

St. Gaspar Bertoni



**The Eucharist,
The Notion of Church and Family Communion,
Religious Brotherhood, Priestly Fraternity
In the Modern Magisterium
Communicating a Sacred Tradition**

A Stigmatine Retreat on Communion

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Introduction

THE EUCHARIST THE MANIFESTATION AND SOURCE OF COMMUNION

...Jesus was to die for the nation ... - and not for the nation only, but to gather together the scattered children of God ... [Jn 11:52]

...Holy Father, keep those you have given Me true to Your Name, so that they may be one like us ...Father, may they be one in us, as you are in Me and I am in You...that they may be one as We are one. With Me in them and You in Me, may they be completely one ... [Jn 17:11, 21, 22].

Glory be to You, world without end. As this broken bread, once dispersed over the hills, was brought together and became one loaf, so may Your Church be brought together from the ends of the earth into Your kingdom... [Didache, n. 9].

St. Cyprian of Carthage was most challenged by the *Unity of the Catholic Church*¹. He writes for our contemplation today:

...The Church is one, which is extended into a rather widespread multitude by an increase of fruitfulness. Though the sun's rays are many, the light is one; may are the branches of a tree, but one hardy trunk having been grounded by a tenacious root; when many streams flow from one little source, although the number seems scattered abroad by the abundance of copious overflowing, nevertheless oneness/unity is preserved in the origin ...²

... God is one, and Christ is one, and the faith is one, and His Church is one, and the people having been linked into a solid unity of the body by the glue of concord...³

...So too the Church ... extends her rays throughout the whole world, though one light is spread everywhere the unity of the body is not separated; she extends her branches over the whole earth; one ... is the head and one the origin, and one mother ... by whose bearing we are born, with whose milk we are nourished, by whose spirit we are animated...⁴

...The Lord says: 'I and the Father are one', and again it was written concerning the Father and the Son and the Holy Spirit. And the three are one ... this unity is coming from the divine strength cohering in the heavenly sacraments...⁵

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¹ St. Cyprian of Carthage, *De ecclesiae catholicae unitate*, in: M. Benevot, ed. *CCL III* Brepols Publishers 1972.

² De Unitate, 5 – o.c., pp. 65-66.

³ ib., p. 175.

⁴ ib., p. 253.

⁵ ib. p. 254. [For these texts, cf. Eric Walters, *Unitas in Cyprian of Carthage: Change, Confusion, Contradiction, or Continuity?* Rome: Gregorian University 1953 Un-published Licentiate Thesis]

Presentation

The revelation concerning **Baptism** gives us a number of images in ascending value regarding our union with Jesus Christ and with one another:

- **Mineral Level**: Christ is the Living Corner-stone – we are energized by being **close to Him**.
- **Plant Life**: Christ is the vine and we are the branches, in-grafted into Him, in order to bear fruit.
- **Animal Life**: the Good Shepherd and his Flock according to the OT [e.g., cf. Ps 23] and John and Peter – recognizing His voice. He leads them through the dark valley to the feeding grounds.
- **Human Life**: Christ is the Head of the Body, we are the members – the Spirit is the ‘soul’.
- **Family life & Love**: parental, filial, fraternal and spousal love.
- **Clothing**: over all these human gifts, puts on Jesus Christ.
- **Battle Gear**: sword of God’s Will, helmet and shield.

The oneness of God is foundational to humanity’s oneness [cf. Rm 3:28-30; 1 Co 8:4-6; Ga 3:20; cf. Ep 4:6]. The One God has acted through the One Man, Jesus – unity is the goal of the redemptive process. The unity of humanity is ultimately a future concept to be fully realized only in the resurrection.⁶

The formal meal or banquet was the primary social event for the ancients and one which carried a great deal of meaning, Dining together created a tie or bond create3d A tie or bond among the diners, which in turn created an ethical obligation toward them. For the Greeks, table etiquette was part of ethical instruction, based on friendship. Jesus’ ministry is effectively symbolized by the theme *He eats with tax collectors and sinners*. [cf. Lk 5: 29-32; 7:33-35; 14:15-24, and *par.*]⁷.

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⁶ Walter F. Taylor, Jr., ‘Unity of Humanity’, in: *The Anchor Bible Dictionary*. Vol 6, Si-Z Doubleday: 1992, pp. 746, ff.

⁷ Dennis E. Smith, ‘Table Fellowship’, in: *The Anchor Bible Dictionary*. Vol 6, Si-Z Doubleday: 1992, pp. 302, ff.

I St. Ignatius of Loyola⁸ and St. Gaspar Bertoni⁹

[A] Ignatian Influence [Part VIII, c. 1, nn. 655-676]

Premise:

[1] The apostolic missionary dispersion of the membership in the wide variety of **missions** makes this emphasis on **Unity** necessary - St. Ignatius discusses here that which makes such **Union** possible:

The more difficult it is for the members of this congregation to be united with their head and among themselves, since they are so scattered among the faithful and among the unbelievers in diverse regions of the world, the more ought means to be sought for that union. For the Society cannot be preserved, or governed, or, consequently, attain the end it seeks for the greater glory of God unless its members are united among themselves and with their heart. Therefore, the present treatise will deal first with what can aid the union of hearts, and later with helps toward the union of persons in congregations, or chapters. With respect to union of hearts, some of the helpful means lie on the side of the subjects, others on the side of the superiors, and others on both sides [cf. CSJ n. 655].

Despite the wide-spread dispersal of the men in the missionary endeavor, committed to the **various and proper works, anywhere in the diocese and the world** – committed to the community, there was early experienced the need to remain together, with one heart and soul, following the model of the Apostles gathered around Christ, and the early Church, St. Ignatius commits this segment of his Constitutions to the “norms of concord and harmony” through the **moral union**, brought about by **fraternal charity of hearts**, and the **juridical union** of General “Congregations”, Councils and the person of the elected “Prepositus “General.

[a] The first aspect ¹⁰ to keep in mind is that for the Jesuit Founder, the Company of Jesus was meant to be constituted, following the inspiration of the Holy Spirit, as a religious institute, an Order, a “Society.” In order to keep together, there was needed the inner conviction of the membership, as well as the juridical constitution of a competent lawful authority. All obedience needs to be permeated with charity. This is **unity of hearts**. This Unity is treated by St. Ignatius in Part VIII [**Helps toward uniting the distant members with their head and among themselves**]; c. 1 [**Aids toward Union of Hearts**].

⁸ cf. CSJ n. 655

⁹ Fr. Gaspar Bertoni [1777-1853] was ordained a Priest of the Diocese of Verona, Italy in September 1800. He founded the Congregation of the Sacred Stigmata of our Lord Jesus Christ on November 4, 1816. He was canonized by Pope John Paul II, on November 1, 1989. His *Original Constitutions* were made up of 12 Parts.

¹⁰ For these thoughts, cf. Simon Decloux, SJ, “Octava Parte Principal - De lo que ayuda para unir los repartidos con su cabeza y entre si”, in: *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura*. S. Arzubialde, J. Corella, J.M. Garcia Lomas [Eds.]. Bilbao: Mensajero-Sal Terrae, pp. 277-283, *passim*.

[b] In the second place, once the official ecclesiastical approval had been received, a **Juridical Union** is realized. This, with the above, is necessary in order for the Company of Jesus to remain together, committed to the Mission of Christ, committed to the Apostles, under the direction of the Holy Father, the Vicar of Christ, to serve His Spouse, the Church. This is treated by St. Ignatius, in the same **Part VIII, chapters 2-7**, as has been noted above.

[c] Both of these aspects are needed: the **Unity of Hearts, spirits, souls** - and, being a human reality as well, a **Juridical Union of General Chapters, a physical, human head, to whom members offer their obedience.** [Fr. Bertoni's concern in his **Part X**, both Sections, bringing out both the **Negative Obstacles** [through Defect, as well as Excess] to be overcome, and the **Positive Aspects** to be developed. He will treat of the **Juridical Aspects of Union** primarily in his final **Part XII** - cf. **CF ## 298-314**]. In this present **Part X**, of the ***Original Constitutions***, there will be clarified St. Ignatius' idea concerning the various means to be employed for this community to achieve his ideal of **moral union, concord and harmony**.

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[B.] St. Gaspar Bertoni Part X [CF ## 187 – 266]

St. Gaspar Bertoni founded his Stigmatine Congregation, using the Commentary of Fr. Francis Suarez, SJ, *De Religione Societatis Iesu* as his principal guide¹¹. He entitled his Part X of his *Original Constitutions*, as: '**De Unitate, seu Unione Sodalitatis**'¹²:

THE UNITY or UNION OF THE STIGMATINE CONGREGATION

[CF *Proemium* ## 187-190;

First Section: Negative Means - cc. 1-6, ## 191-220;

Second Section: Positive Means - cc. 1-9, ## 221-266]

Premise:

[1] The first matter to ponder is the **Title** of this very long Part, made up of a biblical **Preface** - containing texts from **Jn 13:15** [the **trade-mark**, or distinctive sign, of love among the confreres]; **Ga 6:10**; **1 Tm 5:8** [a **special love** for those of the household of the faith]; **Ac 2-4** [the examples from the '**Summaries**' in the ***Acts of the Apostles: one heart and soul; they took their food in simplicity of heart, praising God***]; **Ps 132** [*how good and joyful it is for brothers to dwell together !*] - two **Sections**, the first of which contains **6 Chapters** and **30 Constitutions**; and the second of which contains **9 Chapters** and **45 Constitutions**. For those of us who do not know Latin in profundity, **De unitate, seu unione**, could seem like tautology, or

¹¹ cf. www.st-bertoni.com

¹² CF ## 187-266, one third of the entire booklet of **314 Constitutions** consider this union/unity of a dispersed community committed to a very varied Apostolic Mission.

repetitious. However, St. Ignatius - in his **Octava Pars** [7 Chapters, nn. 655-718] - clearly distinguishes a variety of means to obtain that **concord** and **harmony** meant to be lived in the Society:

[a] **Moral, Spiritual Union**: this is union of **hearts**, achieved through each one's **spiritual life** - discussed by St. Ignatius in his chapter 1 of his **Eighth Part [nn. 655-676]**. This seems to offer the parallel for Fr. Bertoni in his **Tenth Part**, with his **Preface**, with his **First Section on Negative Means** [divided into **six chapters**: three on **defects** to union of charity; and three on **excessive** manifestations, as particular friendships] and the **Second Section on Positive Means**, divided into nine Chapters: on **Interior Means** [on harmonious dispositions] and **Exterior Means** of Unity [as obedience, common table; the care of the sick, hospitality; common recreations and conversations, letter-writing and an over-all development in the mutual care of members for one another]. Fr. Bertoni's **Tenth Part** emphasizes this **Spiritual Union**. He will treat of **Juridical Unity** in his **Twelfth Part, CF ## 298-314**.

[b] **Juridical, Physical Union**: implying Chapters and Superiors: this seems to be achieved by Ignatius in this **Eighth Part** of his Constitutions, by **Chapters 2-7** where he treats of the following:

- 2: the Convocation of the General Congregation;
- 3: membership in it;
- 4: who convokes it;
- 5: place, time and manner of assembling;
- 6: election of the General;
- 7: other business.

[2] The broad variety of aspects of the **Apostolic Mission**, dispersing the members of the community, necessitates this extended **Tenth Part**, made up of nearly 80 Constitutions. The variety in the living of the Founder's **Apostolic Mission** can be found in such words - among the many that could be chosen - as his: ***quodcumque Verbi Dei ministerium: accomodat, appropriata; graviora; media; missiones; munera; obsequia; opera varia et propria - perfectum opus sacerdotal; auxilium*** - and the many other possibilities.

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II THE DOGMATIC CONTEXT FOR ECCLESIAL COMMUNION

THE CHURCH AS COMMUNION

Presentation¹³:

1. The Meaning and Importance of the Document

Right after the IInd Vatican Council, the concept of "communion" in reference to the Church, together with the concept of "the People of God", was among all the notions those which the more greatly proved to be of interest to theologians. Despite the notable merits and real progress of ecclesiological reflection, there also appeared at the same time certain tendencies toward a rather reductive interpretation of this key concepts. These brought with them the real danger of radically altering Catholic Ecclesiology.

The formula "**People of God**" was considered more and more to mean a certain popular sovereignty - while there seemed to be simply overlooked the constitutive element of this "People", viz., that they were meant to be and to remain **of God**. He is the sole and authentic "Sovereign" of His "People", and needs to be present in all the peoples of the world. In a similar manner, there appeared the tendency to reduce the concept of "communion" to a more or less exclusively **horizontal , or sociological** idea. This concept then made use of the formula in behalf of an anti-hierarchical concept of a church that would rather be a federation of local churches, preceding in every sense, the universal Church.

