

**IV. CHRISTIFIDELES LAICI**  
**Post-Synodal Exhortation – December 30, 1988**

**c. II: The Participation of the Lay Faithful in the Life of the Church as Communion [CL ## 18-31]**

**c. IV: The Coresponsibility of the Lay Faithful in the Church as Mission – Mission to Communion [CL # 32]**

**CL # 20**

Ecclesial communion is more precisely likened to an 'organic' communion, analogous to that of a living and functional body. In fact, at one and the same time it is characterized by a ***diversity*** and ***complementarity*** of vocations and states in life, of ministries, of charisms and responsibilities. Because of this diversity and complementarity every member of the lay faithful is seen **in relation to the whole Body**, and offers a totally unique contribution on behalf of the whole body.

**CL # 32:**

We return to the biblical image of the vine and the branches, which immediately and quite appropriately lends itself to a consideration of fruitfulness and life. Engrafted to the vine and brought to life, the branches are expected to bear fruit: *He who **abides in Me**, and I in him, he it is that bears much fruit* [Jn 15:5]. Bearing fruit is an essential demand of life in Christ and life in the Church. The person who does not bear fruit does not remain in communion: *Each branch of mine that bears no fruit, he [My Father] takes away.* [Jn 15:2].

Communion with Jesus, which gives rise to the communion of Christians among themselves, is an indispensable condition for bearing fruit: *Apart from Me, you can do nothing* [Jn 15:5]. And communion with others is the most magnificent fruit that the branches can give: in fact, it is the gift of Christ and His Spirit.

At this point communion begets communion: essentially it is likened to a mission on behalf of communion. In fact, Jesus says to His disciples: *You did not choose Me, but I chose you and **appointed you** that you should go forth and bear fruit and that your fruit should abide* [Jn 15:16].

**Communion and mission** are profoundly connected with each other, they interpenetrate and mutually imply each other, to the point that communion represents both the source and the fruit of mission: communion gives rise to the same Spirit Who calls together and unifies the Church and sends her to preach the Gospel *to the end of the earth* [Ac 1:8]. On her part, the Church knows that the communion received by her as a gift is destined for all people. Thus the Church feels she owes to each individual and to humanity as a whole the gift received from the Holy Spirit that pours the charity of Jesus Christ into the hearts of believers, as a mystical force for internal cohesion and external growth. The mission of the Church flows from her own nature. Christ has willed it so: that of 'sign and instrument ... of unity of all the human race.' [LG 1]. Such a mission has the purpose of making everyone know and live the 'new' communion that the son of God made man introduced into the history of the world. In this regard, then, the testimony of John the Evangelist defines in an irrevocable way the blessed end toward which the entire mission of the Church is directed: *that which we have*

*seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with His Son, Jesus Christ [1 Jn 1:3].*

In the context of Church Mission, then, the Lord *entrusts a great part of the responsibility to the lay faithful, in communion with all other members of the People of God.* This fact, fully understood by the Fathers of the IInd Vatican Council, recurred with renewed clarity and increased vigor in all the works of the Synod: 'Indeed, Pastors know how much the lay faithful contribute to the welfare of the entire Church. They also know that they themselves were not established by Christ to undertake alone the entire saving Mission of the Church toward the world, but they understand that it is their exalted office to be shepherds of the lay faithful and also to recognize the latter services and charisms that all according to their proper roles may cooperate in this common undertaking with one heart. [LG 30].

### **St. Gaspar Bertoni and his Apostolic Mission**

#### **NINTH PART THE GRADE OF THE PROFESSED [CF cc. 1-7, ## 158-186]**

#### **General Introduction**

[1] Numerically, this **CF # 158** opens the second half of St. Gaspar Bertoni's **Original Constitutions**. Numerically, this reflection will rather precisely cover the second half of Fr. Bertoni's Original Constitutions - there are 314 of these in all, so this study takes up the second half of these, the last 157 Constitutions. This second half contains most important Parts – all prepared for by the first 157 Constitutions:

- **PART IX:** the **Mission:** the Apostolic Missionary;
- **PART X:** the **CO-Mission:** Unity or **Union** of the Apostolic Missionaries;
- **PART XI:** **Communication** among the Apostolic Missionaries
- **PART XII:** **Sub-Mission** and Correction of the Apostolic Missionaries.

[2] **A Broad Interpretation of the Apostolic Mission:** Historically, with the death of the Stigmatine Founder's first successor, Fr. John Mary Marani [+ July 1, 1871], there emerges almost immediately [within thirty months] a much broader interpretation of the words: ***Apostolic Missionaries for the Assistance of Bishops.*** Fr. Marani determined that the central Stigmatine community apostolate should primarily be Parish Missions - and that all the rest of the entire broad apostolic commitment legislated by the Stigmatine Founder should only be taken up, only in addition to the parish missions [ ***praeter missiones - oltre le missioni*** – these were Fr. Marani's expressions, never used, however, by the Stigmatine Founder himself]. Fr. Marani maintained that the 'schools' were only a 'palliative' that the Founder employed to 'cover' his intention of founding an order. The word *palliative* has been interpreted by some to mean that the schools really do not pertain to the central charism of St. Gaspar Bertoni - but, served solely as a 'cover' in the presence of a hostile political environment for Fr. Bertoni's real intention of establishing a religious community.

However, many others <sup>69</sup> in the early Stigmatine community, and since, have believed that if one aspect of Fr. Bertoni's program of the **varied and proper ministries** contained in the multiple ideal of the one **Apostolic Mission** could not succeed, or was impeded for whatever reason, then, any of the many other apostolic possibilities that he envisioned still remain open to it. The **varia et propria ministeria** [CF # 185] Ministries, **accommodated** [cf. CF # 262] **to the different times and places** - [CF ## 2; 37; 57] to which the Community is equally meant to be dedicated, then, other apostolic services can be substituted one for another - according to the diversity of times and places – depending on the needs of the Church, expressed through the Bishops.

[3] **Schools being 'One of the Principal Ends of Our Congregation':**

Almost twenty - one years after the death of the Founder - and two and one half years after the death of Fr. Marani, **the Community of the Stimate** in Verona gathered as a '**House Chapter**' on **February 24, 1874**. The eight members of the Community on that day issued a very clearly worded **proposal** for a decision to be rendered by the impending Vth General Chapter [February 25, - 27, 1874]. **Frs. Peter Vignola [Superior] Joseph Marchesini, Charles Zara, Thomas Vicentini, Louis Morando, Peter Beltrami, Lawrence Pizzini and Lawrence Righetti** signed the following **Petition** to which they all agreed:

...When various proposals had been discussed and formulated, and put to a secret vote, the three following resulted as the ones to be presented to the General Congregation:

1. The Congregation is asked to review the Rules for the special offices of the individual Superiors, for the purpose of avoiding the danger of conflicts.

2. It is asked that there should be opened an Elementary, and a High School. If this should not be presently possible, it is asked to look into the possibility of opening at least a high school, for the purpose of:

1st, corresponding to one of the principal ends of our Congregation, that was born and flourished with teaching;

2nd, corresponding to the desires of the public, which in the present circumstances is asking for this;

3rdly, avoiding scandal, in having such a large building without any scope of public benefit - furthermore, because of this statement of our Holy Father, Pius IX: For the instruction of the youth, go to any extreme, save sin...<sup>70</sup>.

<sup>69</sup> cf. General Chapter Proposal of the House of the Stimate, in Verona, February 24, 1874 – and the subsequent General Chapters – almost all of which sustained the teaching of school as one of the principal ends of the Congregation...

<sup>70</sup> Document of the Vth General Chapter of Feb. 1874. English translation, pp.100, f. One of the men signing this - Fr. Charles Zara - later compiled an informative Chronicle in which he continued his broad view of the Apostolic Mission from still another perspective, in changed times: ...What a beautiful experience this 'Fourth Class' is, and what an important Mission. This is perhaps the most useful and necessary among all the missions... [cf. Chronicle May 6, 1875; May 7, 1877; May 6, 1880 - he considered teaching Catechism as a major aspect of the Apostolic Mission.

[4] This matter of the instruction and the education of the youth appears often in the discussions of these **early General Chapters** - and by no means did this discussion begin solely in the context of the General Chapter of 1890. **Five years after** the above proposal was submitted, another Stigmatine community - that of **S. Maria del Giglio**, on **January 29, 1880** presented their own lengthy proposal, signed by **Frs. Francis Benciolini [Superior], Pio Gurisatti, Richard Tabarelli and Angelo Graziani**, which furthered this idea of the schools in their proposal to the impending General Chapter - all of this discussion occurred, then, **a good ten years before the difficult Chapter of 1890**. The subject of the **'schools'** was repeatedly seen not only as a viable apostolate for the Apostolic Missionaries, but also one **that pertained to the core apostolic missions of the community**. The House of S. Maria del Giglio submitted this proposal:

...IV. In the fourth place, there was a discussion also on the high school education for extern students, and it was asked if it would be out of place to beseech the General Congregation if it wanted to promote and decree the erection of a public High School, that there might be gradually continued the education, and the instruction, imparted in our elementary schools with such profit to the youth, and the applause of good people - And it was found that this had already been decreed, or better, discussed, in the Fifth General Congregation, having unanimously recognized [as appears in its authentic Minutes] the necessity of taking part in the public education of the youth, there was imposed on the Superior that he provide that some of our members might obtain legal qualifications for high school teaching, so that then there might be begun [with the agreement, though, of the Councilors] the erection of a public high school. - However, it was believed proper to ask the General Congregation that at the renewal of these good intentions, that there be added authoritative decisions that would tend to direct practically, the attention of this matter of utmost importance, to the Superior. And, this petition is unanimously forwarded...<sup>71</sup>

[5] **The Religious, Catechetical Instruction and Formation of Youth:**

Furthermore, **the religious instruction and formation** of the youth, through the teaching of **Catechism, and other apostolic means**, for Fr. Bertoni pertained to the ***graviora ministeria*** for the Community [CF # 158]. This seems due to what he perceived as the perennial need for the constant preparation for the Church of the future - catechetics is part of the ***opus perfectum sacerdotale*** [CF # 7 b] that would result in the Founder's plan of progressive human, intellectual, spiritual and apostolic missionary formation. As is true in the Constitutions of St. Ignatius, so, too, for Fr. Bertoni the teaching of Catechism served both as a tool for formation, and also a most important aspect of his **Apostolic Mission**, included among the tasks of the **Graduate Fathers, the Professed, the Apostolic Missionaries**, properly so-called. He legislated that each **Novice** needs to be trained, according to his ability and the needs and places and times, in explaining Christian Doctrine to the uneducated [CF 37].

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<sup>71</sup> cf. Proposals for the IXth General Congregation, Feb.17-25, 1880. Cf. English translation, Vol. II, pp. 192, ff.

Under '**Progress in Ecclesiastical Studies**', Fr. Bertoni directs that **all the Confreres** should learn by heart if possible, Bellarmine's rendition of Christian Doctrine [CF # 51]. **Stigmatine students** need to study eloquence and the art of teaching **Christian Doctrine** [CF # 55]. Under '**Promotion to the Priestly Office**', Stigmatine candidates are directed to train themselves gradually in **preaching** in our churches, and **in teaching catechism** to children and the uneducated [CF # 72]. Under his principle of the gradual '**Promotion to the 'Grade of the Professed**', St. Gaspar emphasized that all **Apostolic Missionaries** shall undertake the **Christian education** of the young and uneducated - both privately [CF # 163] and publicly [CF # 165]. **All** need to nurture the concern that the young be well instructed in **Christian doctrine** - they must teach it once a week [CF # 170]. In the list of the special duties of the **Professed Apostolic Missionaries**, the explaining of the rudiments of faith and morals, especially to the uneducated and to children in **both public and private catechetical instruction is highly recommended**. [CF # 182]. It would seem that Catechetics was most important to Fr. Bertoni - and is still so much in accord with **Pope John Paul II's** very recent clarion call:

...[our second lesson] concerns catechesis in the Church's pastoral programs. The more the Church, whether on the local or the universal level, gives catechesis priority over other works and undertakings, the results of which would be more spectacular, the more she finds in catechesis a strengthening of her internal life as a community of believers, and of her external activity as a Missionary Church... Priests and religious have in catechesis a pre-eminent field for their apostolate...<sup>72</sup>.

[6] **A Capitular Commission for the Constitutions**: Therefore, the Stigmatine 'Post-Capitular Commission' was established by the **16 'Graduate Fathers'** assembled for the opening of the **IXth General Chapter**, on **February 17, 1880**<sup>73</sup>. These **Graduate** Fathers were called upon to present a reflection on the Founder's original Plan. A Capitular Commission of 7 confreres was immediately established to prepare the list of the **46 proposals** submitted for this Chapter's discussion<sup>74</sup>. **Five Capitulars** were eventually chosen for the Post-Capitular Commission<sup>75</sup>. The matters to be studied by this Post-Capitular Commission are presented at the conclusion of this General Chapter<sup>76</sup>, which closed on the 25th of February 1880.

[7] **The Grade of 'Apostolic Missionary'**: One year later, on Feb. 18, 1881, the Xth General Chapter opened in the Founder's room at the Stimate<sup>77</sup>. In this General Congregation, the work of this Post-Capitular Commission concerning the Constitutions was put off until the next General Congregation<sup>78</sup>, that would not take

<sup>72</sup> Pope John Paul II, Apostolic Exhortation, *Catechesi Trandendae*, October 16, 1979, ## 15, ff.

<sup>73</sup> cf. English Translation of Chapter Minutes, Vol. II, p. 203.

<sup>74</sup> l.c., p. 204 - Frs. Bassi, Gurisatti, Morando, Zara, Sembianti, Rigoni, D. Vicentini.

<sup>75</sup> l.c., p. 214 - the five Commission members were: Frs. Bassi, Morando, D. Vicentini, Tabarelli and the Superior General, Fr. P. Vignola.

<sup>76</sup> l.c. p. 229]

<sup>77</sup> l.c. p. 236.

<sup>78</sup> l.c. p.. 246

place for eight more years. So, throughout this extended period of nearly a decade, the Post-Capitular Commission carried out its task. This Commission then made its final report to the XIth General Congregation that was held from September 12th-25th 1889<sup>79</sup>. In a Document dated from **Sezano, October 1, 1889**, the IInd Addenda was submitted in Five Parts<sup>80</sup>. Under Part IV, Chapter IV of this document, the text is dedicated to **the “Promotion of the Students”** - after clearly delineating **the ‘gradual’ insertion** of the young confreres **into the Apostolic Mission**, the following are the qualifications of those who are to be promoted to the Grade of Apostolic Missionary:

...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 this Sodality.

Moreover, there is 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 exam, 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 Sacred Missions;

- or, the Spiritual Exercises;

- or, for a full three years he had been Director of some House of ours;

- or had been a teacher of the sacred disciplines for four years,

- 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.

The judgment of this merit is absolutely up to the Superior and the General Councilors, who will promote those to the Grade of Apostolic Missionary, who are endowed with those qualities we have noted above: they will then announce, by Decree, their promotion to the entire Sodality<sup>81</sup>.

