, the new Church of Mount Carmel was constructed on South Lexington Avenue which was opened on December 23. In 1930, in this same Church, the main altar was set up as well as two side altars, given by a member of the metal works there, and in October of that same year, the Church was solemnly blessed by the Cardinal Archbishop.⁶

64. However, the event that may be the most worthy of mention for the history of our Congregation in 1926 is that of having obtained from the Holy See, through the

⁵ In 1927, there was had at Springfield a frightful flood that inundated St. Ann's Church and the Rectory of Mount Carmel, bringing about tremendous damage. This phenomenon was repeated in 1936, 1938.

⁶ In 1930, by order of the Archbishop, a large part of the Church debt was paid off, leaving the Church still indebted by some \$200,000.00.

support of the Cardinal Protector, John Bonzano, **the Church of St. Agatha of the Goths in Rome**, with the adjoining diaconal residence, as the seat of the General Council. This Palace [with another part of the building and its interior garden had already been sold to the Bank of Italy], had been occupied up to this time by the Irish College⁷. They left on November 12, 1926, and moved to a new locality [near St. John Lateran Basilica].

When our Superiors came to know that this locality was available⁸, then through the good offices of the Cardinal Protector, they in good time made a petition to the Secretariat of State in order to have the use of the Church and of the House connected to it. This petition was favorably received: the Holy Father approved this transaction in an Audience granted to His Eminence, Cardinal Cajetan Bisleti, on June 9 of that year. On November 19 Cardinal Bisleti handed over the house to the Superior General, and on December 12, there was signed the agreement between the Holy See, represented by Cardinal Bisleti and our Congregation, represented by the Superior General. Meanwhile, the old residence had been demolished by order of the Holy See so that its foundations might be reconstructed. Our men officially entered there on January 7, 1927, and took up rooms temporarily in the places available next to the Church, while waiting for the completion of what is called the Diaconal Palace. In the Church of St. Agatha on the altar on the left side of the nave, there was placed a painting representing the Espousals of the Virgin Mary with St. Joseph, brought there from the House of the Prefetti, and on this altar, the Superior General celebrated his first Holy Mass in thanksgiving to our Holy Patrons for the grace that they had obtained for us.

The new multi-storied residence was completed near the end of June 1928, and our men were then able to occupy it. Following this, there were renovations done as well in the Church: there was demolished a construction that stood over the left nave of the Church and the upper windows were opened up, as they had all been walled in. The window frames had to be replaced with new frames of metal that permitted them to be opened, to allow air into the Church. The vestibule of the Church was opened up, which had been used as a library, and the walls that closed it in were removed that closed in the arches of the little square between the Church door and the street [Via Mazzarino]. This helped to lessen the humidity trapped in there, which was damaging the vestibule of the Church. Two cumbersome choir stalls, that had been placed length-wise, were removed, as these occupied almost totally the central nave of the Church. From the monies gained from the sale of these, the community was able to purchase benches for the Church. Following all these renovations, the Church took on

⁷ **NB: Web-site Note: the Irish College resided there since 1837. In 1881, a Fr. Marmion, of the Archdiocese of Dublin was ordained there. He later became a Benedictine Abbot, and is well known throughout the English speaking world through his writings, now as Blessed Dom Columba Marmion, OSB – he was beatified by Pope John Paul II.**

⁸ At first, the idea had been to use this place, that had already been refurbished, as the new seat for the Lombard College: however, when it was noted that there was no court yard the thought was given up. It was in that moment that our Fathers learned of all this from the College Administrator of the Irish College, Monsignor Tizi – who had by chance come to our house of St. Nicholas dei Prefetti, seeking to offer a funeral in that Church.

a new aspect, and was liberated from much of the oppressive humidity that up to that time was most evident there.

The Superiors, in petitioning the Holy See for the use of the Diaconal residence, offered to concur in the expenses of re-construction, and in the course of these labors, the Community committed itself to pay the expenses of an entire top floor that was not in the original project⁹, desired to have enough space to welcome our young students whom they intended to call to Rome in order for them to complete their studies at the various Ecclesiastical Universities in the City. In fact, from 1927 on, some of our students in theology lived there and attended classes at the Propaganda Fide.¹⁰ Among these were Joachim Bortignon and Louis Zuliani, who had returned from America.¹¹

65. In Verona in 1926, a propitious occasion presented itself. The old Canal Palace, owned by the Workers Association, was sold, and the money received from the sale was kept by the Association in their patrimony. One portion of this was invested in the purchase of a rural property in Debba in the Province of Vicenza, which was inscribed with the name of the *Civil Society of Immovable Goods*.

In 1927 there was likewise put in the name of this Society also the property of the College of Udine, which up until that time had been owned under the name of Fr. John B. Tomasi. With these financial maneuvers, there was intended to insure that property in the eventuality of certain laws that could be hostile to religious corporations owning property.

In Parma in 1926, on March 14, there was commemorated the 50th Anniversary of that Foundation, with the intervention of Bishop Guido Conforti, Bishop Corsini of the Diocese of Guastalla, and other important personalities from among the clergy and the laity. For the occasion there was also published a study on the Works of the Stigmatine Fathers during their years in Parma¹². On February 24 of this same year, Fr. Valentinelli assumed the spiritual direction of the young men in the Reformatory at Certosa.

In Milan, also in 1926, the two arches that stood at the head of the wide naves of the Church, were walled in, and there were placed there for the time being the two

⁹ The expenses for all the re-construction of the third floor amounted to some 100,000 Lira. At the last moment, the Cardinal Titular, instead of asking for this money, established that the Congregation would pay annually the interests, paying 4,000 Lira in two amounts annually: this disposition was included in the Contract. These payments served to finance the work also done in the Church.

¹⁰ These students in 1926 had been living at Holy Cross on Via Flaminia: in 1927, they moved over to St. Agatha's, continuing to attend the Propaganda. In 1928, this University moved to the Gianicolo, and then our students began attending classes at the Lateran.

¹¹ In America, they had obtained a permit of temporary residence: therefore, they had to return to Italy to complete their studies and to be ordained Priests.

¹² Our Fathers had committed themselves there always with great zeal for the instruction and education of the youth. We might remember in this regard that in the years 1940 and 1941, the Associations of the College and that of the 'D. M. Villa Group', for the examinations of religious culture, they won a national honor which they received from the hands of the Holy Father.

altars of the Sacred Heart, and of Our Lady of Perpetual Help. In January, they re began also the emanation of a Parish Publication. In 1929, the construction of the sacristy got underway, which was then inaugurated in October 1930.

In Gemona, following the ceding of the property to the Parish represented by the *Juventus* [Youth] Society, in 1927 there was stipulated a new Contract between the Arch-priest [who acted in the name of the Archbishop] and the Congregation. There remained unchanged the obligations which in the past had been assumed by our Fathers, and there was guaranteed to them the perpetual use of the immovable properties, and the reimbursement of the expenses that would have been encountered for the work of an extraordinary nature, that had to be undertaken with the consent of the temporary Pastor. And as in this year 1927, there were also executed certain renovations required by the School Authorities, under penalty of otherwise having to close the schools and the College, as a guarantee for the expenses that were anticipated, there was given to them a portion of the Stocks and Bonds of the Society the legal owner. In 1930, both the schools and the College were closed to make room for the Novitiate which remained there two years. In 1932, the Fathers gave up the Direction of the Oratory, which was substituted for the 'Children's Mass' in the Cathedral, directed by the Archpriest. In 1934, school opened again, beginning with the first class of High school and the lower Technical Institute level.

Other matters worthy of being recorded in 1927 are the following: the closing of the House in Pavia, that took place following the death of Fr. Octavian Piccoli, the Director¹³; the Golden Priestly Jubilee of Fr. Angelo Graziani, celebrated with a good crowd of friends and admirers on November 5 in Verona, in the Church of the Stimate – and on the next day, at Trent in the Church he had built there; the Golden Priestly Jubilee of Fr. Louis Gasperotti, also celebrated with solemnity in Verona at the House of the Stimate, on November 6; and at Parma, where he had served as Vicar of the House on the 19th of the same month; the death of our Cardinal Protector, John Bonzano happened in Rome on November 26. Following his death, the Congregation received, as its Cardinal Protector, His Eminence, Bonaventure Cardinal Ceretti, who was named with a Brief dated March 31, 1928, and he took possession of his Protectorate on April 19th in Holy Cross Church.

66. Meanwhile in China, while the other Fathers had been distributed in the various residences of the Vicariate of Paotingfu, Fr. Fantozzi, toward the end of 1926, accompanied by a Chinese priest, began to visit the principal centers of the new Mission¹⁴. The difficulties of travel, which were always considerable in that region, were greatly aggravated in that time due to the war that had broken out between the North and the South. In Liangkochwang [a city of some 5,000 inhabitants], Fr. Fantozzi found a piece of property for sale. It included a building that had 27 rooms in it plus one hectare of land. Not having sufficient money to purchase it, he thought of renting it, and began the negotiations for the contract, which were long and torturous. Due to

¹³ The principal reason for this closing was the lack of personnel: our men left there toward the end of December.

¹⁴ On November 23, 1926, on a visit made to the College of Udine, with the six Chinese Bishops consecrated on October 28 of that year, by the Roman Pontiff, Pius XI, Monsignor Celso Constantini, Apostolic Delegate in Peking, highly praised our Stigmatine Missionaries.

the opposition of the military authorities who did not want the opening of new missionary residence. Finally, after having obtained a special authorization from the military Command of Tientisin, on the night between March 18 and 19, he was able to sign the contract to rent the place and to open a residence. In it, the Missionaries immediately began the work of evangelization, assisted also by the military authorities. They opened a kind of clinic, and a Convent-School for girls, to which was soon joined a boys' school, and they set up a Minor seminary/ On November 1927, they already had 22 students, of whom 15 were seminarians.

A second residence was opened at Lai-juen where Fr. Caimi was assigned with a Chinese priest. A third was opened in Shannon village of about 1000 inhabitants, where the Mission possessed about 1,000 square acres of land, and an Oratory and nearby hut: another 1,000 square acres were purchased to construct a residence for the Missionaries. Once this construction was completed, after having overcome many contradictions and difficulties, Fr. Adami came to live there.

Meanwhile, the dangers of war had lessened as the Southerners were winning and the Northerners were in flight: now the danger was brigands, deserting soldiers who infested the region.

In the meantime, two other Missionaries arrived in China: Fr. Albert Pancheri and Fr. Attilio Zadra. They received their Missionary Crucifix on May 13, in St Peter the Martyr Church, Udine, and at the end of the month they set sail from Venice. Once they arrived in China, they stayed in Peking until the middle of July and from there, they went to Liangkochwang to study the catechism in Chinese: in September, they took their examination in Paotingfu and obtained the Missionary Faculties, and then went to make their apprenticeship in a residence.

In August, following the request of Fr. Fantozzi, Frs. Dario Wegher and Ugo Giardinieri were sent to the Mission. They set sail from Italy in December and arrived in the Mission at the beginning of February of 1928. Meanwhile there was aggregated to the Mission a fourth District [San Puo'], taken from the Vicariate of Peking, with 100,000 pagans who up until that time had been abandoned because of the sheer difficulties of access. The care of this District was taken over by Fr. Martina.

67. In the residence of Liangkochwang, this was where our Missionaries had lived for about a year. One day, the owner, wishing to sell the residence, refused to let it out any longer in rent. On their part, the Missionaries could not purchase the property, as the selling price was \$30,000.00. Fr. Fantozzi, following the advice of the Apostolic Delegate bought as a result another piece of property outside the village, on which they could eventually construct a residence. This construction got underway in 1929, and on May 26, the corner stone was blessed.

In the meantime other important happens took place in the Mission. In March 1928, Fr. Fantozzi, having made a visit to Peking, suffered a serious disturbance which was diagnosed as *angina pectoris*, and cerebral congestion [mini-stroke?]: as a consequence of this it was considered prudent for him to return to Italy. Within that same year, he did return, having been recalled by the Superiors, leaving as Superior of the Mission, Fr. Martina. In 1929, by decree of May 20, there was established juridically the independent Mission of Yishien, and Fr. Martina was named the ecclesiastical Superior of the region.

When the state of war ceased in the Mission, as a consequence of the withdrawal of the Northern armies, the Missionaries could dedicate themselves to the spreading of the faith, by opening in the villages Catechism classes. The requests were quite numerous for this and they were not able to respond to it all, because of the lack of being able to support the catechists. At Liangkochwang, in 1928, there was opened a teaching school for young women, in order to prepare instruction for the villages. In Si-ku-sien, there was purchased a tract of land upon which it was intended to put up a new residence with a Church and school.

And in 1929, two more Missionaries left Italy: Fr. Valerio Tomasi and Fr. Louis Benaglia, after having received the Missionary Crucifix in our Church of Trent. They arrived in Tientsin on November 1, and on the 8th, they reached Liangkochwang. After a week there, they went on to Shan-nan where they dedicated themselves to the study of the language.

68. In 1928, the six year term of the Superior General drew to a close, as well as that of the other men assigned to the major responsibilities and it was time to convoke a General Chapter. The Procurator General in December of the previous year, in the name of the Superior General and his Council presented a Petition to the Holy See, in conformity with a Deliberation of the last General Chapter, in order to obtain the faculty to elect the Capitulars from a list, in a number equal to those who went by right, including among these also the Directors of the ‘formed’ Houses. The Holy See granted for this one time to use this method of election. It prescribed dividing the Congregation into ‘Circumscriptions’, as the Constitutions had legislated, and to elect in each Circumscription one of the Directors pertaining to it: then, to elect from a single list as many Capitulars as there were Capitulars attending by right of their office. Thus, the Chapter was made up of 28 Capitulars. The convocation, as well as the instructions for the elections, was done on February 5, 1928, and the Chapter was convoked on August 6 in the General House of St. Agatha of the Goths in Rome.

Assembling on the established day, Fr. Zaupa, the Superior General, was re-elected, and his Councilors were: Frs. John B. Tomasi [Vicar and Procurator General], DeFerrari, Benedetti and Fiorio. The Economist General Was Fr. Ernesto Battisti.

In June of that same year, there recurred the 75th anniversary of the death of the venerated Founder. The **BERTONIANO** published a commemorative edition for the occasion, with a Circular Letter from the Superior General, as well as an historical study of Fr. Joseph Stofella. He, then, continued to publish in the **BERTONIANO** other such historical studies, a Series, on Fr. Bertoni’s life, and his relationship to the now Blessed Madeline di Canossa, as well as reflections on the Founder’s manuscripts and his letters to the Servant of God, Leopoldina Naudet. All of these studies, a ‘Historical Series’, were published with further explanatory notes, in the **BERTONIANO**, from 1929 onward.

In the meantime, in 1926, following Fr. Fantozzi’s departure for China, Fr. Fiorio was named Postulator of the Founder’s Cause. He withdrew the *Public Copy* of the Apostolic Process, and applied himself to preparing the *Positio*, an additional phase in the long Process, necessary for the validity of the entire endeavor. The matter was proposed in the Ordinary Congregation of Rites on December 12, 1929, and the entire matter was adjudicated to be valid, on the condition that the Holy Father might extend the *sanatio*, a canonical verification of the matter. All of this was caused because there

was lacking a signature on the original Acts of the Inchoative Process. This was readily granted, and the 'Decree of Validity' was used on December 18.¹⁵

69. In October Of 1928, the Superior General left to visit the Houses in North America, and with him, Fr. Anthony Dalla Porta, whose health had been restored. The General Council had named as Visitor of the Region, Fr. William Ludessi, who transferred his residence to Waltham, assuming at the same time, the care of Sacred Heart Parish. In Springfield, Fr. Ermine Loan succeeded him as Pastor.

In Waltham, the Apostolic School was showing wonderful signs of life. In 1928, the community purchased 'Racoon Island', not far from Boston, that was to serve as a summer house for the community. In 1930, there began publication of *The Stigmatine* a periodical that would offer some news of the community.

Additional personnel were sent to North America: in 1929, Frs. Bortignon and Zuliani returned there, and there were also sent Frs. Julius Valentinelli and Dante Turri. In 1930, Brothers Gino Deho', Ettore Linda, Joseph Bocchio and Joseph Fontanari were assigned there. At the same time, the first signs of numerical development began to appear in the first hopes of the Apostolic School: the Superior General, returning there in 1929, brought back with him the first two Professed Students, Joseph Riley and Daniel Meany.

In Brazil, in Rio Claro, in 1927, there had been obtained legal approval of the high school which was frequented also by extern students: in 1929, the Fathers of that House assumed the spiritual direction of a leper clinic. In the same year, the Novitiate was canonically established, and five Postulants began their formation, and were vested with the habit. In the following year, they made their First Profession, and were called to Rome to complete there their studies of Philosophy and Theology.¹⁶

New workers came then to assist at the Apostolic School. In 1927, Fr. Louis Pisetta was ordained and Fr. John Consolaro: in 1929, there arrived to join them also Fr. Anthony Presacco, and from North America, Fr. Paul Sozzi. However, Fr. J. B. Pelanda returned to Italy for good.