The scope of the Document of the Congregation for the Faith [dated May 28, 1992 - cf. AAS 85 {1993} 838-850] is to shed some light on the correct concept of "communion" along the lines of Vatican II and the extraordinary Synod of Bishops of 1985. In this the Shepherds of the Church emphasized anew the centrality of this category for an adequate vision of the "Church of God", in fidelity to the biblical teaching and the Patristic tradition [cf. n. 3]. The immediate sources for this Document, therefore, would be the Synod of Bishops of 1985, but also the magisterial documents which serve according to their proper intention toward a more profound reading of the Bible and the Fathers. This would, then, lead to an adequate interpretation of the ecclesiological happenings of our own day.

The present Document presupposes, therefore, that there are not isolated, or juxta-posed varieties of ecclesiology, but that ultimately there exists **only one fundamental ecclesiology**. This one, of course, might be presented and elaborated in diverse manners, and according to a variety of emphases and accentuation of certain aspects. This diversity in the systematic elaboration is legitimate and pertains to the role of theology. However, every type of subsequent articulation must always keep in mind the balance of diverse essential elements of an ecclesiology that intends being "Catholic." In other words, if it is true that one might choose a variety of points of

¹³ cf. Joseph Card. RATZINGER, in: ***Communio Notio. Lettera e Commenti***. Cong. per la Dottrina della Fede. Libreria Editrice Vaticana 1994

departure and of articulating the systematic reflection according to diverse concepts - it is also at the same time equally as true that all must remain within the balanced approach of the authentic doctrinal Tradition, conserving the integrity of the revealed data.

Therefore, to avoid those interpretations that prove to be insufficient and lacking in some elements, the Letter of the Congregation for the faith aims at safeguarding the *criteria* for a correct comprehension of the notion of "Communion", emphasizing three fundamental aspects:

[a] The concept of "Communion" in relation to other notions central to ecclesiology, such as "People of God", "the Body of Christ", "Sacrament".

[b] The concept of "Communion" in regard to the **Eucharist and to the Episcopacy**, clarifying thus the meaning of the unity of the Church, which is expressed in the reciprocal interiority between the universal Church and the particular Churches.

[c] The concept of "Communion" in regard to the bond between the Bishops, and between them and the Successor of Peter, who is the visible foundation of the Church's unity, keeping present the attention and the need that flows from the ecumenical perspective.

[2] **The Essential Points of the Document**

The major points of the Document are essentially five, in correspondence to the Chapters of the Document:

[a] In the first place, there is recognized that the notion of "Communion" is quite adequate to express the profound nucleus of the Mystery of the Church. This notion includes both the vertical dimension ["Communion with God"], as well as the horizontal perspective [communion among human beings]. There is likewise the *invisible* element [that intimate communion with the Most Holy Trinity and with other human beings] - and also the *visible* element [that communion in the doctrine of the Apostles, in the Sacraments, and in the hierarchical order]. This communion, therefore, is not simply of a moral or psychological nature, but is one that is ontological and supernatural, and implies a spiritual solidarity among the members of the Church, in so far as they are members in the one Body, that is, the Body of the Christ.

It is important to note in this context the strong accent placed by the Document on the self-transcendence of the Church, which is not a reality all folded in upon itself, but rather is open to the missionary and ecumenical dynamism, because it is sent out to the world to announce and to bear witness [n. 4].

[b] In the second place, there are considered the concrete expressions of the Mystery of the Church understood as a "Communion."

Above all, the concept of "Communion" is applied to the reality of the particular churches, which, however, are truly "Churches" only in so far as they are constituted along the image of the universal Church. Consequently, every particular Church is really "Church" in so far as it presents and acts as the one, holy, Catholic and Apostolic Church. This means that *the Church of Christ cannot be conceived as a summary, or some kind of a federation of particular churches*. In its essential mystery, the universal Church precedes "ontologically and temporally every single particular Church" [n. 9], and these local churches derive their origin from the universal Church.

Within the boundaries set by Scripture and the Fathers of the Church the Document underlines this two-fold priority of the universal Church. The divine idea of His Church to be created within history is one alone: His Spouse, His City, the Heavenly Jerusalem, **His one People**, beginning with Abraham right to the last of the Elect. Following the Jewish traditions, the Fathers speak of the pre-existence of this City of God even before the creation of the world, and the interior purpose of creation is this definitive city, the place where there is worked out the Will of God and earth becomes heaven.

This ideal precedence of the one, universal Church is expressed on the day of Pentecost also in a temporal precedence: the apostolic community gathered around Mary and transformed by the Holy Spirit into the "Church", this was never intended to be merely the "local" church of Jerusalem. Each of the Apostles had a universal mission, and all together are the one Church being born which by their preaching are born, then, the particular churches, beginning with the one in Jerusalem: these are all daughters and concretizations of the universal Church. This Church speaks all the languages, and shows herself to be truly *Catholic*, already in the first moment of her existence, i.e., the one People of God made up of all the peoples of the world.

In this context the Document emphasizes the universal character, the "Catholic" nature of Baptism. In its sacramental substance, Baptism is not some admission into a certain local community, but is rather the incorporation into the one Body of Christ. Whoever is baptized pertains to the Church wherever he/she may go - or, as the Document expresses itself with a formula that is very beautiful: "in the Church, no one is a stranger", In all the places and in all the languages it is always the same Church, the one Spouse of Christ.

[c] In the third place, the concept of Communion is placed in relationship with the unity of **the Church** on the one hand, and **the Eucharist** and the Episcopacy on the other.

The Communion among the Churches in the unity of the universal Church is **rooted in the Eucharist**, since the celebration of the Eucharistic sacrifice in a particular, or local community is never the celebration of just that community: it becomes "Church" solely in the acceptance of the entire sacramental gift of grace in the communion with the one and indivisible Eucharistic Body of the Lord. This is what implies the unity and indivisibility of His Mystical Body which is the Church.

Thus, the unity of the Church is also *rooted in the unity of the Episcopacy*. In fact, as the very idea of a *body of the Churches* recalls the existence of a Church which is the Head of all the other Churches, and this is the Church of Rome. Thus, the unity of the Episcopacy implies the existence of a Bishop Head of the *Body, or College of Bishops*, and this is precisely the Bishop of Rome, the Roman Pontiff.

Unity of the Eucharist and unity of the Episcopacy are not extrinsic realities, or mere organizational principles, with respect to the unity of the Church. These are rather theological realities reciprocally bound and intrinsic to the mystery of the Church herself.

[d] Furthermore, this unity of the Church is no hindrance to the plurality and to the diversification relative to the various ministries, charisms, and the various forms of the apostolate. The promotion of the unity and of the plurality are not only mutually not opposed, but they reciprocally are enriching. They do this in the measure in which they aim together at the up-building of the one Body of Christ, which is the Church, through charity, which is the bond of perfection. In this context, there ought to be understood and justified both those institutions and the communities established by the Apostolic authority which as such, pertain to the universal Church, even while their members are also members of particular Churches. This includes as well the multiple religious institutes and societies of apostolic life. Even though these do not pertain to the hierarchical structure of the Church, they do belong to her life and her holiness.

[e] Lastly, the ecclesiological concept of Communion bears with it also ecumenical implications of great import.

From the logic of the Document it results that the succession in the ministry of Peter, is the visible and responsible expression of the Communion, of the unity of the Eucharistic Body, from which is born the one Body of the Church as the Body of Christ. This is not merely a reality that is solely on the organizational or administrative level, exterior to the authentic essence of the Communion itself, of its being as the Church of the Lord. At the same time, the Document emphasizes the ecumenical concept of the conciliar ecclesiology, and speaks of the many elements of the Church of Christ present in the other non-Catholic Churches and ecclesial communities. These are all elements which permit the recognition in joy and hope a certain communion, even though not perfect [n. 17].

Once having brought out this doctrinal principle, the Letter intends to further clarify the nature of this communion that is not yet perfect. With this end in view, there is distinguished the relationship of Communion with the Orthodox Churches and with the Reformed communities.

The Orthodox Churches are indeed separated from the Communion with the Successor of Peter. Yet, they remain united to the Catholic Church by means of most intimate bonds, such as Apostolic Succession and the valid Eucharist they celebrate. They merit as a result the title of particular Churches, as Vatican II taught. At the

same time, however, the principle holds that the unity of the Church, expressed in the **Petrine ministry**, is not some exterior addition to the particular Churches, already complete in themselves and self-sufficient. Such unity with the **Petrine ministry** is the constitutive principle of the particular Church as such. Consequently, the Document states that the situation of those venerable communities implies a wound in their being a particular Church [cf. n. 17].

This wound is all the more profound in the ecclesial communities which have not maintained the apostolic succession, from which depends the validity of the Eucharist.

To understand the truly committed ecumenical thrust of the present Document it is important to note that the text recognizes with frankness that such a situation implies also for the Catholic Church a wound, even though of a different nature, in so far as it is an obstacle for the full realization of the universality of its history. There follows from this the necessity of proceeding vigorously in ecumenical dedication. The very heart of all this is according to the text of the Document, a renewed conversion to the Lord. The Document expresses the hope that in the light and in the strength of such a conversion, it becomes possible to recognize the Primacy of Peter in his successors, the Bishops of Rome. Each is challenged to see realized the **Petrine ministry** as understood by the Lord Himself as the universal apostolic service. This is present in all the particular Churches from the very interior of these. They conserve their substance and identity of divine institution which can be expressed in diverse forms, according to the circumstances of place and time, as is testified to by the unfolding of history.

With the present Letter, the Congregation for the Doctrine of the Faith has intended to offer to Bishops, to theologians and to all believers of the People of God, an authoritative doctrinal contribution so that the Communion of the faithful of all places and of all times might be lived not so much as a horizontal and exterior element but rather an interior grace. At the same time, this offers a visible sign of the Lord's Gift, which can only be realized as a unity, surpassing every frontier and every limit due to sin and to human fragility.

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**III. JOHN PAUL II, Motu Proprio, *Apostolos Suos*,
on the Theological and Juridical Nature of the Episcopal Conferences.**
Ascension - May 21, 1993.

Introduction: a Kind of Bibliography of Sources

[1] The Lord Himself established a kind of **permanent assembly**, a "**college**" at the head of which He placed Peter, chosen from among them [cf. LG 19; Mt 10:1-4; 16:18; Mk 3:13-19; Lk 6:13; Jn 21:15-17]. The expression "one of the 12" is most common, and well substantiated in NT texts. The **Apostles together** were given the mandate to preach the Kingdom of God - they were sent in pairs - the Lord praying for their unity. Between the Resurrection and Ascension, the Lord re-confirmed Peter - and He gave them the very mission He had received from His Father [cf. Jn 20:21; Mt 28:18-20]. With Pentecost, the College received new vitality - Peter stands with the 11 [cf. Ac 2:42]. The Apostles showed their "collegiality" in that they knew they were founded to be an **undivided body**. Paul and Barnabas were deputed to go the Apostles to resolve the question of Jewish converts. The response was: it has seemed good to the Holy Spirit, and to us...[cf. Ac 15:28].

[2] This mission of salvation will go on until the end of the world [cf. Mt 28:18-20]. The Apostles appointed their own successors [cf. LG 20]. The Twelve enjoyed a special out pouring of the Holy Spirit upon them - by the imposition of hands, they passed this on [cf. 1 Tm 4:14; 2 Tm 1:6-7] - a gift handed on through Episcopal consecration [cf. LG 21]. Like the Apostolic College, the Pope and the Bishops, the successor to Peter and the other 11, are **joined** [cf. LG 22]. Thus, all bishops have received the mandate to proclaim the Gospel in every part of the world, and are to have concern for the whole Church. They are to **cooperate** with one another, and with the successor of Peter [cf. LG 23]. Peter and his successors are the lasting and visible source and foundation of unity, of faith and communion [cf. LG 18; Vat. I - D-S 3051]. The Bishops are the source and foundation of unity in their own Dioceses.

[3] The consciousness of being part of **an undivided body** caused the Bishops throughout the history of the Church to employ a variety of structures and ways of communicating to express their **communion** and solicitude for all the Churches to prolong the life of the Apostolic College - such as pastoral cooperation, consultation, and mutual assistance. From the first centuries on, an outstanding and typical expression is the holding of **Councils**, both **Ecumenical** [beginning with Nicea in 325] and **Particular** Councils, both **plenary** and **provincial**. This is well documented [fn. # 24]. The practice of Particular Councils continued through the Middle Ages - however, after the Council of Trent [1545-1563], the practice was much less common. The Code of 1917 seeking to re-vitalize the venerable custom [cf. # 218], stipulated they still could be held with the authorization of the Roman Pontiff. The Code asked for Provincial Councils every 20 years, with **conferences** and **assemblies** every five years. The new Code still contains considerable legislation in this regard [cf. ## 439-446].