[a] There does not seem to be anything in this legislation that would indicate that Fr. Tabarelli could have been consistently able to ‘bring all this water to his own mill’, through such a long process, and totally manipulate these various General Chapters of the Congregation, prior to the more stormy 12th General Chapter of 1890. The question of the **schools as a necessary aspect of the Apostolic Mission**, seems to remain in full accord with the Founder’s legislation, as they were often a matter of discussion held in various early General Congregations.

[b] After this brief historical Introduction, it is necessary now to compare the important **Part IX** of Fr. Bertoni’s **Original Constitutions**, noting that it is a kind of application to the Stigmatine community of the **VIIth Part of the Jesuit Constitutions, On the Missions** [cf. **CSJ ## 603, ff.**].

[8] A brief analysis of the **Seven Chapters** of Fr. Bertoni’s **Part IX**, yields the following:

<sup>79</sup> l.c. pp. 269, ff.

<sup>80</sup> l.c. pp. 286-324].

<sup>81</sup> l.c., p. 309.

**c. 1: On Solemn Profession [## 158-160]**

**c. 2: *Media* [## 161-164]**

[a] **In General:**

**Spiritual Formation:** c. 4: *De Mediis ad honestatem in pueris conservandam/augendam* [## 168-174]

**Intellectual Formation:** c. 3: *De Puerorum et Iuventutis Institutione* [## 165-167][##175-181]

[b] **In Particular:**

**c. 6: *De Munere Professorum* [## 182-184]**

**c. 7: *De Praecipuo Scopo Professorum* [## 185-186]**

[9] This over-all *schema* may be presented in another way:

**The Apostolic Missionary {# 158}**

Spiritual readiness [*magna probatio*] - Intellectual [*non mediocris*] [## 159]

Clerical state [## 158;161] - disposition for Progress toward perfection [## 160]

Gratuitous Service [## 184; 185]

*ardua, difficilis... specialis gratia ad non errandum...* [## 185]

**His Apostolic Mission**

**Graviora Ministeria [## 158] - varia et propria [## 185] - accomodata [## 262]**

Sacraments {# 162}: Eucharist, Reconciliation [## 183]- Masses for apostolic fruitfulness [##162]

*Verbi Dei Quodcumque Ministerium* [## 163, ff.]

*Clericorum institutionem* [intellectual] *et disciplinam* [spiritual] [## 164]

*De Puerorum et iuventutis institutione* [## 165, ff.]

**Spiritual:** *praecipue honesta morum* [## 167; 168, ff.]

**Intellectual:** *ubi fieri potest...* [## 166; 175, ff.]

**De Praecipuo Scopo : per varia et propria ministeria...**

**Quocumque: *...nullus in hanc vel illam partem...*[## 186].**

[10] **The Apostolic Mission to the Youth**, that aspect of the Apostolic Mission, described as *one of the principal ends* in which our Congregation was born and flourished [cf. above here, Gen. Intro. n. 3], is elaborately developed here as *the Formation of Boys and the Youth* might be synthesized in this manner: **cc. 3-5, ## 165-183:**

a. **Spiritual Progress of the Young**

***Honestas Morum* [## 167]**

Monthly Confession [## 168]

Daily Mass [## 169]

Weekly Catechism [## 170]

Weekly Exhortation [## 171]

Virtue [## 172]

Prayer before Mass

Corrections [## 178]

b. **Intellectual Progress of the Young**

***Institutio Christiana ad profectum litterarum***

Oratories - Catechism Private Instructions [## 165]

*Litteris* [## 166]

Good books [## 174; 177]

Sufficient and Diligent Teachers [## 175]

Order, Method, Private Study [## 176]

Expulsion [## 179]

Rewards [## 180; 181]

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**c. 2: The Means by which this Institute promotes the Salvation of its Neighbors: ['Ad extra'] [## 161-164]**

Here we find one of **Fr. Bertoni's 'lists' of apostolates** for his community. In **c. 1 [CF ## 158, ff.]**, there was established the '**being**' of the Apostolic Missionary - it requires a priestly service - thus, demanding priest superiors, truly balanced men. These men were to be hand-picked from among the confreres after sufficient experience in the various and proper ministries of the Congregation, and then by the Superior General.

Once the '**being**' of the Apostolic Missionary is established, there is next specified the 'means' by which he **acts**: Since it is primarily a truly competent 'priestly' ministry to which the Community is primarily ordered, the priesthood is the first means to be considered:

**CF # 161**: there are two matters here: it is not enough simply for the Apostolic Missionary to be a priest, but he must be one who is striving still for utmost competency in his own area of 'specialization' among the **more important [graviora]** apostolic services [cf. **CF # 158**]; these **varied and proper** ministries [cf. **CF # 185**], that must be **accommodated** [cf. **CF # 262**] to the different situations that evolve in **different times and places** [cf. **CF # 57**], with **dependence** on the Bishops [**CF # 2**]. These men are to strive all through life, in fulfillment of the **Compendium Rude**, for **the perfection of the priestly endeavor** [cf. **CF # 7**], in their assumption of the Apostolic Mission.

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**CF # 162**: flowing from the very nature of the Priesthood - instituted by Jesus Christ at the same time and in the same place and ceremony as the Eucharist, shows the intimate nature of the two, the Priesthood instituted for the Eucharist<sup>82</sup>, Fr. Bertoni lists the immediate priestly service as '**sacramental**', under various captions:

- **especially Confessions**: the sacraments particularly [n. 642] asked of the Society are Penance and the Eucharist. The early Jesuits saw the hearing of confessions as intimately linked to the proclamation of God's word. Nadal is quoted as saying that people often flock to confession after sermons and the sacred lectures. If there were not those spiritual coadjutors prepared to hear their confessions, much fruit would be lost.

- and the **Eucharist**: our neighbor can be particularly benefited by the administration of the Eucharist [n. 642]- the **priestly prayer for fruit** to be

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<sup>82</sup> **The long-reigning Pope John Paul II, often reiterated this view of St. Thomas Aquinas. Cf. for example General Audience, May 12, 1993, in: Priesthood in the IIIrd Millennium. Addresses of Pope John Paul II 1993. Scepter 1994, pp. 39, ff.**

obtained from God in the Apostolic Mission, from **the ministry of the Word of God** [ *concionum* ]<sup>83</sup> and the hearing of **Confessions**. St. Ignatius often brought together 'desires' and prayer' [cf. nn. 424; 638]. The Saint noted that prayer which is assiduous and full of desires is how the Fr. General will ensure the preservation and the development of the Society. This is how **all** are to help souls, those sent on missions must use good example and prayer that is full of desires. This prayer must be for the Church [n. 638] - for all who are of great importance for the common good [n. 638], especially the Supreme Pontiff and ecclesiastical princes [cf. n. 639]. Prayer needs to be said for benefactors and friends, living and dead [n. 638]. Since Ignatius was convinced of the 'weakness, insignificance' of the Society, the members always needed much prayer for each other as instruments in the hands of God for the Apostolic Mission. The offering of **Mass** was **also a pastoral ministry** - hence, priests do not only serve God's people with the proclamation of His Holy Gospel. Special aid can be given to our fellow human beings through the Mass [n. 640]<sup>84</sup>.

- there is also mention later on [cf. **Part XI, c. 5, CF ## 291-297**] of the administering of the **Last Sacraments** for those in danger of death.

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**CF #163:** [cf. Ac 6:2;4; 20:24; Rm 12:9, f.; 1 Co 2:4; 14:6] this Constitution is simply a summary of Fr. Suarez' explanation of an expression from the **Formula 1** of St. Ignatius:

*...potissimum institutae ut ad fidei defensionem et propagationem, et profectum animarum in vita et doctrina christiana, per publicas praedicationes, lectiones et aliud quodcumque verbi Dei ministerium, ac Spiritualia Exercitia, puerorum et rudium christianismo institutionem, Christi fidelium, in Confessionibus audiendis ac caeteris sacramentis administrandis, spiritualem consolationem, praecipue...*

Fr. Bertoni summarizes an entire number from Fr. Suarez' Book I of his Commentary on the Society of Jesus<sup>85</sup>: but with **one notable exception**: Fr. Suarez lists seven aspects of the word of God, **while Fr. Bertoni does not include the seventh, which reads as follows:**

*...Septimo, hic adjungi possunt omnia illa, quae ad conversionem infidelium quorumcumque in Societate assumuntur, sive inter Gentiles,*

<sup>83</sup> cf.A.M.deAldama, SJ, *The Constitutions of the Society of Jesus. Missioning*. St. Louis 1990, pp. 159, ff.: ...God's word is proposed to the people 'by means of sermons, lectures, and the teaching of Christian doctrine' [CSJ n. 645]

<sup>84</sup> *ib*, pp. 137,ff. These numbers are also taken from Suarez, as is what follows: Lib. 1, c. 3, n. 10, p. 572 b.

<sup>85</sup> cf. Suarez, n. 10, p.572 b: *Quibus mediis Societas salutem proximorum procuret ...*

*sive inter haereticos. Quo praecipue spectat quartum solemne votum obediendi Summo Pontifici in missionibus, etiam difficillimis, et ad quascumque orbis partes, etiam remotissimas, et inter barbaras nationes, etiam sine viatico peregrinando ex eleemosynis, si necesse sit, nullum aliud emolumentum, nisi salutem animarum, inde expectando...*

However, the spirit of this seventh caption has been retained, that toward heretics and infidels: that geographical abandonment to **go anywhere in the diocese or in the world** [cf. **CF # 5**; sensitivity towards confreres of other nationalities - **CF # 193**; confreres of different nationalities - **CF # 245**] permeates the entire booklet of the Constitutions and is basic to the spirit of the Apostolic Missionary. There seems little doubt that Fr. Bertoni intended **an apostolically [quodcumque] as well as geographically [quocumque] universal Apostolic Mission**. The solemn vow is noted by Fr. Bertoni as reserved for those elevated to the grade of the Apostolic Missionary [cf. **CF # 85**]. Fr. Lenotti understood the Apostolic Missionaries as assisting the successors of the Apostles as companions of all the Missionaries dispersed throughout the world<sup>86</sup>. In Book IX, Suarez goes into these ministries in greater detail. The ministries that Fr. Bertoni does specifically note, following Suarez<sup>87</sup> simply by synthesizing him here, slightly shifting the order of the six captions, all geared toward the faithful:

- primo, per publicas conciones, vel lectiones sacras ad populum;
  - secundo, rudimenta fidei pueris et rudioribus hominibus tradendo, qua occasione, ad communis vulgi utilitatem divinum verbum, non tantum in ecclesiis, sed etiam in vicis et plateis publice diseminant;
  - tertio, privatis colloquiis et sanctis conversationibus proximos juvando, nunc eorum vitia fraterne corrigendo, nunc ad virtutum opera, et sacramentorum frequentiam exhortando, nunc vero etiam in operibus perfectionis instruendo, vel excitando.
  - quarto his adjungitur spiritualium exercitiorum communicatio, et usus, quo homines et vitam in melius mutare, et se ipsos cognoscere incipiunt, et de rebus aeternis serio cogitare, ac negotium propriae salutis cum Deo tractare, et ab ipso postulare addiscunt.
  - quinto, annumerari possunt congregationes cujuscumque status virorum sub regimine Societatis creatae, ac Pontificum Indultis munitae, ubi plerisque salutem promoveantur.
  - sexto, huc etiam spectat tempore mortis juvare proximos ad pie sancte moriendum.
- Atrque haec fere media sunt, quae circa fideles ipsos exercentur, quaeque in lib. 9 singillatim trandentur.
- [Septimo, hic adjungi possunt omnia illa quae ad conversionem...]

†††

<sup>86</sup> cf. Fr.Lenotti, 'Finis... ', in: CS III, pp. 403, ff.

<sup>87</sup> Suarez, Lib. 1, c. 3, n.10,p 572 b.

**CF # 164:** there is presented here the very important caption of helping young clerics:

- **by assisting in their instruction [Intellectual development] and discipline [spiritual growth][ cf. CF ## 47-50];**
- **whether they live in the Seminaries, are helping out in parishes, or are living at home. And they will do this by:**
  - **public lessons;**
  - **private conversations,**
  - **promoting their studies [intellectual development] and their piety [spiritual growth].**

There is a long Stigmatine tradition in assisting priests and religious in their vocations - without accepting the perpetual and permanent care of Nuns [cf. **CF # 4**]<sup>88</sup>. Preparing future priests certainly seems to pertain to the *perfectum opus sacerdotum* [**CF # 7**]. This is also a reference in **CF # 67**, where it is expressly noted that Professors' Chairs - sometimes in Philosophy, and especially in Theology, might be accepted, particularly in seminaries. This is based on a Canon 15 of the First General Congregation of the Society of Jesus, and reads thus:

„Cathedrae publicae in universitatibus, aut alibi, cum ea disceptatione suffragiorum, et oppositione quae solet fieri, non sunt admittendae; **si tamen sponte offerantur** ab universitatibus, nec quisquam se opponat cum quo sit disceptandum, **admitti possent, consulto Generali...**[cf. Suarez, p. 822 b].

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**CF # 164** broadens this ministry quite a bit: it envisions assisting seminarians living at home, with private tutoring in studies, and in what seems to be personal spiritual direction: ... *per privatas collationes eorum studia, et pietatem promovendo...*

With this major apostolic work of the early Community, one would almost be ready to jump over now to **cc. 6 & 7** of this **Part**, viz., *De Munere Professorum Sodalitatis* [## 182-184] and then to the very central *De Praecipuo Scopo Sodalium Professorum* [## 185-186]. However, there intervene here three chapters on the Intellectual [cf. **CF ## 49, ff.: De Profectu in Ecclesiasticis Doctrinis** ] and Spiritual Development of the Youth [cf. **CF ## 47-48, De Profectu Suiipsius** ] - inserted precisely among the works listed for those with the 'Grade' of Apostolic Missionary. In Fr. Stofella's note here he does not place ministry on behalf of the youth on the same level of what is noted in **CF ## 182-184; 185, 186, c. 6 & 7**]. However, this would be a very marked departure from the Jesuit ideal here - as Suarez devotes an entire chapter in Book VI to this special obligation<sup>89</sup>.

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<sup>88</sup> The early Stigmatine Chronicles bear eloquent witness to the commitment to assisting those called to live the priestly way of life.

<sup>89</sup> Cf. Suarez, pp. 850, ff.

**c. 3: Concerning the Instruction of Children and the Youth [## 165-167]**<sup>90</sup>  
[cf. 1 Co 3:1-3; Heb 5:12]

This chapter seems to be an introduction to the next two: c. 4 speaks of the means for the **Spiritual Development** of children [*pueris*] - and c. 5 speaks of the **Intellectual Development** of the youth [*iuventutis*]. [cf. also **CF # 203**].

**CF # 165:** Included here among the duties of the 'Professed' is included the teaching of **Catechism** - found in almost all the major parts of the Constitutions [cf. **CF ## 37; 51; 55; 72; 163; 165; 170; 182**] - from the early Novitiate all the way through the 'Professed' life this is a **major apostolate**. This is dedicated to the Christian Instruction of Children and Youth [*puerorum et iuvenum, aliarumve rudium*], in catechetical oratories, with private instructions - will be promoted by our men to the utmost of their ability. This apostolate is contained in the Formula and also in the Formula of Profession - as Ignatius had wanted to make this a Fifth Vow - that all the members of the Society should teach Catechism.