In Paraná, in 1926, new Dioceses had already been established in Ponta Grossa and Jacarezinho, taken from the large Diocese of Curitiba, to which Fr. Anthony Mazzarotto and Fr. Ferdinand Taddei, of the Lazzarist Congregation, were appointed Bishops. The Parishes of Castro and Tibagy were under the Diocese of Ponta Grossa, but a part of the *sertão*, evangelized by our Fathers, fell under the Diocese of Jacarezinho, as did the Parish of Pirahy, which for a while had been under the care of Fr. Finetto. As a result, in 1928 when the Bishop Dom Taddei, conducted his Pastoral Visitation to the region he was accompanied by Fr. Zanetti: and in February 1930, Fr. Finetto also accompanied him when he conducted the Visitation of Pirahy, a parish which in March of that year was entrusted to a diocesan Priest.

These same Fathers also, for more than two months, also accompanied Dom Mazzarotto in the Visitation of the Parishes in Castro and Tibagy. Both Bishops were

¹⁵ *BERTONIANO*, 1929, p. 179

¹⁶ In 1926, there was purchased in condition the '*Sant'Anna Farm*' situated about 25 kilometers from Rio Claro. It included 300 hectares of cultivated land, largely coffee plants. It had a central farm house, capable of housing 100 persons. This was meant to serve as a summer place for the Aspirants.

quite satisfied with the efforts of our Fathers, and had for them all words of high praise. In 1931, the Parish in Tibagy was cut in half for the establishment of the new parish of Sertanopoli which was entrusted to a diocesan priest.

70. In Italy, our Fathers continued to sustain the works of the ministry, particularly for the Christian education of the youth, even though this became much hindered by the Fascist Government which wanted to take over each phase of the formation of the young. As a result, the classes under the auspices of our Works Association¹⁷ in Verona had to give their adherence to the National After-Work Association, and it was necessary to shut down that section of our Association that was the Explorers' Department. This was then enforced in all our Houses in Italy, by government order, which had imposed the ending of all independent groups of Explorers in Italy¹⁸.

In Verona, the College and the schools were flourishing, to the extent that the realization dawned that it was necessary to expand the facilities, and in 1929, there was constructed that wing which runs along Via Montanari, raising one more floor above. Then, in 1930 following negotiations and governmental inspections, our high school classes received governmental approval.¹⁹

Also in Udine there was experienced the need of enlarging and improving upon the College environs. In 1928, there was installed electricity and built the gymnasium-theater. In the same year, the garden was transformed into an athletic field that was named for a former student, Augustine Brunetta, and was inaugurated the 29 of January. In 1929, there was opened the first class of the scientific junior college, with the intention of adding each year a new class until it would be complete. And, in 1930, there was begun the construction of the new wing of the building, that greatly decreased the size of the court yard on the south side: this was complete in 1931, and inaugurated that November.

71. In these years, there broke out in Udine an argument between our Fathers and the Pastor of Holy Redeemer Church on the matter of the Sunday Recreation Center. With the building up in Udine of other parish Oratories, also that one directed by our Fathers near the Church of the Redeemer had for all practical purposes, became part of the Parish, i.e., formed exclusively of the young men of that parish. Fr. John Brutto' had become Pastor, and he thought that he would simply take over the Oratory and to dispose himself of the theater facility. For this purpose he simply informed Fr. J. B. Tomasi, as legal owner of the premises, of these orders – totally by-passing the agreements signed in 1907 when it was built: (1) to withdraw the theater that was supported by the wall of his sacristy, by building a new wall at a distance of three meters from this sacristy; (2) close the windows and the doors of the theater that opened on that side abutting with the property of the building; (3) tear down the wall

¹⁷ In 1927 there was opened a school also for Master Carpenters, Builders.

¹⁸ In 1931, the head of the government attempted a decisive intervention against all Christian education, suppressing all youth Associations, including those attached to parishes, and having all their local meeting places hut down. However, the firmness of Pius XI in defending the rights of the Church made him withdraw from his insane ideas: and in September of that same year, all the local organizations were reopened.

¹⁹ In 1940, this approval was also received for the junior college level classes.

of the theater built at the far end of the garden boundaries, the property of the building and the flooring that had been built over the garden.

The Stigmatine Fathers, *for the good of peace*, were willing to hand over to him the property of the theater, following a granting of the part of the garden, and a compensation of 100,000 Lira, but the Pastor would not hear of the proposal. The entire matter was brought before the ecclesiastical Tribunal of Udine, which noted that erroneously had the organization cited Fr. Tomasi because from 1927 the property had passed into the administration of the Immovable Property Society of Udine. Nonetheless, it declared as null and void all the acts then accomplished, and at the same time, declared that all these were ecclesiastical goods, and therefore, the exclusive competence was the jurisdiction of the ecclesiastical tribunal. Following this, discussions got underway, through the intervention of the Archbishop²⁰, to come to some kind of a compromise. At the end of 1930, it was agreed to hand over the Oratory and the theater to the Pastor. In return, our Fathers accepted the direction of a Student Association of the middle schools, which had then been instituted through the initiative of the archbishop, and would meet in the rooms of the College.

In Trent, work to change over the house for the first two classes of aspirants sent there in October of 1928. In 1929, the Aspirants were recalled to Verona, to leave the place for the Novitiate, which remained there also a year, after which it was transferred to Gemona, and the aspirants returned to Trent in 1932.

72. In Parma, following the death of Fr. Nicholas Tomasi, the legal owner, the property of the house was transferred into the name of the Civil Society of Immovable Property of Verona. In the name of this same Society in 1929, there was also purchased a Villa in Genzano, once the property of the Capuchin Fathers, and then taken over by the government. From 1921 on, the Commune of Genzano sold it to the Architect, Marcello Piacentini.

The draft of the contract was signed on May 25 by Fr. J. B. Tomasi, and he put this also under the legal ownership of the Society of Verona [S.A.C.I, as it was abbreviated]. Following all this it came to be known that the Capuchin Fathers were pushing forward their rights on the old building: after having refused in 1921 to redeem it from the Commune which had offered them a ridiculously low price for it, now, after Mr. Piacentini had spent some several hundreds of thousands of Lira on the building which was in bad repair at the time, the capuchins wanted it back free of charge: it might have been for this reason that Mr. Piacentini got rid of it.

Still another problem surfaced right after the signing of the initial contract that the seller in acquiring the building in the first place had left four rooms for those Priests who would take care of the officiating the near by Church of St. Francis. He had set aside for this purpose four small rooms on the ground floor, which had remained outside of the preliminary contract. But they proved to be insufficient. For this reason, Fr. J. B. Tomasi on July 30 set down the obligation of compensating the buyer if perchance in the future it proved necessary to set aside for their use the clergy assigned to the Church. This contract of sale and purchase was stipulated on December 21.

²⁰ At this time, it was Archbishop Joseph Nogara, who had succeeded Archbishop Anastasio Rossi.

In the meantime, Article 28 of the Concordat just signed by the Holy See and the Italian Government on February 11 of that year, the Holy Father accorded full condonation to those owners who retained ecclesiastical goods, would have complied with the prescriptions of the Holy See that had emanated with this in mind.²¹ Following this, Mr. Piacentini presented himself to Fr. Fantozzi, authorized to do so by the competent ecclesiastical authority, and had regulated his position receiving a written declaration of this on September 17. When this contract of purchase and sale had been stipulated, the goods by then were within the free ownership of the seller. With all this, the Capuchin Fathers had recourse to the Sacred Congregation of Religious to push forward their pretended rights. And the Sacred Congregation, while admitting that under the title of strict justice, nothing was due to them, under title of equity, the judgment was that it would be fitting to give to them a few rooms, sufficient for a community of three or four persons, and a small tract of the land. The consequences of this decision will be seen shortly, which led to our selling of this villa.

One happy result of the Concordat noted above was the exemption recognized in it of young religious from serving in the military. Already in 1926, this had already been extended to seminarians, the faculty of putting off military service until the age of 26, the General Council had established the asking those students who had received permission for later military service, to pronounce only temporary vows until their 26th birthday. The Council reserved to itself the faculty of seeking from the Holy See the faculty of admitting them to perpetual profession to the period of their reception of the Subdiaconate. From 1929 on, following the Concordat, for the fact that after first profession religious men were exempt from military service, at the expiration of their temporary profession, Italian Religious, students and brothers, could pronounce freely their perpetual profession.

In 1929, in August, the House of Ortonovo was closed. The closure was decreed by the XXIInd General Chapter, In August of 1928: the Superiors had requested the consent of the local Ordinary, Bishop John Constantini, who, after having insisted on our remaining in that place, declared that he would grant permission for our departure once there had been found a Religious Institute disposed to assume the care of the Parish and the service of the sanctuary. In 1930, the Dominican Fathers of the Bologna Province, accepted to return to Ortonovo, and our Fathers were able to withdraw from there.

73. In that same year 1930 in China, there took place an event of not minor importance for the History of that Mission: Fr. Martina, in a private manner, accompanied by a single servant, established his residence in Yishien, a city of some 20,000 inhabitants, as the center of the Mission which from this city took its name. Before that time, it had not been possible to open there a residence, because the population there was for the greater part Muslim, which showed itself strongly opposed to the Christian religion. Fr. Martina had purchased a piece of property with a rather broken down house in a central and tranquil location, and had gone there personally to take possession of it.

However, the matter did not run very smoothly: the Mandarin of that city, when he was presented with the contract of purchase, he refused to register it, declaring that

²¹ These had emanated from the Sacred Penitentiary on May 12th of this same year.

according to the laws of the place, foreigners could not acquire land in China. Fr. Martina went to Trientsin to interest the Italian Consulate and to the Chinese authorities of that Province, and after some days, returned with the best of assurances. In fact, just a bit later he came to understand that the Mandarin had been transferred.

However, the matter had not yet concluded: the new Mandarin was equally hostile to our Missionaries, and sent to the authorities of Trientsin a report full of false accusations. To these, Fr. Martina responded with a document addressed also to the Italian Consul of that city. In January 1931, it came to be known that the Chinese authorities had sided with the side hostile to us. Fr. Martina, however, did not lose spirit, and remained firm in his position, trusting in Divined Providence, until a bit at a time, the hostile side became more calm.

In the meantime, he had been able to acquire another piece of property, with a series of Chinese houses on it, uninhabited because the local population believed that they were inhabited by evil spirits. When all the negotiations had been carried out, through the good efforts of Fr. Albert Pancheri who had come to join Fr. Martina, they made use of that locality as the central residence for the entire Mission, and as the temporary locality for a girls' school. This was later moved to Liang-koch-wang: already on November 15, 1931, the new chapel was blessed and inaugurated. Following this, on the ground floor there arose once more some excellent accommodations, where the Franciscan Sisters of Egypt came to live.²² On the second floor of the residence of the Missionaries, there was opened at first a school to prepare catechists, and then a pre-Seminary school which in 1933 numbered 30 students.

At Yishien, on June 10, 1932, there was ordained the first indigenous priest of the Mission, Fr. T'sae. On December 13, 1933, there was baptized in the Sisters' Chapel the first family converted in that city, fruit of the charity of these Sisters, who tirelessly went around from house to house, healing the sick and bringing with them the Good News of God.

74. With the residences thus established, the real life of the Mission began: from the various out-stations, as from centers of radiance, the Missionaries made frequent excursions into the villages of their own district, in order to cultivate Christianity by preaching sacred missions, organizing Catechism classes, and to examine in determined periods the catechumens and to admit them when they were well instructed to receive Baptism. On the great Solemnities [Christmas, Easter, Pentecost, Corpus Domini, the Assumption] they would remain in their stations where the sacred services would be celebrated. These were not only attended by the faithful of the place, but also those of other villages, who in great numbers approached the Sacraments- and during those days, all attending would be sustained by the Mission Station itself. To this residence also the inhabitants of the area would flock to take refuge when the locality was under attack by brigands, which happened rather

²² These Franciscan Sisters, numbering four [two Italian and two Chinese] entered the Mission of September 8, 1932, and took up lodging in the first residence of Yishien, where there was the school for catechists and a few orphan girls: there was opened there a walk in clinic, where no fees were charged, for the ailing of that locale.

frequently in those years: the Missionaries had to concern themselves with lodging them and feeding them.

In the residences already existing [Liangkochwang, Lai-juen, Shannan] in 1931 there was added that of Kao-she-chwang, a city apparently lost in the mountains, but a very promising center of new Christianity: the residence was blessed on December 8, and in 1934, there was constructed a Chapel there which was inaugurated in early August.

In Liangkochwang there was constructed a new residence on the land purchased earlier, and on March 20, 1930, the Community transferred there: the building of the Seminary attracted the admiration of all, because of its size and the unusual height. Fr. Martina, on the following day, blessed the Chapel and celebrated there the first Mass. In the Seminary, there were 23 students which in the following year, arose to 30, and by 1932, the number was 49. In the district 15 schools were opened and others were opening gradually in the principal village, in the measure that the economic conditions of the Mission would allow. Also at Lai-juen there was constructed a new school and the residence was renovated: near by, there was a boys' school and a girls' school with 20 students each. In 1931, on the occasion of the Visitation of the Ecclesiastical Superior, more land was purchased near the residence, upon which in 1937, there was constructed a very beautiful Church. Also at Kao-lo in 1931, a beautiful Church went up, which was the first constructed in the Mission.

At Shan-nan in 1930, there was opened a school to which all the children of the village attended, abandoning their own public school. This was the first school in the Mission, legally recognized. In 1931, there was purchased also another piece of land not far from the first residence, and on this. Fr. Wegher in that same year constructed a new residence that was much more comfortable and suitable, in which the personnel of the Mission was transferred. In this same time, the little chapel was able to be enlarged and embellished with offerings received from Monsignor Hildebrand Antoniutti, part of the Apostolic Delegation of Peking, and other benevolent persons, in order to make it beautiful and sufficient for the population there.

In the meantime, other Missionaries arrived from Italy: in 1932, Fr. Erminio Pojer arrived with two students of theology: Mario Stefanini and Tarcisio Pesamosca, who would finish their studies in China, and at the same time, would be able to study the Chinese language. In 1933, Fr. J. B. Carnovale arrived, and Frs. Pancheri and Zadra returned to Italy. In 1934, Fr. Adami returned to Italy, in order to participate in the General Chapter, and then returned to China, bringing with him, Fr. Primo Carnovali. The number of Missionaries had increased, and the General Council in 1930 named Fr. Louis Benaglia the Religious Superior of the Mission with the title of 'Pro-Visitor'. There was compiled a temporary statute in order to regulate the relationship of the religious Superior and the Missionaries.²³

Fr. Martina, in order to provide for the needs of the Mission, obtained the permission from the Sacred Congregation of the Propagation of the Faith, to found a Congregation of indigenous Sisters, with the title of the 'Sisters of the Sacred Heart', who were found to assist the Missionaries in the works of evangelization as catechists. The first house was opened at Liangkochwang, where on June 30, 1935 there were vested the first five Postulants.

²³ *BERTONINAO*, 1930, p. 250.

We will also recall here that the *Missionary Association of Fr. Bertoni* [AMB] was transferred from Verona to Rome, where there continued the printing of the Bulletin, *For the Good*. IN 1934, this was re-named *The Missionary*. In 1931, there was also established a moral entity named *The Procuration of the Foreign Missions of the Stigmatines*, which was recognized by the government with its decree of December 3. And another moral entity came to be recognized a little before this, with its decree of October 29, with the name: *The Bertoni Apostolic School with its Seat in Verona*.

75. In 1931, the Superior General left for North America in a Canonical Visitation for the Houses of the area. There, in Waltham, in September of this year, there was begun an internal high school for the aspirants. The other students, after having completed their Novitiate, were sent to Italy to complete there their studies of Philosophy and Theology: early, in 1929, the first two had already arrived, to whom others were joined in the years that followed: five in 1930, two in 1931, and eight in 1932, and three in 1933²⁴.

In Springfield in 1931, in celebrating the Silver Jubilee of the Parish, the opportunity was taken to extend the Church which had become insufficient for the population. Already in 1929, a house was purchased which stood next to the Church, which blocked both air and light. Initially, the thought had been to demolish it in order to give the Church more room and area. Later the preference was to make use of it in order to enlarge the Church itself, which was lengthened and made in the form of a Cross with the addition of two lateral arms. This construction was performed in 1931, and in the following year the Church was decorated and provided with an organ: its inauguration was made on June 2nd, with a Pontifical Mass celebrated by the local Bishop. Following this, Fr. Lona was transferred to Waltham, as Director of the Apostolic School, following the death of Fr. Anthony Dalla Porta²⁵. Fr. William Ludessi returned to the parish in Springfield, as Ordinary Visitor.