[4] Along with these Particular Councils, **Conferences of Bishops** began to emerge. These were established for pastoral purposes, but had a stable and permanent character. An instruction of the Congregation of Bishops and Regulars speaks of "Episcopal Conferences" as early as 1889. In Vatican II, CD 36 expressed the hope that the Particular Councils be re-vitalized - but spoke explicitly of the Episcopal Conferences, offering special norms [cf. ## 37-38]. It is known to be of great help if these conferences meet regularly [cf. CD 37; LG 23]

[5] Paul VI in 1966 issued his **Motu Proprio, *Ecclesiae Sanctae***, calling for the establishment of Episcopal Conferences - even **international Episcopal Conferences**. In 1973, a Pastoral Directory for Bishops once again reiterated this need. These Conferences admirably foster a spirit of communion with the Universal Church among the local Churches - specific norms were established [cf. CIC ## 447-459]. This **collegial spirit** is the reason for them, and also for international collaboration. [cf. CD 38, 5].

[6] In the Post-Vatican II era the Episcopal Conferences have significantly developed - and are now the preferred means of consultation and cooperation in the common good of the Church. They contribute effectively to union among bishops - they are a most helpful means of strengthening **ecclesial communion**. However, the extent of their activities has raised questions regarding their theological and pastoral nature, with regard especially to individual Diocesan Bishops.

[7] In 1985, an Extraordinary Assembly of the Synod of Bishops acknowledged their pastoral usefulness and the need of them. These Conferences, however, must keep in mind the good of the Church, the service of unity, and the inalienable right of each Bishop in relation to the universal Church and his own particular Church. There was noted the need for a more profound theological and juridical understanding of the doctrinal authority of these Conferences [cf. CD 38; CIC ## 447; 753. This present study has as its aim to set out the basic theological and juridical principles regarding these Conferences - helping to establish a theologically well-grounded and juridically sound praxis for the Conferences.

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Collegial Union among Bishops

[8] The People of God are established in **universal communion** - the apostolic ministry serves this, and the collegial union of Bishops shows forth the nature of the Church. The Church is a lasting and sure seed of unity, hope and salvation [cf. LG 9] - the Episcopacy is one and indivisible [cf. Vat. I, ***Pastor Aeternus***, D-S 3051], expressing rich variety. The Roman Pontiff is the Head of the **Episcopal Body**. The unity of the Episcopacy is one of the constitutive elements of unity in the Church [cf. CN # 12]. essential components of **ecclesial communion** are: the sharing of the same faith, the deposit of faith entrusted to their care - the taking part in the same Sacraments - the loyalty and obedience shown to them as Pastors. This communion forms the structure of the College of Bishops - **an organic reality** demanding juridical form, animated by charity [cf. LG 2;22; 26].

[9] The College of Bishops, never without its Head, the Roman Pontiff, is "collegiality." Vatican II reiterated that the Successor of Peter has full power over all, pastors as well as the general faithful. He has full and supreme power over the whole Church. The Bishops can exercise their power only collegially - solemnly, in Ecumenical Councils - or, spread throughout the world when the Roman Pontiff calls them to act collegially and then freely accepts their **joint action**. The Bishops acting **in union** with the Roman Pontiff, act as his vicars, delegates. They act for the benefit of the **whole** Church, and as such, they are respected by the faithful.

[10] **Collegial actions** cannot be carried out at the level of Particular Churches at the level of an individual Church, the diocesan Bishop does lead in the name of the Lord. No Bishop exercises the supreme power which belongs to the Roman Pontiff, or to the College of Bishops. In order that it may be fully "Church", it must be a particular presence of the universal Church with all its essential elements. Even regional gatherings do not exercise pastoral care equal to those of the College of Bishops.

[11] **Collegial Union** is manifested in the **joint pastoral action** of the Bishops of a geographic area. Individual Bishops in their ordinary pastoral ministry are related to the universal Church. Membership of individual Bishops in the College of Bishops is expressed not only in so-called collegial acts, but also in the care for the **whole** Church - this would not be exercised by juridical acts. All Bishops must promote **unity** of faith and discipline **common** to the whole Church - foster every activity common to the whole Church, especially to increase faith and to make the light of truth shine on all [cf. LG 23]. By governing their own Church well, they contribute effectively to the whole of the Mystical Body. This is not a matter only of ruling, but also of teaching, sanctifying. Individual Bishops do not address the universal community except through the College of Bishops. The faithful entrusted to the pastoral care of an individual Bishop are required to accept his judgment given in the name of Christ regarding faith or morals, to adhere with a religious assent of soul. Bishops teaching in communion with the Roman Pontiff, are witnesses to divine and Catholic truth [cf. LG 25] Their teaching transmitting faithfully and illustrating the faith is of great benefit to the whole Church. Individual Bishops are stewards of the supreme priesthood [cf. LG 25, 26] - in the office of sanctifying each contributes greatly to the Church's work of glorifying God and **making believers holy**. This is the work of the whole Church, acting in every legitimate liturgical celebration, with the Bishop's direction.

[12] When regional Bishops act jointly, this joint exercise is a concrete application of **collegial spirit** [*affectus collegialis*] - this is the soul of collaboration. Territorially based exercise of Episcopal ministry never takes on the **collegial nature** proper to the Order of Bishops as such - this alone has supreme power. The relationship between individual Bishops and the College of Bishops is quite different from their relationship to the bodies set up for joint exercise of pastoral tasks. "**Collegiality**" is **not** simply the sum of particular Churches, or a federation of particular Churches. It is **not** the result of the communion of Churches. In its **essential mystery**, it is **a reality ontologically and temporally prior to every particular Church**. The College of Bishops is **not** an aggregate of Bishops governing particular Churches, **nor** the result of their communion. rather, it is **an essential element of the universal Church, a**

reality which precedes the office of being the Head of a particular Church. The power of the College of Bishops is **not** the sum of the powers of the individual Bishops over particular Churches - it is **a pre-existing reality in which individual Bishops participate**. They have no competence over the whole Church, except collegially. Only the Roman Pontiff has supreme power - Episcopal collegiality belongs only to the **entire** College of Bishops, which **as a theological subject is indivisible**. This is the express will of the Lord [cf. LG 22] This power is **not dominion** - it is a **service**, derived from Christ, the **Good Shepherd**, who lays down His life for His Sheep [cf. Jn 10:11].

[13] Groupings of particular Churches are based on ties of common traditions rooted in human communities united by language, culture and history - but, the relationship of **mutual interiority** of the universal Church with respect to the universal Churches is **collegiality**. Territorial organizations share a relationship presenting a certain similarity - but, these are quite different from that which exists between the College of Bishops and individual Bishops. The **binding effect** jointly exercised within Conferences of Bishops and in communion with the Holy See derives from the fact that the latter [Holy See] has constituted the former [Conferences of Bishops] and entrusted to them specific areas of competence, on the basis of sacred power of individual Bishops. The joint exercise of the Episcopal ministry serves to make effective the solicitude of each Bishop for the whole Church - notably expressed in fraternal assistance - all to promote the common good and the good of individual Churches.

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Episcopal Conferences

[14] These constitute a concrete application of the collegial spirit. Can. 447 offers a precise description: The Conference of Bishops, a permanent institution, is a grouping of Bishops of a given country, territory, whereby, according to the Law, they jointly exercise pastoral functions on behalf of the Christian faithful - to promote the greater good which the Church offers, through forms and apostolic programs fittingly adapted to the circumstances of time and place.

[15] Vat. II highlighted the need for harmonizing the strengths in the interchanging of prudence and experience. Bishops can only fulfill their office suitably and fruitfully by working more harmoniously and closely every day with other Bishops. [CD 37]. The list of issues would be endless - but, some that come to mind are the promotion and safeguarding faith and morals - the translation of liturgical books - the promotion and fostering of priestly vocations - preparation of catechetical aids - the promotion and safeguarding of Catholic universities and educational centers - ecumenism - relations with civil authorities - defense of human life - promotion of social justice - the use of communication media, etc.

[16] Ordinarily these bring together Bishops of one country only - due to the links of culture, tradition, common history - and the inter-connection of social relations: all these require a more constant collaboration. However, there is existing legislation for

Episcopal Conferences to include larger territories, of particular Churches belonging to different countries [cf. Can. 448, § 2]. The judgment regarding the varying territorial extension is reserved to the Holy See..

[17] Their purpose is to provide for the common good; they include all Bishops, including coadjutors and other Titulars. The deliberative vote belongs to diocesan Bishops as well as the coadjutors. Regarding Auxiliaries and Titulars, the statutes of the Conference determines whether their vote is deliberative, or consultative. Bishops Emeriti have a consultative role. Membership cannot be delegated .

[18] Each Conference has its own statutes, that need Rome's approval They are to hold plenary meetings - have a permanent secretariat - excessive bureaucracy needs to be avoided. The essential fact is that the Episcopal Conferences are meant to help Bishops, and not take their place.

[19] Their authority is in strict relation to that of the diocesan Bishop - Bishops preside in the place of God over the flock, as teachers, priests of worship and ministers of government [cf. LG 20] They are successors to the Apostles. They govern by counsel, exhortations, example - and also by authority and sacred power - which is proper, personal, immediate [cf. LG 27]. Its exercise is regulated by the supreme authority in the Church. The Particular Church is only a portion of the People of God. The Primacy of the Pope and the Episcopal College are not derived from the particularity of the Churches, but are **interior to each Church**. The exercise of sacred power can be circumscribed by certain limits - the Holy See might place reservations on the exercise of sacred power [cf. Can. 381, § 1].

[20] The Episcopal Conferences exercise ministry for the good of the faithful in their territory - but, in order to be legitimate, there is needed the intervention of the supreme authority. Determined questions may be entrusted by the supreme authority to the Conferences. They can issue general decrees only in cases where common law prescribes this, or a special mandate of the Holy See. In other cases, the individual Bishops remain competent in their Church. [cf. Can. 455, § 4]

[21] The joint office also includes the teaching office. The Conferences are authentic teachers of the faith - the faithful must respond with a sense of religious respect [cf. Can. 753] The Conferences of Bishops may provide catechisms [cf. Can. 775, § 2], as well as the approval of editions of Scripture, and other translations [cf. Can. 825]. The Bishops of a territory, in union with the Pope, can make it easier for the faithful to adhere to the Magisterium with religious respect. As teachers, the Bishops serve the Word of God - listen to it devoutly - guard it scrupulously - explain it faithfully. The doctrine of faith is a common good, a bond of the communion of the whole Church - hence, Conferences need to follow the Magisterium of the universal Church, communicate it opportunely to the people entrusted to them

[22] In dealing with new matters, Conferences are well aware of their limitations They are "official" and "authentic", and in communion with the Holy See - but, of themselves, do **not** have the characteristics of a **universal** Magisterium. Bishops of

one region are careful not to interfere with Bishops of another. In order to be **authentic**, they must always be in communion with the Head of the College and its members [cf. LG 25; Can. 753]. When their doctrinal declarations are approved "unanimously" [two thirds?], the faithful are obliged to adhere with a sense of religious respect. A majority of the Bishops alone cannot issue an authentic teaching to which all would have to adhere, unless there is the **recognition** of the Holy See - which serves as a guarantee that the doctrinal response will favor **communion**, and not harm it.

[23] The joint exercise needs to be done in **assembly**. Smaller bodies [e.g., permanent council, commissions, other offices] do not have the authority to carry out acts of authentic Magisterium.

[24] The Conferences do much good - they support, in a growing service, the inalienable responsibility of each Bishop - they do not substitute themselves inappropriately for the Bishops of particular Churches. This document responds to the wishes of the Synod of 1985 - regarding clarifications above, and normative adjustments that follow. The aim is to illuminate and make more efficacious the activity of the Conferences. These Conferences need to review their statutes and bring them into line with this document.

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Complementary Norms

Art. 1: Unanimous approval is needed for "authentic" teaching - with the recognition of the Holy See - this means approval by at least two thirds of those having deliberative vote.

Art. 2: Outside of the plenary assembly, no one has the power of authentic magisterium - the Conference cannot grant such power to its Commissions, or other bodies set up by it.

Art. 3: The Doctrinal Commission of the Conference must be authorized explicitly by its Permanent Council .