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**CF # 166:** this number has been variously interpreted – some [Fr. John Marani] have seen it as very limiting, meaning that the teaching of the youth would only happen as a 'palliative', only after other more important ministries would be served. However, other Stigmatines have seen this more in accord with St. Ignatius, in accord with Suarez' interpretation here - where he, too, treats this under the special segment of the "**Professed**" with solemn vows, those promoted to the highest grade for all the confreres. Thus, it would **mean that whenever this instruction is possible**, it is among the primary services the community rendered from its very inception. Suarez explains this at some length. In the Jesuit documents, there are two passages that indicate the special role the 'Companions' were expected to play regarding **the ministry to the youth**:

**...Whoever desires to serve as a soldier of God beneath the banner of the Cross... is a member of a society founded chiefly for this purpose: to strive especially for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine, by means of public preaching, lectures, and any other ministrations whatsoever of the word of God, and further by means of the Spiritual Exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ's faithful through the hearing of Confessions and administering the other sacraments...**<sup>91</sup>.

I, N., make profession, and I promise to Almighty God, in the presence of His Virgin Mother, the whole heavenly court, and all those here present, and to you, Reverend Father [N], the Superior General of the Society of Jesus, and the one holding the place of God, and to your

<sup>90</sup> cf. Suarez, Lib. VI, c. 3, pp. 850-854 – 1 Tm 4:16.

<sup>91</sup> *Formula* 1

successors [or, to you, Rev. Father [N], representing the Superior General of the Society of Jesus and his successors holding the place of God], perpetual poverty, chastity and obedience; and, in conformity with it, special care for the instruction of children, according to the manner of living contained in the apostolic letters of the Society of Jesus and its Constitutions. I further promise a special obedience to the Sovereign Pontiff in regard to the missions...<sup>92</sup>.

These two elements: **the Special Obedience to the Pope**, and the **particular care for the religious instruction of children for life** - are characteristic in the charism of St. Ignatius and his Constitutions indicate also his **interest in the Church of the future**. When the 'Profession' is spoken of regarding the Society of Jesus, this refers to those members of the community, chosen by the Father General, to make the solemn profession, including the Fourth Vow of special obedience. The 'General Congregation' - the supreme authority in the Company would be made up exclusively of these men - they alone enjoy both 'active' and 'passive' voice in these meetings. . A similar idea is found in Fr. Bertoni here in his **Part IX** of his Constitutions ***Regarding the Grade of the 'Professed'***.

The Jesuit Constitutions have in mind two forms of instruction of the youth, and unlettered persons: one erudition to be provided for these persons is that in **letters** - and the other, is that in the **faith**, or **Christian Doctrine**. The Society of Jesus takes up both of these 'instructions' - the former, instruction in letters, can be common to many Church groups - whereas expertise in communicating Christian Doctrine is included among the special purposes of the Jesuits. Even though the communicating of both 'instructions' was entrusted to all members of the Society, it is expressly committed to those who are the 'Professed' properly so called in the Society.

Objections: The reason why this is listed among the ***graviora ministeria***, is that it is of the utmost necessity to the Church, in that it provides the foundation for all of Christianity, as is noted in the Catechism of Pius Vth. In good Scholastic fashion, Suarez posits some reasons to doubt that this ministry should be expected of the 'Professed' of the Society of Jesus:

- since this ministry might seem to some as a very simple matter, and so less important, and hence, less necessary. It would seem to such as these to be less necessary and that to place it among the more important [***gravissimis*** ] duties with which the Society should be concerned would seem to be an exaggeration.

- This is one of principal duties of Christian parents, that of educating their children in religion. Thus, **Ignatius**, the Martyr states in ***Letter 9 to the Philadelphians*** : Parents, train your children in discipline, and in the admonition of the Lord, and teach them the sacred letters and arts so that they

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<sup>92</sup> *Formula of Religious Profession* - CSJ n. 527. Suarez offers his comments in Book VI, cc. 3, ff., pp. 850a-854 b, *passim* .

might not hand themselves over to laziness and inertia. He goes on to say that when the father educates his children in honesty, his heart will rejoice in the wise child he has borne, as is read in Pr 10: *The wise son will bring joy to his father.*

The **Council of Trent** further made clear that this task pertains to Pastors and they have a serious obligation to educate children in the rudiments of Christian doctrine. Because of this, there are those who would say that the Christian Republic has sufficiently provided for this requirement - and therefore, it should not challenge the 'Professed' of our Society to be particularly concerned about this. And some would conclude that as a result it is not readily apparent why anyone would think that there is a special responsibility for this ministry.

Response: Suarez offers his own responses to these 'objections' against the Society assuming the Apostolic Mission of teaching catechism as one of the **graviora ministeria** entrusted to the entire Society - but, as a special duty of the 'Professed.'

First Assertion: It is to the great merit of the Society that it has taken **up this ministry as one of its principle duties** to be exercised with greater care and perfection. The first reason Suarez alleges is the authority of the Constitutions themselves - written by such an authoritative author, and pontifically approved, not only in general, but also in particular. The first Papal Bull, that of Paul III, noted that this ministry is supremely necessary and that the Father General and his council should watch over it. The edifice of the faith without foundation cannot be built up.

Following this argument from authority, Suarez brings forth three reasons in support of the importance of the ministry of teaching Catechism within the Society, especially by the '**Professed**':

[1] Even though this ministry may not seem to some to be so sublime, both in seed and in truth it is the supreme service. The reason for this is:

- that in great part the honest and holy life of the faithful depends from learning the Catechism - furthermore, the faith is the foundation of all justice - not only in the Catechism are children taught what they ought to believe, but also what they should do. It is on this faith that all should base their lives. Therefore, teaching catechism is the supreme work, in principle. It is not that believers are illuminated concerning these sacred truths, but further they are excited and inspired toward them. The faithful are nourished in various ways **accommodated, adapted** to their age. Therefore it should be taught while believers are still children, and also to men and women of adult age - and even to the elderly, for believers are never sufficiently instructed regarding the faith.

[2] Then, there are those who have forgotten what they once learned, and must apply themselves to these truths anew. Also, there are the many who cannot maintain attention and interest in the more serious preaching - either perhaps they do not understand them sufficiently; or, because in this manner through the Catechism, they

might be the more moved to doing penance and living virtue. Furthermore, since the greater part of human beings were unlettered and unlearned, it is only right that they should be fittingly exercised in the Catechism. And thus there are so many believers who are able to make progress in faith and virtue than they would be, whenever served by the more excellent and more sublime ministries. The Papal Bull has made clear that there can be no more fruitful exercise towards one's neighbor than the teaching of Catechism.

[3] This matter of teaching Catechism provides a means that it is the most efficacious in avoiding errors and false doctrines. This was one of the prime motivations of blessed Ignatius who founded his community primarily against those who would give rise in tempestuous times to so many heresies. Through the **erudition of children**, believers are then helped through life to avoid heresy. So many of the ancient Canons speak primarily about their instruction in the faith and the communicating of its rudiments. Since the Society is a community of priests, rightly it has taken over the province not only of admonishing that they might learn these things - but, the members commit themselves so that the young people might live their lives in a given manner. The Jesuits do this by teaching in all places and occasions that they are able to do so - as in the churches, in the schools, in the public squares and streets.

Second Assertion: it is only right that this ministry should be expressed in the **Formula of Profession** under the vow of obedience. This is not simply to impose another obligation, as it is to commend this as a ministry. St. Ignatius offers his own Commentary on this in his Part V of the Constitutions, c. 3, Letter 'B':

**The promise to instruct children and uneducated persons** in conformity with the apostolic letters and the Constitutions does not induce a greater obligation than the other spiritual exercises by which the neighbor is aided, such as confessions, preaching and the like. Each one ought to employ himself obediently in these according to the assignment received from his superiors. But the promise about the children is placed in the vow that **this holy practice may be held as something more especially recommended and may be exercised with greater devotion, because of the outstanding service which is given through it to God our Lord by aiding the souls which belong to Him, and because it is in greater danger of being allowed to fall into oblivion and dropped than other more conspicuous services such as preaching and the like.** [CSJ n. 528].

Suarez researched also the early General Congregations that discussed the early Jesuit customs - he notes the First General Congregation [June 19<sup>th</sup> - September 15, 1558 - he quotes the 134<sup>th</sup> [it should be the **138<sup>th</sup>**] Decree "After the Election", which reads thus:

**Decree 138 [After the Election]** [cf. MS t, 6, d. 59]: **The professed are to be required to fulfill the vow of catechizing children** [cf. *Examen*, c. 4, n. 14; c. 2, dd. 30, 58, 65. *Compendium of Privileges*, n. 398. P. 5, c. 3, n. 3 B]. Is it to be enjoined upon the Professed that they themselves fulfill, from time to time, their vow to undertake the catechizing of children? It appeared that this

should be put before the Superior General. He decreed that **besides what belonged to the period of probation, this pious work is much commended to the Professed, who should practice it according to the mind of the apostolic letters and the Constitutions. In fact, our father Ignatius enjoined upon each professed that they engage in it once for forty days** <sup>93</sup>.

Fr. Suarez notes further in the Second General Congregation [June 21 - September 3, 1563], in the 48th [it should be the 58th] "After the Election", the following legislation:

**Decree 58 [After the Election]:** [cf. MS, d. 77]. **Explanation of how the teaching of Catechism is to be done by those advanced to the Grade of the Professed** [Part V, C. 3, b; Gen. Cong. I, Decr. 138].. Every professed of three or four vows and every formed spiritual coadjutor, within a year after pronouncing the vows of the 'Profession', or simple vows, **is bound to teach Christian doctrine to children, or uneducated persons, for forty days,** continuous or interrupted. Moreover, this was judged to be **holy and devout practice that should be commended to the Very Reverend Father General,** so that forgetfulness of it may not at any time creep into our spirits, even though we do include it in the Formula of our Vows. Therefore, Reverend Father General should make it his care that Ours will very frequently, according to how he himself will judge fitting in the Lord, **engage in a practice as holy as this** <sup>94</sup>.

As a theologian, Suarez dedicates an entire column <sup>95</sup> to a discussion of the Latin verb *teneatur* [ **is bound** ] and concludes that it is not binding under pain of sin, and must be made clear to each of the members by the Father General. Nonetheless, the seriousness, the importance of this ministry is brought home to us by the nearly nine columns that the Jesuit theologian <sup>96</sup> dedicates to this Ministry which Fr. Bertoni noted in copying this section of the Jesuit rule for his own **Part IX, cc. 2 & 3**. The hope expressed in CSJ n. 528 and in the Decrees of the early Jesuit Congregations is that this practice should not fall into oblivion. Suarez notes that the wording of all this had as its ultimate purpose that of deeply impressing the souls of the Jesuit 'Professed' ever more, so that they would keep in ever greater estimation this ministry so vital for the Church. There is a hint of it in the following Ignatian Constitution in Part IV, c. 10:

The Rector ought himself **to teach Christian doctrine for forty days...** [CSJ n. 437].

<sup>93</sup> cf. *For Matters of Greater Moment. The First Thirty General Congregations. A Brief History and a Translation of the Decrees.* John W. Padberg, SJ, Martin D. O'Keefe, SJ, John L. McCarthy, SJ. St. Louis: In Aedibus SI. The Institute of Jesuit Sources 1994, p. 101 a.

<sup>94</sup> l.c., pp. 125 b - 126 a.

<sup>95</sup> c f. Suarez, o.c., p. 853 b.

<sup>96</sup> cf. Suarez, pp. 850 a - 854 b.

It needs to be pointed out again that even though in external appearances this ministry might appear to be less conspicuous, yet it is so necessary for the Catholic Church, and thus needs all the more greater humility, in accord with the very pressing recommendation it receives for the members of the Society. The recipients of this Jesuit catechetical instruction are not limited simply to children, but include a broad latitude: so many among the adults have need of a greater instruction. On the part of the teachers, even though it deals with the fundamentals of the faith it often needs a knowledge that is **not mediocre, more than ordinary** [cf. **CF ## 49; 71; 159**]. Such knowledge is needed to expose the dogmas of the Church, and most especially in moral matters. In these matters, it is surely presupposed that the students of the Society are not sufficiently instructed as yet. Therefore, in this ministry, there is need of much industry, much solicitude and doctrine among our religious, especially of the older members that would be of great benefit to the Church in so far as up to the present experience has shown through divine grace. It is only right then that in the '*Profession*' of the Society an express mention of this work is to be made involving not only the students, but all the workers in the Society this work is to be commended. But, in a special manner the '*Professed*' are to understand that **this ministry of teaching Catechism pertains in a special manner**, as has already been declared.

**The manner of reaching out to the young people** is suggested: as through **Catechetical Oratories** - and even private instructions: all this should be promoted to the extent that our members can accomplish this. This private tutoring was noted in the Constitution immediately preceding in assisting seminarians, both for the academic and spiritual development of the student. Personal conversations were praised by Pope Paul, as a method Jesus used - and **personal contact** remains a vital means of evangelization<sup>97</sup> as it provides the possibility of sharing one's own personal faith. Fr. Bertoni often promoted the value of one-on-one evangelization, through private conversations [cf. **CF ## 163/2; 164; 165; 255; 267-297**] even by letter [**CF # 260**]<sup>98</sup>.

The Constitution **CF # 166** has been variously interpreted. Those who would see the schools in the history of the Stigmatines, merely as a '*palliative*', a kind of 'cover-up' to hide from the government Fr. Bertoni's true intention of establishing a religious community - these historians would read the condition placed here by Fr. Bertoni: ***Ubi fieri postet, litteris etiam instrui a nobis iuventutem decet*** - to mean that only when all else was done, and that this would not have been the Stigmatine Founder's real intention. However, this Constitution is taken word-for-word from St. Basil, as quoted by Suarez<sup>99</sup> - who gives **a totally different explanation** why the Society of Jesus should commit its members to the work of teaching the youth, ***ubi fieri postet, litteris etiam instrui.... decet.***

<sup>97</sup> cf. Pope Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*, Dec. 8, 1975, # 44.

<sup>98</sup> Cf. Thomas H. Clancy, SJ, *The Conversational Word of God. A Commentary on the Doctrine of St. Ignatius of Loyola concerning Spiritual Conversation, with Four Early Jesuit Texts*. St. Louis Institute of Jesuit Sources 1978.

<sup>99</sup> Cf. Suarez, o.c., pp. 827 b - 828 a

In this section regarding **the Apostolic Mission to the Youth**, Fr. Bertoni relies heavily on the Jesuit theologian's **Book V**, treating of the reason for the Jesuit Scholastics' study. In **Chapter 5** of this Book, Suarez asks the question whether the Society **fittingly** should take up the ministry of the instruction of youth <sup>100</sup>. From the outset, he makes very clear that when the Jesuit rule speaks of the instruction of children, Ignatius did not intend that this would be limited only to their instruction in good morals, or simply the communication of the rudiments of Christian Doctrine. This ministry is not one he intended to limit solely to the colleges, or universities, **because this work is also proper to the 'Professed' of the Society** <sup>101</sup>. What Ignatius intended in all this is not simply the imparting of knowledge, but **the sharing of the justice of divine grace ordained toward eternal salvation**. What we are dealing with here is the **'integral' intellectual instruction**.