In Milford, the parochial school was going well, and the number of classes increased. As a result, it was considered necessary to enlarge the rather crowded facility. In September 1932, there was a state investigation of the buildings and they were declared insufficient for the numbers attending, and so the schools were ordered closed. Permission was granted for them to continue only under the condition that the

²⁴ In 1929, Joseph Riley and Daniel Meany came [this latter made Novitiate, but was not admitted to Profession]. In 1930, Louis Bonan, Gerald Hogan, Leonard Dalla Badia, John Golden, Louis Ecker. In 1931, George Ecker and Paul Daly came. In 1933, Adolph Ferrari, Paul Piskel, Joseph Welch, Guido Costabile [who, in 1938, was dispensed from his vows], Dominic Ruscetta, Charles Armour, John Stanton and Michael Cariglia joined them. In 1933, Seraphin Piazzini, Francis Mackin and John Dickinson were added. The Students Hogan, George Ecker, Piskel, Welch, Armour, Stanton were kept in Rome to obtain the Licentiate in Theology at the ANGELICUM: The others, after two years of Philosophy went to Verona in 1932. Dickinson returned to America in 1935, and Piazzini in 1937, for reasons of health.

²⁵ Fr. Dalla Porta died on March 22, 1932, at Waltham, where he had been Director and Novice Master. In the same year, Fr. Balestrazzi returned to Italy for reasons of health. To make up for these losses, several confreres went to America: Fr. Peter Toretta in 1931 and Fr. Richard Zambiasi in 1932.

Parish would commit itself to constructing a new building for the following scholastic year. However, the parish was unable to assume this burden due to the lack of means, and preferred rather to carry out immediately some work of adaptation that reached an expense of \$ 4,000.00, and these were completed by the end of September. Other work was taken on, as the building of the school and also the Convent of the Sisters, and these were executed in 1934, the year in which the school reached the level of a complete elementary school with eight classes.²⁶

In Pittsfield in 1931, the Parish welcomed the Venerini Sisters, who opened a trade school and one for the Italian language which gave good results. In 1934, there were executed the work of re-decorating the Church. In White Plains in 1931, Fr. Michael Madussi succeeded Fr. Leo Sella. He gave a great impulse to the parish life: in 1932, he obtained the help of the Sisters of Good Counsel College²⁷, and other women teachers for the Catechism classes to the children. In order to attract children to the frequent these lessons and Holy Mass, they organized weekly movie shows for them in the three churches of the parish.

76. In July 1931, the Superior General from North America traveled to Brazil, bringing with him, Fr. Joseph Nardon.²⁸ As the North American students, so, too, those from Brazil, after their First Profession, they went to Italy to complete their studies: in 1931, the first five arrived, and in the next few years other students came up until 1933²⁹.

At São Caetano, on the occasion of the Centenary celebration honoring St. Anthony, there was opened a College of St. Anthony for young girls, and this was entrusted to the Sisters of Providence. Already in 1928, there had been purchased here the parish House with its land. In 1929, there had been donated to the parish additional land to build there a new Church. On this plot, in 1933, the construction of this began, following the blue prints drawn up by Fr. Grigolli, who directed the construction: it was inaugurated and opened for Christmas in 1934. At the same time, work got underway to renovate the old Church.

²⁶ In 1934, the Italian Government had offered under the title of a reward an all-expenses-paid trip for 150 Italian students from the parochial schools in which the Italian language was taught. There were chosen three students chosen from the parochial schools in Milford. They left Boston on July 14, and visited the ports of Venice, Naples, Genoa and the cities of Rome and Milan. Also in 1936, four students from Milford won the same prize – and with them, Fr. Valentinelli for his merits in the field of education.

²⁷ **NB: translator's personal note:** Sr. Mary Judith, RDC, his blood Sister, became a religious in this Community in 1953.

²⁸ Fr. Nardon died in Rio Claro on March 5, 1933. In 1931, Fr. Peter Scussolino went to Brazil; in February 1931, Fr. Presacco returned to Italy.

²⁹ In 1930, Lawrence Correr, Augusto Casagrande, John Crepaldi, Oswald and Amerigo Casellato [this last mentioned obtained the dispensation from his vows in 1934]. In 1931, there were Isidore Stenico, Lazzaro Camargo, Charles Mazzero. These students frequented classes for Philosophy at the ANGELICUM in Rome, and then went to Verona to study theology. In 1933, Paul Campo Dall'Orto, Nestor Arzolla, Victor Zanin, Angelo Casagrande, Valdemiro Darcy came; in April 1934, Felisberto Campagner also came: all of whom went directly to Verona.

In the two parishes of Castro and Tibagy, the Fathers continued the work of the apostolate, with great personal sacrifice and the lack of personnel. In 1931, at Castro, in order to combat a powerful Protestant propaganda, there was opened a small college that was entrusted to the Marists. In 1932, on the occasion of the Pastoral Visitation, there was also renovated the ceiling and the decoration of the Church. In the same year, Fr. Lona, for reasons of health, returned to Italy, and so in Tibagy there remained only Fr. Zanetti, and in Castro, Fr. Sieff. As there was no hope of receiving further help from Italy, in 1933, it was decided to close those two Houses.

77. In February 1932, there occurred the Silver Priestly Jubilee of the Superior General and it was celebrated on the 23rd. There was the presence of confreres and friends, and on March 10, it was more solemnly observed in Verona with the participation of the civil authorities, and a large representation from our Houses and Colleges.

In Rome, at St. Agatha's in 1932, there was inaugurated the new organ and there were executed renovations to the house to be able to receive the Professed students who came to Rome from Italy and the Americas, to complete their studies in the Ecclesiastical Universities.³⁰

In this same year in St. Agatha's Church seizing the opportunity provided by the removal of the main altar in order to reconstruct the ancient mosaic urn, there were also opened the urns containing the Relics of the Greek Martyrs, both on the main altar, as well as the altar dedicated to St. Agatha. This was done in order to conduct a new recognition of these relics. It was a most memorable and interesting occasion, not only because of the authenticity of the relics, because this also shed much light on the methods and the diligence used by the Church authorities in the 9th and 10th centuries, in conducting the solemn translations of the bodies of the Martyrs from the catacombs of Rome to its Churches. In the coffins of the relics there were also found the original sacks which had contained the bodies of the Martyrs even before their translation, with their original inscriptions which indicated the names of the Martyrs: these precious records were then placed in the Archives of the Vatican Library. The relics, after having been exposed to public veneration for several days, were placed in new reliquaries and replaced in the containers in which they were held all these centuries, and placed once more in the main altar, and some under the altar dedicated to St. Agatha. On November 30 1933, there were consecrated the two altars by Bishop Joseph Rossini. On December 2, for the Feast of the Greek Martyrs, there was celebrated in St. Agatha's a solemn Pontifical Mass, by the Cardinal Protector, Cajetan Bisleti³¹.

³⁰ For the summer vacation of 1933, the students went out to Genzano, and they published there a few mimeographed sheets, and entitled their composition, *Stigmatine Youth [Juventus]*. In 1934, the professed student Cornelius Fabro won a contest sponsored by the Academy of St. Thomas, for theology students, with his work on the *Principle of Causality*: on December 20, he was given the prize of 5,000 Lira in the presence of Cardinal Bisleti.

³¹ In 1938, the Fathers of the House of St. Agatha were granted the permission to celebrate each year on December 2, the Mass and Office of the Greek Martyrs as a Double Major.

On the occasion of these festivities, the Holy Father, Pius XI granted to the Church of St. Agatha the privilege of being a Lenten Station Church for Tuesday, after the IIIrd Week of Lent.³²

Also in Rome, the Cardinal Protector, Bonaventure Ceretti, died, and the Congregation obtained a new Cardinal Protector, Peter Cardinal Fumasoni Biondi, who took possession of his Protectorate with a ceremony celebrated at Holy Cross Church on December 10.

78. In Verona, at the most Holy Trinity, in 1932, there was re-established the School of Theology, which was frequented not only by our Italian Students, but also those from North and South America³³. The Novitiate from Gemona, and in order to enlarge the surroundings, there were purchased several areas of the Recovery for the Invalids from Work. There was also acquired for the Apostolic School St. Andrew's Villa of Affi, and there was sold the property of St. Mary of the Lily.

At the Stimate, the College was closed, and the rooms were occupied by the Aspirants, having recalled the first two classes from Trent. In 1933, celebrating the Workers Organization Silver Jubilee there was constructed for the Sanctuary of Lourdes a new major altar with very precious and esteemed marble.

In Udine, following the illness of Fr. Paul Zanini, Fr. Charles DeFerrari was named the Director.³⁴ In 1933, there was also purchased the old Sacristy for the Church of St. Peter, Martyr, which was then readapted and restored to its first destination.

In the same year, also at Udine, there was resolved definitively the thorny matter of the Sunday Recreation Center. In 1932, the Pastor of Holy Redeemer Parish was named in the person of Fr. Louis Pilosio, very kindly disposed toward our Fathers. He proposed to return to them the Direction of the Oratory and the ownership of the theater. His predecessor, Monsignor Butto', had much improved on the theater, but he was unable to reopen it. There was drawn up a new Agreement, dated December 28, 1932, between the Parish and the Stigmatines: with this, all returned to the way it had been in the past,, and there was returned to the Fathers the ownership of the theater,

³² In 1929, there had been granted temporarily the dignity of a Lenten Station Church, in substitution for Santa Pudenziana, which could not serve in that capacity, due to the work going on in that Church. In the definitive concession, however, the day remained fixed for the Church of Santa Pudenziana.

³³ The Congregation of Religious had published on December 1st 1931, an Instruction on the qualities required in the candidates to be promoted to Holy Orders and on the manner of admitting them. In conformity with this Instruction the Superior General, on April 14, 1932, established opportune Norms for those students striving toward the Priesthood. [BERTONIANO, 1932, p. 210]. In 1933, the same Superior General, Fr. J. B. Zaupa, published a very helpful little volume entitled; *Juridical, Disciplinary, Ascetico-Pastoral Norms for the Use of the Stigmatine Professed Students*. It was printed in Rome at the Sallustriana Printing Company.

³⁴ In 1932 there was assembled once again the reunion of the former-students of the College which elected a Council of Presidency.

without any obligation of restitution for the expenses that Monsignor Butto' had incurred.³⁵

With Fr. DeFerrari's departure from Rome, Holy Cross Parish remained vacant. Fr. Bruno Chiesa was called from Milan to take it over. Here it should also be recalled that in the course of these years, the parish was divided two separate times, for the creation of the Parishes of the Mother of God, in Piazzale of the Milvian Bridge, and St. Robert Bellarmine's Parish, in the Monte Parioli section of Rome.

In substitution in Milan for Fr. Bruno, Fr. Peter Campi was sent. Here in 1933, the appearance was much improved, with the addition of colored windows for the Church- and also because of the transformation into a splendid avenue in place of the old railway line that passed directly in front of the Church. In 1934, the lower Church was changed into a Chapel for the boys of the Oratory, and there was constructed there the Sacred Heart Altar.

79. In 1934, it was time once again to assemble the General Chapter for the election to the higher offices in the Community. On November 7, the Superior General convoked the Chapter for May 7th in Genzano near Rome. However, on April 23, 1934, notification was given that the Chapter would be held in stead at the House of Holy Cross parish in Rome. The method for the election of the Capitulars was that prescribed in the Constitutions, i.e., to elect two Delegates for every Circumscription: there resulted 21 Capitulars.

The Chapter assembled on the established day, with Fr. Albino Sella absent, for reasons considered valid by the Chapter itself. As Superior General, Fr. Bruno Chiesa was elected. His Councilors were: Frs. Hycinth Largher [Vicar]; Alfred Balesstrazzi, Emilio Recchia [Secretary], and Ferdinand Dominici. Fr. J. B. Tomasi was chosen as Procurator General, and Fr. Joseph Fiorio, as Economus.

The Chapter, acting on the Proposal of Fr. Louis Fontana of North America, approved an order of the day with which there was presented the hope that as soon as possible, North and South America would be erected into Provinces.

Following the election of Fr. Chiesa, Fr. Emilio Recchia was named Pastor of Holy Cross, Rome. Fr. J. B. Zaupa, Superior General emeritus now, during the Chapter had renounced his right given to him by the Constitutions, as an out-going Father General, to choose the house for his dwelling that he preferred, left for North America in August, together with Fr. Joseph Riley, the first priest of that region, who had been ordained in Trent on June 29th.

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³⁵ In the theater there had been installed the mechanics for a move theater, for public use, with the title; *Rex Cinema*, and there was established a Society for stocks and bonds for those in charge of its operation.

Chapter 2

THE CONSTITUTIONS OF THE PROVINCES [1934-1941]

80. Immediately following the Chapter, the General Council decided that in the House of the Stimate there should be re-opened the College: the aspirants of the upper high school classes were transferred to the Most Holy Trinity, those of the lower grades remained for still a year at the Stimate, and then they too moved over to the Trinity, continuing to frequent classes at the Stimate.³⁶

In 1934, there was opened a House in Vasto, in the Diocese of Chieti, in Abruzzi, where the ordinary was Bishop Joseph Venturi, a native of Verona, who knew and loved our Congregation. He desired very much to have a House of ours in his Diocese. He offered the Congregation the pastoral care a Boarding House for young Students, already open in that city, and gave the fathers the care of the Mount Carmel Church. The House was opened in July of that year, and Frs. Godfrey Friedmann, Aldo Belli and Emilio Moresco was assigned there.

They were warmly greeted by the people there, but not so by the local clergy, who seemed to hinder their work of the ministry, and especially that directed toward the education of the youth. To this was added the consideration that the income from this work was quite insignificant, that it would not support the religious community there. The Superiors, after having entered into discussions with the Bishop-, were unable to come to an agreeable solution, and so they decided to give up that foundation. The Fathers left there in June of 1935 at the end of the scholastic year.

In Trent, too, there was opened a Boarding House for students. And to assist in the direction of the College Students, some of our Professed Students were sent from the House of the Stimate, and in those of Udine, Trent and Vasto: other students in theology were sent to Brazil. In August 1934, Fr. Benedetti left for that region, taking with him the Brazilian students, Augusto Casagrande and Lazzaro Camargo. In October of the same year, Frs. Victor Nardon and Federico Marasca³⁷ with other Brazilian students [Lawrence Correr, Oswald Casellato, John Crepaldi, Isidore Stenico, Charles Mazzero, and Felisberto Campagner], with four Italian students [Ezio Gislimberti, Joseph Anselmi, Cesare Bianco, and Federico Vettori]. As a result, it was possible in 1935, to begin a school of theology at Rio Claro. In August 1935, Fr. Arthur Devigili and the student, John Missoni left for Brazil: and finally in November of the same year, the Superior General went there to conduct the Canonical Visitation of the Houses, taking with him, Fr. Dennis Martinis and Aldo DaMadice³⁸, as well as five Brazilian students in philosophy [Paul Campo Dall'Orto, Nestor Arzolla, Victor Zanin, Angelo Casagrande and Valdemiro Darcie], as well as four Italian students in theology [John Avi, William Decaminada, Joseph Pasquali and Modesto Nones]: thus at Rio Claro it was also possible to begin the school of philosophy.

³⁶ In 1937, there were reopened at the Stimate, the internal classes for the Aspirants. In 1934, for the first time, the Aspirants were allowed to go home for a brief period of vacation.

³⁷ Fr. Marasca died in Campinas on July 7, 1935, following a surgical operation.

³⁸ He was secularized in 1938.

81. In February 1935 there opened in Brazil the House of Ituiutaba, in the Diocese of Uberaba³⁹, in the state of Minas Gerais, with a most extended parish and a rich patrimony of land [about 960 hectares]: Frs. Joseph Tondin and Julius Sieff were sent there, with Brother Robert DiGiovanni. On March 24, Fr. Albino Sella and Fr. John Consolaro opened a House in Uberaba, taking possession of the parish and sanctuary of Our Lady of Abadia. That population had been up to that time somewhat neglected, and our Fathers found there so much that was to be done: they applied themselves with great zeal to the sacred ministries, beginning with organizing the Parish Associations.⁴⁰ In February 1937, the parish school got underway, for which they had at their disposition teachers provided by the Commune.

The Fathers of Rio Claro in 1935 inaugurated a new Chapel in the village of Matta Negra [composed of almost 1000 Italian inhabitants from the Venetian provinces] and it was one of the most distant from the Parish: in this territory, there were 22 chapels, in some of which our Fathers reached once or twice a month to exercise there their ministry, and in other places they reached even more rarely. At the same time, they had to attend to school, to the assistance of the sick in the hospital, to helping out in the parish, to the boys' oratory and to the Association of the Daughters of Mary.

In 1937, they received also temporarily the care of St. Gertrude's Parish, and, in 1938, when Monsignor Botti, Pastor of Rio Claro, retired to private life, the Stigmatines accepted for a while also the care of this parish. In 1939, there was demolished in Rio Claro the old Church of Holy Cross, and they began the new one: on May 2, the corner-stone was blessed.

There merits to be remembered here also the extraordinary cure obtained in May of 1937 for the Professed Student, Joseph Anselmi at Rio Claro. For several years, he had been subjected to real pain and suffering due to a stubborn stomach ulcer. In 1936, he was operated on in Campinas without any positive result. In the spring of 1937, he was a patient in a Hospital in São Paulo, where it was decided that he needed another operation. However, it was impossible to go through with it, due to the extreme weakness of the patient. He returned to Rio Claro, following repeated hemorrhaging and in the month of May he was reduced to such extremes that he was unable to take even a little bit of food, and from one hour to the next, his death was expected. He was taken as an emergency patient to the Hospital of Rio Claro. On the morning of May 27, after having invoked the intercession of the venerated Fr. Bertoni, he swallowed a bit of water with a small fragment of a relic of the Founder. Immediately he was cured, so that he was able right away to digest a good amount of food without any discomfort: and he never suffered from this again⁴¹.