Art. 4: The Episcopal Conference are to review their statutes and submit them for the recognition of the Holy See.

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The Eucharist and the Episcopacy and Interior Union

[Louis Bouyer, of the Oratory]

Recently the attention has been drawn of both the faithful and their shepherds on the fact that the manifestation, or rather the fundamental realization of the universal Church takes place in each and every Eucharistic celebration. In effect, wherever the Eucharist is celebrated, there the Church is, and not only that part of the

Catholic Church constituted by every local Church, but the Church full and entire, indivisible in its unity.

It can in fact be said that what produced the Church at its origins and that which conserves her on earth across the centuries, is the fact that Christians receive there above all else the fundamental announcement of the divine word and receive it together in the prayer of the faith, seeing there consecrated those elements of their life which they have presented: the bread and wine, as the Body and Blood of their divine Head, in which they will communicate together. They thus participate in the salvific act itself, renewing and nourishing the initial identification with the Savior Himself, which derives from their Baptism. In this manner, the Church manifests and does not cease to develop her own reality.

As John of St. Thomas stated in a phrase that some call "truly inspired", Our Lord in consecrating the first Eucharist at the Last Super consumed in communion with His Apostles on the vigil of His death on the Cross, He foresaw and consecrated in an anticipated manner, by means of the Apostles and the bishops, their successors - and priests of the second order, their collaborators - all the Eucharists what would ever be celebrated until the end of time.

For the same reason, participating in a 'legitimate' Eucharistic celebration [as Tertullian phrased it], we communicate with the entire body of the faithful called to constitute the total body of Christ - according to the expression of St. Augustine - in our communion, in the act of salvific love: the reconciling Cross, pledge and anticipation in the Mass of the universal resurrection on the last day.

This supposes, however, that as the Apostolic College acted inseparably in every capital action of each one of its members, in so far as each represented in a real and not fictitious manner, the One, the Only One who sent them all together - so, today, each Bishop - or every priest who represents him in the Eucharistic celebration - acts solely by reason of his representative participation in the one and definitive priesthood of Christ Himself. Therefore, all the local celebrations of the Eucharist which have been celebrated after the Last Super and which will be celebrated until the **Parousia** are nothing other than one sole celebration, in which the Christ of the Pasch remains the Consecrator, and in so far as all are gathered and united in a single communion of all the faithful of all times, in each and every place where they come together.

However, this implies in every diocese, that each priest of the second order simply extends in each local community the Eucharist celebrated by the Bishop himself. Similarly, the celebration of each Bishop - one in the source and foundation with that of all his confreres in the episcopacy - prolongs and realizes fully in the whole world and in the course of the centuries that primordial celebration, in which Christ associated to Himself the 12 in a way that was totally particular.

Therefore, all the Masses of all times and all places are an extension and a prolongation of the one Eucharist of the one Savior and Unifier of redeemed humanity, reconciled in one sole Church.

In the same manner, the Catholic Church of today, wholly and entire, united and one with the Church of ages passed, and anticipating the *Parousia* itself, which will crown the final Eucharistic celebration, is revealed and rendered present in the reciprocal communion of all those who, in the past as today, all over the world or already in heaven, continue the one celebration of the initial Mass, or render it eternal in the worship of the Immolated, but Glorious Lamb, revealed to the seer of the Apocalypse.

In every place where there is celebrated the 'legitimate' Eucharist, it is therefore the local Bishop, successor of the Apostles, who renders actual - personally, or through the priests of the second order, who are an extension of his priesthood - the communion of all among themselves and with the one Head of their own body, which does not cease to extend itself in all its members who continually are multiplied.

As the local communion is affirmed and realized in the celebration of the local bishop, it is no less essential that these local communities are the epiphanies, the multiple manifestations, of the universal Church, to which, as St. Ignatius the Martyr stated, the Church of Rome, the Church of Peter, presides in charity.

It was in fact a characteristic of the same creation of the apostolic body on the part of Christ - and even some Protestant exegetes admit this, such as Oscar Cullmann, while showing some hesitancy in what sense it might be said that the Episcopal Body succeeds Him - that what is conferred collectively on the 12 inseparably, is conferred also individually on Peter, in so far as he was invested with a personal responsibility regarding the unity of this body.

Following this perspective, no choice should be made [as is often done in the polemic between the Orthodox of the East, and Roman Catholics] between the personal mission of Peter and the collective mission of the apostolic body, from which Peter is inseparable. In like manner, as this body is inseparable from himself. Christ, in fact, wished not only to be present with us, as in His earthly sojourn, but in us all, with a presence that in so far as it is common to all, remains essentially personal. There will be verified thus, in effect, that one of the Trinity, the Son, having become one of us, will not be simply as a New Adam for renewed humanity, but as St. Paul states, Adam, the last Man, the total man, in which we are call re-capitulated and reconciled for always.

In this perspective it is essential for each manifestation, or rather local realization of the Church, above all in the celebration of the Eucharist, that all should act in harmony through the ministry of one alone, representing the grace that is properly apostolic of the one Head, from whom the one Spirit is diffused into the hearts of all.

As in the Eucharist, the consecration of the offerings and the communion of all, are the consequence of the authoritative announcement on the part of the successor of the apostles, or of one of his collaborators in the priesthood, of the Evangelical Word received with faith - so, in each local Church all are called to the life of the same faith, which reawakens and reanimates in all of them the apostolic preaching. In the same manner, in the universal Church, the successor of Peter is as the sacramental sign of the Catholic unity in the faith of the one Church in her entirety.

According to this same perspective, in the local Church the Pastor who is found in communion with the entire episcopacy is found in communion especially with the Shepherd responsible for all. Finally, by renewing itself each time in the unity of such communion - through the common oblation of the fundamental elements of one's own existence, the bread and wine presented at the communication of the divine word recalled by the apostolic prayer - all will be able to communicate in their turn in the one body of the one Christ. Thus all, in every place, from now on, can truly say: 'It is not I who lives, it is the Christ who lives in me.' And the statement will be applied inseparably to each one of the faithful in particular and in the one Church, diffused in every place, adhering to which and sharing actively in all the gifts of which each Christian is such in the indivisible unity of this Apostolic Church, of which Peter, in his successors, remains therefore, for ever, in the communion of the very Body of Christ, 'the one who presides in charity.'

§§§

St. Gaspar Bertoni and his *in Obsequium Episcoporum*

**ORIGINAL CONSTITUTIONS
GENERAL PLAN**

[A] Ignatian Influence

Throughout much of his life, St. Gaspar Bertoni developed a most vibrant devotion toward **St. Ignatius of Loyola, Founder of the Society of Jesus**¹⁴, and the Jesuit Saints who followed him. It is well documented, for example, that the young Jesuit Saint, **Aloysius Gonzaga**, served as the model of the infancy and childhood of Gaspar Bertoni¹⁵ - thus, the knowledge of St. Ignatius and familiarity with the traditional forms of **the spiritual doctrine** proper to the Jesuit Founder go very far

¹⁴cf. P. Giuseppe Stofella, CSS, "La divozione del Servo di Dio per il Fondatore della Compagnia di Gesu", in "Collectanea Stigmatina, Vol. IV, fasc. II, pp. 248-249. This "Ignatian" influence most likely was begun in Fr. Bertoni through the spiritual director of his own early school years, **Fr. Louis Fortis**, temporary teacher at St. Sebastian's, Verona. When the Jesuits were reinstated, perhaps around 1814, he rejoined the Company, was elected Provincial of Rome, and then, Fr. General in 1820 - he died in 1829. [cf. Fr. Joseph Stofella, in *Collectanea Stigmata*, Vol. 1, fasc. 2, note # 3, on p. 106].

¹⁵cf. **Cause of Canonization**, Doc. XXI, p. 204. cf. also Fr. Giuseppe Stofella, CS I, p. 101.

back in Fr. Bertoni's life - if not to his infancy - then at least to his early childhood. Saint Aloysius would then be chosen as the natural Patron of the Stigmatine Founder's **Apostolic Mission in behalf of the Youth** ¹⁶.

It is well substantiated that Fr. Bertoni was much inspired throughout his adult and priestly life by **St. Ignatius of Loyola** - one of his "principles" was to chose a **Saint of the same vocation** as a kind of **mirror** ¹⁷. Regarding the Jesuit Founder, there is another central entry in this same **Spiritual Diary** by Fr. Bertoni just about six weeks later, when he was beginning his annual retreat with some of his companions ¹⁸. They made a visit to the Saint's altar in these Autumnal Ember Days set aside for the Spiritual Exercises of the Veronese Clergy and the candidates for Ordination to the Priesthood that year. In Fr. Joseph Stofella's Commentary on the Stigmatine Founder's Diary, he remarked that this day in St. Gaspar Bertoni's life was of **prime importance**. From this indication onward, it seems that on this date - **September 15, 1808** - Fr. Bertoni looked on this as **the date of his insertion into the adorable plans of the Lord** ¹⁹.

This Ignatian influence is noted again about two years later, when the former Benedictine Abbot, His Excellency, Innocent Liruti, Bishop of Verona, summoned Fr. Bertoni to his office, perhaps in May or June of 1810. The Bishop assigned Fr. Bertoni to preach the fall retreat at the Seminary. Through a chance meeting with the Oratorian, Fr. Antonio Cesare, Fr. Bertoni received a copy of the Saint's great classic, **The Spiritual Exercises** - which he then very carefully copied, word for word ²⁰.

¹⁶cf. Fr. Bertoni's preached Sermons honoring the Patron of Youth at least on three occasions early in his priestly life: "**Love for God**", to be imitated as lived by St. Aloysius, for the 2nd Sunday of the Saint, the IIIrd of Pentecost - June 27, 1802 - MssB ## 649-671 - cf. also *Pagine di Vita Cristiana*, Vicenza 1947, pp. 174-183; "**St. Aloysius' Purity**", proposed to be imitated on the IIIrd of his Sunday's, June 5, 1803 - MssB ## 794-817; "**Notes for a Panegyric in Honor of St. Aloysius Gonzaga**" - MssB ## 1572-1708.

¹⁷cf. Fr. Bertoni's *Memoriale Privato*, July 30, 1808 [Liturgical celebration of the Jesuit Founder]: *...Per fare l'esame bisogna pigliarsi un Santo della medesima vocazione come per ispecchio: allora si trova di che confessarsi ogni giorno: tutto che si manca da quella perfezione e' difetto...* [cf. **Cause of Canonization**, Doc. XXXV, n. II].

¹⁸cf. *Memoriale Privato*, September 15, 1808: ... **15. Introduzione agli Esercizi. In una visita coi compagni all'altare di S. Ignazio molta divozione e raccoglimento con gran soavita' interna, e qualche lagrima, benche' la visita fosse breve. Pereami che il Santo ne facesse buon accoglienza, e ne invitasse a promuovere la maggior gloria [di Dio] , siccome egli fece, e per le stesse vie, benche' non in tutti que' modi ch'egli pote' usare. Parvemi che volesse dirci. 'Su, via soldati di Cristo, accingetevi di fortezza, pigliate lo scudo della fede, l'elmo della salute, la spada della parola divina, e pugnate con antiquo serpente. Fate rivivere il mio spirito in voi, e in altri per vostro mezzo.'**

¹⁹cf. Fr. Giuseppe Stofella, "Il '*Memoriale Privato*' del Ven. Gaspare Bertoni [1808-1813], in: *Collectanea Stigmatina*, Vol. IV, fasc. 1, p. 40.

²⁰cf. Fr. Giuseppe Stofella, "Ven. Gaspare Bertoni. Esercizi Spirituali agli Ecclesiastici", Preface, in: CS I, p. 100, 102, 103.

This first course of this classic for **a retreat to priests and seminarians** was for the Stigmatine Founder a kind of investiture of a very special **Apostolic Mission to the Clergy** which in one form or another, would last as long as his life²¹.

It should be noted that still another member of the **Company of Jesus** exerted major influence on Fr. Bertoni's formative years. This would be the Jesuit Bishop, **Gian Andrea Avogadro** - from whom Fr. Bertoni received an enduring 'sacramental ministry': the Sacrament of Confirmation, Sacred Tonsure, the four Minor Orders [in vogue in those years], and all three major orders of that time, Sub-diaconate, Diaconate and Priesthood²², all from Bishop Avogadro.