In this connection, Suarez distinguishes **three separate orders** <sup>102</sup> of **knowledge**: that on the lowest [*infimum*] level; that in the middle [*medium*] sphere - and that which is supreme [*supremum*]. To this 'supreme' level pertain various branches of sacred doctrine. Cases of conscience pertain to this level as well. On the middle level, one will find the curriculum of the arts, which would include mathematics, and ethics, to some extent. This matter has some connection with sacred doctrine, properly so called - and pertains to a kind of religious contemplation. This is already a level beyond childhood, because of its difficulty of content. To the lowest level would pertain the instruction of children regarding perfection of languages, beginning with the fundamentals of grammar, including Greek. Hebrew would be reserved for the adult age.

With these distinctions in mind, there is a further one: this ministry can be looked at **'absolutely'**, in itself - or, in **comparison** made to those other religious families by whom it is exercised by direct rule. Absolutely speaking, or, in itself, no one would deny that this instruction is most useful, **most opportune** for the youth and it is **supremely necessary** for the republic. The reason is that while what is being discussed here is what pertains to good morals, it is immediately clear that for good government and its conservation, good conduct among the people is needed. Even Cicero noted that no other task would press more heavily on the Republic than that of instructing the youth. However, in this regard, with comparison to others, such instruction would seem to pertain more as a ministry to those communities who are engaged in it by rule.

As the text speaks of what 'conveniently' [*convenienter*], or fittingly pertains - the question is to whom: it is self-evident that it benefits the youth who receive the instruction; as well as the Republic which includes them in its citizenry - but, what

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<sup>100</sup> cf. Suarez, Book V, c. 5, nn. 1, ff., pp. 824, ff.

<sup>101</sup> cf. Suarez, Book VI, c. 3 - already treated above regarding the Saint's insistence that the 'Professed' of the Society be engaged in the teaching of Catechism.

<sup>102</sup> In this sense, a certain parallel might be noted: the Three Ages of the Interior Lie [Purgative - Illuminative - and Unitive] - so also, in many of the manual professions there are distinguished: apprentice [3 years] - journey-man - masters [noted above].

about the Society? In what way is **such instruction 'convenient', 'fitting' for the Society** to be engaged in it, with all the other important tasks implied by the *quodcumque Dei Verbum ministerium* ?

The benefit to the youth is self-evident: they not only are provided with the opportunity for a development in **doctrine** - but, they are led to the **good conduct** of their lives, so intimately connected with this doctrine. And both of these aspects would depend, to some extent, on the quality of the teachers imparting such instruction. Of the two aspects, growth in knowledge depends more on the quality of the teacher - whether these instructors are religious or lay, whether they are good or bad people. However, in full truth, **progress** in morals also depends to some extent on the good conscience of the teachers, that they might perfectly and integrally fulfill their task. As a result, the religious state, then, can add very much to the imparting of teaching. This is all the more true when the teachers perform their committed, competent task without a stipend. Since this challenging task is being offered to the young as a gratuitous service, this makes its own impact, communicates its own lesson. This good example, 'witness', can be a powerful incentive to good morals - as Pope Paul VI said in his time: what the world needs more than teachers, is witnesses, those whose example communicates their message.

Of the two aspects intended by Ignatius by *instructio, eruditio juvenum* is two-fold: an increase in students' **knowledge**, but also a betterment of their **lives**. The Ignatian ideal of pedagogy is shown here: with Boetius, one might accept the principle that nothing is more harmful to the disciple than the unruly life of the teacher. In the opposite sense, a **religious preceptor can have as his/her ultimate purpose more that good moral, spiritual preparation of a student over the simple imparting of knowledge**. The religious teacher can point out the challenges of society, the dangers in bad books. The true artist is not content in depicting shapes, but presents an ideal. And a good instructor is called to do this both in the minds and hearts of students.

Over the centuries, the Church Canons defended the view of the need of exemplary teachers. It is in this context that the Council of Trent, dealing with the Reformation [Session 23, c. 18], most seriously stipulated that Seminaries be erected, in which young men, from their tender years be instructed both regarding piety and their religion. Later legislation added that the instructors in these seminaries should **be truly suitable, lovers of the Catholic truth and not suspect of heresies**. St. Charles Borromeo further refined this legislation in the Council of Milan. An off-shoot of all this was also the fact that it became more and more clear both to the Church and to the state that this instruction of the youth should be in the hands of those living the religious life. The underlying reason for this is that these religious would be more perfect in the living of good morals, and that they would be more diligent in teaching their disciples regarding good morals, at the same time as doctrine. Suarez quotes the Council of Trent [Session 23, c. 18] which stated that whenever one would look for

teachers for the Seminary in grammar, or those well prepared in music, Jesuit teachers should be preferred before all others<sup>103</sup>.

The difficulty of the challenge led some to think that this would discourage religious. Others saw that the instruction of youth would prove too great a distraction for the monks. A further objection leveled against religious - Jesuits - teaching the youth was that they had more important ministries to contend with. However, Suarez responds: the instruction of young people is **supremely in harmony with the purpose and the institution of the Society of Jesus**. From the time of the early Fathers on, it seems quite clear that the instruction of youth was **proper** to those involved in religion, and is a ministry that is most useful to the Church.

It is in this context that Fr. Bertoni copied **CF ## 166** [word-for-word] and **167** a para-phrasing] from **Book V, c. 5 of Suarez** where the Jesuit theologian treats of the studies of the Jesuit Scholastics. And the Stigmatine Founder includes this under the duties of the '**Professed**', sandwiched in between **the initial two Chapters of his Part IX** on the nature of the '**Professed**', their commitment to **any aspect of the Word of God whatsoever** - and the final two chapters of this Chapter: **De Munere Professorum Sodalitatis** and the **De Praecipuo Scopo Sodalitatis Professorum**. A kind of rhetorical question arises here: why would the Stigmatine Founder include these **three chapters**, in this Part IX, which presents the characteristics of the **Professed Apostolic Missionaries** regarding the **instruction and religious formation of the youth** if this aspect of the **Apostolic Mission** did not pertain to the very heart of his charism? The popular mentality regarding the Stigmatine community has always been in response to the question: 'What do the Stigmatines do?' - one of the spontaneous answers has often been: '**Youth work!**' The central condition does not see so much as to whether the Stigmatines think this ministry is important - but, simply that all be undertaken with a view to their eternal salvation in view – as it is so necessary for the future of the Church.

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**CF 167:** It is also important to reflect on the **context** in which these Constitutions discovered by Fr. Bertoni are presented by the Jesuit theologian. This concluding number of the first of three Chapters regarding the youth in this **Part IX**, dealing with **the Grade of the Professed** - is presented in response to **the first of three objections** noted above, in response to the argument: that religious should not teach the youth – as they have other more important responsibilities. However, even though the Episcopal ministry should not teach grammar and poems and the like – this 'lower' ministry is **most fitting for religious. It is proper for religious to dedicate themselves to the erudition of the youth even in the lower levels, simply because this 'inferior' knowledge is necessary to grasp the higher matters, and eventually that doctrine leading to eternal life.**

A **second objection** noted above is that even though this ministry of instructing the youth would lead religious to be distracted and would bring about a certain

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<sup>103</sup> cf. Suarez, p. 830 a.

restlessness that would be involved with the multitude of young people seeking instruction, nevertheless, this risk is worth taking on because **this ministry is both most useful and most necessary for the Church**. Even though this ministry **seems almost insignificant**, it is great in what it achieves, in that with this endeavor, **the morals and the higher disciplines in the Church depend in a great part**. This ministry can be compared to the smallest of seeds, **the mustard seed** - small in quantity, and large in effects. The **higher matters have many teachers**, both religious and secular. However, **for the instruction of the youth, there are not many and these must be found and prepared to undertake this service**. Even though this work might be seen to be **lower in dignity**, it is of **greater merit** with a view to **the service of the Church**.

While it was objected that this aspect of the *Apostolic Mission* might impede such teachers from the higher ministries, not much insistence should be levied here since the responsibility pertains to the entire body of religion. And Paul pointed out in 1 Co 12 that the body is not one member alone but many - and thus, this ministry does not hinder the entire body. The more perfect actions may be accomplished by the higher faculties. When these lower ministries are handled within measure, in no way do they impede the higher services - and, in the long run, **the lower assist the higher**, by preparing the matter. The youth are **gradually prepared** that they might later on assume these higher disciplines. Little by little, these young people **move from the inferior studies to those on a higher level**. Therefore, in the body of religion, this variety of services can indeed be rendered. This lowly work in no way hinders the increase of substantial perfection. To teach in this way is **a work of great charity** - when it is accepted out of obedience it increases and perfects charity. There will not be lacking the assistance of God for such work, which will be sure that commitment to this work, in no way will lessen the members' spiritual lives. Whenever there is any kind of danger, it can be met by the same divine grace and vigilance of the Superiors, and the other works of religion. All will all come together to overcome the danger [cf. **CF # 185**].

Therefore, it goes without saying that **the instruction of youth is a ministry that is most opportune for the Church and the grace of God will not be lacking for it**. The Society of Jesus was founded for ministries on behalf of our neighbor, and the men can be applied to this ministry. Through the education of the youth, the good morals of the people will be built up. When one learns at a tender age the salutary Fear of the Lord, this will fulfill that saying of Proverbs 22: ***An old person will not withdraw from the path learned in one's youth***. A further distinct advantage accrues here - in addition to the benefit of the youth, their parents are also drawn into this circle.

St. Ignatius did not deem the instruction of youth to be unworthy, or alien to the Society of Jesus, but did issue a caution:

**...To teach how to read and write would also be a work of charity, if the Society had enough members to be able to attend to everything. But,**

**because of the lack of members, these elementary branches are not ordinarily taught. [cf. CSJ n. 451].**

In the Ganss commentary, it was pointed out that elementary schools are not among the *graviora ministeria* of the Society<sup>104</sup>. However, whenever any work is accepted out of charity, it must be done so with this intention: that the young students learn honesty in conduct and their religion. This intention, then, would make of this ministry a great and religious *oblation* [*obsequium*] to God. While the ministry of grammar school is one of those works 'less necessary' for the Plan of St. Ignatius, Jesuits can nonetheless be applied to supplementary services, instructing the young people in Christian Doctrine [as is seen throughout Fr. Bertoni's Constitutions] and good morality.

The concluding number of this Chapter III of Fr. Bertoni's Part IX, is **CF # 167**, in Suarez is actually the introductory paragraph of his chapter 6, of Book V. The ministry of instruction has a two-fold purpose: Progress in Doctrine and Progress in Morals. Once more this two fold **Progress** reflects Fr. Bertoni's **Part IV: De Progressu Suiipsius - De Progressu In Ecclesiasticis Doctrinis** [cf. **CS ## 47, ff.**]. Suarez writes as the introductory paragraph of c. 6 here: Even though doctrine is the proper material of this ministry, and the primary effect intended for the Colleges, nonetheless the principal intent is the honesty of morals<sup>105</sup>. This is the substance of **CF # 167**; cf. also **# 203**.

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**Chapter IV: of Part IX: The Means for conserving the Moral Integrity in the Youth, and increasing it [CF## 168-174].**

In Fr. Bertoni's work, the **Law of Progress, Growth** permeates throughout his **Original Constitutions** [cf. Ph 1:6; 1 Tm 4:16]. In accord with his style, this particular section simply continues Suarez, now a synthesis of his **Chapter 6 of Book V** - with the exception of the introductory paragraph, which served as the conclusion to Fr. Bertoni's previous Chapter III. These seven Constitutions are also Fr. Bertoni's application to the young students who come under the community's direction of his **De Profectu suiipsius** [CF ## 47-48], which with the Intellectual Development of our Confreres, as **De Profectu in Ecclesiasticis Doctrinis** [CF ## 49-68] - which will be Fr. Bertoni's next chapter of these three under The Grade of the 'Professed', as Chapter V, of his Part IX [CF ## 175-181].

The title of this Chapter has already been presented in the previous Constitution, **CF # 167**, as the ultimate reason for instruction of the young: **that principally integrity of morals is to be sought and intended in this instruction.** Logically, then, the Stigmatine Founder lists the means of spiritual growth.

<sup>104</sup> cf. the George E. Ganss English translation of the Jesuit Constitutions, and commentary, p. 214, footnote # 5.

<sup>105</sup> Suarez, o.c., p. 830 b, near the bottom.

**CF # 168:** the first means suggested for the young is monthly sacramental confession. It is interesting to note that Fr. Bertoni suggests prayer as the first means of holiness for his own men, and sacramental confession as weekly for his own confreres [cf. **CF # 47**]. The inspiring reason that Fr. Suarez offers is copied *verbatim* by Fr. Bertoni: ...since a **pure conscience is the seat of wisdom**, it is stipulated that there be a frequent confession of sins, at least each month [**CF # 168**]. This is based on the Jesuit Constitutions:

**...Care should be taken that the extern students should confess every month if possible... [CSJ Part IV, c. 7 § 2, n. 395].**

**...Very special care should be taken that those who come to the universities of the Society to obtain knowledge should acquire along with it good and Christian moral habits. It will help much toward this if all go to confession at least once every month, hear Mass every day, and a sermon every feast day when one is given. The teachers will take care of this, each one with his own students [CSJ n. 481].**

[These time limits are the bare minimum in the Ignatian ideal - more often, if possible, would be good]<sup>106</sup>.

†††

**CF # 169:** The second means listed here is **divine worship**, especially the Mass to be heard each day. Following the devout use of the Sacraments, there is ordered a daily worship of God. The highest form of this is found in the Mass - therefore, the Constitutions likewise legislate that the Scholastics are to hear Mass every day. The Council of Trent expressed this for all Seminaries. The Lateran Council, under Leo X, Session 9, under the caption of the 'Reformation of the Curia', not only required the members to attend Mass, but also that they be encouraged to attend the Divine Office of Vespers. To require this of students would have been odious to them, and an interruption of their studies. The Superiors were cautioned elsewhere by Fr. Bertoni [cf. **CS # 66**] that they should make sure that excessive study should not cool off piety - or that excessive piety should not interfere with necessary study. In like manner, the Council of Trent for Seminaries only adds that on Feast Days, all should go to the Cathedral Church in so far as possible to participate in the services there. The Lateran Council distinguished: Mass as obligatory; and the celebration of the divine office remained an invitation. In **Chapter 16** of the **Fourth Part** of the Jesuit Constitutions, there is stipulated: **...and a sermon every feast day when one is given..** ]cf. CSJ n. 481]<sup>107</sup>.

†††

**CF # 170:** The third and fourth means come together in the Suarez text: the teaching of Catechism and weekly [domestic] exhortations. The great theologian notes that general sermons which are intended for all the people, often are less suited for the understanding of young students, and therefore, as a result, they

<sup>106</sup> Cf. Suarez, o.c., p. 830 b-831 a.