³⁹Already in 1928, the Bishop of Uberaba, a Salesian, had asked for a foundation in his Diocese, which the Community was not able to accept at the time. In 1935, the Bishop of that city was Fra Luiz da S. Anna, a Capuchin, born in the Diocese of Verona.

⁴⁰At the same time, they thought of sprucing up the Church: on August 15, 1935, the Feast of Our Lady of Abadia, they inaugurated in that Sanctuary 42 new benches.

⁴¹In 1940, there was obtained from the Sacred Congregation of Rites the Remissorial Letters in order to present through the Episcopal Chancery Office in Campinas, an Apostolic Process regarding this cure.

82. On January 1, 1936, there was also opened a House in Casa Branca, by Frs. Louis Fernandes and Joseph Finetto. They assumed the care of the parish, with the obligation of organizing the various parish associations, of teaching catechism in the schools, of lending assistance on Sundays on the plantations. In addition to caring for the Parish Church, they assumed also that of the sanctuary of Desterro, situated a little outside the city.

In 1938, they acquired a House in which there was established a religious Community, that up until that time it had been used as a pigeon coup! In 1939, they restored the Church of Desterro, by inaugurating there a new altar: and at the same time, there continued there the work on the construction of the new Church.

In June 1936, the House at Morrinhos also got underway: Fr. Primo Scussolino was assigned there to whom later on Fr. Oswald Casellato was added. Their responsibility was to care for the parish churches in Morrinhos, Caldas Novas and Ponto Alto, three very vast parishes, and very distant one from the other. In 1937, they also took on in Morrinhos also the direction of the '*Senador Hermenegildo de Moraes* High School, which in 1938 was recognized also legally, and declared an official high school. In 1939, there also began in Morrinhos the contraction of the new High School.

In 1937, there was also opened the House of Salles Oliveira, in the Diocese of Ribeirão Preto, that included the care of the two Parishes of Sales and Nuporanga: this was closed in 1942.

The work increased by leaps and bounds, and the need for new workers was felt more and more: in 1936, there were ordained Frs. Casellato, Crepaldi, Augusto Casagrande, Lawrence Correr, Federico Vettori, Camargo and Mazzero: in September, Frs. Louis Eccli, Angelo Pozzani, Joseph Dalvit, Simeone DiLenardo⁴². In 1937, Frs. Gislimberti, Stenico, Bianco and Campagner were ordained; and in 1938, Frs. Silvio Todeschi⁴³ and Dario Deromedis arrived from Italy. With these helpers, the works of the apostolate could be sustained in the various houses.

83. The Superior General returned to Italy in January 1936. In the meantime, an important event happened in Italy: the naming and the Episcopal consecration of Fr. Charles DeFerrari. He had been called to be the Bishop of Carpi in the Consistory of December 16, 1935, and consecrated in Rome in Holy Cross Church by Cardinal Raphael Rossi on January 12, 1936. On February 18, he made his entrance into his Diocese⁴⁴. During this same year, there was the Silver Priestly Jubilee of the Superior General, which was celebrated in Verona on October 28, with the presence of Bishop DeFerrari, and a large representation of the Congregation. On that occasion, there was published a Commemorative Edition of the **BERTONIANO**, added then to Volume 7 in the collection.

In August of that same year, the Superior General had conducted a Canonical Visitation to the Houses of North America. In that region there was growing ever more the work of our Fathers, and it was reaping consoling results. In Springfield there was constituted a 'Catholic Action Club', with the scope of promoting the Christian life in the Parish: it was the first of its kind to spring up in that city, and came to be imitated by

⁴² During this year, Fr. Julius Sieff returned to Italy.

⁴³ Fr. Todeschi left the Congregation in 1940.

⁴⁴ In 1941, he was transferred to the Archdiocese of Trent.

many others. There also another group stood out, the 'Mount Carmel Guild', formed by men and women who assisted the St. Vincent de Paul Society in bringing help to the poor, preparing for them all kinds of clothing. In February of that same year, there was opened a filial house in West Springfield, which took on the care of the Churches of St. Ann's⁴⁵, St. Anthony's in North Agawam, and Feeding Hills.⁴⁶

In Milford, on June 12, 1936, for the first time there, the Italian colony celebrated the *graduation* of the first group from the parochial school. Diplomas were handed out on the completion of the elementary course for 25 students of those schools: there in July, too, the Italian cemetery of the Parish was inaugurated.⁴⁷

84. In September 1936, there was opened the House in Vancouver, British Columbia, a city of some 300,000 inhabitants in Canada, as a territorial parish. Frs. Joachin Bortignon and Leonard Dalla Badia were assigned there, and in the following year, they had a Rectory constructed, since the one they found there was insufficient.

In December 1936 there was also opened the House in Timmons, Ontario [Canada] with an Italian Parish. Fr. Louis Fontana was sent there. In the beginning the Italian community used the basement of a French Church for their services. In May 1937, some property was purchased to build there the Italian Church: in the same month, construction got underway, and on October 10 the Church could be used.

In these years, the American Professed Students who were in Italy continued to be ordained, and as this occurred, they returned home. In 1935, Frs. Dalla Badia, Bonan, Golden, Louis Ecker were ordained; in 1936, Frs. Hogan, Daly, and George Ecker were as well; in 1937, Frs. Piskel, Welch, Armour, Stanton and Cariglia received Holy Orders; and in 1938, Fr. Rusceetta. In 1939, it was the turn of Frs. Mackin and Ferrari.⁴⁸ In 1937, Frs. Victor Demichei and Angelo Daprai were sent to the United States. Thus, the number of the workers increased, and the Congregation could multiply the work of the Apostolate.

85. In 1937, the Villa in Genzano was sold. We have already noted the pretexts under which the Capuchins forwarded to obtain this property back, as well as the opinion expressed by the Sacred Congregation of Religious. Following this, there arose also the question of the General Direction of Worship, to which the Commune of Genzano had handled the adjoining Church of St. Francis. In February of 1930, the Architect Piacentini was summoned to appear before the civil Court of Rome [and in February 1931, so was the Legal Entity of Ownership, the Corporation], to recall the

⁴⁵ In St. Ann's in 1940, there was inaugurated a new electric organ.

⁴⁶ In 1941 there was opened a further bond in North Agawam. The Priests from St. Ann's also took over the care of St. Anthony's Church and that of Feeding Hills, while remaining at St. Ann's, West Springfield.

⁴⁷ In 1941, there began in Milford the construction of raising the Church to a new floor. This work would then be suspended during the World War, declared by the United States on December 7, 1941. The Church was finally completed and opened to the public in 1947.

⁴⁸ In 1936, other American students came to Italy: William Girolamo, Ellsworth Fortman, Samuel Chameal; in 1937, Gilbert Fini; in 1938, James Mullen, Guy Rossi. [All returned to America in 1940 when Italy was on the verge of going to war.] At the same time in 1936, there was begun at Waltham the internal course in Philosophy; and in 1937, the course in Theology.

four rooms that would be set aside for those tending to the Church, as was noted as a commitment in the contract assumed by Mr. Piacentini in the contract of 1921⁴⁹.

The Tribunal of Rome rejected the request, observing that following the Concordat that had been stipulated between the Holy See and Italy, the Churches remained under ecclesiastical authority: therefore, it is the Church's responsibility, and not to the government Administration of Worship that the obligation of providing worship pertained. However, the Administration had recourse to the Court of Appeal, which reformed the sentence of the First Instance, accepting the request of the state Administration: and after conducting certain judiciary investigations, with its sentence of April 1936, found that Mr. Piacentini was liable for the costs of adapting the four rooms for the use of those assigned to the Church, and the Society of legal ownership had to place at the disposition of the Church these four rooms, designated in the judiciary investigations, along with an additional 11,578 Lira that Mr. Piacentini would have to pay.

As a consequence to all this, the Superiors decided to sell the Villa, which was then acquired on January 19, 1937, by the Little Sisters of the Assumption.⁵⁰ On these Sisters was imposed by the Congregation of Religious the responsibility of giving to the Capuchin Fathers, in addition to the four rooms noted by the Tribunal, also an ample tract of the land upon which the Capuchins could construct a small convent.

86. In that same year 1937, there was verified in Verona something that was very displeasing to many confreres: in the month of September, the Public Oratory of the Immaculate Conception [later, dedicated to the Sacred Face], was renovated to become a reception room. This Oratory had first been opened in 1818 by the venerated Founder himself. It was used by him and his first sons for a number of years in the first period of their coming to the Stimate. Some time later, it was transformed into a semi-public Oratory of the transfiguration, where the Founder had many times celebrated Mass in the course of his infirmities.

Consequently, a request was submitted to the Holy See for permission to transfer to the Church of the Stimate next door, the remains of the saintly Founder, which had been entombed in the wall of this Oratory. When the authorization to do so was received from the Sacred Congregation of Rites, the translation of the body was conducted on September 16, in the presence of the Episcopal delegate for this, with the Promoter of Justice, Fr. Louis Zenati and of the Chancellor of the Episcopal Curia. There formed a small procession, and the account of all this was submitted to the Sacred Congregation of Rites. The body was interred under the arch in the left wall of the Church, not far from the main altar, and placed under the covering of the

⁴⁹ Following all this, the Congregation of Religious declared that the matter was suspended between the Stigmatine Fathers and the Capuchins, putting off any decision until after the civil Court had decided on the matter.

⁵⁰ In the three following years, the students went up to Malosco di Fondo, Val di Non, Trent, for their summer vacations. This mountain Villa remained opened for the summer months and welcomed two courses of retreats, as well as being available for a period of vacation for the Confreres of the Houses of Italy. In 1937, renovations were done in the attic, making it suitable for a dormitory for the students. **[NB: the Professed Students from the USA, in the summers of 1953-1955, enjoyed this wonderful place].**

floor, as the ecclesiastical prescriptions require. On the facing of the marble, which covers the tomb, was inscribed:

The Mortal remains
of the
Venerable Gaspar Bertoni⁵¹

87. In 1937, new Houses were opened in Italy: in Reggio Emilia and in San Severino Marche. In Reggio, there had been offered the direction of the Institute, 'Zefirino Jodi,' founded in the last century by a pious Priest who wanted to gather poor children to educate them in Christian piety and in the exercise of some honest trade. This had been managed by a Council of Administration, under the overall administration of the Bishop. The offer was accepted, and Frs. Louis Benaglia, J. B. Perenzoni and Mario Tais were assigned there on August 24. A temporary Agreement was drawn up between the Council of Administration and our Congregation. After a year's trial, it was confirmed and ratified by both parties. However, the Prefecture of the City was opposed to it. There were necessary to accept some modifications regarding the management of the Pious Institute, to which every effort was made to respond by the drawing up of internal Rule of Life, that would regulate the relationship between the Direction of the Endeavor and the Council of Administration. Evidently, the situation of our Confreres there really could not be considered as a foundation of the Congregation, properly so called. Therefore, the Superiors sought to open in the City a House with its own apostolate, and possibly with the taking care of a Church as a part of our presence there: but they found difficulty with the Bishop. In 1940, by way of experiment, they tried to open a Residence for young students, independent of the Pious Work noted above, in a place on the same property that was rented.

In San Severino, there was offered the direction and the teaching of a Minor Seminary, of the two united Dioceses of San Severino and Treja. Bishop Francis Longinotti had built there a new and beautiful Seminary, and hoped to call the Stigmatine Fathers to direct it, and they accepted the invitation: on October 14, Frs. Peter Campi served as Rector; Frs. Modesto Vettori and Godfrey Friedmann were on the staff. Later on, Fr. Edward Castellani was added. In the first days, they took lodging with the Capuchin Fathers, until October 31, they were able to take over their new residence, by now completed. In 1938, on the request of the Bishop, there was also appointed as Rector of the Cathedral, the Stigmatine Father, Federico Gebelin. In the following year, Fr. Cesare Salvadori took his place, and in 1941, it was Fr. Airistide Belli.

We should also recall here that on October 30, 1937, Fr. Cornelius Faro obtained the Doctorate in Theology at the ANGELICUM in Rome, defending his thesis on *The Metaphysical Notion of Participation according to St. Thomas Aquinas*. Two years later, this thesis was published and it received wide acclaim among philosophers and theologians. In the same year 1937, Fr. Fabro was appointed to the office of teaching Philosophy at the Lateran Athanaeum, and in 1938, he was given the chair of biology at the Urban Athanaeum of the Propagation of the Faith. In 1939

⁵¹ In 1941, in the Founder's old room, now made into a Chapel, there were placed the remains of the casket which had contained his body for nearly 50 years.

he was named 'Extraordinary' Professor of Philosophy – and finally, in 1941, he was appointed to 'Ordinary' of Metaphysics in the same Athanaeum of the Propagation of the Faith. In this latter year, he had published a work on Perception in two volumes: *The Phenomenology of Perception* and *Perception and Thought*. These were printed by the University of the Sacred Heart in Milan. At this same time, he was collaborating in various scholarly reviews of Philosophy and Theology, as the *Review of Neo-Scholastic Philosophy*, and the well known *Divus Thomas*, publishing various articles.

88. In these years, also in the Mission in China, we find events worthy of being noted. In 1935, Fr. Louis Benaglia was recalled from China, being designated as Professor of Dogmatic Theology in the Student House in Verona. Fr. Valerio Tomasi was then appointed the Religious Superior of the Mission. On December 9, 1935, the Mission was raised to a Prefecture Apostolic, and on January 3, 1936, Fr. Martina was named the Prefect Apostolic. In September of that same year there was opened the residence in Lai-shoei, a kind of capital of the District with the same name, where there were already two schools functioning, for boys and girls.⁵² Fr. V. Tomasi was sent there with Brother Ugo Giardinieri and immediately, he opened there a walk-in clinic. The personnel of the residence were expected to be concerned for the entire District of Lai-shoei, in which there were already 29 schools opened and that of San Puo', with which Fr. Martina himself had been occupied. When he went there in 1928, he did not find a single Christian, but in eight years of work with great sacrifice, he had opened five mission stations, and brought about a general re-awakening of souls toward the Christian religion.

Meanwhile, other workers were added to the Mission. On March 27, 1935, Fr. Tarcisio Pesamosca was ordained: however, during the preceding December, he underwent a surgical operation for appendicitis in Tientsin, and returned to Yihsien, still suffering severe pain in the kidney. In April, this condition suddenly worsened, and he died on the 24th. In that same year 1935, Fr. Paul Ly was ordained, as was Fr. Mario Stefanini: in November, Frs. Lino Inama and Paul Daly arrived in China, while Fr. Adami returned to Italy. In 1938, Fr. Severino Fontana and Mark Blasutig arrived and Fr. Stefanini returned to Italy.

In 1936, Bishop Celso Costantini was succeeded as Apostolic Delegate in China by Bishop Mario Zanin, former student of our men in the Seminary of Belluno. In 1937, he conducted a Visitation of the Mission, where he received a very warm welcome, especially in Yihsien, where he greeted Monsignor Martina, his former Teacher of Dogmatic Theology.

Meanwhile, in July 1937, the War between Japan and China broke out: in the month of September, the Japanese occupied Lai-juen, Yihsien and Shan-nan: the populations, terrorized by the continuing air raids, flocked to the Mission stations, bringing there whatever they could carry with them, clothing furnishings and house

⁵² In January, there exploded a vicious campaign against the Missionaries in Lai-shoei, with insults, anonymous letters, accusations and trials, that disturbed the early planting of Christianity there: however, after three months of real trial and worry, all ended and the protagonists eventually asked pardon and promised not to be of further bother to the Missionaries.

wares], in the thought that both the Japanese and the Chinese respected the Missions. But, the worst was yet to come, for after the Japanese had passed through, the land was dominated by roving bandits, many of them escaped convicts or dispersed soldiers, who spread terror with the sudden attacks on villages, and imposing severe taxes on the population⁵³. To these need to be added a regular army of red troops, Communists, who opposed the take over by the Japanese, and they occupied the central Mission stations.

In May 1938, Lai-juen was occupied by the Red Army which closed down the residence and forced the Missionaries to leave.⁵⁴ Liangkochwang was also occupied by the Reds, who, in July of the same year, gave the order to close the residence, and they conducted a very careful search of the house: and since they did not find anything that would compromise the Missionaries' position there, they hoped for a reprieve. At Lai-shoei in May of that same year, the residence was assailed during the night by brigands who did not succeed in taking it over. In these frightful conditions, however, the work of the Missionaries was paralyzed.

89. In Italy in 1938, the Novitiate was transferred from Verona to Affi: on that occasion, as there was to be opened the new House there, and drinkable water was provided, thanks to the excavation of a well near the town limits of Ari, and a huge pipe brought the water into the Villa. In 1939, in St. Andrew's Church, the old main altar had been exchanged with that one taken from the Chapel of the Immaculate Conception, and was consecrated by Bishop Charles DeFerrari, on January 22., 1940. In that year, the Church was thoroughly cleaned and newly decorated, and there was placed over the main altar a painting of the Apostle, St. Andrew, done in Rome by the Artist, De Filippi.