Among Fr. Bertoni's manuscripts, there has come down a copy of the ***Exercise of Perfection***, of the Jesuit spiritual writer, **Fr. Alphonsus Rodriguez**. This unusual hand-written document manifests examples of Fr. Bertoni's own marvelous penmanship, along with that of two early companions, Fr. Matteo Farinati and Fr. Gaetano Allegri - three young priests who enjoyed an early close association also in their reflections on **Ignatian spirituality**²³. Throughout other writings of Fr. Bertoni, there have been noted citations and extracts from no less than four different biographies of St. Ignatius. All of these indications in Fr. Bertoni's life are evidently the fruit of much study and spiritual reading accomplished with his pen in hand. His purpose seems to have been, according to Fr. Stofella, that of **following as closely as possible in the footsteps of Saint Ignatius in the ways of the Lord**²⁴. The first biographer of the Stigmatine Founder, Fr. Gaetano Giacobbe, noted that the admiration and study that Fr. Bertoni dedicated to **St. Ignatius' life and works** resulted in his **copying word for word, some of his writings**²⁵.

Fr. Stofella goes on to say that St. Ignatius was indeed considered to have had the same vocation as Fr. Bertoni. The Stigmatine apostolate - Retreats, Parish Missions, Marian Congregations, the instruction of youth, work in Seminaries and the spiritual direction of priests and religious - all would be accomplished with the Ignatian imprint. The very design - and **for the most part, the norms and the spirit of the Congregation that Fr. Bertoni founded, depend principally from the laws and the example of the Company of Jesus**. From various practical notes that Fr. Bertoni wrote down in his own hand, it is clear that these were gleaned from the various biographies of the Saint written by Jesuit authors such as Fr. Bartoli and also Fr. Maffei. From these, certain spiritual characteristics of St. Ignatius became evident in the spirituality of Fr. Bertoni: his great assiduity in praying, reading and writing - his expressly noting that **study** needs to be understood as a great service of God. In the Stigmatine Founder, there developed the union of a most refined prudence, an extraordinary diligence with **a total abandonment of himself to God**: all bear the

²¹cf. Fr. Stofella, *ib.*

²²*ib.*, p. 101.

²³*ib.* p. 106, note # 5

²⁴*ib.* pp. 101, f.

²⁵*ib.*, p. 103.

Ignatian imprint ²⁶. This would be an indication of St. Gaspar Bertoni's **Apostolic Mission of any ministry whatsoever of the Word of God.**

One further note in this regard is that in the very serious illness that Fr Bertoni suffered in October of 1812, the daily prayer suggested to him word for word by Fr. Luigi Fortis was the well known ***Suscipe per manus...***²⁷ composed by St. Ignatius. One of the corner-stones of Fr Bertoni's entire spirituality is this one dear to St. Ignatius of Loyola: 'very few are they who know what God would do with them if he were not impeded by them in His plan'²⁸.

In his long correspondence with Mother Leopoldina Naudet [from 1812-1834], his letters were either that of practical counsels or authentic spiritual direction. This is an indication of his **Apostolic Mission toward those in the Consecrated Life.** In both of these areas, the mention of St. Ignatius of Loyola is fairly common. Fr. Bertoni states that he personally is reading the Biography of the Saint during an illness of May 1828 ²⁹. Earlier he had noted that there was an edition of ***The Spiritual Exercises*** that had been published to which some alterations and additions had been appended ³⁰.

Fr. Bertoni told Mother Naudet of the example of the great Saint, who would compare the weak flame of his own intelligence under the bright sunlight of Divine Wisdom ³¹. As she composed the Rule for her community, Fr. Bertoni again cited the example of St. Ignatius, telling her of the supreme bond of charity ³². The Saint reminds Mother Naudet regarding the long interval of time in the Ignatian Rule prior to

²⁶cf. Fr. Giuseppe Stofella, "La divozione del Servo di Dio per il Fondatore della Compagnia di Gesu'", in: CS IV, p. 248.

²⁷ Cf. *Spiritual Exercises*, # 234.

²⁸cf. P. Stofella, ib. - CS IV, p. 249. Fr. Fortis is cited as preaching the Triduum in honor of St. Ignatius, in Fr. Bertoni's Letter 33, dated July 25, 1813 - p. 90.

²⁹cf. *Epistolario del ven. Servo di Dio, D. Gaspare Bertoni*. Stimmadini: Verona 1954, Letter # 142, p. 240: *...La santita' vien pian piano, ma intanto non si peggiora; e, io posso qualche poco alzarmi da letto, sebbene mi sia interdetto il muovermi dal sofa'...La ringrazio pure del Bartoli, ma avendo voluto leggere la vita di S. Ignazio...*

³⁰ib., Letter # 35, of August 24, 1813, pp. 92, f. In one of his more important letters, # 25, the Saint speaks of the progress in the spiritual life made by L. Naudet and that she must adapt the *Spiritual Exercises* accordingly. This Letter speaks of the Love for Study and he reminds her of one of his favorite themes, she she has been favored with a special invitation to the Holy Nuptials - cf. o.c., p. 72. f.

³¹cf. ib, Letter 39, pp. 100, f.:... *Questa e' pure la condotta che nel maneggio de' grandi affari, teneva il gran Servo di Dio, S. Ignazio Loyola, e... sotto gli occhi nostri, il Servo di Dio, Pio Settimo...*

³²cf. ib., Letter 47, June 5, 1814: *... Sicche' Vostra Signoria vegga, nell'atto che si svincola-com'e' volonta' del S. Padre e di S. Ignazio - di un legame inconveniente, di lasciare intatto, anzi di stringere al possibile piu' forte, quel vincolo di carita', il quale e' libero e non si deve mai sciogliere...*

the definitive admission of any candidate ³³. As she wrote her Rule, St. Gaspar offered her a brief synthesis of spiritual theology, citing St. Ignatius ³⁴.

For Fr. Bertoni, St. Ignatius was the great teacher of prayer, and so very often he quotes the Jesuit Founder's teachings. Fr. Bertoni is being called to another ministry at the seminary, and is asking Mother Naudet to accept this separation. He recalls the example of Fr. Fortis of praying with him the **Suscipe** of St. Ignatius, during Fr. Bertoni's earlier serious illness ³⁵. He would also quote to his spiritual directee the central principle of St. Ignatius of **not anticipating the will of God, but of always following it** ³⁶. In suggesting that Mother Naudet trust in God, Fr. Bertoni tells her that the Arch-priest [Galvani] has taken on the prayerful assistance of St. Ignatius ³⁷. St. Ignatius is the great example of surrendering the senses in sublime prayer ³⁸.

Of major interest, however, is Fr. Bertoni's Letter 54, written on August 17, 1816 in which he describes for Mother Naudet the kind of Congregation that he believes the Lord wants from him, and also its rule:

...The Archpriest Galvani is totally committed to the spirit of St. Ignatius. He has offered me the *Stimate* as an opportune place to establish a Congregation of Priests who would live under the rules of St. Ignatius... ³⁹.

However, it would be a long time before these rules would be written. In his 9th Letter to Fr. Luigi Bragato, dated **May 11, 1841**, the task is underway:

...Also pray much for all of us, and for that which I am now writing, and for what I am writing *bit by bit*, that the Lord might will to turn this to His honor. We do our part, in accord with the grace that God gives for this, and God will certainly do His part - and I do not even want to know what it is that He wishes to do. I am at peace, believing firmly that God can do whatever He wills, and that He always accomplishes what is best, even though this is so often far removed from our very narrow point of view, and at times, even contrary to this. *I will bless the Lord at all time, His praise shall forever be in my mouth* [cf. Ps 33:2]. And please help me that I might praise and serve Him *day and night* [Rv 4:8; 7:15], dwelling together in His

³³cf. ib., Letter 9, p. 42.

³⁴ib., Letter 6, p. 35:... *Le virtu' teologali, ossia divine, sono appunto di quell'ordine: e quindi la cura, la sollicitudine di S. Ignazio che gli atti di queste virtu' non cessassero mai, e gli abiti non si minuissero...*

³⁵ib. Letter 3, Nov. 26, 1812, p. 29.

³⁶ib., Letter 25, March 6, 1813, p. 73 :... *Onde io avevo prevenuta Vostra Signoria a non porre le mani dinnanzi a Dio, se pure doveva prepararne le vie, second gli utilissimi detti di S. Ignazio...*

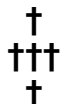
³⁷ib., Letter 70, p. 151.

³⁸ib., cf. Letter 126, p. 222.

³⁹ib., p. 139.

house through all eternity: *the figure of this world is passing away* [1 Co 7:31]. Farewell! ...⁴⁰

The fact of this writing, “in little drops” [*piccole gocciole*], “bit by bit”, is clear to anyone who would analyze the Manuscripts Fr. Bertoni left behind - there are **various copies of the Original Constitutions**, composed by Fr. Bertoni that have survived - and many notes worked and re-worked again, with copious indications of changes, additions and omissions, on the earlier copy. His **Original Constitutions** were much pondered, prayed over and repeatedly perfected. However, in the end, they were still left incomplete.



[B] The Content of the Five ‘Chapters’ of the Ignatian *Formula* Presentation

The definitive **Formula** prefacing the Jesuit Constitutions is constituted by the Papal Bull of Julius III, **Exposcit Debitum**, dated July 21, 1550. This document made up of nine rather lengthy numbers, is divided into Five Chapters, as follows:

- I. **The ‘End’ of the Company and its Fundamental Regime [nn. 1 & 2].**
- II. The Special **Missionary Mode of Obedience** to the Supreme Pontiff [n. 3 – 5].
- III. The exercise of **Corporate Obedience within** the Company [n. 6].
- IV. **Missionary Poverty** within the Company and the regimen of the scholastics [nn. 7-8].
- V. **Miscellaneous:** Other Points more in particular, of this Form of Life [e.g., **no specific Religious Habit; nor Choral Recitation** of the Liturgy of Hours, etc.] [n. 9].

Now, more in particular⁴¹:

Chapter I

The ‘End’ of the Company and its Fundamental Regime

1. The first law in dignity and authority in the Institute is the **Formula** of the Institute, the *Fundamental Rule* of the Company, expressed first by Paul IIIrd, and then, more exactly and distinctly, by Julius IIIrd, and approved by many successors in a specific manner. This makes of the Company a community of Pontifical Right. Historically, the **Formula** constituted the first expression of the kind of life to which the first companions of Ignatius, experienced themselves being called by God.

2. The Company of Jesus is described in this First Chapter of the **Formula** not in any abstract logic, or deductive definition. Rather, these first two numbers are like the ‘seal’ of the Company. These numbers represent the lived inspiration, that strongly

⁴⁰cf. *Epistolario*, o.c., p. 325.

⁴¹cf. *Costituciones de la Compania de Jesus. Introduccion y notas para su lectura*. Ed. S. Arzubialde, J. Corella, J.M. Garcia Lomas. Bilbao Mensajero-Sal Terrae 12, pp. 13-23, *passim*

motivates anyone who would enter the Company. The living out of the Vocation is compared to the building of the **Tower** [cf. Lk 14:28-30]. The charism of St. Ignatius made its way onto paper, after first being lived in the hearts of its Founder and first members, and translated into their lives. This is a charism that is only understood when it is truly lived and experienced in both the hearts and the heads of those who are gifted to possess it through the **special grace** of their vocation. A privileged moment in order to understand what the Company of Jesus is only when one can see it incarnated in human beings, in their life-style. After a very long time in various levels of formation, one **progresses** to the fullness of its life. In this level, one needs to be endowed with the one desire of giving all his life, love and service to the Lord Jesus Christ, and to the Church, His Spouse.

3. The Society which one joins by making solemn vows of chastity, poverty and obedience was **founded chiefly** for this purpose⁴²:

- to strive especially for the defense and propagation of the faith;
- for the progress of souls in the Christian life;
- and in doctrine.

This is the double, or triple aim the Constitutions mean when they speak of giving **aid toward the salvation and perfection of souls their fellow-men** [cf. CSJ n. 2, f.] – helping and disposing souls to gain their ultimate end from the hand of God, our Creator and Lord [CSJ n. 156] – aiding souls to reach their ultimate and supernatural end [cf. CSJ n. 813].