<sup>107</sup> cf. Suarez, o.c., 831 a-b.

are less useful. Hence, it is important that the Society which is committed to the teaching of the young, should also exhort them in various ways, to the practice of virtue. The Lateran Council demanded instruction in the divine precepts, the articles of the faith, the sacred hymns and Psalms, and the lives of the Saints. The Constitutions of Ignatius read:

**...In these schools, the procedure should be such that the extern students are well instructed in what pertains to Christian doctrine...[cf . CSJ n. 395].**

**Furthermore, on some day of the week Christian doctrine should be taught in the college. Care should be taken to make the young boys learn and recite it; also, that all, even the older ones, should know it, if possible. [cf. CSJ n. 483]**

The students should listen to Catechism once a week so that they might learn it and also recite it - phrases taken directly from Suarez <sup>108</sup>.

†††

**CF # 171:** Here another [a fourth] means is noted, presented in union with the immediately preceding: there should be **private exhortations** given. The text from Suarez reads that each week that should be given some kind of a **declamatio**, through which all would be excited to the practice of virtue<sup>109</sup>. This is from the Jesuit Constitutions, **Part IV, c. 16:**

**Likewise, each week, as was said about the colleges, one of the students will deliver a declamation about matters which edify the hearers and lead them to desire to grow in all purity and virtue...[CSJ n. 484].**

†††

**CF # 172:** This next Constitution follows right along these lines - the ideal is that teachers, even during their lessons, should the occasion arise, should exhort their students to the service and the love of God - and Suarez adds: ***...quod etiam in privatis colloquiis opportune facere debent*** <sup>110</sup>.

†††

**CF # 173:** Suarez here presents what he calls a 'fourth' means - which by our calculation, would be a 'fifth' - as St. Gaspar separates the weekly teaching of catechism from **the weekly domestic exhortation**. Here the Jesuit theologian presents this 'excellent custom' that at the start of school, or classes, these begin with a public prayer. This is read from the life of **St. Thomas Aquinas** that he never committed himself either to study or to writing, unless he began it with a prayer. This

<sup>108</sup> cf. Suarez, o.c., p. 831 b.

<sup>109</sup> Suarez, l.c., p. 831 b.

<sup>110</sup> cf. Suarez, o.c., p. 831 b.

should be done in all our schools in so far as this is possible to do. St. Ignatius has this in **his c. 16, of Part IV, § 4**, in these words:

**...The teachers should urge their students to the love and service of God our Lord. To recall this to their minds, before the lesson begins, someone should recite some short prayer which is ordered for this purpose... [cf. CSJ n. 486].**

Fr. Suarez offers two intentions for this:

- one is that the students learn to refer all they do to God;
- the second intention is that they pray to obtain from God the grace to make progress in their studies. This is most useful also in all the other activities of life <sup>111</sup>.

†††

**CF # 174:** Fr. Suarez lists for him the ‘fifth’ means, which for Fr. Bertoni is the 6th means: that there should not be read those books that would be harmful to morals, and that this is the mandate of the Councils. St. Ignatius has a Constitution on this, in **Part IV, c. 14, § 2**:

**In regard to the books of humane letters in Latin or in Greek, in the universities as well as in the colleges, lecturing to the adolescents on any book which contains matters harmful to good habits of conduct should be avoided, as far as is possible, unless the books are previously expurgated of the objectionable matters and words. [cf. CSJ n. 468].**

This, then, ends Fr. Bertoni’s **c. 4, of his IVth Part** - on the spiritual growth of the youth committed to our care. There follows now, **Chapter 5**, regarding the Intellectual Development of these young students.

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**Chapter 5: Concerning those Means for the Literary Progress of the Youth [CF## 175-181]**

This part corresponds in a kind of parallel, as has already been noted, to that **Intellectual Progress** stipulated for the confreres: **Concerning the Progress in Ecclesiastical Sciences** [cf. **CF ## 49, ff. - Part V, c. 2, ff.**]. For Suarez, these chapters on the Apostolic Mission toward the youth are covered in his Book V, which treats of the life of study of those students still in early Formation. For Fr. Bertoni, this matter is treated under the ‘**Grade of the Professed**’, expressing **the heart of the Apostolic Mission**. In these seven Constitutions, Fr. Bertoni summarizes the three means suggested here by Suarez for the intellectual growth of students:

- **the sufficiency and diligence of the professors;**

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<sup>111</sup> cf. Suarez o.c., p. 832 a.

- a good method and order in teaching [Suarez adds a few lines on careful selection of books, which Fr. Bertoni makes a separate Constitution [CF # 177]
- rewards and punishments - which Fr. Bertoni makes into four separate Constitutions [CF ## 178-181].

**CF # 175:** in Part IV of the Jesuit Constitutions, c. 6, one might find the ultimate foundation for Fr. Bertoni's Constitution here:

**All those who are studying should attend the lectures of the public professors whom the rector will designate for them. It is desirable that these professors should be learned, diligent and assiduous; and that, whether they be members of the Society, or from outside it, they should be eager to further the progress of the students, both during the lectures and in the academic exercises. [CSJ n. 369].**

Ignatius was often concerned about a sufficient number of teachers [cf. CSJ 457]. Under another heading, St. Ignatius speaks of the 'sufficiency' of learning for the Jesuits <sup>112</sup>. Here, though, the stipulation is on quantitative sufficiency, rather than 'qualitative'. The *sufficiency* and *diligence* in study is also discussed earlier by Suarez in this Book V <sup>113</sup>. In the Jesuit Constitutions, Part IV, c. 12, the challenge of both the sufficiency and the diligence of the teachers is addressed frequently <sup>114</sup>. In setting up seminaries, this was simply one of the challenges of Trent [cf. Session 23, c. 18] <sup>115</sup>.

†††

**CF # 176:** here Suarez presents a second means: method and order in teaching. - these next two Constitutions for Fr. Bertoni [CF ## 176, 177] are found in the same paragraph of Suarez, who quotes the Ignatian Constitutions, Part IV, c. 13: *De Modo et Ordine praedictas facultates tractandas* [cf. CSJ nn. 453, ff.] for the first of these two. This order is necessary in communicating the material to be learned, as well as in the exercises that are to be undertaken. . Suarez uses the Jesuit term, indicating the students, as *scholastici*, meaning the students with vows. For Fr. Bertoni here, he uses the word *scholares*. This is necessary also for their private studies, for composition, for repetitions, or compiling that which they have heard. All of this is from Ignatius **CSJ Part IV, c. 13 [nn. 453, ff.]**.

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<sup>112</sup> cf. this whole discussion in comparing Fr. Bertoni's more than ordinary knowledge : [cf. CF ## 49; 59; 71; 72; 159] and St. Ignatius' *sufficiency* : CSJ nn. 109; 289; 307; 308; 369; 446; 450; 464; 518; 582. This discussion was made earlier [Vol. I of this series, pp. 70, ff.].

<sup>113</sup> cf. pp. 811 a, ff.

<sup>114</sup> cf. CSJ nn. 447; 450

<sup>115</sup> cf. Suarez here, o.c., p. 833 b.

**CF # 177:** here, once again, there is mention of 'books' <sup>116</sup> - this time taken from c. 14 of the same Part IV, of the Jesuit Constitutions [cf. **CSJ, nn. 464, ff.**]. The caution here is not only to avoid those books that might be harmful - but, also there is an encouragement to obtain those books useful to the students and more **accommodated** to them. Both of these Constitutions are taken almost word for word from Suarez <sup>117</sup>, being only slightly adapted as to form.

†††

**CF # 178:** this Constitution and the next one, speaks of the punishment and the corrector - as it did not seem fitting for the religious to undertake personally the meting out of punishment. The correction should be 'sufficient' based on the quality and capacity of the students. When this punishment is corporal, it should not be administered by the teachers themselves - but, either by the parents of the boy, or through some corrector deputed for this to whom this should be remanded. This is all from Suarez <sup>118</sup>. Mention of the 'Corrector' is noted in **CSJ nn. 397 and in 488.**

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**CF # 179:** this punishment should never be excessive - if it tends this way, then expulsion would be the manner in which punishment is to be meted out. This is especially the situation of one who seems to be incorrigible. This was all discussed in the First General Congregation, Decree 33: but this was not traceable with the resources at hand <sup>119</sup>. As Suarez' text goes on, he speaks of there being conserved a spirit of gentleness, peace, and charity. The Jesuit theologian notes that the spirit of these prescriptions seems to come from Basil, in his *Reg. Brevior* 202 regarding the Disciple and Correction in the Lord. The entire phrase is a citation from Suarez <sup>120</sup>.

†††

**CF # 180:** if there are to be punishments, there are also to be rewards - and once again, Suarez quotes the First General Congregation, and this time, Canon 119 - which could not be found with the resources at hand. This, too, seems to be based ultimately in Basil, and in his more Profuse Rule 15. These small rewards can be proposed and given in order to excite fervor in studies - but, in these a religious and upright manner must be maintained. The entire text is taken from Suarez <sup>121</sup>.

†††

**CF # 181:** Fr. Bertoni's conclusion to his three chapters on the **Professed Apostolic Missionary's** ministry toward the youth ends with what is almost Suarez' conclusion to his **Book V** <sup>122</sup>. This Constitution is also taken word for word: honor

<sup>116</sup> Fr. Bertoni often speaks of books: cf. CF ## 51,ff.; 60; 61; 94; 95; 101; 174; 175; 20.

<sup>117</sup> Cf. Suarez, o.c., p. 834 a.

<sup>118</sup> cf. Suarez, o.c., p. 834 a.

<sup>119</sup> cf. *For Matters of Greater Moment. The First 30 Jesuit General Congregations*, o.c., pp. 64, ff. - Decrees of the First General Congregation.

<sup>120</sup> Cf. Suarez, o.c., p. 834 a.

<sup>121</sup> cf. Suarez p. 834 b.

<sup>122</sup> cf. Suarez, o.c, pp. 834 b, f. - there are only six lines on p. 835.

nourishes the arts, and in a particular way it customarily moves students. Thus 'honors' are a good way of rewarding students as other suitable means are often not available. Certain places and signs of honor can be meted out by the teachers for the purpose of inspiring the students to a certain imitation of each other and to a greater diligence.

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The next two chapters in this **Part IX** regarding *The Grade of the Professed*, go back now to the office of the *Professed* of the Sodality [c. VI, CF ## 182-184], and then to *the Principal Scope of the Professed Members* [cf. CF ## 185-186]. The last two chapters of this **Part IX** - like Chapter II [ *Regarding the Profession* - CF ## 158-160: *The Means through which this Institute promotes the Salvation of its Neighbors* - CF ## 161-164], leave Book V of Suarez, and go back to Book I.

It is a bit complicated to compare Fr. Suarez here with Fr. Bertoni's Part IX, *Concerning the Grade of the Professed* :

- **c. 1:** **Concerning the Profession: CF ## 158-160:** are from Suarez' **Book VI, c. 1**<sup>123</sup>,
- **c. 2:** **The [Apostolic] Means....: CF ## 161-164:** are from Suarez' **Book I, c. 3**<sup>124</sup>,
- **c. 3:** **The Instruction of Youth : CF ##167:** are from Suarez, **Book V, c. 5**<sup>125</sup>,
- **c. 4:** **The Means of Maintaining and Increasing Spiritual Growth in Youth: CF ## 168-174:** are from Suarez' **Book V, c. 6**<sup>126</sup> ;
- **c. 5:** **Concerning the Means for Intellectual Growth: CF ## 175-181** are from Suarez' **Book V, c. 6**<sup>127</sup>;
- **c. 6:** **Concerning the Office of the Professed of the Sodality: CF ## 182-184:** are from Suarez' **Book I, c. 6**<sup>128</sup>,
- **c. 7:** **Concerning the Principal Scope of the Professed Members: CF ## 185-186:** from Suarez' **Book I, c. 6.**

These last two will be studied now.

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<sup>123</sup> Cf. Suarez, o.c., pp. 838, f

<sup>124</sup> cf. Suarez, o.c., p.572 a

<sup>125</sup> cf. Suarez, o.c., pp. 827 b, ff.

<sup>126</sup> cf. Suarez, o.c.,pp. 830 b, ff.

<sup>127</sup> cf. Suarez, o.c., pp. 833 b, ff.

<sup>128</sup> So indicated by Fr. Stofella, CSS cf. footnotes on pp. 120, 122 of Original Constitutions.

**c. 6: The Office of the Professed of the Sodality**  
**[CF ## 182-184]**

This c. 6 summarizes anew the *Verbi Dei quodcumque ministerium* as found earlier in this section for the 'Grade of the Professed [cf. **CF ## 162, 163, §§ 1, 2; 164**]. All of these numbers, of course, find their ultimate basis in the Jesuit Constitutions, nn. 645-649 where St. Ignatius explains his ideal for the **Ministry of the Word of God**. As has already been noted above, this little table helps to understand what the Jesuit Founder had in mind. The three major exemplars have the three steps of evangelization in mind:

- initiation into the faith: **Catechesis**;
- instruction in the faith: **Sacred Lectures**;
- exhortation to live the faith: **Sermons** <sup>129</sup>.

In these Constitutions [**CF ## 182-183**], Fr. Bertoni notes the following ministries of the Word of God:

- **concionibus** - sermons;
- **exercitiis [spiritualibus]** - retreats;
- **lectionibus ad vitam eternam consequendam** - either in class [for information], or lectures in Church [exhortation];
- **explanare rudimenta fidei et morum, praesertim rudibus et pueris;**
  - **in oratoriis;**
  - **in catechismis publicis et privatis;**
  - **confessiones omnium, praesertim pauperum et puerorum**
  - **inducere ad debitam sacramentorum frequentiam.**

Just a word on the "**lectures**": when they are called '**sacred**', they are usually considered to be those delivered in Church, intended for the edification of the people. The 'school lectures', as in Seminaries, or Universities, which are meant for knowledge. The sacred lectures are different from sermons because the sermons are aimed at stirring the heart and the lectures emphasize teaching.

Thus, this **c. 6** of **Part IX** of Fr. Bertoni's Constitutions covers some of the same ground as noted in **Chapters 2 and 3** of the same Part. There is **much repeated emphasis** on ministering to the youth - through teaching in the seminaries, the oratories - and again, in "**private**" instructions and conversations [cf. **CF ## 163, §§ 1, 2; 164; 165; 182**. The hearing of **Confessions** especially of the young [the poor], is noted in **CF ## 163 § 2; 168; 183**. The teaching of **Christian Doctrine** is presented in cc 2; 4 and 6, **CF ## 163 § 1; 170 and 183**. In the Original

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<sup>129</sup> Cf, Antonio M. deAldama, SJ, *The Constitutions of the Society of Jesus. An Introductory Commentary on the Constitutions*, o.c., pp. 260, ff. The same author has put together another volume on Part VII of the Jesuit Constitutions, in which he explains the 'Any Ministry of the Word of God Whatsoever' more completely [ cf. *The Constitutions of the Society of Jesus. Missioning*. Rome: CIS 1973, pp. 158, ff.].