At the Most Holy Trinity in 1938, the Sisters of the Holy Family of Casteletto on the Garda, were contacted to take over the kitchen and the laundry.⁵⁵ In Milan, also in 1938, there was taken from Holy Cross Parish a notable part of its territory, for the new Parish of. Sts. Nereus and Achilleus. In the preceding year, Fr. Peter Campi was succeeded in the office of Pastor, by Fr. Richard Piccioni, who in 1939 had set up the paintings of the Way of the Cross, the work of a Professor Charles Donati. These were established in remembrance of a Parish Mission preached there in March of the same year. The work was begun in May and completed in September: the Way of the Cross was blessed by Cardinal Schuster, on November 1. And in 1940, this same Professor Donati began the decoration of the Church, beginning with the transept and from the apse, and this work was completed in 1941. Already in 1936 there had been constructed in the Church, the new altar of Our Lady of Perpetual Help, and the large court-yard was set up, completing the main gate on Via Goldoni. In 1935, there was constructed on the corner of Via Soldi and Via Cicognara a little villa that was rented

⁵³ They were called 'red' brigades because they wore red silk scarves around their necks.

⁵⁴ In 1936 the residence was enlarged and a school had been built.

⁵⁵ In January 1938, a Mrs. Bianca Ceetti left in her will to the Apostolic School a piece of land in the country, situated near San Martino Buon Albergo, near Verona. This was sold by order of the Italian Government in 1951.

out and used as a little store. In 1936, the Sisters of Mercy of Savona were engaged for the kitchen and laundry.⁵⁶

In Rome at Holy Cross Church in 1938, a new pulpit was constructed on a design left by the Architect Leonori, which was completed in 1940, with a stair way of access in the same style. There also in 1939, there were installed colored windows for the central nave, and in 1940, windows with scenes from sacred history were installed in the sanctuary and the apse.⁵⁷ In 1939, then, with the authorization of the Holy See, there was sold a part of the land on Via Flaminia, and with the revenue that accrued, there was constructed the Oratory of Our Lady of Peace, with various floors above, that served as the new residence for the Community.

In Udine in 1939, important renovations on the College were completed for a better arrangement in the kitchen and laundry, and other work in the theater, in order to improve the building⁵⁸. Negotiations also got underway to obtain the legalization of the schools [both the Trade School as well as the Scientific Junior College]. Following an evaluation by the government, there was obtained a ministerial decree which granted this approval, with the right of conducting the examinations at the school, beginning with that very year. After another inspection, six of our own teachers obtained the necessary documentation for teaching in the middle schools.⁵⁹

In 1941, also the middle school of Gemona achieved government approval. In that House in 1937, Fr. Albert Pancheri had transformed the theater into the Oratory, dedicating it to St. Therese of the Child Jesus. In 1939 he was able to recover the ownership of the House, receiving the stocks and bonds of the *Juventus Society*, with the obligation of paying out 43,259.50 Lira in 10 annual installments.⁶⁰ In the same year, there was also constructed a new wing of the building for class rooms.

90. Let us also recall that in 1938, there arrived a request for a House in Marseilles, where there was offered the direction of an orphanage, which the children of Italians there wanted to open under the sublime patronage of the Italian government. The offering was happily accepted as an occasion which permitted some expansion outside of Italy: and Fr. Fantozzi was sent to the place, for which the Superiors had set

⁵⁶ In 1934, there began the publication of a monthly Parish Bulletin, with the title: *The Smile of the Cross*. In 1941, there was established in the Church the Association of the Perpetual Way of the Cross, which was aggregated to the primary cell in Rome.

⁵⁷ In 1940, there was also published a monograph on *The Church of Holy Cross, in the Flaminio Quarter*, written by Sir Guido Bosi, who illustrated the works of art contained in the Church. In 1936, there was adopted as the Parish Bulletin, *The Observer of Sunday*, a weekly publication, with a page reserved for the local parish.

⁵⁸ Already in 1936, while celebrating the 30th anniversary of the Recreation Center, there was dissolved that Society for Stocks and Bonds that had been established for the management of the Rex Movie. At this time, its administration was taken over by the House.

⁵⁹ Worthy of mention here is the fact that the Director of the House, Fr. Anthony Presacco, on November 22, 1939, returning from Cividale, the train on which he was traveling, crashed into the Tower because of the damage caused by the rain to the bridge. Many were killed on impact, very few were left uninjured, and Fr. Presacco was among these. To this day, no one knows how – he suffered only some minor bruises.

⁶⁰ The entire debt was paid off in 1944.

aside some capital to bring about the foundation. He examined the situation close at hand, its concrete conditions, he spoke with the Italian Consul, and with the Local Bishop, and returned convinced that it could be a success. As a result, it was accepted by the General Council, and it was agreed to for September 1939. However, in that month, the Second World War broke out, involving also France. So all further negotiations were stopped.

In 1939 the Founder's Cause of Beatification took another step forward. Following the proposal of Fr. Ferdinand Antonelli, OFM, the General Relator of the Historical Section of the Congregation of Rites, Fr. Joseph Stofella was called to Rome. After a few personal meetings with Fr. Antonelli, Fr. Stofella was given the task to seek out and to illustrate the documents which could serve to shed some light on the person of Fr. Bertoni, and to strengthen the proofs regarding his virtues, which from the long Process still did not look convincing.⁶¹ It was then that Fr. Stofella began gathering the documentation helpful to the Cause, even copying over some of the documents that had been deposited in the Sacred Congregation of Rites. He worked to shed light on the individual documents, publishing them, then, based on these. A Series of 6 or so, Historical Notes regarding the life of the Founder. These were published in the **BERTONIANO**, between 1940 and 1942.

91. In 1938, Fr. Paul Zanini, so entrusted by the Superior General, conducted the Canonical Visitation for the Houses of North America. Here there were continually noted the spiritual rewards harvested by our Fathers through their work in the apostolate. In Springfield, on Sundays it became necessary to use even the basement of the Church, as the upper Church was insufficient for the parishioners.⁶² For the same reason in Pittsfield in 1938, the basement of the Church served as a Chapel for the service of the faithful. Here, too, in 1940, there was inaugurated a new organ, and in 1941, the Church was re-done and its façade was cleaned up. Still in Pittsfield in 1938, there was purchased a good sized piece of land, and a hall for the youth was opened which served also for parish gatherings.

In Lynn, in 1938 the new Holy family Church was inaugurated. In White Plains in 1941, the lateral naves of Mount Carmel Church were decorated, and colored windows were installed, that produced a beautiful effect: in 1939 the basement was changed over into use as a theater.

In Waltham in 1937, there was inaugurated a new students' chapel. In the following year, on January 20, a violent fire broke out in the house that destroyed a good part of one of the buildings. It became necessary to send some of the aspirants home for a while until the repairs could be completed. Here, too, in 1939, there was

⁶¹ The Minutes of the various stages in this Process, following the counsel of the Promoter General of the faith, were handed over to the Historical Section in 1931, for its judgment on the historical value of the documents included in the Process. The Historical Section had considered it necessary to compile a Position paper that would illustrate the person of Fr. Bertoni.

⁶² In 1941, a Mission Exhibition was held in the Springfield Auditorium, in which our Mission in Yih sien was well represented by a booth that received the praise of the local newspapers.

instituted a Society that was committed to collecting funds for the support of the student house.⁶³

The number of the students continued to increase, and not all of them could be housed properly in Waltham, due to the structure of the houses. Therefore, in 1940, the Community purchased a magnificent estate called 'Elm Bank' in Wellesley, not very far from Waltham, that it might serve as a House of Philosophy and Theology. This was certainly one of the more beautiful properties in the entire area, with over 70 acres of land, some of it cultivated into gardens, sport fields, and partly a place of gigantic and beautiful trees. On three sides it was boarded by the Charles River. In the center, was the magnificent brick House of a striking construction, with 50 rooms in it. The students came there in the month of July.

In that same month, there was also acquired the property of Hinsdale MA, in the Berkshire Hills, near Pittsfield, that would serve as a vacation place for these same Professed Students. They would spend the summers there, beginning in 1939.

92. In Brazil in March of 1938, there was opened a new House in Ribeirão Preto, a city of about 80,000 inhabitants. For two years, the local Bishop allowed the premises of the Diocesan Seminary for the use of our men: the students of Philosophy and Theology were sent there, to which in 1939, there was added the Novitiate, being transferred there from Rio Claro. Afterwards, a large tract of land was purchased on which the Student House would be built. In 1941, the region began publishing the Bulletin, *A Friendly Voice*.

In August of 1938, there was opened a new House in Formosa in Goiás, with the simultaneous responsibility for the care of Planaltina and Cristalina, situated 40 and 180 kilometers respectively, from Formosa: Frs. Angelo Pozzani and Charles Mazzero were sent to there. The territory assigned to them was enormous: just the Commune of Formosa itself measured some 10,000 square kilometers.

At São Caetano in October of the same year, the Auxiliary Bishop, Dom José de Alfonseca e Silva, blessed the Chapel of the Rosary in the new Church, inaugurating at the same time in an official manner, the façade⁶⁴: in the following year the ceiling of the Church was re-done so that the entire undertaking could be said to have been completed. In 1939 there was inaugurated the Chapels of Our Lady of Lourdes and of the Holy Family: there were renovated some rooms for our Confreres. The parochial school was opened, and the equipment was installed for it to serve as a movie house for the children of the Catechism classes.

In Ituiutaba in 1938 there were undertaken the preparations to construct the new Mother Church, when in October a fire broke out which entirely destroyed the old building. Immediately a chapel was established and was used on week days. For Sundays, they used the secondary Church of our Lady of Abadia. A Commission was

⁶³ In 1936, there was established among the Professed Students a kind of Mission Club for the Stigmatine Missions. In 1940, on the occasion of the Mission Sunday, they organized a show, exhibiting 200 mission magazines.

⁶⁴ In September 1938, the Archbishop, Dom Duarte Leopoldo e Silva, had conducted a Visitation of the Parish and expressed words of sincere praise and admiration for this new Church. On November 13, he died very unexpectedly, and was succeeded by his Auxiliary, who took possession of the Diocese on September 17, 1939.

set up that would occupy itself with the re-construction of the mother Church. On March 19, 1939, there was cemented in place the corner-stone and the re-construction got underway: the Church was completed and inaugurated in 1942. In the meantime in 1938, the Missionary Sisters of St. Charles arrived, to open a College there with a school for young girls. This had been a long-nourished hope, and already in 1937, our Fathers undertook the discussions with this end in mind, with the Missionary Franciscans of Egypt, and then with the Sisters of St. Joseph in Venice. In January 1939, there was drawn up an Agreement between the Sisters of St. Charles and the Parish. In March, the College opened and was named for St. Therese.

Moreover, bringing back to life an old plan, our Fathers took up again the old labors of Fr. Joseph Tondin, who had begun years before, that of St. Joseph's College for young men. The hope was to open it in April of 1940. In the first year, the young men would have attended St. Therese's College, and then they would have had their own school. In October of 1939, the project was approved by the Provincial Council and by Fr. Paul Zanini who was in Brazil to conduct the Canonical Visitation, in the name of the Superior General. The College was really opened in 1941, with the primary school.⁶⁵

93. In 1940, January 28, there was celebrated in Rome the Golden Priestly Jubilee of Fr. J. B. Tomasi. A solemn Mass was celebrated in St. Agatha's, in the presence of numerous personalities from among the clergy and the laity. There was a large number of friends and admirers.

In the same year 1940, the General Chapter was convoked for the election to the major offices in the Congregation: therefore, on November 7 of the previous year, the Very Rev. Superior General, had convoked the General Chapter for Rome in the General House, opening on May 7. In preparation for this, he had presented to the Holy See, also in the name of his Council, an Instance, in which observing that while the election of the Capitulars had already been held in the manner prescribed by the Constitutions, and that there are supposed to be 40 Capitulars present for the Chapter, 15 of these men would be coming from the Americas. This would present a serious difficulty, both for the expenses of the trip, as well as for the impossibility of substituting for the absence of so many duly elected Delegates. The petition submitted by our Father General was that in the dividing the Congregation into electoral Circumscriptions, there might be established as the minimum, the number of 30 priests in each of these, rather than 12. The Sacred Congregation, on May 4, conceded this request, ordering that the Congregation should insert into the Constitutions this modification into the text of the Constitutions. As a consequence to this, the Chapter delegates would number 21, and these all gathered on the established day and place, with the exception of Fr. Mantovani, the Ordinary Visitor of Brazil, and Fr. Baretella, an elected Delegate from North America, both of whom justified their absences with reasons presented in good time and these were recognized as legitimate.

A serious question presented itself to the Chapter: whether the time had come to divide the Congregation into Provinces. Already in the Chapter of 1934, the hope of the establishment of Provinces for the two regions of North and South America had

⁶⁵ In the first year, there were 37 students, of whom six, were our own internal students

arisen: for this reason, the out-going Administration had prepared a plan of modifications to introduce into the Constitutions in the case that the decision would be reached to divide into Provinces.

Furthermore, it seemed that the time had indeed come, when it was taken into consideration how difficult it was for the Institute, divided by enormous distances could remain much longer without these divisions: how difficult it was, for example, for the various regions to have a proper representation in the General Chapter – and further, that each region could stand somewhat by itself with a student house sufficient to meet its needs, and being capable of having its own schools.

As a result, in the very first Session, the Chapter decided to elect a Commission to study this problem, taking into their consideration also the outline of possible Constitutions for Provinces, that had been prepared by the out-going Administration, and then to proceed to the election of the Major Superiors in a preliminary session, in which it would be possible to take into consideration the conclusions of the Commission itself.

This preliminary session took place in the afternoon of May 9: in it the Commission stated that it recognized as just the principle of dividing the Institute into Provinces, from the mere fact that this already existed as the real state of the situation. However, after taking into consideration the various problems that would come to the fore in the realization of this proposal, its conclusion was that the Congregation really was not quite ready for an immediate establishment of Provinces. The Commission, therefore, proposed to give the responsibility to the new General Council to prepare a more thorough proposal of possible Constitutions for the provinces, that would then be submitted for the examination of the Confreres of all the Houses. Then, after having received the observations from all, the Council then would be able to draw up a definitive text to be submitted to the Holy See, in the hopes of having an approval within the first three years of the new term of the General Council. After all this, then the Provinces might be established.

The conclusions of this Commission were unanimously approved by the General Chapter, which on May 10th, then proceeded to the elections. Fr. John B. Zaupa was elected as Superior General. His Councilors were: Frs. Fiorio [Vicar], Albino Sella, Dominici [Secretary]; Dalla Via. The Procurator was Fr. J. B. Tomasi, and the Economist was Fr. Fortunato Pedot.

In the subsequent sessions, the Chapter took under consideration the juridical situation of the Provinces within the context of Constitutions, in order to define the fundamental lines in an outline to present to the confreres before its definitive redaction. Lastly, a number of matters dealing with regular discipline were studied carefully, as was the organization of the student house, the formation of young priests, the conformity of direction of our various works, the unity of the religious spirit to be conserved in the various regions of the Institute.

As for the establishment of Provinces, the Chapter decided: (1) to give for the first three years of the next six year term to the Visitors of the two American regions faculties as close to their being Provincials as is possible, obtaining, if necessary, the authorization of the Holy See; (2) to entrust to the General Council the task of drawing up the plan of Constitutions for the Provinces and to provide a copy of these for the Directors of Houses, so that the Confreres might have a look at them and discuss them in the House Chapter, with the obligation then of referring all to the General

Council; (3) the same Council, having drawn up the definitive plan on the basis of the observations received, might present this to the Holy See, and then seek the division of the Institute into 'Pro-Provinces'. All this should be done in a manner that in the first three years the Pro-Provinces might be able to live these, and so function until the next General Chapter, to which it will pertain to judge on the definitive establishment of the Provinces, also on the basis of the experiment lived.

The Chapter, furthermore, also expressed the wish that there be prepared a *Program of Studies* for the organization of our Student Houses, and that all the Students actually live in the Student Houses. The Chapter further proposed that there be made an accurate theological study of the **Glorious Stigmata of Our Lord**, that might be employed in supporting the petition to present to the Holy See to obtain the Titular Feast of the Institute, and in the meantime that there be sought, under the title of devotion, for the Institute the Mass and Office of the Sacred Wounds in the time of Lent. Lastly, that there be elected a Commission that should collect and weigh the practices and the usages which make up the good spirit of the Congregation, to which all the members ought to find inspiration in it.

94. Meanwhile, since Italy had also entered into the World War [June 10, 1940], and as the communications with the two Americas became ever more problematic, there were obtained from the Holy See special faculties for the Visitors of those regions. By means of these they would be able with the vote of their own Councils, to take and act upon those necessary deliberations validly, even without having received the consent of the Superior General in those cases in which the Constitutions required it. This would hold for whenever it might prove impossible to see this, or to receive authorization for necessary decisions in good time.