4. The candidate for the Jesuit life is a person who wishes to become a member of the Society:

... Whoever desires to serve as a soldier of God beneath the banner of the Cross in our Society – which we desire to be designated by the name

⁴² cf. Antonio M. deAldama, SJ, *Constitutions of the Society of Jesus. The Formula of the Institute*. Rome: CIS-St. Louis: The Institute of Jesuit Sources 1990, pp. 37-54, *passim*. It goes without saying that the prime intention of St. Ignatius was to serve God in establishing a *Company of Jesus* – competent men, who would live as Jesus Christ did, **with the same relationship that He lovingly expressed toward His Father, as the Jesuit would toward the Pope**, F. Suarez, in his *De Religione Societatis Iesu*, studies Ignatius' intention: ... 8. *Qua ratione intelligendum sit Christum Dominum vitam egisse...*9. *In quibusdam Societas communis vitae modum, a Christo servatum, imitatur – Cum ergo Societatis finis proximus sit et simillimus fini incarnationis Christi, scilicet, animarum salus, et [it ut a dicam] efficacia redemptionis circa illas, merito etiam Christum imitata est in hoc modo exteriori vitae communis... Quo ergo Societas propensius huic muneri incumbit, eo amplius cum hominibus conversatur, quia non solum in civitatibus habitat, et ad se venientes benevole excipit, sed etiam per vicos et plateas eos quaerit, et per universum mundum peregrinatur, ut omnes Christo lucretur, in quo et Christum et Apostolos imitatur...*[cf. Lib. I, cp. IX, pp. 606 b, ff.].

of Jesus – and to serve the Lord alone, and the Church, His Spouse, under the Roman Pontiff, the Vicar of Christ on earth...

To serve as a soldier of God: is a medieval expression meaning religious life. In the Prologue of his Rule, St. Benedict addresses the Novice who is ‘about to join battle for Christ, the true King. There are many and various rules under which the faithful wage war for God in the Church. The Augustinian Rule speaks of the various cathedral and religious Churches [canons and monks] do battle for God. The expression is from St. Paul:

...sicut bonus miles Christi Iesu. Nemo militans implicat se saeculi negotiis, ut ei placeat, quia eum legit... [2 Tm 2:4].

The word **Company** was common at Ignatius’ time in Italy to designate a pious association: the ‘Company of Divine love’ [the Theatines] - St. Ignatius would refer also to the ‘Companies of Sts Francis/Dominic’. The military connotation of a ‘company of soldiers’ came later on – and in some circles, contributed immensely to the misrepresentation of both the Institute and its Founder. Thus, the Jesuits simply preferred the name: ***the Company of Jesus***.

Under the banner of Christ: echo those of the liturgical hymn, ***Vexilla Regis prodeunt*** but, there is also a hint of the two standards from the ***Spiritual Exercises*** [n. 136] of St. Ignatius.

We desire to be designated by the Name of Jesus: Jesuits are in the ‘Company of Jesus’ in the sense that they are His Servants, and that the Company is named after its leader - and a soldier’s Company is named for its Captain – and a squadron is named for its Chief.

To serve the Lord alone, and the Church, His Spouse: the Society is called to serve the Church, inasmuch as it is the **Spouse of Christ**, is one reality with Him - as Paul puts it: ***Erunt enim, inquit, duo in carne una. Qui autem adhaereat Domino, unus Spiritus est...*** [cf. 1 Co 6:15, f.]. This is the ***Christus totus*** of Augustine. By serving the Church, the Society serves Christ and His Vicar on earth.

5. The specific Aims and Specific Means⁴³: the Jesuit is a member of a Society founded chiefly for this purpose:

⁴³ cf. Suarez, Lib. IX, *Introductio*, pp. 958-969 a: *...Cum duplex sit, seu duas praecipuas partes habeat Societas finis, propriam scilicet suorum religiosorum perfectionem, et proximorum salutem, media utrique parti accomodata requirit, ut bene et perfecte instituta sit, et ideo, postquam libro praecedenti de mediis ad priorem finem ordinatis diximus, de his quae propter proximos suscipiuntur, dicendum est.*

Duo enim sunt in quibus Societas proximos juvare principaliter solet: doctrina, scilicet, et virtus...de Doctrina etiam in I, cc. 5 et 6, satis dictum est, quia cum tractatione de scholaribus Societatis conjuncta erat; solum ergo superest ut de aliis mediis, quae ad excitandos affectos, et ad proximorum sanctificationem proxime ordinantur, tractemus.

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

a. **Defense** and **propagation** of the **faith** – is logical in the sense that this is the first goal – to secure faith in the hearts of believers – and to render believers **faithful.**

b. Fr. Bertoni's ideal flows from this: the **Progress** to which he dedicates Part IV of his **Original Constitutions** [cf. CF ## 47-68], both **Spiritual** and **Intellectual,** eventually leads to the **Juridical Progress of Membership, as levels of pertaining to the Congregation** [cf. Part V – CF ## 69-82] – and eventually, the **Apostolic, Ministerial, Missionary Progress,** toward the **Grade,** and the **perfectum opus sacerdotale,** [in Part IX, ## 158-186].

c. Practically speaking, everything is reduced to **the Ministry of the Word of God,** and the **administration of the Sacraments,** administered under obedience, dependence toward, and faculties from, the Bishops, appointed by the Holy Spirit [cf. Ac 20:28] –sometimes seen in their **prophetic,** rather than simply their **cultic** aspect. This makes the Apostolic Mission truly **Christological,** as the Father had sent His Son.:

- **Ministration of the word of God:** is clearly a **biblical** ministry [cf. Ac 6:2; 20:24]⁴⁴;

Possunt autem haec media, ut ex VIIa Parte nostrarum Constitutionum, c. 4, sumitur, distingui in interiora [seu, mera spiritualia], et externa. Prioris generis sunt bonum vitae exemplum, sancta desideria, et orationes continuae pro salute proximorum, et sacrificia propter eundem finem Deo oblata, quae media omnibus religionibus communia sunt...

...Media ergo externa, quae in praedicatione divini Verbi, Sacramentorum administratione et spirituali proximorum instructione, potissimum consistent, explicanda a nobis sunt, et simul declarabimus privilegia et facultates quas ad haec ministeria exercenda Sedes Apostolica Societati concessit...

⁴⁴ **Preaching** is often the summary of all ministry of the word: **St. Gregory the Great** [*In Cantico Canticorum*, n. 13] states; ... *veniens Dominus quia sapientiam suam per carnem voluit praedicare...* [ib., n. 16] ...*sapientiam [saecularem] sancta ecclesia despiciat, humillimam praedicationis Dominicae incarnationem appetat....* Suarez strikes the same note: ... *Quod enim sint Praelati aut Diaconi, materiale quid est [ut sic dicam]; formale autem quod eis ex proprio munere competat officium praedicationis exercendae, sub quo*

- **Sacred Lectures:** usually on a Book from Scripture [as Fr. Bertoni shared with the Seminarians of Verona, reflecting on **Genesis, Matthew**, using the commentaries of St. John Chrysostom; and **1 Kings** based on St. Gregory the Great];
- the Sacraments:** the Jesuit Constitutions mention only Penance and Eucharist.

These aims and means might all be summarized under the single word; **Evangelization**⁴⁵.

6. **Three Adverbs in the Ignatian Formula : ...potissimum...praecipue... nihilominus...** some would wrap these under the idea of 'redundancy' : ... *founded chiefly for the defense ... and to strive especially ...* Some try to unravel this redundancy: by applying **potissimum** to the **aims** – and **praecipue** to the **means**: but the Latin does not seem to allow this. **All** the ministries are presented as **means** since they are introduced in the original Spanish by **per [by means of]**. In the end, there is a single aim: **evangelization**.

7. **Gratis Omnino:** the early Society was seized by the ideal that the Company of Apostles aimed at imitating their life-style [cf. Mt 10]. Thus it is concluded that the ultimate aim, charism, of the Society is to preach the Gospel in **imitation of the Apostles**⁴⁶.

†††

Chapter II

The Fourth Vow **ad extra** – Special Missionary Modality⁴⁷ of Obedience to the Pope⁴⁸

omnia ministeria comprehenduntur, quibus proximorum salus directe procuratur. Illud etiam ex his testimoniis constat, praeferendum esse munus doctrinae et praedicationis Psalmodiae seu cantui ecclesiastico...[cf S. , Lib. I, cap 8, n. 6, pp. 599 a, f.].

⁴⁵ cf. Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*. December 8, 1975.

⁴⁶ Cf. M.-H. Vicaire, OP, *L'imitation des Apotres. moines, canoines, mendiantes*. Paris: du Cerf 1963; cf. also Suarez: ...*Prima circumstantia explicatae materiae [Votum obedientiae ad Summum Pontificem], non requirere viaticum... Secunda circumstantia, ire sine excusatione, tergiversatione...Tertia circumstantia, ire quovis mittantur...* cf. Lib VI, c. 4, nn. 10-12, pp. 857 b, f.].

⁴⁷ Suarez explains this **Missionary Obedience**, **ad extra** – this **Missionary Modality**: ...*[Conditio Missionis: Prima circumstantia explicatae materiae, non requirere viaticum [cf. CSJ n. 573] ... Unde videtur haec explicatio, ex parte qua respicit paupertatem, ad Votum Quartum pertinet - nihilominus, tamen, ut pertinet ad circumstantias et modum missionis, cadit etiam sub votum missionis...* cf. Suarez, Lib. VI, c. 4, n. 10, p 857 b].

⁴⁸ For Fr. Bertoni, there is Part IX of his *Original Constitutions*, ## 158-186. For the ideas related in these notes, cf. **deAldama, SJ**, *The Formula of the Institute*, op. cit, pp. 55, ff.]. Regarding the Fourth Vow, Suarez states: ... *Religiosus non videtur irreligiose facere appetendo maximum vinculum, et obligationem magis indissolubilem cum Deo; vel certe quia illud est quoddam testimonium publicum probitatis et sufficientiae ad omnia munera, seu ministeria suae Religionis...* [Lib. VI, c. 1, n. 3, pp. 837 b].

1. **The Jesuit ideal is to imitate the relationship of Jesus to His Father - and the Apostles toward Jesus. The entire Society and its individual members are campaigning for God under faithful obedience to the Vicar of Jesus Christ. This means that all are being called to live out their commitments under faithful obedience to the Pope. This is a particular kind of dependence, not common to the religious state in general, even though all are called to obey the Pope.**

2. **Reasons for the Vow: there are three noted in the text, all comparatives for the *greater glory of God* :**

- for the sake of greater devotion and obedience to the Apostolic See;
- for greater abnegation of our own wills;
- and of a surer direction from the Holy Spirit.

This clarification was all in response to a Cardinal Ghinucci's opposition in saying that all Christian were called to obey the Pope – not just Jesuits. For the Jesuits these three motives made them unique – they were called to serve the Pope *more than others* ⁴⁹.

3. **Modality of the Vow: it is a *special* vow - the common vow of obedience binds all religious to obey the Pope as he is the first superior of all religious. The spiritual aspect of the vow is more important than the merely juridical aspect. By reserving the *Missions* to himself, the Pope bound the Vicar of Christ – and hence, to Christ Himself – more immediately and more intimately. The Jesuit is called to carry out without subterfuge. The entire meaning of this Fourth Vow of Obedience to the Pope was, and is, in regard to the *Missions*.**

4. **Observance: before those who will come to us take this burden upon their shoulders, they should ponder long and seriously, as the Lord has counseled, whether they possess among their resources enough spiritual capital to complete this tower [cf. Lk 14: 27-30] – i.e., whether the Holy Spirit Who moves them is offering them so much grace that with His aid they have hope of bearing the weight of this vocation.**

5. **Availability ⁵⁰: all ought to be prompt in carrying out this obligation which is so great, being clad for battle day and night. Promptness, and clad for battle day and night – are biblical ideals repeated in the classics of spirituality. They are called *die noctuque succincti lumbos* [cf. Ex 12:1, ff.] – all being ready for the Exodus journey of the *Apostolic Mission*. This has the Paschal Lamb as its goal. It is this mobility and availability proper to the Society which has determined so many of its characteristics: the exclusion of formal choir recitation of the Liturgy of the Hours – and the perpetual care of both parishes and religious communities.**

⁴⁹ v.f. DeAldama, *The Formula...* o.c., p. 57.

⁵⁰ Cf. Aa.Vv., 'En torno a una consigna: *Disponibiles* – El Corazon de nuestra identidad': CIS; Roma 1978.

†††

Chapter III

The Common Vow of Obedience *ad intra* – to the Religious Superior [*Corporate Obedience*]⁵¹

1. All should likewise vow that in all matters that concern the observance of the Rule they will be obedient to the one put in charge of the Society. This clearly defines the two areas of obedience existing in the Society: a *missionary* obedience to the Pope, and a *corporative* obedience to the Superiors of the Society.