Constitutions, then, this array of ministries is part of the **Apostolic Mission** for the **'Professed Apostolic Missionaries.**

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**CF # 182:** while the express text has not been found *verbatim* its substance is clearly presented in Suarez <sup>130</sup>. It is clearly stated that the principal task of this Society is to **work for the spiritual salvation and perfection of their neighbors, by making use of all the fitting means** <sup>131</sup>. The main task of the Jesuits is described by Ignatius as leading souls in the way of Jesus Christ. The Jesuit is trained to seek through grace that **particular gift** of illuminating and directing men and women in the spiritual life <sup>132</sup>. They are called not to be the 'teachers' of the Holy Spirit, but His **ministers**, and they might become his apt instruments. The end of this Institute is that of assisting their own members in their own salvation, and in helping their neighbors to reach theirs. For these spiritual purposes, the primary purpose of this Society is contemplation. The end of the Community is to generate perfect men, perfect ministers and other perfect men - and this cannot be done without contemplation. This is an insight provided here by the Monk-Pope, St. Gregory the Great. The principal activities of the Society, therefore, are those spiritual actions that proximately and of themselves are ordained to the progress of souls. As a result, it is necessary primarily and more principally for the Society to orient its members toward the contemplative life, the principle source of all such activities. Augustine includes doctrine and the Word of God as acts of the contemplative life <sup>133</sup>.

Spiritual activities are intimately connected to doctrine concerning the divine realities - as a result, these divine truths are handed on not only in public lectures and sermons, but also in secret and private confessions, conversations and instructions, as these are presented in **CF ## 182, 183** - remembering the beautiful phrase noted in Suarez <sup>134</sup>, recorded by Fr. Bertoni as **CF # 168** that a pure conscience is the seat of wisdom. The Society, then, has been founded to perfect other priests, under the instinct of the Holy Spirit, in those matters pertaining to the Body of Christ, as the Eucharist and as the Church. These perfected priests are then to be totally committed to the perfection of their neighbor, through these priestly tasks <sup>135</sup>.

The Society of Jesus does not pray the Breviary in choir, but like all clerics in major orders, each Jesuit is bound to celebrate this prayer of the Church, this sacrifice of praise, for the Church, the Flock of Christ. The reason for this abstention from 'choir duty' is so that the members of the Society would be all the more **free for the Apostolic Mission** - the Society is a missionary community. They are founded for the greater glory of God - and in the history of the religious life, this is promoted in a

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<sup>130</sup> cf. Book I, c. 6: whether the Society of Jesus embraces the contemplative or active life.

<sup>131</sup> o.c., p. 587 b

<sup>132</sup> o.c., pp. 588 b; 589 a.

<sup>133</sup> o.c., p. 590 a & b. [Fr. Bertoni spent much time in his ministry among the laity -cf. Fr. Ignatius BONETTI, *Grammatica*, ## 204-206.

<sup>134</sup> o.c. cf.p. 831 a

<sup>135</sup> o.c., p. 591

variety of ways. One of these, of course, was through the traditional means, the Choir, as kept alive across the centuries by the monasteries. The Society was not founded for this purpose of choral prayer - but rather to be totally committed for the salvation of souls, through sermons, the spiritual exercises, lectures, leading the faithful to more frequent confessions, and the like <sup>136</sup>. Under the word 'preaching' there was to be understood all the ministries of the word of God. Thus, the ministry of doctrine and communicating the word of God has to be preferred in the Society over ecclesiastical chant and psalmody.

Fr. Bertoni has a very broad grasp of **teaching** as one of the prime aspects of the **Apostolic Mission**. It can be communicated in the ways listed above - it is co-extensive with 'preaching' in some of his interpretations. Teaching Christian Doctrine is one of the ministries most proper to the Society [cf. CSJ nn. 113; 528]. It is mentioned explicitly in the formula of the final vows of the Priests [cf. CSJ nn. 527; 532; 535]. It is one of the Novitiate 'experiments' [CSJ n. 69] - and the Scholastics need appropriate training for this ministry [cf CSJ n. 410].

'**Teaching Christian Doctrine**' is an expression used constantly in the Constitutions. It was used even before they were written, in the 'Five Chapters', the preliminary draft of the Formula of the Institute. From the earliest days of the Society, there was much emphasis on the repeated expression *rudibus et pueris* - the ministry specialized in two classes of people: **children and the uneducated, whose salvation is in danger due to their ignorance**.

The Catechetical Ministry is the one each was called to vow to perform 40 days each year. The early documents of the Society speak often of the teaching of the first elements of the faith. The pressing motive for catechizing children and the uneducated, then, was the pressing need for this basic instruction - nothing is so fruitful both for the edification of our fellow human beings and for the practice of charity and humility of the Jesuits. Catechetical teaching comes fully under the heading of the priestly ministries of the Society of Jesus - it was historically their first ministry <sup>137</sup>.

The communicating of the word of God remains a central Jesuit aspect of the Apostolic Mission [cf. CSJ nn. **108; 307; 308 {important numbers}; 645**].

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**CF # 183:** the hearing of **Confessions**, especially those of children and the poor - and also the ministry of trying to convince them to come more often [**CF ## 44; 118; 163, § 2; 193**] to this sacrament is a prime Jesuit Mission. Suarez notes that 'the Word of God is indeed very sacred - hence, with Augustine, it can be said that it is somewhat conferred with the Eucharist <sup>138</sup>. Another of the **principal ministries** that is

<sup>136</sup> o.c., p. 598

<sup>137</sup> cf. Antonio deAldama...*Missioning*. O.c., pp. 163-166, *passim*.. cf. Suarez, o.c., pp. 980 a, 966 a.

<sup>138</sup> cf. Suarez, o.c., p. 978 a.

central to the Society, from its very institution, pertaining to the salvation of their neighbors, is the administration of the sacraments [cf. CSJ nn. 642, ff.] This means particularly the hearing of Confessions and the administration of the Eucharist <sup>139</sup>.

The Sacraments, instituted for our sanctification and the building up of the Body of Christ, nourish and strengthen the faith. They not only confer grace, but also prepare the faithful to receive this grace fruitfully, to worship God and live charity [cf. SC 59]. They are fully part of the important challenge of the Church to carry out evangelization. Pope Paul VI stressed **their intimate connection with the Word of God**, from which they cannot be separated [cf. EN 20;47].

The administration of the Sacraments - including Penance - was practiced by the Jesuits from the beginning, and it is included in the **Formula**. The hearing of Confessions is for **the spiritual consolation of the faithful**. The Society became renowned also especially for the hearing of Confessions and the administering of the Holy Eucharist [cf. CSJ nn. 642; 644]. This ministry was added to **the Word of God** in the second draft of the **Formula**. The early Jesuits - as well as many theologians - see the administration of the sacraments simply **as part of the Ministry of the Word**. The principle was the one pronounced by Polanco: the fruit of the plants we cultivate through sacred lectures and sermons is harvested through the hearing of confessions. This was also one of the reasons for the institution of 'Spiritual Coadjutors' in the Jesuit Rule: people often flock for confession after the sermons and sacred lectures. If there had not been these coadjutors, much good fruit would have been lost.

Over and above religious instruction, the Jesuit ministry included that of consolation, exhorting and in some way causing the consolation from above, the source of all true devotion. The **Apostolic Missionary** is not a mere functionary in the administration of the sacraments. The **community zeal** needs to be aimed ultimately and directly to stimulating charity, the living fire of all good, prior to the visit of the Holy Spirit. In the Houses, this ministry was to be carried on in the Society by having some priests assigned by the Superior for this service [cf. CSJ n. 642]. As spiritual needs occur, the superior will have the duty of considering whether others, too, in addition to those who were assigned as ordinary confessors, ought to attend to the administration of those sacraments penance and communion [cf. CSJ n. 643; cf. also nn. 108; 406; 407] <sup>140</sup>.

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**CF # 184:** as in the Jesuit Constitutions, in the section pertaining to the Apostolic Mission, there is a careful delineation of the principle placed in the **Formula** - known as **gratis omnino**. It is a value often repeated in Fr. Bertoni's Original Constitutions [cf. **CF ## 3; 67; 102; 184**]. This value is powerfully defended in the Constitutions of St. Ignatius - his broad apostolic mission was to be offered **gratis omnino** :

<sup>139</sup> o.c., p. 984.

<sup>140</sup> Cf. deAldama, *..An Introductory Commentary on the Constitutions...*, o.c., p. 259; if., *...Missioning...*, o.c., pp. 150-155, *passim*.

**Formula 1** : ... 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, Moreover, this Society should show itself no less useful in reconciling the estranged, in holily assisting and serving those who are found in prisons or hospitals, and indeed in performing any other works of charity, according to what will seem expedient for the glory of God and the common good. Furthermore, all these works should be carried out altogether free of charge [*gratis omnino*] and without accepting any salary for the labor expended in all the aforementioned activities...

**CSJ 7:** In addition to the three vows mentioned, the Professed Society also makes an explicit vow to the Sovereign Pontiff, as the present, or future Vicar of Christ our Lord. This is a vow to go anywhere [*quocumque*]. His Holiness will order, whether among the faithful, or the infidels, without pleading an excuse and without requesting any expenses for the journey, for the sake of matters pertaining to the worship of God and the welfare of the Christian religion. [cf. also CSJ nn. 573, 574, 609, 610].

**CSJ 573:** When the Sovereign Pontiff, or the Superior sends such Professed and Coadjutors to labor in the vineyard of the Lord, they may not demand any provision for the journey, but they should generously present themselves that these superiors may send them in the manner which they think will be for the greater glory of God.

**CSJ 574:** that is to say, on foot, or on horseback, with money, or without it, and they should be ready to carry out in deed what the sender judges to be more fitting and for greater universal edification.

**CSJ 609:** Moreover, he who has been designated by His Holiness to go to some region should offer his person generously, without requesting provisions for the journey, or causing a request for anything temporal to be made, except that His Holiness should order the member to be sent in the manner that His Holiness judges to be a greater service of God and of the Apostolic See, without taking thought about anything else.

**CSJ 610:** Representation may well be made, and even should be, through the agency of the prelate, or person through whom His Holiness issues the command to go anywhere, by asking how he desires him to accomplish the journey and to remain in the destination, namely, by living on alms and by begging for the love of God our Lord, or in some

**other manner. This is asked that what seems better to His Holiness may be done with greater devotion and security in our Lord.**

These seem to be the main Jesuit Constitutions regarding the *gratis omnino...* in the living out of the ideal involved in the terms: *quocumque...quodcumque...* The type of poverty Ignatius chose is closer to that of Francis and Dominic, and somewhat removed from those following cenobitical life. For Ignatius, this was the poverty Jesus lived and which He taught His apostles to practice when He sent them out to preach [cf. Mt 10:8-10]. **This 'evangelical poverty'** taught by the Lord Himself to His Apostles consists in these three elements:

- **non-possession - no gold or silver ;**
- **not receiving remuneration: give freely of what you have freely received ;**
- **living on alms: the laborer is worthy of his hire .**

Ignatius learned the distinction between 'pure alms' and stipends, or alms in remuneration from Mt 10: the Jesuit is asked to give freely of all that he has received. This **gratuity of ministries** has other values as well, as 'the greater liberty and edification of one's neighbor'[cf. CSJ 565]. It is principally based, though, on the poverty that Jesus Himself lived - this is the ideal. This is a value in the *Spiritual Exercises*<sup>141</sup>. In this ideal, living on alms is not any sign of incompetence, or inability - but rather, the gospel value of offering a witness to disinterestedness and indifference and to one's **trust** and **abandonment** to Divine Providence. These are central values to Fr. Bertoni. This is a perennial value, due to the recurring temptation to materialism. In the fullness of pride, and in times of technical progress, many think they can be, live and do without God<sup>142</sup>.

Therefore, in the Ignatian charism and Jesuit history, apostolic journeys and poverty are meant to go hand in hand. ... **You have received without charge...provide yourselves with neither gold nor silver...the workman deserves his keep...** [cf. Mt 10:8-10]. This is an ancient reality in the Church: the itinerant 'prophets and apostles' of whom the *Didache* speaks, were forbidden to take anything but bread when they left one mission station for another. Accepting money was the mark of a false apostle<sup>143</sup>. These ancient customs came alive again in the 12th century in his Apostolic Movement: preaching and poverty were its characteristic features - which St. Ignatius tried to re-invigorate in the life of the Church, through his 'Company'<sup>144</sup>. How vital it is for Church progress that her **Apostolic Missionaries** should go without gold or silver, as a most Christ-like ideal.

<sup>141</sup> Cf. n. 281, # 3: ...*Third Point: He tells them they should go, 'Do not possess gold or silver.' 'Freely you have received, freely give.' And He told them what to preach, saying: 'The kingdom of God is at hand...'* [cf. Mt 10:1-16]

<sup>142</sup> cf. Antonio deAldama, ...*An Introductory Commentary on the Constitutions....o.c.*, pp. 225, ff., *passim*.

<sup>143</sup> *Didache* XI, 6.

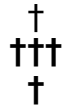
<sup>144</sup> Cf. Gunter Switek, *'Praedicare in Paupertate.'* *Estudios sobre el concepto de pobreza segun Ignacio de Loyola.* ROMA: CIS 1972.

The Jesuit principle is to engage in poverty in the service of God our Lord and the help of our neighbor, preaching and serving the Church. This explains the rather arduous “Election of Poverty” that Ignatius saw in the **Apostolic Mission** initiated by Jesus Christ, sent by His Father. For Ignatius, **the ideal was always the Apostolic circle around Jesus**, called to Himself, and sent out on **His Mission**. They could receive ‘help for the journey’ - the Apostles were able to receive ‘bread’ when leaving one church for another. The early Jesuits were not allowed to take anything for Masses, confessions, sermons, lessons, and for administering the sacraments - but they could accept help for the journey <sup>145</sup>.

The ideal for Fr. Bertoni in **CF # 184** summarizes these values for those who have received the Grade of Apostolic Missionary –

- when the ‘Professed’ are sent somewhere:
- or, are ordered to reside somewhere -
  - they should not ask for any provision for the journey;
  - nor for where they are to live -
    - from the Bishops;
    - or the Pastors;
  - or from their own Superiors
- but they should freely offer themselves;
- and totally give themselves to this.

This is the **obsequium** lived fully - an abandonment to God and a total availability to the Church - which seems to be the ideal promulgated by Fr. Bertoni in this manner.




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<sup>145</sup> Cf. Antonio deAldama, ...*Missioning...*, o.c.,pp. 43, *passim*.

## V. FAMILY COMMUNION

**Apostolic Exhortation. *The Role of the Christian Family in the Modern World. [Familiaris Consortio]* Christ the King, November 22, 1981.**

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### 1. Presentation of the Document

#### # 12: Marriage and Communion Between God and People

**The communion of love between God and people, a fundamental part of the Revelation and faith experience of Israel, finds a meaningful expression in the marriage Covenant which is established between a man and a woman.**

For this reason, the central word of Revelation, ***God loves His People***, is likewise proclaimed through the living and concrete word whereby a man and a woman express their conjugal love. Their bond of love becomes the image and the symbol of the Covenant which unites God and His People [GS 12; Hos 2:21; Jr 3:6-13;; Is 54]. And the same sin which can harm the conjugal covenant becomes an image of the infidelity of the people to their God: idolatry is prostitution [Ezk 16:25], infidelity is adultery, disobedience to the law is abandonment of the spousal love of the Lord. But the infidelity of Israel does not destroy the eternal fidelity of the Lord, and therefore the ever faithful love of God is put forward as the model of the relations of faithful love which should exist between the spouses [Hos 3]...