In conformity with the Capitular Deliberation, all the students who at the time, were living in other houses, were called to Verona, to be housed at the Most Holy Trinity.⁶⁶ However, in the state of war, to remaining the city became dangerous, due to the frequent air raids. Hence, in the middle of June, all the students were sent out to Sezano. The House of the Most Holy Trinity was taken over by the Red Cross which set a Hospital up there, to which Fr. J. B. Pelanda was named Chaplain. Later, the House was occupied by military personnel, and there was established there a territorial Hospital, appointing as Chaplain there Fr. Gino Righetti. Later, when he was transferred to Greece, Fr. Julius Pedot took his place⁶⁷.

⁶⁶ Let us recall here that in 1938, the Command of Military Intelligence had requested the Superiors of the Congregation, to acquire a part of the land of the Most Blessed Trinity, to extend their present barracks. The General Council, imagining, on the one hand, a possible further sequestering that would be forced; and then, on the other hand, the over all general depreciation that the building would have suffered if only one part of it had been sold, in January 1940, responded that the Community had no intention to sell the property. However, in the case that it might be obliged to sell, it would sell the entire property altogether, but not just a part of it. And this would always be under the condition of being able to realize a sum sufficient to acquire another equivalent residence. These discussions went on for several months, but then with the declaration of war, there was no further word about it.

⁶⁷ Later, the Military Hospital was removed from there, because the locality was in danger, since it was near the railroad line and station. The locality was then taken over as a military

Other Confreres called into the service as Military Chaplains were: Frs. Marino Coati, Costante Gosetti, Ferruccio Tribos, and for a time, Fr. Alziro Furlanis. The Students and Brothers, with respect to the dispositions of the Concordat, were not called into arms.

Meanwhile, immediately after the celebration of the General Chapter, in June of 1940, before the lines of communication were definitively disrupted, the American Students who were still in Italy were sent back to America, and with them, also Fr. Paul Zanini⁶⁸.

95. After the Chapter, Fr. Charles Zanotti was named Visitor for North America and he moved his residence to Waltham, to the Student House.

For Brazil, as Visitor Fr. Louis Fernandes was appointed. In that region, in 1941, there were opened the House of Palmeiras and Caconde: in December of the preceding year, there had been opened that of Ipamery which was then closed in February of 1942.

In 1940, the Archbishop of São Paolo offered our Fathers a parish that was being formed, dedicated to Our Lady of Good Counsel, in the Alto da Mooca, and this was assigned to Fr. Victor Nardon, in the early months of 1941.

In China, the Missionaries struggled against the difficulties in that region, and not being able to work in the territories of the Districts they sought to intensify their labors in the places where they resided. At Yih sien there were constructed two new schools, for boys and girls, and a new infirmary. There was also established a rest home for the elderly, who then were transferred to Liangkochwang in July of that same year. In 1940, a plan was developed to construct at Yih sien a new Cathedral and all the necessary preparations were made. However, during the month of June, a good part of the old building simply collapsed, and the thought gained ground that it would be now necessary to lengthen this some meters, but it would be necessary to wait for better times for the new construction.⁶⁹ In the city, the Japanese commanded, but throughout the outskirts the area was infested with brigands. The Monsignor himself was on a trip through the Mission had been captured, and then released.

Also Liangkochwang had been re-taken by the Japanese. In that area the Mission had two internal schools for Catechumens, with 40 male Catechumens being prepared and 80 women also studying there. The Seminary numbered 40 candidates. After the departure of the Sisters of the Sacred Heart, there was transferred there the Rest Home, with its 50 aged people in residence, being assisted by Franciscan Sisters. In 1941, a beautiful Church had been built there.

prison: and it was during this period that use of it that the building was struck and destroyed by an air raid in 1945.

⁶⁸ In 1938 and 1939 Fr. J. B. Pelanda went to the United States for a few months, in order to preach to the Italian communities. In February 1940, Fr. Adami also went, and he was blocked there by the war, and could only come back to Italy in 1946.

⁶⁹ On June 23, 1940, the Religious Superior Fr. Valerio Tomasi, celebrated the Silver Jubilee of his Priesthood. In the same year, Fr. J. B. Carnovali went to Italy to prepare for the General Chapter and he had to remain there due to the World War. Also in 1940, Fr. Paul Daly was sent to the Regional Seminary at Suanguafu, in order to teach Dogmatic Theology there.

In Lai-shoei also the work was paralyzed by the reds who occupied the entire District, except for the city. Here, in 1940, there had been acquired a piece of land in a central location and to this the Missionaries transferred. In the old residence, there was opened an internal School for women Catechumens and there were about 50 of them there, under the direction of the Sisters of the Sacred Heart. To add to the misery, caused by the war, and the scourges brought by the brigands, there were added in that area the torrential rains and the floods that destroyed the harvest: the Missionaries were called upon to provide the sustenance of that poor population who made haste to the Mission.

The other two residences of Shan-nan and Kao-she-chwang had to be closed. In 1941, an attempt was made to reopen that of Lai-juen which had been taken over again by the Japanese, and Frs. Simone Juen and Francis Liu were sent there. The former died there on January 1, 1942, and his place was taken by Fr. Paul Ly. However, these two had to abandon the Station and make their way to Yih sien in 1943: the residence was thus closed a second time.

96. Meanwhile the General Council ⁷⁰ was busy in carrying out the tasks it had received from the last General Chapter. It prepared the outline for the Constitutions for the Provinces, and sent this for the examination of all the Houses: it received back pertinent observations, drew up a definitive text, and submitted it to the Holy See for approbation.

At the same time, it presented the petition for the faculty to divide the Congregation in Pro-Provinces, in the sense understood by the General Chapter. However, the Sacred Congregation of Religious responded that the Holy See did not ever grant the establishment of 'Pro-Provinces', or Provinces *as an experiment*. Therefore, the General Council, believing that it was interpreting the desires of the Confreres, presented a new petition for the establishment of three Provinces: the Italian, North American and Brazilian.

It then petitioned the sacred Congregation of Rites for the faculty to pray the Office and Mass of the Five Wounds – this faculty was granted on March 3, 1941, assigning the day of the Feast to be that of Friday, after Sexagesima Sunday.⁷¹

In January 1941, there gathered in Rome at the General House, under the presidency of the Superior General, the Directors of the Houses of Italy, to treat of a few matters regarding the Italian region. Among others, there were taken two decisions; the first, to require of our students in temporary profession, a year of

⁷⁰ From their first days in office after the Chapter, Fr. Albino Sella had been invited by telegram to come to Italy, as he had been elected a General Councilor. At first, even though he was in poor health, hope was entertained that he would come. In the meantime, with the permission of the Sacred Congregation of Religious, Fr. Cornelius Fabro was appointed General Councilor for the time being. When it became known that Fr. Sella would not be coming, in his place Fr. Denis Martinis was named, who arrived in Rome in June 1942.

⁷¹ In conformity to a desire of the General Chapter, in 1945, Fr. Ignazio Bonetti was invited to prepare a theological study on the Stigmata, or Wounds of Our Lord, a work that he prepared as the theme of his doctoral thesis in Sacred Theology, and he presented it to the Institute of the ANGELICUM, in Rome in 1949. Following this, it was printed and came out in 1952, edited by the Padano Institute of Graphic Arts, in Rovigo, with the title: *The Stigmata of the Passion*.

practical apprenticeship to be lived in some of our Houses⁷², in which, while

⁷² **NB: Translator’s Note for the web-site:** This was simply a practice lived by the Jesuits, and incorporated into the *Original Constitutions* by St. Gaspar - these First Formation **Experiments/Experiences** had as their purpose the preparation of ever more capable **Apostolic Missionaries:**

THIRD PART

The Second Probation

Chapter I

The Time after Novitiate

40. Those who are still to apply themselves to the required studies, must first become well versed in the Humanities and in the study of languages for at least two years.

Then, they will learn the philosophical disciplines over a three year course.

Afterwards, Scholastic Theology will be taught to them for four years.

Lastly, two or three more years are granted to them for the private study of the Fathers and for reviewing the more serious areas of study.

41. Those who entered already endowed with the necessary doctrine, upon having completed their Novitiate, **will be perfected** in it. They will also be **tested in applying this through their ministry toward their neighbor.**

42. In this time, **through varied and new experiments and testing**, each will show himself to be formed, so that his piety, humility and prudence will be evident to all, especially to the Superiors.

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FIFTH PART

THE PROMOTION

OF THE CANDIDATES OF THE INSTITUTE

Chapter 1

Those to be promoted to the Priestly Office

69. They will not wear any clerical garb until after high school has been completed.

70. They will attend class until their twenty-fifth year, and only then receive Minor Orders.

71. They will apply themselves to the study of those doctrines and liberal arts which are cultivated among us, and in which their own native talent is the most inclined, until their thirtieth year. In this time, they will be initiated into Sacred Orders and into the Priesthood.

72. While not omitting any study of those matters in which they are the more proficient and which are the more necessary, **gradually they will be exercised** in preaching in our own churches, in teaching catechism to children and to the unlettered, in hearing confessions of children and adolescents.

73. Then, they will be assigned to the hearing of confessions of men of all walks of life, and to giving sermons also in the churches of the city where they dwell, in giving retreats and the like.

74. Sometimes they will be given to the Missionaries as their helpers, and at times they will hear the confessions of women.

75. Then they will more often hear the confessions of women, and serve ordinarily in the work of the Missions.

76. Finally, they will accept the task of directing the Missions, and will give themselves over totally to the salvation of souls.

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[Some of the candidates envisioned here, would already have been ordained Priests. When all these **experiments/experiences** have been successfully met, **at the end of their Studies** – there would still be one more year, the *Schola Affectus*, prior to ultimate commitment to the Priesthood [to be continued at the bottom of the next page]:

suspending their regular studies, under the direction of one of the Priests, assigned for this, they might dedicate themselves to special studies, to scholastic assistance, to the supervision of the young men in our Colleges, and to teaching Christian Doctrine. And all of this was to form better their religious and ecclesiastical vocations, and to give them experience in some of the ecclesiastical ministries, helping to prepare them to face better the dangers of the active life.⁷³

The second decision was that of attempting a foundation in southern Italy, in order to expand as well into those regions. In 1940 two foundations had been requested: one at Spoleto in Umbria, where the Commune offered the direction of the 'National Umberto I^o Association'. The other offer was for Isernia in the Molise region, where the Bishop offered a Diocesan Boarding House that was already active. Some close hand investigations were made in both places, from which it became apparent that the Congregation would have had to assume a very serious financial burden, without any guarantee that it would succeed. As a result, these requests were not accepted.

EIGHTH PART ON THE PROMOTION OF THE STUDENTS

Chapter 1

On the Final Formation after the Completion of Studies

152. Once their studies have been completed, the students will be proven still for another year, both in the exercises of devotion and humility, as well as in the ministries of the Congregation. This is in view of rekindling some fervor for virtue, which could have grown tepid because of literary studies.

153. This probation might be conducted either in the same place as the Novices, if their number is small, or in a separate house, removed from the customary contacts of their friends and relatives, either personally, or by letter.

154. If their number should warrant it, these confreres will gather in the same house under one Instructor, who will be suited for this office due to his own authority and experience in governing.

Chapter 2

On the Nature of this Formation

155. This Instructor will take care to form all the students spiritually, and will explain the universal nature of our Institute, on a few assigned days of each week, as well as making clear to them the practical way of helping their neighbors' salvation.

156. The Instructor might also privately impose penances and mortifications, which he may judge would lead to their perfection. However, whatever pertains to the external discipline, he will do all only after having consulted the Superior of the House, in case their dwelling be separated from the house of the community.

157. Should it happen that any one of the candidates prove to be less than satisfactory in this period of formation, he would be sent away and put off until another time.

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⁷³ This Deliberation was tried for three years as an experiment. In practice, it was soon noted that this apprenticeship did not reach the desired purposes, and consequently, the General Council deliberated to abolish it.

97. Following this meeting of the Directors, and heeding the wish that they expressed, the Superior General entrusted Fr. Louis Fantozzi to seek a foundation in the South. He left Rome on March 2, 1941, and stayed about a month and a half in Naples, seeking from the ecclesiastical authorities any field of activity whatsoever for our Institute: parish work, the care of a Students' Boarding House, an Oratory, Recreation Center. All his efforts seemed fruitless, and on April 25th, he presented himself to the Archbishop of Salerno. His Excellency, once he heard the reason for Fr. Fantozzi's coming to him, was visibly moved, and saw this as a call from Providence, for the salvation of a Parish in Battipaglia. On the very next day, he accompanied Fr. Fantozzi to the place, and without much ado, they remained in agreement that as soon as would be possible, some of our Fathers would make their way there to that very important center, and to work for the well-being of the youth there. He was already looking for some kind of fitting accommodations for our men, when very unexpectedly, the local pastor died. Thus, the Archbishop offered to our men the direction of the Parish. On May 15, Fr. Fantozzi established himself there, and was then followed by two other Confreres. On June 24, the Agreement was signed between the Archbishop and the Congregation, On July 11, Fr. Michael Madussi arrived there, and was presented as the first Pastor, to whom the Archbishop handed over the parish officially on August 10.

98. Meanwhile, on October 10 of that year, 1941, the sacred Congregation of Religious gave to the Superior General the faculty of establishing the three Provinces, and on November 28, approved for a seven year period of experimentation the Constitutions that pertained to these. The General Council decided to re-print the little booklet of the Constitutions, and so they petitioned the Holy See to be able to introduce a few modifications into them, in order to clarify the text and to make it more in conformity with the laws of the Church: this permission was granted, and the booklet was re-printed.

The division into Provinces did not really begin yet by right, but existed as a fact. The North American and Brazilian regions for some years, had considered themselves to be Provinces, and at long last, due to the exceptional circumstances deriving from the state of the World War, they had received special faculties in order to govern themselves independently from the General Curia. To set also the Italian region on the way to living and acting as a Province, the General Council deliberated to grant them a certain economic autonomy. Thus, on October 7, 1941, there was named a Council of Administration for the Houses of Italy, with the responsibility of watching over the administration of the Houses, and to assure the regular contributions assigned to the different Houses, for the expenses of the whole Province.⁷⁴

Special difficulties arose in the establishment of the two American Province, because the rapidly deteriorating political-military conditions had interrupted all

⁷⁴ On this occasion, as some provision had to be made for the financial contribution for the establishment of the Provinces, there was also the matter of some contribution to the General Curia, for its general expenses. Thus, the Superior General, as a temporary measure and until such time as it could be made permanent legislation, decided that each Priest of the Congregation should apply five Masses per month according to *the mind of the General Curia*.

communications. These did not allow either to receive the necessary information for the designation of the Provincial responsibilities: therefore, there was deferred the execution of the Pontifical Rescript for those regions, in the hopes that the conditions might improve. Finally, since the first three years had indeed passed, that had been granted by the General Chapter, and since there was not even a hint of bettering the political situation, the General Council on January 21, 1944, declared to the formal establishment of the two Provinces. And the Superior General officially established the Provinces with his Decree of January 23, naming the North American Province that of the Holy Souses, and Holy Cross Province in Brazil.

The first Superior Provincials were: Fr. Charles Zanotti for North America – and Fr. Louis Fernandes for Brazil.

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End of Translation of
Breve Cronaca,
Volume 2.

Appendix by the English Translator ⁷⁵

The Ignatian Apprenticeship for Professed Students: The ‘Scholastics’.

[A] Ignatian Influence: Part IV: cc. I-XVII, nn. 307-509

Premise

[1] This long Part IV in the Ignatian *Constitutions* covers Fr. Bertoni’s ideals expressed for Temporary Profession after Novitiate [CF ## 40-46]; **Progress** in the **Spiritual** Life [CF ## 47-48] and **Progress** in Ecclesiastical **Doctrines**, in the Program of Studies [CF ## 49-68]; Apostolic Progress [CF ## 72-76].

[2] The Stigmatine Founder’s source here would be much more that of **F. Suarez, SJ**, and his commentary, *De Religione Societatis Iesu*. However, most of the values expressed here by Fr. Bertoni do refer back to the Ignatian *Constitutions*.

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1. A Lengthy Development of this Extended Part IV for the Jesuit *Constitutions*

a. The Jesuit Colleges and Universities were a providential gift to the Church in the post-Tridentine era. The central objective for this wonderful mission, however, is precisely as the title suggests: “The Instruction of Those Who are Retained in the Society, in Learning and in Other Means of Helping their Fellowmen”.

b. This is an orderly process:

Part I: The Admission of those who are suited;

Part II: The Dismissal of those who are not;

Part III: The Spiritual Progress after this selection.

And now Part IV describes how the last group can be helped to make Academic Progress and Progress in the Apostolic Mission, their intellectual and pastoral formation.

c. The Jesuit *Constitutions* in Part IV are divided this way:

- cc. 1-10: Colleges;

- cc. 11-17: Universities

⁷⁵ It is not a part of the Breve Cronaca.

The style here is basically that experienced by Ignatius and Companions at the University of Paris - Polanco did his studies in Padua ⁷⁶.