2. In that veneration due to Christ: after His Resurrection Jesus Christ is present in the world in manifold ways [cf. AG 7; CCC ## 1088; 1148; 1374; 1378-1379; 2691]: He is present as often as His disciples gather in His company [cf. Mt 18:20]. He is present in the person of the minister of the sacraments – He is present in the preaching of the Apostles [cf. Lk 10:16] – He is present in the sick, hungry, the thirsty, those in prison, or in need [cf. Mt 25:35]. Monastic tradition has always considered the superior as the representative of Christ, from Whom he has received his authority. For St. Benedict, the Abbot takes Christ's place in the Monastery. This may well be the most repeated idea in the Ignatian Constitutions: the superior takes the place of Jesus Christ [cf. CSJ nn. 84; 284; 342; 424; 657; 618; 765].

†††

Chapter IV

...*Praedicare in Paupertate*...⁵²

1. From experience we have learned that a life removed as far as possible from all contagion of avarice and as like as possible to evangelical poverty is more gratifying, more undefiled, and more suitable for the edification of our fellowmen. We likewise know that our Lord Jesus Christ will supply His servants who are seeking only the reign of God what is necessary for food and clothing.

2. The Gospels tell us:

- that during His hidden life, Jesus earned His livelihood working as a poor artisan;
- it also tells us that during His public life He had nowhere to lay His head [cf. Mt 8:20] and lived on alms alone [cf. Lk 8:1, f.]. It is this second type of poverty that, according to the first Gospel, Jesus gave to His Apostles as a norm when He sent them on their apostolic Mission: you received without charge, give without charge; take neither gold nor silver, nor copper for your purses, for the workman deserves his keep [cf. Mt 10:8-10].
- there is a third type of poverty in the NT, especially advanced in the *Summaries of Ac*, that may rightly be called *evangelical* because it came about as the result

⁵¹ cf. deAldama, *The Formula of the Institute*, o.c., pp. 67-73].

⁵² Id., pp. 75-89. cf. also: Gunter Switel, SJ, *Praedicare in Paupertate*. CIS: Rome 1972.

of the preaching of Jesus Christ: that of the early Church in Jerusalem, whereby Christians gave up private property and possessed everything in common [cf. Ac 2:44-45; 4:32, 36-37].

†††

Chapter V

Miscellanea: the Monastic Choir, Religious Habit & Life in Common

1. The Choir: since all the members should be Priests, they should be obliged to recite the Divine Office according to the ordinary rite of the Church, but privately, and not in common or in choir. The Benedictine theologians maintain that the praying of the Divine Office was part of the worship of each Church and hence, the responsibility of those who served that Church: Canons, whether secular, or regular. As for Monks, the Office was rather a peak moment in their prayer life, since the Monk is supposed to be always in prayer. This spells out the specific character of the Jesuit vocation: though priestly, it is not primarily connected with worship but rather prophetic – its role in the Jesuit life being *Missionary*, evangelization - flowing from its cultic, missionary service and worship [*obsequium*].

2. Religious Habit: also in what pertains to food, clothing, and other external things, they will follow the common and approved usage of reputable priests – so that if anything is subtracted in this regard in accordance with one's need or desire in spiritual progress, it may be offered, as will be fitting, out of devotion and not obligation, as a reasonable service of the body to God [cf. Rm 12:1, ff.]: ...*Obsecro itaque vos, fratres, per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum...*

The norm here is honestas clericalis - in its ultimate purpose, this is meant to be a norm referring to the *Apostolic Missionary austerity of life*.

†††

[C] The Content of the *Compendium Rude* [CF ## 1-8]

1: The entire line is Latin, with a slight spelling difference for *Missionari*⁵³ as the Father sent Me, I now send you...! [cf. Jn 20:21 – the central ideal here is Jesus, personally sent by His Father]. [*In MssB 9848*, the ending is “j” - whereas in the final copy, it is double “j”].

Apostolici: as the Father sent Jesus, so, He sends His Apostles [cf. *Acts of the Apostles*⁵⁴] on His Personal Mission.⁵⁵

⁵³ cf. Donald Senior, CP – Caroll Stuhlmueller, CP, *The Biblical Foundations for Mission*. Maryknoll NY: Orbis 1983

⁵⁴ cf. C.K. Barret, *Acts I-XIV* [Vol. I] – *Acts XV-XXVIII* [Vol. II]. The International Critical Commentary London/NY: T & T Clark 2002.

⁵⁵ cf. Raymond E. Brown, *Priest & Bishop. Biblical Reflections*. NY: Paulist 1970; *The Community of the Beloved Disciple*. NY: Paulist 1979; *The Churches the Apostles left behind*. Paulist 1984; Raymond E. Brown -John P. Meier, *Antioch & Rome*, Paulist 1982; A, B. Bruce,

The significant addition here are the words ***in obsequium Episcoporum***⁵⁶ - ***obsequium*** is found in the Latin Vulgate **for Rm 12:1**, make of your “bodies” [life] an oblation to the mercy of God, **almost a Eucharistic offertory** - it is also found throughout the Latin translation of St. Ignatius’ original ***Constitutions***⁵⁷, the root word being used as one of the synonyms of the Spanish ***servicio, servir, servo, to*** translate “**service**”, so commonly used by Ignatius to translate his own “mysticism of service”. ***In obsequium*** also appears in Fr. Bertoni’s ***Constitutions***⁵⁸. The “substantive form” of the over-all “End” of the Congregation, both spiritual as well as apostolic, renders each person Christ-like, in His commitment to His Father - and the Apostles’ carrying out Christ’s own Mission received from His Father.

2: The “manner” [***modus, modalitas, obedientia missionaria***] of living this End is described by Fr. Bertoni with a literal insertion of the Decree he received, dated. Dec.20, 1817, naming him an “Apostolic Missionary”. The exercise of the ***apostolici muneris*** seems to be noted in **CF # 11**, speaking of certain members being promoted as Professed in the community, to take on the ***perfectum opus sacerdotum, assumentem apostolicam missionem*** - these are studied under ***sacerdotale officium*** [cf. **CF # 69, ff.**] and the Graviora ***Ministeria*** of the “Professed” Apostolic Missionaries [cf. **CF ## 158, ff.**], the ***varia et propria ministeria*** [cf. **CF # 185**]. All this is studied throughout.

There are two Stigmatine interpretations of this Decree from the *Propaganda*ⁱ:

- on the one hand, for some confreres this means that the **Parish Missions**, for which apostolic service Fr. Bertoni received this decree, are the central apostolic work of the entire Congregation – the view in 1854, of Fr. John Marani⁵⁹;

- for others, also among the early confreres [as is evident from the very early General Chapters], many held that this Decree communicates rather an **Apostolic Spirit of Missionary Obedience** of carefully accepting, following the direction of the Bishops, in the **service of the Church**. This is expressed as the ***modus*** of assuming the broad Apostolic Mission, sub ***Episcoporum directione, obsequium praestare per varia et propria suae vocationis munera; haec autem quandoque ardua et difficilis sit...***

The Training of the Twelve. Grand Rapids MI: Kregel [1871] 2002; Oscar Cullmann, *Peter: Disciple, Apostle, Martyr*. NY: Bantam 1958; Lucien Legrand, *L’Apostre des Nations?* Paris: Cerf 2001; John MacArthur, *Twelve Ordinary Men*. Nelson/W. Publishing Group 2002; John P. Meier, *A Marginal Jew*. Vol. 3: *Companions and Competitors*. Chapter 26. Doubleday 2001, pp. 125-285; Francis A. Sullivan, SJ, *From Apostles to Bishops*. Newman 2001.

⁵⁶ cf. Joseph Henchey, ‘La formula *in obsequium* nel linguaggio di S. Tommaso’, in: ANGELICUM LXIX [1991], pp. 454-470.

⁵⁷ cf. CSJ n. 8, *maius Dei obsequium semper intuendo*; n. 49: *ad Dei obsequium*, etc. etc.

⁵⁸ *Obsequium* in CF ## 1; 151; 195; 237; 220.

⁵⁹ Cf. *Compendio delle Costituzioni, o regole di P. Gaspare Bertoni*, in: CS II, pp. 161-165.

[cf. **CF # 185**] ⁶⁰. There are two major aspects to be pondered here – **Jesus Christ and Ecclesial Service**:

1. The radical, total following/imitation of Jesus Christ, by abandonment through Him to the entire Trinity:

The Spirituality of Fr. Bertoni may be described as a **Mysticism of Service, honoring God the Father, in imitation of God the Son, following the inspirations of God. the Holy Spirit.** St. Gaspar synthesizes this in his Diary:

.... We must make a portrait of Jesus Christ in ourselves... ⁶¹

The theme in St. Gaspar seems to be, that **as the Father sent Jesus**, so does **He send His apostles** [cf. Jn 20:20, ff.] **CF 2** presents several verbs and descriptions of ecclesial obedience: ***sub directione et dependentia Ordinariorum...quibus omnino parere debeant...ac licentiam prius cum facultatibus ab eis recipere, servata sempre eorundum ...moderatione...***: this means to follow the apostolic direction and to live in missionary dependence on the Bishops, to whom the Stigmatines are to manifest all regarding the Apostolic Mission. The Stigmatines are to receive the permission and the faculties beforehand, and observe always the moderation of the Bishops regarding all that pertains to the apostolic task.

St. Gaspar, the **Model of Holy Abandonment** regarding the all Holy Trinity, is also an example of **apostolic service to the Church**. Following the Ignatian interpretation of **Modus**, this provides for St. Gaspar and for the Stigmatines, the **Modus of the Congregation is the Founder's sensus Christi is the sensus Congregationis** ⁶². As Fr. Gaspar himself was the **living Rule** for the Community – so, **Jesus Christ Himself is Fr. Bertoni's and his/our Mode of acting, Model**. The **spirit** of the Founder for the Stigmatines is eminently **Christological** – and the Congregation can say that Jesus Christ is our **forma vitae, vivendi** - this is **our manner of imitating the Apostles**, who followed Jesus Christ.

The **Modus** provides the **Stigmatine specific manner of following/imitating Jesus Christ**. The **Modus** provides a living nucleus, a **faith-choice**, rich with the nuances of a **hope-filled Apostolic Mission**, with a universal **Charity**, to serve the Church **gratuitously, anywhere in the Diocese, or the World**. As Fr. Bertoni wrote in his **Autografo: In every exercise in behalf of souls, observe exactly the**

⁶⁰ It might be useful to cite here the oft-quoted entry in Fr. Bertoni's Spiritual Diary: *Pereami che il Santo ne facesse buon accoglienza, e ne invitasse a promuovere la maggior gloria [di Dio], siccome egli fece, e per le stesse vie, benché non in tutti que' modi ch'egli pote' usare...* [cf. MP – September 15, 1808].

⁶¹ cf. MP, February 26, 1809: *Dobbiamo fare un ritratto in noi stessi di Gesu' Cristo...*

⁶² cf. P. Pedro Arrupe, SJ, *El nuestro modo do proceder – il nostro modo d'agire*. Conferenza del P. Generale al Corso Ignaziano del CIS, letta in inglese il 18 gennaio 1979. cf. Notizie dei Gesuiti d'Italia. Supplemento al n. 9/10 – 1979. [This is presented in the web-site: www.st-bertoni.com [under "Constitutions", NADAL, *Modus*].

direction of Bishops, and obtain from them the ordinary faculties and permissions⁶³

This is the *Institutum Vitae* for a Stigmatine. This *Modus* describes for us in broad strokes the **nucleus of our spirituality of Abandonment to God, and Availability to the Church**. Herein is implied those specific traits that would be essential and proper to the charism, as described, then, throughout the *Compendium Rude - to be fished out in the course of the rest of the 314 Original Constitutions*. The entire Stigmatine *modus procedendi, operandi*, has been approved by the Church – this is the Stigmatine *line of conduct*, this is the spirit of the Congregation. There is here in St. Gaspar a marvelous example of radical evangelism, a total following after/ a radical imitation of Jesus Christ sent by His Father, with indifferenceⁱⁱ and availability, always seeking the **greater Service of God and the Church [magis]**.

2. **A radical, total availability to the Church in an ever more intense *Mysticism of Apostolic, Missionary Service* :**

This is **Missionary Obedience**, a life-long conscious attitude of fidelity and service to the Church. This is Fr. Bertoni's way of *sentire cum Ecclesia*, feeling with, and serving the Church. To carry out the Apostolic Mission means to be **sent by the Church**, as mediated through the Congregation. It asks of each the life-long discipline of **availability** and **flexibility**, without rigid structures. No one Mission is the definitive one, there is a universality of Services [cf. CF 185]. The broad Apostolic Mission is developed by St. Gaspar in **Part IX** of his *Original Constitutions*⁶⁴.

⁶³ *Autografo* # 2.