**# 20 f:** ...To bear witness to the inestimable value of the indissolubility and fidelity of marriage is one of the most precious and most urgent tasks of Christian couples in our time. So, with all my brothers who participated in the Synod of Bishops, I praise and encourage those numerous couples who, though encountering no small difficulty, preserve and develop the value of indissolubility: thus, in a humble and courageous manner, they perform the role committed to them of being in the world a 'sign' – a small and precious sign, sometimes also subjected to temptation, but always renewed – of the unflinching fidelity with which God and Jesus Christ love each and every human being.. But it is also proper to recognize the value of the witness of those spouses who, even when abandoned by their partner, with the strength of faith and of Christian hope have not entered a new union: these spouses, too, give an authentic witness to fidelity, of which the world today has great need. For this reason they must be encouraged and helped by the pastors and the faithful of the Church...

**21 f:** ... family communion can only be preserved and perfected through a great spirit of sacrifice. It requires in fact, a ready and generous openness of each and all to understanding, to forbearance, to pardon, to reconciliation. There is no family that does not know how selfishness, discord, tension and conflict violently attack and at times mortally wound its own communion: hence, there arise the many and varied forms of division in family life. But, at the same time, every family is called by the God of Peace to have the joyous and renewing experience of 'reconciliation', that is, communion reestablished, unity restored. In particular, participation in the sacrament of Reconciliation and in the banquet of the One Body of Christ offers to the Christian family the grace and the responsibility of overcoming every division and of moving

towards the fullness of communion willed by God, responding in this way to the ardent desire of the Lord: **that they may be one.** [Jn 17:21].

§§§

## 2. St. Gaspar Bertoni The Nuptial Metaphor in the Various Traditions of the Religious Life

### Presentation:

The Espousals Theme offers at least three major aspects in the history of the spiritualities of various religious families. These three may be considered:

- I. The Franciscan Aspect: the “Mystical Nuptials” with “Lady Poverty.”
- II. The Dominican-Carmelite Aspect: the “Mystical Nuptials” of the Unitive Way, as exemplified by St. Catherine of Siena, [of whom the Church celebrated the sixth centenary of her death in 1980] - and St. John of the Cross, who was born about 150 years after the death of Catherine. This is known as the “Union of Transforming Love.”
- III. The Ignatian Aspect: a mysticism of total service to the Church, considered specifically as the “Bride of Christ”. Ignatius does not have the “individual aspect” of mystical union.

Each of these aspects has had a major influence on the Church. After pondering them, a clearer insight may be possible for some reflections on the Stigmatine devotions.

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### I. The Mystical Nuptials of St. Francis of Assisi and His Companions with Lady Poverty.

1. The very intimate relationship between St. Francis [1182-1226] and poverty has assumed the characteristic between configuration of “mystical nuptials”. This theme has been developed to a great extent in both literature and art - not to speak of Franciscan spirituality as such. It is interesting to note that this little work which has come to be known generally as The Mystical Nuptials [*Mistiche Nozze*] in Latin,, bears the title: ***Sacrum commercium beati Frncisci cum Domina Paupertate*** . It was St. Bonaventure who was the first to give the name “Spouse” to this Lady Poverty<sup>146</sup>. There was thus a kind of “Canticle of Canticles” from the Franciscan tradition.

2. One of the early biographers of St. Francis, Tomaso de Celano, brings out the Christological and Nuptial aspect of this “song of songs”:

...While living in this valley of teas, this blessed Father disdained the poor riches of the sons of men - and through an ambition of the highest type, with all his heart, he yearned after poverty.

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<sup>146</sup> St. Francisco de Assisi. Madrid BAC Edition 1978, p. 931.

Considering poverty as a very special friend of the Son of God, and wishing instead to abandon this entire world, Francis wishes to espouse poverty with a bond of eternal love. Having fallen in love with the beauty of poverty and wishing to be united to her most intimately as his wife, so that from the two of them one sole spirit might be formed - Francis not only abandoned his father and mother - but he put distance between himself and all created things, and embraced poverty in a most chaste manner - and ever for a single hour did he ever fail to be her most faithful husband...<sup>147</sup>

3. The little booklet of the ***Sacrum Commercium*** has been considered by many to be “the pearl of Franciscan Literature”. Its evangelical spirit, lived and experienced by Francis and his first companions in all its sublime beauty, is the inspiration lying behind the account contained in the “Canticle.” Lady Poverty is a Spouse and Mother, a true noble lady. After hard years of struggle and personal renunciation, Francis finally discovered his treasure, and bereft of all on the naked earth, he went to sleep in the Lord - exhorting all the Friars Minor that they “would always love and observe Lady Poverty.”

4. In this tradition, Lady Poverty is presented as going out to meet the Friars. Before receiving them fully as her sons, she [because she remembered so many others, who later regretted that they had chosen her, and turned back to the empty quest of lowly and base comforts], puts them all to the test:

...What moves you, my brothers, to come here to me? Why have you hasten to come here from the valley of miseries to the mount of charity? If you are looking for me, don't you see that I am poor, harried by storms on all sides, and without anyone to console me...? <sup>148</sup>

5. The response to this is a “Hymn to Poverty” and to the ideal of perfection that is incarnate in it:

...We come to you, Lady Poverty, our Lady, and we ask you to receive us in peace. We desire to be the Servants of the Lord of all virtues, because he is the King of Glory. We have heard and we know it by experience that you are the queen of the virtues. We cast ourselves at your feet, humbly begging you to accompany us through life...

6. The essential element of “Franciscan Espousals” seems to be the intimate union between the individual, and the community, with poverty, that establishes a single spirit. This is a biblical teaching that was truly lived and experienced by Francis and his companions.

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<sup>147</sup> *La Povera*, a cura di Melani. Assisi 1967, p. 314.

<sup>148</sup> o.c., p. 318.

## **[II.] The Mystical Nuptials of Transforming Union**

After many purifications, the individual achieves that calm and lasting union which is called Transforming Union: which seems to be the last term of mystical union and the immediate preparation for the vision of the blessed. The principal characteristics of this union are intimacy, serenity, and indissolubility.

Among the effects of this union there is a Holy Abandonment into the hands of God, to the extent that the individual becomes almost indifferent to all that is not God. There follows a great willingness for sharing Christ's sufferings, an ardent zeal for the apostolate and mission.

The two best examples that we might offer here are the Dominican School and the Carmelite Tradition:

### **A. The Dominican School: St. Catherine of Siena [1347-1380]**

St. Catherine never uses the expression, "Mystical Espousals" with the Lord - she speaks in her "Dialogue of Transforming Union of an exchange of hearts." Her biographer and confessor, Blessed Raymond of Capua, describes this intimate union with Christ as an "espousals." In Chapter 12 of the First Part of his Biography of the Saint, Blessed Raymond states:

... From now on Catherine's soul increased in grace daily. She flew rather than walked along the way of virtue, and a holy desire developed within her soul to attain to perfect faith, so that, utterly subject to her Bridegroom, she might be utterly pleasing to Him. She began to pray to the Lord as the disciples had done, to increase her faith and to make it perfect and solid as a rock. The Lord spoke to her and said: 'I will espouse you to Me in faith.'

Near Lent [when the faithful abstain from meat and fats in the days when men celebrate the vain festival of the stomach, 'Mardi Gras], the virgin was to be found alone in her little room seeking through prayer and fasting the face of the eternal Bridegroom, praying endlessly for the same thing. Then, the Lord said to her:

Since for love of Me you have forsaken the vanities and despised the pleasure of the flesh and fastened all the delights of your heart on me, now, when the rest of the household are feasting and enjoying themselves, I have determined to celebrate the wedding feast of your soul and to espouse you to Me in faith, as I promised.

Keep this faith unspotted until you come to me in heaven and celebrate the nuptials that have no end. From this time forward, daughter, act firmly and decisively in everything that in My Providence I shall ask you to do. Armed as

you are with the strength of faith, you will overcome all your enemies and be happy...<sup>149</sup>

This Mystical Marriage of St. Catherine occurred at the time of “Carnevale”, Shrove Tuesday, 1367, “Mardi Gras”.

In Her Dialogue, [c. 78], which is also entitled: ***The Treatise of Divine Providence***, we read:

...These souls [in the unitive state] are thrown into the furnace of My charity, no part of their will remaining outside, but the whole of them being inflamed in Me, are like a brand, wholly consumed in the furnace, so that no one can take hold of it to extinguish it, because it has become fire. In the same way, no one can seize these souls, or draw them outside of Me, because they are made one thing with Me through grace, and I never withdraw Myself from them by sentiment, as in the case of those whom I am leading to perfection...<sup>150</sup>

In this same Chapter 78, describing such union, Catherine speaks of receiving the Stigmata and following the Lamb. It is interesting to note that the image of the Crucifix before which St. Catherine received the Stigmata, is a very similar Icon to the well known Franciscan image, which spoke to St. Francis at San Damiano, Assisi.<sup>151</sup> This latter is an imitation Byzantine Cross depicting the serenity of the Crucified, Ascending Christ. There may also be included St. John’s idea [as he is sometimes represented at the foot of this Cross with Mary] of the exaltation theme [cf. Jn 12:32: when I am raised up...]. These Crucifixes are outstanding for the fact of the wide opened eyes which are gazing out on a suffering world. Its countenance is one of compassion, pity and love.

The Mystical Nuptials of Catherine with Jesus, of which the Stigmata served as a kind of seal, is expressed as the external sign of the interior exchange of hearts:

...After the incomparable Bridegroom had proven His chosen one in the fire of many tribulations, and taught her how to beat the old adversary in all her battles with him, the one thing that remained for Him to do was to give her the full reward for her triumph. As, however, the souls on earth who by the eternal decree and promise of this same Bridegroom were to be helped by her had not yet received the full benefit of her aid, it was necessary for her to remain for a little while longer among the living. But she was given a token of the eternal reward:

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<sup>149</sup> cf. *St. Catherine of Siena*. Biography by Bl. Raymond of Capua. Part I, XII, tr. by Gorge Lamb. London: Marvill Press 1960, pp. 99, ff. Cf. also Johannes Jorgensen, *st. Catherine of Siena*. tr. from the Danish by Ingebord Lund, London: Longmans, Green & Co. 1938, pp. 57, ff..

<sup>150</sup> cf. A. Thorald, *The Dialogue of the Seraphic Virgin, Catherine of Siena*. London: Burns & Oates & Wasbourne 1925]

<sup>151</sup> This will be treated in Part Three, Section One of this study

...And so this Lord and heavenly Bridegroom willing that His bride and servant should begin to lead a heavenly life in this vale of tears, and at the same time, continue to have dealings with those on earth, prepared and trained her with ... revelation...<sup>152</sup>

Thus, St. Catherine of Siena is considered under the aspect of “Spouse” and “Handmaid”, in response to her view of Christ as “Servant” and “Spouse.”

### **B. The Carmelite Experience: St. John of the Cross [1542-1591]**

1. A “Spiritual Marriage” after a Terrible “Dark Night”: According to this Doctor of the Church, the most complete perfection possible in this life is found only in the transforming union, or spiritual marriage - it is an intimate union with God, coming only after a long arduous “spiritual winter” [Tauler, OP - German mystic], or “intense dark night” [John of the Cross]:

... For see, the winter is past, the rains are over, and gone. The flowers appear on the earth. The season of glad songs has come, the cooing of the turtle dove is heard in our land...[cf. Sgs 2:11, ff.]

This is a state of full development of charity - which accepts [or is “abandoned” to] every work and whatever suffering may come. This is all accepted for the interests of God and His kingdom. St. Peter even speaks of joy in this situation:

... If you can have some share in the sufferings of Christ, be glad, because you will enjoy a much greater gladness when His glory is revealed... [cf. 1 P 4:13].

2. As Two in One Flesh, One Spirit with Him: In this state of mind and heart, there is no longer fear of death, but a willingness to accept it under whatever form it will come. The individual attributes nothing to him/herself, but all to God - and the person is “transformed” into God by grace, according to this expression of St. Paul, often quoted as the best description of a “spiritual marriage”:

...Anyonewho is joined to the Lord is one spirit with him...[cf. 1 Co 6:17; compare with Mt 19:6]

3. In this Espousals, One is “Divinized”: in this state of union, the Lord communicates Himself to the individual who is “transformed”, in a way, into God, a kind of “participated divinization”. This is the state of perfect union between the individual and God - as intimately united as the window and the light; coal and fire; as the light of the stars and moon, and the sun. Despite the extraordinary depths of this union, it is never as “essential”, or as complete, as the eternal union with God<sup>153</sup>.

<sup>152</sup> cf. Biography by Raymond of Capua, Part II, c. 5.

<sup>153</sup> cf. Garrigou-Lagrange, OP, *Three Ages of the Interior Life*. Eng. tr., p. 352, ff.

a. A Spiritual Espousals: in the classical poem of St. John of the Cross, *The Spiritual Canticle*, the perfection of love is described as a kind of “spiritual espousals.” Before the formal “marriage” takes place, there is a time of “engagement” [biblically, this is explained by Hoseah 2:14-16 + - cf. the extensive note in the Jerusalem Bible at this point].

b. The Presence of Wounds: St. John of the Cross comments on the “spiritual marriage” theme in his poem [cf. stanzas 14, 24, 27-29] - in this “spiritual marriage” there is also the recurring theme of piercings, wounds and death [cf. stanzas 20-121]. The following are some of the principal stanzas the Saint composed in this regard:

...After wounding me, I went out calling you [1]. Tell Him that I sicken, suffer and die [2] ... All wound me more, and leave my dying [7] ... Why, since you wounded this heart, don't you heal it? [9]... For the sickness of love is not cured except by Your very presence and image [11]... The wounded stag is in sight of the hill [13] ... And then we will go on to the high caverns of the rock which are so well concealed. There we shall enter and taste the fresh juice of the pomegranates...[37].

4. A Communication of Love: by means of a complete sharing, the two parties participate a certain consummation of the union of love - the individual is “divinized” insofar as all that is temporary is concerned -one “becomes” God by participation. The individual enters this state in that it has not been bogged down by anything that is merely temporal, material or emotional. While sharing in these as well, they are seen as a means to reach God, and to lead others to Him.

a. An Important Comparison: Mt 19:6/ 1 Co 6:17:

They are no longer two, but one body ... [cf. MT 19:6; Gn 2:24; Ep 5:31; 1 Co 6:16; 7:20]

But anyone who is joined to the Lord is one spirit with Him [cf. 1 Co 6:17; Rm 8:9-10]

b. The Forming of One Spirit with the Lord: this union with the Lord, forming one sole spirit with Him, is “spiritual marriage” in the sense of the mystics. Others have developed this idea of God, or Christ, as the Spouse of the Consecrated Person [cf. St. Alphonsus, *Sponsa Christi* ]. More recently, Dom Columbia Marmion, a former student of the old Irish College in Rome, at St. Agatha of the Goths [from 1836 to 1925], applied this ideal to priests. St. Ignatius used almost the same mystical language to explain the apostolic union to the Church, a “mysticism of service” in the Apostolic Mission.