2. The Colleges, a Jesuit “Need”:

a. Part IV for Ignatius is the only one preceded by a *Proemium*, a Preamble. The author found it necessary to **explain the reason for studies and the colleges**: they are a requirement for the Jesuit vocation. The End of the Society [aiding our fellow human beings **spiritually**] requires in addition to the **example** [witness] of one’s life, **learning** [competence] and a method of expounding this ⁷⁷. The idea here is that after self-abnegation has been achieved by those admitted, and spiritual progress which is the foundation of religious life, it is now necessary that **the building of their learning and manner of employing it**, is a vital means for taking care of this essential Apostolic Mission. Since it is difficult to find “good” men, who are also “learned”, the Colleges/Universities came into being and **provided a “seed-bed” for Jesuit vocations** [cf. CSJ n. 308].

b. This “**difficult** vocation” is such for the Apostolic, Missionary life: by traveling through the various regions of the world at the order of the Vicar of Christ: to preach, hear confessions, and **use all other means** it can with the grace of God. These numbers need to be compared with that *Declaration* regarding the Fourth Vow, of Part VII, **On the Missions** ⁷⁸ - this is the meaning behind the opening number of the *Formula* of the entire Jesuit *Constitutions*.

c. The *Formula* **does** open the *Constitutions*, **with** the statement that this vocation takes “all the strength” of the members. This is an **arduous and difficult vocation** [cf. our **CF # 185**], which the early members knew from experience: it demands great labors and self-abnegation ⁷⁹. “Virtue is not enough” - **learning, adequate intellectual formation is needed** - and there is this realistic note: **those who are good and learned, are few**. The “**learned**” were those who had been to the university - the “**good**” were the “**upright priests**”: and even fewer of these would be willing to assume this challenging apostolic abnegation. This fact led the early Jesuits to gear their thoughts towards colleges and universities, where they might derive a steady supply of future Jesuits, **both “good and learned”** candidates.

d. The purpose and character of the Colleges was explained - a clear balance was needed. On the one hand, the houses of the Society are not geared simply to the pursuit of studies, but rather they are to be dedicated to labor in the vineyard of the Lord. Yet, it became most apparent that they needed a rarified atmosphere to find “good and learned” candidates. They keenly felt the need of preparing laborers in this vineyard, and the colleges could provide a “seedbed” for this:

⁷⁶cf. deAldama, *Constitutions... An Introductory Commentary...* o.c., p. 145.

⁷⁷cf. CSJ, nn. 307, 308 - cf. also *Examen* n. 108.

⁷⁸cf. CSJ n. 605.

⁷⁹cf. CSJ n. 308.

Spes messis in semine! [to quote the old adage]. So, the first purpose of the founding of these colleges is to form young men to be “good” **AND** “learned”.

e. These “seed-beds” immediately felt the need for qualified teachers - they would need a certain number of teachers⁸⁰ - this ministry must remain gratuitous⁸¹. It is principally for this reason that “curacies of souls, obligations to celebrate Masses, and similar duties” should not be accepted in the Colleges. There must remain always the **necessary freedom for the Apostolic Mission**⁸².

f. Gratuity is also the reason for not accepting obligations to supply a preacher, or a confessor, or even a lecturer in theology⁸³. This is expressly noted since **the teaching of theology is more appropriate to the Society** - Ignatius agreed with secular subjects, with a view to further education. In the Universities, the Society obliges itself to teach the appropriate subjects, including theology.

3. **The Scholastics: Spiritual Progress** [cf. CF Fourth Part, c. 1, nn. 47-48]:

a. To be accepted, they need these qualifications: they should be without impediments noted above - and give reasonable hope that they will be fit laborers in the vineyard of the Lord⁸⁴. Secondly, they should have expressed the promise, or intention of serving God in this Institute⁸⁵.

b. The physical health of the Scholastics is a prime concern - only three points emphasized here, as more appropriate for the time of studies: abstaining from study when it could be harmful; sufficient sleep; and moderation in mental labor⁸⁶. Fr. Bertoni treats this in **c. 6** of the next **Part**⁸⁷.

c. The Spiritual Welfare:

1.] Two extremes need to be kept in mind [nn. 340; 582]:

- on the one hand, care must be taken that through fervor in study the Scholastics do not grow cool in their love of virtue and the religious life:

In regard to spiritual matters, the same order of procedure will be used with those who are received in the colleges, as long as they are still going through probations, as that which is observed with those who are received in the houses. But after they have been approved and while they are applying themselves to their studies, just as care must be taken that through fervor in study they do not

⁸⁰cf. CSJ, nn. 325; 398-399; 441-442.

⁸¹cf. CSJ, nn. 478; 565.

⁸²cf. CSJ nn. 324; 588-589.

⁸³cf. CSJ, nn. 398-399.

⁸⁴cf. CSJ, n. 334.

⁸⁵cf. CSJ, n. 338.

⁸⁶cf. CSJ, n. 339.

⁸⁷cf. **CF, # 59**.

grow cool in their love of true virtues and of religious life, so also during that time there will not be much place [cf. nn. 362; 363] for mortifications and long prayers and meditations [cf. nn. 340-345, rules for those in formation; and cf. nn. 582-584] for those already formed]. For their devoting themselves to learning, which they acquire with pure intention of serving God and which in a certain way requires the whole man, will be not less, but rather more pleasing to God our Lord during this time of study [cf. n. 361] [n. 340].

In view of the time and approval of their life through which those wait before being admitted among the Professed and even among the formed coadjutors, it is presupposed that they will be men who are spiritual and sufficiently advanced to **run in the path of Christ our Lord** to the extent that their bodily strength and the exterior occupations undertaken through charity and obedience allow. Therefore, in what pertains to **prayer, meditation** and **study** and also in regard to the bodily practices of fasts, vigils and other austerities or penances, it does not seem expedient to give them any other rule than that which discreet charity dictates to them [cf. n. 134], provided that the Confessor should always be informed and also, when a doubt about expediency arises, the superior [cf. nn. 8; 9; 283; 300]. The following statement is the only one which will be made in general. On the one hand, the members should keep themselves alert that the excessive use of these practices may not weaken the bodily energies [cf. nn. 292; 300] and consume time to such an extent that these energies are insufficient for the spiritual help of one's fellow man according to our Institute; and, on the other hand, they should be vigilant that these practices may not be relaxed to such an extent that the spirit grows cold and the human and lower passions grow warm [cf. n. 340] [n. 582].

- During that time of studies, though, there will not be much place for mortifications, long prayers and meditations. The demands of the intellectual and pastoral formation require the whole man. This total sacrifice will not be any the less, but rather - even more pleasing to God than mortifications, prayers, and long meditations already noted - since such commitment flows from a more forceful charity.

2.] Duration and manner of prayer [nn. 342-345]: it is surprising that St. Ignatius, the great Teacher of prayer and personal witness to it - would prescribe only one hour of prayer for scholastics - over and above weekly Confession and daily Mass. This hour includes the following:

- two examinations of conscience, at noon and at night;
- recitation of the Hours of Our Lady [the "Little Office"];
- other prayers according to the devotion of each individual, until the hour is completed.
- it is only in the following **Declarations** [nn. 343; 345] where it is said that at times, some of the scholastics, not obliged to recite the Divine Office, may substitute

for the Little Office and other exercises, that of mental prayer and other spiritual exercises⁸⁸:

To go [to Confession and Communion] more frequently than every eight days, should not be permitted, except for special reasons and more because of necessity than of devotion. But, neither shall the reception be deferred beyond eight days without special reasons. For such reasons Mass, too, could be omitted on some days, and with some the period of prayer could be lengthened or shortened. All this will remain within the discretionary power of the Superior.

Although the determined hour, or a little more or less, is taken for the recitation of the Hours of Our Lady, nevertheless in the case of the Scholastics who are not obliged to recite the Divine Office, that hour can more easily be changed at times to meditations and other spiritual exercises by which the hour is filled out, especially with some who do not advance spiritually more by another. This is to be done with the permission, or through the order of their superiors, whose duty it will always be to consider whether, for certain reasons with particular persons, something different is more expedient, in order to carry it out while keeping in view the genuine devotion of the subjects, or of the founder, and also the circumstances of persons, times and places.

For those who do not have experience in spiritual things and desire to be helped in them, some points for meditation and prayer could be proposed to them in the way that seems best for persons of this kind [cf. nn. 277; 279]. The elders, or superiors, will have the right to decide whether or not the Scholastics may recite a part of the Hours, for which they have the assigned hour, during that time of the Mass when the priest is speaking aloud in order that the people may understand him. These superiors should provide for this according to the subjects, places, conditions and times, in the way which seems best to them for greater divine glory... [n. 343].

All of this, and what follows, however, are to be regulated by the Superior. The reason for this insistence on the part of the Saint is his emphasis on the situation of Scholastics “**who are in studies**”, in an intense period of intellectual formation - not of Novices, and not of Religious already formed⁸⁹. It should be noted that Ignatius fixed this norm for the approved Scholastics who had already passed through the “experiences” of the Novitiate, during which they had laid down the proper foundation for self-abnegation [n. 307]. These men had already made the month of the full course of the ***Spiritual Exercises*** and would be supposed to have emerged as inclined to prayer and devotion. Thus, Ignatius felt there was more need for restraint rather than exhortation.

“Discreet charity”, is sometimes translated “prudent”, and “discerning love” is a phrase characteristic of Ignatius, a figure of speech by which he means the charity

⁸⁸Usually ***Spiritual Exercises*** refers to the course of a 30 day Retreat for which St. Ignatius is most well known. However, “**spiritual exercises**” also refer to the customary expressions of the prayer life of committed Christians, and as described by Ignatius in nn. 342-345.

⁸⁹These are treated in Part VI, nn. 582, ff.; the **Religious Life of the Society**

exercised by a discreet person, one who exercises natural and supernatural prudence or judgment in his actions. This discreet charity impels him to choose **the objective better course** after all the circumstances have been considered. Ignatius presents discreet charity as a norm of acting [cf. nn. 209; 237; 269; 582]. In his usage, the phrase denotes a discernment of spirits, in which he exercised his natural and supernatural prudence with special care⁹⁰.

3.] Contemplatives in Action: daily prayer seems almost reduced to vocal prayer: the praying of the “Little Office”, the Rosary, with other prayers of personal devotion. St. Ignatius, however, is close to St. Teresa of Avila in her esteem of this prayer:

...In regard to the recitation of the Rosary, they should be instructed how to think or meditate about the mysteries which it contains, that they may take part in this exercise with greater attention and devotion...[cf. n. 277] [n. 345]⁹¹.

This prayer needs to be “perfect”, including mental accompaniment. Thus Ignatius would legislate that the Scholastics need to think and meditate the mysteries so that they may take part in this with greater attention and devotion [n. 345]. This is more “Ignatian” as it involves the “whole person” - *my heart and my flesh cry out for the living God!* [cf. Ps 83]. As in the Carmelite tradition, the important aspect is always the love that comes to the fore in authentic prayer. In his own personal life, Ignatius was described as having the Lord constantly before one’s eyes. A key Ignatian ideal is **to seek the Lord in all things** [cf. nn. 101, f.; 288].

4.] Renewal of Simple Vows [nn. 346-347]: Fr. Bertoni will discuss this in his Sixth Part [**CF ## 83, ff.**]. For St. Ignatius, this served a variety of purposes:

- that the Scholastics would recall their obligation to serve God, and confirm themselves in their vocation [n. 346]. This would provide the Society with a greater guarantee of their perseverance. At this time, Scholastics were not obliged to anything more than taking a simple vow of entering the Society;
- fostering devotion was another objective of the renewal of the vows. Hence, Easter and Christmas were chosen, as good occasions in which the men are the more disposed toward God. A triduum of preparation was devised to prepare for these events in the Scholastics’ life.

4. **The Scholastics: Intellectual Progress** [nn. 351-391]: [Fr. Bertoni discusses this aspect in his Fourth Part, Progress in Ecclesiastical Doctrines: [CF cc. 2-6, ## 49-68]. The central theme of St. Ignatius’ Part IV is the intellectual and pastoral formation. The Jesuit Founder dedicates two chapters to intellectual formation:

⁹⁰cf. George E. Ganss, SJ, *The Constitutions of the Society of Jesus*. Translated, with an Introduction and a Commentary. St. Louis: The Institute of Jesuit Sources, 1970, p. 261, n. 2]; cf. St. Gaspar Bertoni, *Memoriale Privato*, Prolonged prayer is an advantage: (Nov. 16, 1808); Prayer & activity mutually temper one another – (July 12, 1808). [NB Fr. Bertoni speaks of Charity as ordered: **CF ## 187-190; 208; 216; 220; 262; 220**].

⁹¹cf. St. Teresa of Avila, *The Way of Perfection*, c. 30.

Chapter 5 [nn. 351-359] on the subjects to be taught; c. 6 [nn. 360-391], on the means used for making progress in studies. Then cc. 12-15 nn. 446-480] deal with subject matter, teaching methods, books, courses and degrees.

a. Subject Matter: the purpose of all Jesuit learning, acquired through God's favor, is to help the souls of the members of the Institute and those of their fellow man [n. 351] - the whole idea is "**to help souls**". It is to fulfill the function of **sowing and dispensing the divine word** and attending to the spiritual assistance of their neighbors - for this, there is needed a **sufficiency of sound learning [n. 109; 446]**.

b. To form priests-apostles: the whole purpose of the educational system is to **imitate the apostles**, and to **provide the church with Apostolic Missionaries**. The Scholastic was called to be a "prophet", i.e., to become an interpreter of Scripture. For this, knowledge of **languages** becomes a necessity. **Latin** opens the door to many of the treasures of the Church. Thus, there develops great **flexibility**: whatever helps the more to fulfill the End in view, viz., the spiritual help to our neighbor.

c. "Specialization":

...According to the age, ability, inclination, and basic knowledge which a particular person has, or in accordance with the common good which is hoped for, he could be applied to all these branches or to one or several of them. For one who cannot distinguish himself in all of them, ought to try to do so in the case of some one of them [n. 354].

Not every Scholastic can be eminent in all subjects needed. While a general formation is always required, each person ought to give his best to be distinguished at least in one area of study. This is left to the discretion of the Superiors, noting each one's natural inclinations, aptitudes. This is an entrance requirement: whether they will allow themselves to be directed to what they should study, how long, and the like [cf. n. 109].

d. Theology dominates [n. 446]:

Since the end of the Society and of its studies is to **aid our fellowmen to the knowledge and love of God and to the salvation of their souls** [cf. nn. 3; 156; 163; 258; 307; 308; 351; 360; 603; 813]; and since **the branch of theology is the means most suitable to this end**, in the universities of the Society the principal emphasis ought to be put upon it. Thus diligent treatment by highly capable professors [cf. nn. 369; 456] should be given to what pertains to scholastic doctrine and Sacred Scripture, and also to the part of positive theology [cf. nn. 351; 353; 464; 467] which is conducive to the aforementioned end, without entering into the part of the canons which is directed toward trials in court. [n. 446].

All other studies have relative value - all are taken up with a view to theology. The circumstances of the times and the local conditions need to be kept in mind [n. 447]. The study of philosophy is closely related to theology - whereas, medicine and law are more remote from our institute [n. 452].

d. The Plan:

The curriculum in theology will be one of **six years**. In the first four years all the matter which must be lectured on will be expounded [cf. nn. 418; 518; 519]. In the remaining two, in addition to the reviewing, the **acts customary for a doctorate** will be performed by those who receive it [cf. nn. 388; 390].

Ordinarily, the cycle of the curriculum will be begun every fourth year and the books which are to be lectured on will be arranged in such a sequence that a student can enter the curriculum at the beginning of any one of the four years. By hearing the lectures on what remains of the four-year curriculum, and then on the matter immediately following until he reaches the point where he began, he will hear the lectures of the entire curriculum within four years [n. 476].

it is apparently from this number where Fr. Bertoni got his 6, or 7 year commitment to theology⁹² - as in the old system, after six years one became a "Bachelor" in theology - to become a "Master", or "Doctor", the new "baccalaureus" had to continue at the university for another six or eight years, teaching, debating, and preaching. For the early Jesuit Scholastics, the time given to each one of these branches is not fixed, nor when they are to move on from one to another. All was left to the view of the Rector. Later it will be clarified: in order for one to be promoted to profession, he would have had to have studied theology for at least four years [cf. n. 518].

e. Doctrine: the old "jargon" was not so much "giving a course", but "reading, hearing a book read or expounded upon." – thus, offering the safer and more approved doctrine, explained by its authors [n. 358]. This is the idea in the title of Part IV, c. 14: "The Books that are to be read" [cf. nn. 464, ff.] - the Latin term is *praelectio*. Ignatius had studied in Paris under the Dominicans - so, after Sacred Scripture, he suggests St. Thomas and Peter Lombard. The Ignatian emphasis was on just the good books [n. 469]. The purpose of these arduous studies was not so much scholarly research in itself, but to help our fellowmen, to instruct and form suitable ministers of the Church.

f. Obstacles: the first noted is of a spiritual nature: the challenge is to keep their souls pure and their intention of studying right, by seeking in study nothing except the glory of God and the good of souls - to beg in prayer for grace to make progress in learning for the sake of this end [n. 360]: *wisdom will not enter the deceitful soul, a holy and disciplined spirit will flee from deceit.* [cf. Ws 1:4, f.]. There is needed a real commitment to study, keeping alive the firm resolution to be thoroughly genuine

⁹²cf. Antonio M. deAldama, SJ, *The Constitutions of the Society of Jesus. An Introductory Commentary...*, o.c., p. 167 - [cf. here **CF # 40**].

and earnest students. They need to study with the intention of pleasing God [n. 361]. The act of studying takes its inspiration from obedience and charity:

In order to make good progress in those branches, the scholastics should strive first of all to keep their souls pure and their intention in studying right, by seeking in their studies nothing except the glory of God and the good of souls [cf. nn. 307; 351; 440; 466]. Moreover, they should frequently beg in prayer for grace to make progress in learning for the sake of this end. [n. 360].