⁶⁴ cf. CF ## 158-186. The Capitular Commission on the *Original Constitutions* [Convergenze - October 11, 2003 – Waltham MA] offers this interpretation:

n. 6: Il *munus apostolicum* [=servizio apostolico]. Il progetto bertoniano per il Missionario Apostolico apre ad un vasto orizzonte ministeriale: la celebrazione sei sacramenti [CF 162], il servizio alla comunità cristiana, contenuti nella formula *Verbi Dei quodcumque ministerium* [CF 163], la formazione dei chierici [CF 164] e la cristiana educazione della gioventù' [CF 165-166]. Il Bertoni, nello stesso tempo, per custodire la dimensione missionaria dell' *Euntes docete* [cf. Mt 28:19], *non ammette la cura ordinaria delle anime*. [CF 290].

...questa varietà di servizi ministeriali si traduce nell'impegno per i giovani, per il Clero, i religiosi e nell'esercizio della parola di Dio, propria alla tradizione bertoniana...

Un ministero traduce l'ideale del Missionario Apostolico bertoniano quando più si inserisce in un progetto ecclesiale dinamico di evangelizzazione e/o di rievangelizzazione [progetti diocesani o nazionali riguardanti le Comunità cristiane, il Clero, gli istituti religiosi e i giovani].

n. 7: S. Gaspare Bertoni, formato nella spiritualità ignaziana fin da giovane chierico, sotto la guida di D. Galvani, coltivò profondo amore e zelo per la Chiesa. Se ebbe il titolo di *Missionario Apostolico* per la Missione popolare in s. Fermo. Fu anche missionario dei

3: One significant difference regarding the gratuitous service here is that in **MssB 9849**, the verb is *servient* - in the final edition [**MssB 9908**] it will be the infinitive, *servire*. The Founder presents a *Mysticism of Service*. The gratuity in the exercise of the Apostolic Mission is a corner-stone of both the Ignatian rule, and also that of Fr. Bertoni. In all three renditions of the *Compendium Rude* from the hand of Fr. Bertoni, these first three numbers hold the same order: the “End”, the “Manner”, and “Gratuitous Service”. The order of the items in the *Compendium Rude* beings to change now:

4: In the first rendition [cf. **MssB 9846**] where the *Compendium* occupies only a single line, the order is: “End”, “Means”, “Manner”, the “Grades”, and the “Regimen” – presenting just five of the principal items.

In **MssB # 9848**, **# 4** is the quocumque, “geographical abandonment” [cf. **Mt 28: 19-20; Mk 16:15-16; Lk 24:47; Ac 1:8 +; 2:38 +**]- just any place where there is a need in the judgment of the Bishops. In the final version, the *gratis* is **CF # 3**.

In **MssB # 9849**, the order changes: **CF # 4** is the statement that all members need to be *immunes*, in adjectival form. This is the order in the previous **MssB # 9848**, but the abstract state, *immunitas* is used.

In the final edition, the printed *Compendium Rude*, **MssB # 9908**, **CF # 4**, the order is the same as immediately precedes, and the *immunes* appears in adjectival form, qualifying in another way, the Apostolic Missionary. [As for the perpetual care of religious women, cf. **CSJ n. 588**].

This living immune from dignities would also include the title of “Apostolic Missionary” conferred for distinguished apostolic services. It is the ideal of the title that is to be lived.

5: In **MssB # 9848 # 5** is the *immunitas*, in abstract form.

In **MssB # 9849**, **CF # 5** is the *Quocumque* [cf. **Mt26: 13; Mk 16:15; Jn 1:10; 10:36; 11:27; 12:47; 16:28; 17:21, 23, 25**], the same order presently found in the definitive printing. The verb is found in the present participle, indicating dynamic activity. This is the geographical form of abandonment, the living of the totality of the

giovani, guida e maestro per il clero, convinto sostenitore della necessita di rinnovamento della comunita' cristiana. Imbevuto della Parole del Signore, profeticamente avverti' la necessita' di risposte piu' adeguate alle urgenze dei tempi: approfondi' con amici chierici e sacerdoti lo studio della Teologia di s. Tommaso e la Morale di s. Alfonso, ed in un crescendo di esperienze mistiche ed apostoliche, maturo' il progetto di una Congregazione di Missionari Apostoolici. Il Bertoni rest *regola viva* per tutti I suoi figli; nelle sue Costituzioni traspare il suo spirito missionario e la ribadita esigenza di perfezione spirituale e dottrinale, alle quali incessantemente tendere.

n. 8: L' *obsequium Episcoporum* e', in primo luogo, servizio e comunione con il Vescovo, espressione della disponibiita' ecclesiale e del fiducioso abbandono in Dio; e' ancora impegno ad una preparazione che si esprima al Massimo, chiedendo che ogni confratello tenda alla perfezione del ministero, evocata nella formula *Missionario Aposotlico*.

obsequium. [The ideal of an international membership is alluded to also in **CF # 193**].

6: This is a composite number made up of several central Apostolic Missionary values:

a. The **Means** - the Latin *Media* here, is the Italian *mezzi*, in **MssB # 9948**.

Spiritual Perfection ⁶⁵ [cf. **Ph 1:6; Ps 118:66; 1 Tm 4:16**]: as has been noted, this is presented in **Part IV, CF ## 47 & 48**: the former are the "positive" means, such as prayer, Divine Office and Mass; half-hour meditation; 20-minute spiritual reading; thee-fold examen - sermons and domestic exhortations. Annual retreat for 8 or 10 days; weekly sacramental confession; manifestation of conscience to the Superior - fraternal correction. In **CF # 48** are listed the "negative" means, the removal of defects, increase in virtues, self-denial, perfect observance of precepts, etc. This was also **# 6** in **MssB # 9849**.

This perfection might also be considered in **Parts X & XI**, Common Life; the living of the Vows **[Part VII]**, and a number of the Constitutions, regarding life-style, food, clothing, and the life [cf. **CF## 6; 32; 69; 100; 133; 134; 137**]⁶⁶.

b: **Intellectual Development** [cf. **Is 43:10; 50:4; Ezk 6:13 (etc); Ho 2:22; Zc 4:13; Jn 10:14, 27: 14:7, etc.**]: in **MssB ## 9848 & 9849**, this is **# 7**. In the **CF** this is **Part IV, cc. 2-6, ## 49-68**. There are also references to this **in CF ## 173; 175, ff.**

c. **Common Life**: in **MssB ## 9848 & 9849** this is **#8** - this is also covered in **CF, Parts III, X & XI, ## 43, ff** [the "only penance"]; **## 187-197**.

d. The Perpetual Observance of the **Vows**: this is covered at some length in **CF, Parts VI & VII, ## 83-151**. In **MssB ## 9848 & 9849**, this is presented as **# 9**.

e. The Program of **Common Life**, regarding **Food, Clothing, Rooms**: is to be measured by the more observant clergy. In **MssB ## 9848 & 9849**, this is presented as **# 10**.

f. It needs to be pointed out that in **MssB # 9849**, there is added an entire sentence which does not appear in the final **Compendium Rude**, but is the last entry under Chastity, as Part VII, Section III, c. 4, *Concerning Moderation of Externals, necessary for Life*, [cf. **CF # 137**]. As will be seen, this is the clearest entry regarding the clothing of religious, close to fulfilling the three conditions set by St. Ignatius: that it be fitting; accommodated to the place where one lives; and that it not be repugnant to poverty⁶⁷. Fr. Bertoni's requirements are that it be "honest", that it bespeak poverty, that it be suited to the ministries, for the people among whom we

⁶⁵ cf. Suarez VIII, cc. 1-9.

⁶⁶ cf. Suarez, I, c. 5; V, cc. 1-3.

⁶⁷ cf. CSJ n. 577; Suarez I, c. 5. For Ignatian "habit", cf. CSJ, nn. 8; 81; 296; 297; 577; 579.

live, that it be clean and not torn. This sentence, then, does not appear in the final rendition of the *Compendium Rude*.

7: The Promotion of the Grade:

- **Profectus Juridicus**:

- **Profectus Apostolicus – gradatim usque ad Perfectum opus Sacerdotum**: [cf. according to different **gifts, graces** - cf. Rm 12:4, ff.; 1 Co 2:12; 12:4-30; 14:1-40; 1 P 2:4]: of Membership as an **Apostolic Missionary**, one of the few **Professed**. Promotion, in general is found in **CF Part V, ## 69-82** ⁶⁸.

⁶⁸ Qualities required for the Promotion to the Grade of Apostolic Missionary: This text was developed by the XIth General Chapter Capitular Commission -1881-1889, for the Proposed Text of the renewed Constitutions, Part IV, c. III, n. 4 - prepared for the XIIth General Chapter: Chapter IV

Concerning those to be promoted to the Sacerdotal Office [⁶⁸ a],

And to the Grade of Apostolic Missionary in our Society [⁶⁸ b]...

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

Moreover, there are required in him besides outstanding piety, love for regular discipline, and zeal for the salvation of souls, that he be endowed with suitable doctrine, i.e., that he has passed with praise his last exams, after having completed the entire curriculum of theology; also, that he be of great merit to the Institute,

Either because he was engaged in giving the Sacred Missions [⁶⁸ c]; or, the Spiritual Exercises ⁶⁸; or, for a full three years, he had been the Director of some House of ours; or, had been teacher of the sacred disciplines for four years [⁶⁸ d] or was dedicated for many years in instructing the youth; or, lastly, he had performed well some other office, or duty for the good of the Sodality. [⁶⁸ e]

[⁶⁸ f]... The judgment of this merit is absolutely up to the Superior and the General Councilors, who, by a plurality of secret votes, will promote those to the Grade of Apostolic Missionary, who are endowed with these qualities we have noted above: they will then announce, by Decree, their promotion to the entire Sodality ...

[⁶⁸ a] This would seem to reflect what St. Gaspar Bertoni meant in the ordinary promotion of students to the Priesthood - CF # 7. – the section that follows here and which is underlined, would fulfill that which the Stigmatine Founder meant by the *perfectum opus Sacerdotum, assumentes apostolicam missionem* – this was not any one ministry in the minds of so many of these early Fathers, but would include the *graviora ministeria* [CF # 158] - *the varia et propria suae vocationis [arduae et difficilis] munera* [CF # 185] – also called the *ministeria accomodata* to achieve the *finis* of the Sodality, the salvation of souls. [CF # 262].

[⁶⁸ b] This number 4, Chapter IV, and its title were eliminated, as may be noted from the “List of the Proposals made by the Deputed Commission” because the Holy See did not allow the use of the title *Apostolic Missionary*. This list of qualifications found here in n. 4, however, does reflect the mentality of many of the confreres of this time - however, this broad interpretation of the *Apostolic Mission* is what many early confreres understood as the *perfectum opus... graviora ministerial ... varia et propria munera* of the Stigmatine Apostolic Mission.

This Promotion happened first through the Promotion as students – then, up to the Priestly Ordination [cf. **Pars V, CF ## 69, ff.**] – then the **Vows [Partes VI & VII]** – then, the **Schola Affectus** [Pars VIII] – and finally, perhaps 20 years after Priestly Ordination, the ultimate Profession as an **Apostolic Missionary [Pars IX]**.

- regarding the **“Professed”**: in **MssB ## 9848 & 9849**, this is **# 11**: this is promotion to the **supreme priestly work**, the **“apostolic mission”** - whereas, the promotion of the Students is found in **CF, Part VIII, ## 152-157**; **the specific promotion to “Profession”** is found in **CF Part IX, ## 158-186**.

- regarding the promotion of the other members, in **MssB 9848 & 9849**, this is **# 12**.

8: in **MssB ## 9848 & 9949**, this is **# 13**. In the final copy of the **Original Constitutions**, this is **CF Part XII, ## 298-314**. In **MssB # 9849**, there are two names for the Superior General: **Praelatus** and Praeses - and he will name the local superiors and minor officials. This is the **Community, Corporate Obedience, within the Community – [ad intra]**.

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†

[⁶⁸ c] There is a certain historical primacy here, as the Founder was inspired to establish the Community from this kind of Apostolic Mission - the *modus operandi* of preaching Parish Missions is to obtain the full authorization of the local ordinary – in the spirit of the *Fourth Vow of the Society of Jesus*.

[⁶⁸ d] The whole area of Clergy retreats was also a privileged form of service of the early Community as part of its Apostolic Mission – the early Community also banded together by the theological discussions held among priests under Fr. Bertoni’s direction. [It would help if someone could make a detailed study on the Apostolic Mission to the Clergy, and to Consecrated Life - like the brilliant study of Fr. DePaoli on the Parish Missions.

[⁶⁸ e] As has been noted, serving in Seminary teaching was much revered by the early Community’s Apostolic Mission.