Furthermore they should keep their resolution firm to be thoroughly genuine and earnest students, by persuading themselves that while they are in the colleges they cannot do anything more pleasing to God our Lord than to **study with the intention mentioned above** [cf. nn. 340; 360]; likewise, that even if they never have occasion to employ the matter studied, their very labor in studying, taken up as it ought to be because of charity and obedience, is itself work highly meritorious in the sight of the Divine and Supreme Majesty. [n. 361].

Some obstacles are:

- excessive devotions and mortifications;
- burdensome household tasks;
- spiritual ministries with neighbors - it is wise to postpone exercises such as these until after the years of study [cf. n. 362].

g. Order: this emphasis is said to have been made in that Ignatius himself had to repeat some of his studies poorly made earlier on. Latin is needed for Philosophy - this is needed prior to Scholastic Theology - and this is a requirement prior to positive theology [n. 366]. Once a theological framework has been acquired through the study of Scholastic theology, it is easier to discern the doctrine of other authors. St. Ignatius also suggests Hebrew, Greek and Aramaic - one of the aims must be the defense of the Vulgate [n. 367]. One of Ignatius' concerns was the fact that a number of promising young minds give up the faith to embrace new doctrines, in that they lacked sound theology. He believed that the knowledge of theology would be much helped by the study of Latin, Greek and Hebrew [n. 447].

h. Methods: after the professor's *lectio* [nn. 369; 374] the students would engage in *repetitio* [NN. 374; 375; 459]; *disputatio* [nn 378-380]; *compositio* [nn.380]; speaking in Latin [n. 381]; *oratio* [n. 381]. These university events would draw the interest as perhaps inter-collegiate sports do today. So, Ignatius encouraged not only "learning", but also "**modesty**":

Because of the utility there is in the practice of disputation, especially for those who are studying arts and scholastic theology, the scholastics should participate in the disputations, or ordinary circles of the schools which they attend, even though these schools are not those of the Society itself; and they should endeavor to distinguish themselves both by their learning and by their **modesty**... [n. 378].

The student should not be passive before the lecturer, but should actively take part in his own formation, with much exercise. In addition to attendance, the Scholastic is encouraged to private and undisturbed study, to understand ever more profoundly what has been treated [nn. 373; 376; 384-385; 389]. Teachers need to be learned, diligent and assiduous [nn. 369; 450].

i. Degrees: not every Scholastic was required to get a degree. Were one to strive for a degree, he does so only to be better able to help one's fellow man for the glory of God [n. 390]. These three conditions were laid down:

- degrees are only granted to those who are found deserving after a careful examination;
- there should be no special honors for those who do obtain them;
- poverty should be safeguarded: the only regard should be Jesus Christ.

5. **The Scholastics: Pastoral Progress**: intellectual progress was covered in cc. 5 & 6 of Part IV - c. 8 [nn. 400-414]. The Saint now considers instruction as a means of helping one's neighbors - this might be called "Pastoral Formation" today. This c. 8 lists the means by which the missionary might help his neighbor, in which the Scholastics should be instructed: formation is geared toward the Mission:

a. The same order is followed here by Ignatius as he will explain in his Part VII, On the Missions:

- Mass, the Sacraments;
- preaching, with the Exercises and the teaching of Catechism;
- the assisting of the dying.

In every priest's life, preaching has a preeminent place - but, for Ignatius, it is not suitable to separate it from the other forms of ministry of the Word of God, such as the Spiritual Exercises, teaching Catechism - just as Holy Communion should not be separated from Mass.

b. The soldier before entering into battle, must know how to handle his **weapons** - just as in building the **tower** one must know if he has the tools to bring it to completion: an idea met before [cf. **Formula n. 4; Lk 14:28-30**;cf. also **Ph 1:6**]. The purpose of studies is to aid our neighbors [nn. 351; 446] - the dominant character here is practical, to prepare future ministers for the Church. A few thoughts on each of these ministries:

- the **Sacraments**, Confession and the Eucharist [n. 407]: central to the priestly ministry: the Scholastic is trained in these also in the use he makes of these over the years of formation.

- **preaching**: the need for the missionary to learn well the vernacular [n. 402] - this is very important for the apostolic purpose of the Society, for communicating with one's neighbor, in a pleasing manner of speech [cf. nn. 157; 814]. All that is studied is from this point of view of the mission - each is to have as matters previously studied and ready at hand, the means which are most useful for this ministry, [n. 404]. Each

Scholastic should have those books he needs: e.g., the Gospels, Epistles' material for sermons on morality [cf. n. 404].

- **Spiritual Exercises**: there is **a gradual formation** of the Director:

After they have had **experience** of the ***Spiritual Exercises*** in their own selves, they should acquire **experience** in giving them to others [cf. nn. 437; 648]. Each one should know how to give an explanation of them and how to employ this spiritual weapon, since it is obvious that God our Lord has made it so effective for His service. [cf. **n. 408**].

They could begin by giving the ***Exercises*** to some in whose cases less is risked, and **by conferring about their method of procedure with someone more experienced**, noting well what he finds more useful and what less so. Their explanation of the ***Exercises*** should be given in such a manner that it does not merely give satisfaction to the others, but also move them to desire to be helped by the ***Exercises***. Generally, only the exercise of the First Week should be given. When they are given in their entirety, this should be done with outstanding persons, or with those who desire to decide upon their state of life [cf. n. 649] [**n. 409**]. [Fr. Ganss notes here that the chief reason why Ignatius advised against giving the more advanced ***Exercises*** indiscriminately to all persons was seemingly his principle for selecting ministries which is given in Part VII [cf. nn. 622-624]. The time of priests was to be reserved for far-reaching and long-lasting works. One priest usually directed a single exercitant, and except for a few rare instances, group retreats had not yet arisen].

He should then acquire experience by giving them. There is also needed the speculative knowledge on how to proceed - we need to give a reason for the hope we profess [cf. 1 P 3:15];

- the **teaching of Catechism**: [n. 410]: always adapted to the level of the capacities of children or simple persons.

- the **assistance of the dying**: [n. 412] - dealt with only here in the ***Constitutions*** - it is good to have a **Compendium** on the method to refresh one's memory when this holy ministry is to be exercised.

c. Pars IV, c. 8, n. 414: is a kind of epilogue on the manner of dealing with our neighbors in general, ending the chapter with these elements:

- to go to various parts of the world;
- engage a great variety of people;
- with inconveniences, dangers - but also opportunities;
- only the unction of the Holy Spirit;
- and the prudence which God our Lord communicates to those who trust His Divine Majesty. - cooperation is needed [n. 134].

Summary

The Scholastics are called to prepare themselves for the difficulties and demands of the apostolic mission. This is the whole purpose of the intellectual life. **The Apostolic Mission is the ultimate criterion for whatever is studied and for all the formation**⁹³.

§§§

Fifth Part

Chapter 1:

Concerning those promoted to the Priestly Office [nn. 400-416: **the graded Experiments** [CSJ, nn. 64, ff.] are noted here for Jesuits]
[CF ## 69-76]

CF 69: **No clerical habit** until high school is completed! [This prescription perhaps was more common in Europe than ever in the USA]. Fr. Bertoni makes frequent mention of what the members are to wear:

- **# 6:** they will dress as the more observant clerics where they live;
- **# 29:** “postulancy” [?] will be conducted in lay garb, so that those to be received will be recognized;
- **# 32:** novitiate will begin with **religious** garb;
- **# 43:** the only penance is common food, dress, etc.
- **# 69:** **clerical** habit;
- **# 91:** nothing superfluous regarding clothing;
- **# 133:** the fourth exercise of exterior moderation concerns clothing;
- **# 137:** clothing should be **simple and ‘honest’!**

The matter of **clothing** very often appears throughout the Jesuit **Constitutions**

- **nn. 18; 19:** **no certain habit** of the Society is assumed;
- **n. 81:** clothing **accommodated to the poor**;
- **n. 197:** be vested in **usual** clothing;
- **# 292:** **only the necessities** for food, clothing, dwelling;
- **# 297:** a key Constitution regarding **“habit”**, with its basic requirements: **it is designated by reason of its purpose:** shield from the cold; not be indecorous; suited for abnegation and mortification; in harmony with the people among whom one works, and **the apostolic work the person is doing.**

⁹³For these pages, cf. Antonio M. deAldama, SJ, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp.139-187, *passim*; cf. also Simon Decloux, SJ, “Cuarta Parte Principal. Del instruir en letras y en otros medios de ayudar a los projimos los que se retienen en la Compania”, in: *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura*, o.c., pp. 155- 166, *passim*.

CF # 70: scholastics will attend class until they are 25 years old - then, they may receive the minor orders.

- nn. 16; 71; 98; 119; 336; 346: the years of probation;
- nn. 514; 544: even after the third probation this time could be lengthened.

CF # 71: they will be applied to studies in those sciences and liberal arts which are cultivated among us and in those areas in which their own talent leads them most specially, up until they are 30 years old. In this time, they might be initiated into Holy Orders and the Priesthood.

- n. 518: their learning should be “sufficient”;
- n. 520: their preparation should not be mediocre [cf. **CF # 159**].

CF # 72: Not omitting any study of those matters in which they are the more proficient, or which are the more necessary; little by little they should be exercised in giving **sermons** in our own churches, in teaching **catechism** to children and to the unlettered, in hearing **confessions** of children and adolescents. [These are the fifth and sixth of the Ignatian **Experiences** - a **gradated** approach to these aspects of the apostolate].

- n. 77: the preaching begins in our own houses - and then to other places;
- n. 113: confessions, exhortations and Christian doctrine - prime ministries;
- n. 308: prime exercises of the ministry;
- n. 407: among the ministries for the young priests still in formation;
- n. 528: specially mentioned aspects of the apostolic missions [n. 528] - Ignatius' concern was that **catechism** would be neglected due to the more “glamorous” [*magis speciosa...*] apostolates, such as preaching and the like, a concern of Pope John Paul II⁹⁴.

[The Apostolic Exhortation of Pope Paul VI, ***Evangelii Nuntiandi***, emphasizes the intimate connection between the Sacraments and the Ministry of the Word. From the beginning, St. Ignatius saw the importance of providing good confessors for the Church⁹⁵.]

CF # 73: Then the members will be assigned to hearing the confessions of men of all walks of life, and giving sermons in the Churches of the city, and in giving the Spiritual Exercises, and other ministries. [The gradated approach is evident here: the young priests will go from hearing confessions of children and adolescents, to men; and their sermons will not be confined to our own churches, but to those in the city; and they will begin giving retreats - always an important Stigmatine ministry].

- n. 408: this is a **prime “spiritual weapon”** in which the men need to be exercised, after having experienced them themselves - the means of the “spiritual combat” noted

⁹⁴cf. John Paul II, Apostolic Exhortation, *Catechesi Tradendae*, October 16, 1979, ## 15;16; 18; 40; 45; 52; 64 65.

⁹⁵cf. de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* oc., pp. 259, ff.; Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*, December 8, 1875. ## 20; 47.

elsewhere by Ignatius -cf. nn. 400 in general, the ministries]; 595, in assisting the dying.

- n. 409: the many benefits of this ministry are rather fully outlined;

- n. 437: the Rector of the Colleges where the candidates study are to assign the young priests to spiritual conversations, giving the Exercises, hearing Confessions, preaching, giving lectures, and teaching Catechism - all prime Jesuit apostolates;

- nn. 622-624 [in the Part VII, on the "**Missions**": the varied and proper ministries of the Society, there are given here the **Rules for Apostolic Discernment**: whatever serves the "more", the "greater" - [cf. **A.M.D.G.** is the ultimate rule. In the comparison between hearing **Confessions** or giving the **Exercises**, whatever is the more universal, and which extends help to the greater number; what will have the more lasting effect, etc.]

- nn. 645, ff.: the Apostolic Mission in the Colleges: **preaching, giving lectures, catechism**;

- nn. 648, 649: even **pious conversations**, and the **Spiritual Exercises** [a proper mission of the Society] to name just a few, are prime Jesuit ministries.

CF # 74: At times, they will give themselves to serving as helpers to the Missionaries, and sometimes they will even hear the confessions of women [*feminarum*].

- n. 588: strict rules for not hearing the confessions of nuns regularly - the Latin adverb is **semel**.

CF # 75: Then they will hear the confessions of women, and will serve ordinarily work in the Missions.

CF # 76: Finally, they will accept the task of directing the Missions, and will be totally committed to the salvation of souls.

[**NB**: in the Stigmatine community, there is a two-fold acceptance of the word "**Missions**" here:

- one view is that the Stigmatine Founder's intention here is to assist primarily in the Parish Missions conducted by one of the "Professed" Members of the community - in the light of the interpretation of the **Compendium Rude # 2**: this view holds that the central "Mission" in Fr. Bertoni's Plan is the **Parish Mission**;

- another view holds that the Parish **Mission** is only one of the tasks of the Apostolic Missionary:

The **Compendium Rude # 2** speaks rather of the missionary manner [or, the Missionary Obedience] in which the Stigmatine is to be committed to the service of the Bishops - always getting faculties beforehand from the Bishops, chosen by the Holy Spirit [cf. CF # 185; cf. Ac 20:28] for the **varia et propria suae vocationis munera**] to rule the Church - ad non errandum in via Dei - this ideal seems to be from Ignatius' explanation of the Intention of the Fourth Vow [cf. n. 605: ne in via Domini errarent..; ad res graviores ...non errare..;[n. 624]: these terms interpret the **Formula # 3** and its explanation for

the Fourth vow: ***ob devotionem tamen maiorem ad obedientiam Sedis Apostolicae, et maiorem voluntatum nostrarum abnegationem, et certiores Sancti Spiritus directionem summopere conducere iudicavimus...***

In this connection, Fr. Bertoni's idea of being promoted to the fullness of the **Apostolic Mission** happens long after priesthood has been received - in **CF # 71** he speaks of candidates being **initiated** into Holy Orders and the Priesthood - a common enough phrase, but a fuller meaning is possible: that still after ordination, the **continuing, intensifying exercises** in the **Experiments [CSJ n. 71]** goes on, and eventually after "many trials and proofs", one would be approved for the "Profession". The work of the Apostolic Missionary is only brought forward in the **Original Constitutions**, after the living of the Vows, there is the Third Probation [**Part VIII, CF ## 152-157**] - and finally, The Grade of the **Professed [Part IX, CF ## 158, ff.]**

The meaning of **Mission** in the Society of Jesus ⁹⁶ is that the members will exercise any ministry of those the men of the Society use for helping their neighbor [cf. **CSJ nn. 308; 743**]. The "**Pontifical Mission**" is any apostolic work or ministry exercised in any place by order of the Pope. On February 11, 1544, St. Ignatius wrote in his **Spiritual Journal**:

At this moment, lights came to me, namely, how the Son first sent the Apostles to preach in poverty and afterwards the Holy Spirit, giving His spirit and the gift of tongues, confirmed them, and thus, the Father and the Son sending the Holy Spirit, all three Persons confirmed this Mission."

In the Jesuit Constitutions, the concept of **Mission** is treated often throughout the **Constitutions** often as the "End" the "Scope" "Purpose" of the Society, its studies, its **gradual** apostolic commitment, as part of the formation program - [cf. e.g., **nn. 3; 109; 156; 163; 258; 304; 307; 340; 351; 398; 400; 446; 586; 603; 813**]. For the constitution # 79, the following might be of interest:

- **n. 408**: they are to give retreats so that they might make use of this spiritual weapon and acquire dexterity in its use:

After they have had experience of the Spiritual Exercises in their own-selves, they should acquire experience in giving them to others [437; 648]. Each one should know how to give an explanation of them and how to employ this spiritual weapon, since it is obvious that God our Lord has made it so effective for His service. [**n. 408**].

They could **begin** by giving the Exercises to some in whose cases less is risked and by conferring about their method of procedure with someone more experienced, noting well what he finds more useful and what less so. Their explanation of the Exercises should be given in such a manner that it does not merely give satisfaction to the others but also moves them to desire to be helped

⁹⁶cf. deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...o.c.*, pp. 249-251. Same source for the quote following from Ignatius' *Spiritual Diary*.

by the Exercises. Generally, only the Exercises of the First Week should be given. When they are given in their entirety, this should be done with outstanding persons, or with those who desire to decide upon their state of life [cf. n. 649] **nn. 409**].

- **n. 648**: sometimes only a part of the Apostolic Mission can be helpful - judgment needed:

Likewise, they will endeavor to be profitable to individuals by **spiritual conversations** [cf. nn. 115, 349], by counseling and exhorting to good works, and by **conducting the Spiritual Exercises** [cf. nn. 408; 437].