5. The Trials of the “Dark Night”: in the theology of St. John of the Cross, there are the very harsh trials of the “Dark Night” of the senses as well as of the spirit. To purify and reform the human person, God leaves the mind in darkness and the will in total aridity, the memory almost without consoling recollections, and affections seem

immersed in affliction. God Himself works out this profound purification with the light of contemplation - this “light” is vivid in itself, but to one in this state, it seems to be still dark and painful, because of the limitations of the recipient.

a. Sufferings of the Intellect:

1.] Nothing will ever Change: the insight that opens the way for a deeper contemplation is of itself painful - this may be the result of the inherent weakness within one, the inability to support such “light”.

2.] The Encounter between the Created and the Uncreated: a real suffering is experienced by the encounter between the divine and the human [the commentators on St. Ignatius indicate this “encounter” as one of the reasons for the oft-recurring mention of “tears” in his “Spiritual Diary” and perhaps this might be applied to the Stigmatine Founder in his Spiritual Diary, known as his *Memoriale Privato* .]

3.] Overwhelming View of One’s Poverty: there is often an overwhelming view of one’s own spiritual incapacity. The sensitive part of the human nature is immersed in aridity - and the intellectual part, in darkness.

b. Sufferings of the Will:

1.] One gets the view things will always be this way - and very little outside influence can bring consolation, or relief.

2.] The great suffering caused by the experience of rejection, or abandonment - this seems to have been the rejection experienced by Christ Himself: ‘My God, my God, why have You deserted Me?’ [cf. Ps 22].

3.] The inability to pray. In the works of St. John of the Cross, these [and so many other] expressions of the “Wounded Spouse” are found with some frequency:

...The Spouse of the Canticle consequently says of His Bride that she wounded His heart by merely the look of her eye [cf. Ct 4:9].<sup>154</sup>.

...This love of God finds that the soul is equipped to receive the wound and union is the measure that all its appetites are brought into subjection, alienated, incapacitated, and unable to be satisfied by any heavenly or earthly thing...<sup>155</sup>.

When the soul is wounded, touched and impassioned, all its strength and its appetites are recollected in this burning of love. How will we be able to understand the movements and impulses of all this strength and appetites?<sup>156</sup>.

...‘My soul thirsts for you...’ [cf. Ps 62:2]. As a result, the soul proclaims in this verse: fired ‘with love’s urgent longings’, and not: ‘with an urgent longing of love.’ In all its thoughts and in all its business and in all events, it loves in many ways,

<sup>154</sup> *Night*, II, c. 21, n. 8, p. 380

<sup>155</sup> *Night*, II, c. 11, n. 2, p. 353.

<sup>156</sup> *ib*, n.5,p. 353.

and desires and also suffers in its desires in many ways, and at all times and in many places. It finds rest in nothing, for it feels this anxiety in the burning wound...<sup>157</sup>.

This same thought permeates so much of *The Spiritual Canticle* :

...After wounding me... In further explanation of this verse, it should be known that besides the many other different kinds of visits God grants the soul, in which He wounds and raises it up in love, He usually bestows some secret touches of love, which like fiery arrows pierce and wound it, leaving it wholly cauterized by the fire of love. And these wounds, mentioned here, are properly called wounds of love. They so inflame the will in its affection that it burns up in this flame and fire of love. So intense is this burning that the soul is seemingly consumed in that flame and the fire makes it go out by itself, wholly renews it, and changes its manner of being, as in the case of the phoenix which burns itself in the fire and rises anew from the ashes...<sup>158</sup>.

...I went out calling for You, and You were gone ... No medicine can be gotten for these wounds of love except from the One who causes them. Thus, the wounded soul, strengthened from the fire caused by the wound, went out after her Beloved Who wounded her, calling for Him, that He might heal her...<sup>159</sup>.

In Stanza 7, a few of the pertinent numbers are as follows:

All who are free  
Tell me a thousand graceful things of You;  
All wound me more  
And leave me dying  
Of, ah. I-don't-know-what behind thir stammering.

n. 2: We can deduce that in this matter of love, there exists three ways of suffering for the Beloved corresponding to the three kinds of knowledge for Him:

The first is called a wound [*herida* in Spanish, *ferita* in Italian]. It is the mildest and heals the most quickly, as does a wound. This wound arises from the knowledge the soul receives from creatures, the lowest of God's works. The bride of the Canticle refers to this wound, which we also call sickness, saying, 'I adjure you, daughters of Jerusalem, if you find my Beloved that you tell Him that I am sick with love' [cf. Ct 5:8]. By the "daughters of Jerusalem" she refers to creatures.

n. 3: The second is called a sore wound [*illaga* in Spanish; *piaga* in Italian] and cuts more deeply into the soul than the simple wound. As a result, it is longer-lasting because it is like a wound that as become sore, from which she feels she is indeed sorely wounded by love. This sore wound is produced in the

<sup>157</sup>ib.n.6, p.354.

<sup>158</sup> *Canticle* I, 17, [. 422.

<sup>159</sup> ib., n. 20, p. 423.

soul by knowledge of the Incarnation of the Word and of the mysteries of faith. Since there are more remarkable works of God, embodying in themselves a greater love than that show forth in creatures, they produce in the soul a more intense love. Thus, if the first is like a wound, this second is like a sore wound, which lasts longer. Speaking of this to the soul in the Canticle of Canticles, the Bridegroom say: 'You have wounded my heart, my sister, with one of your eyes and with one hair of your neck' [cf. Ct 4:9]. The eye refers to faith in the Incarnation of the Bridegroom and the hair signifies love for this very Incarnation...<sup>160</sup>.

Hoping that it is not an interruption, we might note here in another connection that the late Fr. Ignazio Bonetti, CSS, notes in his doctoral thesis the distinction made by St. Augustine between "wound" [ *ferita* ] and "scar" [ *cicatrici* ]. This distinction becomes habitual in the writings of the Holy Doctor. Under his influence it will then become usual also among the writers of the West and the Medieval theologians:

... *Cicatrici* is the technical term to indicate the sign in the glorious body of the Savior...<sup>161</sup>.

St. Thomas, in contrasting *cicatrici* of the Resurrected Christ, and the *ferita* of the Crucified Jesus had no other scope than to eliminate from the glorious wounds all that implied the sorrowful aspect, all that was repugnant and humiliating - but, he did not intend by any means to eliminate from the Glorious Wounds the substantial identity that there is between them and the Signs of the Passion of the Resurrected and Crucified Christ.

St. John of the Cross, on the other hand, as has just been noted, does make a distinction between *ferita* [ *herida* , "wound"] and *piaga* [ *llaga* , sore wound]. This last, of course, being the more painful. St. John continues his explanation:

...n. 4: The third kind of suffering of love is like dying. It is equivalent to having a festering wound , since the soul is now wholly festered. She lives by dying until love, in killing her, makes her live the life of love, transforming her in love. This death of love is caused in the soul by means of a touch of supreme knowledge of the divinity...<sup>162</sup>.

Almost all of Stanza 9 concentrates on the wounds, the "sore wounds" [ i.e., the *llagas* ] of the Spouse:

...Why, since you wounded this heart, don't You heal it?  
And why, since you stole it from me,  
Do you leave it so,

<sup>160</sup> *Canticle* , I, stanza 7, n. 2, ff., p.438.

<sup>161</sup> cf. Bonetti, p. 72, n. 39.

<sup>162</sup> *Canticle*, 7, nn. 3, 4, pp. 437-438.

And fail to carry off what you have stolen?

Again, Strophe 13, n. 9 has this theme”

...The wounded stag.

The Bridegroom in this verse compares Himself to a sta. It is characteristic of the stag to climb high places and when wounded to race in search of refreshment and cool waters. If he hears the cry of his mate and sees that she is wounded, he immediately runs to her to comfort and coddle her.

The Bridegroom now acts similarly. Beholding that the bride is wounded with love for Him. He also, because of her moan, is wounded with love for her. Among lovers, the wound of one is a wound for both, and the two have but one feeling. Thus, in other words, He says:

Return to Me, My bride, because if you go about like the stag wounded with love for Me, I, too, like the stag will come to you, wounded by your wound.<sup>163</sup>

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There are several Stigmatine comparisons we can make here:

In Letter 2 to Fr. Bragato, Fr. Bertoni speaks thus to his beloved friend:

... If you cannot come to our little house [i.e., the “Stimate” in Verona, Italy] bodily, then be with us in the clefts of the rock [cf. Ct 2:14], in the Wounds [ **piaghe** ] of our most loving and most humble Savior, where I leave you now, embracing you with all my heart...<sup>164</sup>.

St. John of the Cross says in Stanza 37 of his **Canticle** :

And then we will go  
To the high caverns of the rock  
Which are well concealed  
There we shall enter  
And taste the fresh juice of the pomegranates<sup>165</sup>.

There is much benefit in reflecting on the Sonnet written by young Gaspar Bertoni commemorating his First Holy Communion - comparing it with this Canticle of St. John of the Cross [cf. ahead in these notes, page 34].

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**[III.] St. Ignatius of Loyola: [1493/5 - 1556]: The Unlimited Service of God through the Church, as the Spouse of Christ:**

<sup>163</sup> ib., pp. 460-461.

<sup>164</sup> cf. Bertoni, *Epistolario*, p. 312.

<sup>165</sup> St. John of the Cross, *Canticle*, p. 550

A. The Original **Formula** : **Regimini Militantis Ecclesiae** [1540] : the original “Formula” of the Company of Jesus came in the form of a Papal Bull, approving the Society of Jesus, from Pope Paul III, dated September 27, 1540. This document reads, in part, as follows:

...Whoever desires to serve as a soldier of God beneath the banner of the cross in our society, which we desire to be designated by the name of Jesus, and to serve the Lord alone and the Roman Pontiff, His Vicar, here on earth...

B. The Definitive **Formula** : **Exposcit Debitum** [1550]: after they had experienced the life of companionship for ten years, Pope Julius III, on July 21, 1550, acting upon the request of Ignatius and His Companions in the “Society of Jesus”, published a slight modification of the Bull of Paul III. This second Bull entitled **Exposcit Debitum** reads, in part, as follows:

...Whoever desires to serve as a soldier of God beneath the banner of the Cross in our Society, which we desire to be designated by the name of Jesus, and to serve the Lord alone and the Church, **His Spouse**, under the Roman Pontiff, the Vicar of Christ on earth...

1. The Second Formula adds the Words: “the Spouse of Christ”: the slight addition in these early lines of the Papal Document is that the Church is indeed “the Spouse of Christ”. The document then continues:

...should after the solemn vow of perpetual chastity, poverty and obedience keep what follows in mind. He is a member of the Society chiefly [ **potissimum** ] founded for this purpose:

to strive especially [ **praecipue** ] for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine, by means of:

public preaching,  
lectures,

and any other ministration whatsoever of the Word of God;

and further:

by means of the Spiritual Exercises,

the education of children and unlettered persons in Christianity,

and the spiritual consolation of Christ’s faithful through the hearing of confessions, and administering the other sacraments.

Moreover, this Society should show itself no less useful:

in reconciling the estranged,

in holily assisting and serving those who are found in prisons, or

hospitals,

and indeed in performing any other works of charity, according to what

seems

expedient for the glory of God and the common good.

Furthermore, all these works should be carried out free of charge ...

2. In listing the Ministries, “especially” indicates the Importance of the First Group: it has been noted that the two Latin adverbs: *potissimum/praeicipue* are really a repetition. However, St. Ignatius has conserved them in three separate texts, as though to underline the importance of the first list of ministries. The enumeration is by no means complete - but it does contain the essential points <sup>166</sup>.

3. The Addition of “Spouse” expresses better the Totality of Service: therefore, the **Formula** of the Company of Jesus as this was delineated by the Bull of Pope Paul III was modified to express better the meaning of the universal service to the Church - as this is the scope, or “end” of the Company. The second **Formula** of Julius III added the word **Spouse** after “Church”, to reflect better the universality, totality of the service to the Church. The word **Spouse** applied to the Church recalls still one more time, the Christocentric charism, experience, which is the common font of all love, for all service to the Church, to the Pope, to the Bishops, and to all humanity - in the Apostolic Mission <sup>167</sup>:

...’To serve the Church, the Spouse of the Lord, under the Roman Pontiff, the Vicar of Christ on earth’... in this service, the Company of Jesus seeks from the Roman Pontiff the decisive discernment for its field of the apostolate...<sup>168</sup>.

4. Total Absence of the Earlier “Nuptial Aspect” in St. Ignatius of Loyola: one clear characteristic note of the Spiritual Diary of Ignatius, as of all the documents of his regarding the interior life, is the total absence of the “nuptial aspect” of mystical union. In the “Spiritual Exercises” [cf. nn. 353; 365], Ignatius presents the Church as “the Spouse of Christ” - but in no place does he represent the individual soul as the Spouse of God, or of Christ. The union of Ignatius with the Lord was truly something of the most sublime intimacy: but, in no text does he ever speak of his own personal “spiritual marriage” <sup>169</sup>.

The texts from the Spiritual Exercises regarding the Church as the “Spouse of Christ” are these:

...Putting aside all private judgment, we should keep our minds prepared and ready to obey, promptly and in all things, the true spouse of Christ, our Lord, our Holy Mother, the hierarchical Church...

...For I believe that between the Bridegroom, Christ our Lord, and the Bride, His Church, there is but one spirit, which governs and directs us for the salvation of our souls, for the same Spirit and Lord, who gave us the Ten Commandments, guides and governs our Holy Mother Church...

<sup>166</sup> cf. G. Bottreau, *Il fine della Compagnia di Gesu’*, in: *La Formula dell’Istituto*. Recherches 12, p. 34.

<sup>167</sup> cf. Salvat, *Servir en Mission*, p. 106.

<sup>168</sup> cf. ib, pp. 181.

<sup>169</sup> cf. Joseph DeGuibert, *The Jesuits - Their Spiritual Doctrine and Practice*. Chicago: Loyola Press, p. 55.

n 13: If we wish to be sure that we are right in all things, we should always be ready to accept this principle: I will always believe that the white I see is black, if the hierarchical Church so defines it...

[NB: This “black-white” idea was in reaction to a statement which Erasmus had made: Black would not be white, even if the Roman Pontiff should say that it is, something which I know that he will never do...<sup>170</sup>].

The Spouse of Christ, and the Vicar of Christ, sign of contradiction, seemed to Ignatius and to his companions, to be the object in which there was incarnate their adherence to Christ.<sup>171</sup>

To express the ideal of service to the Universal Church, considered as the Spouse of Christ, one of the concrete manners in which this was to be rendered is behind the special vow of obedience to the Roman Pontiff, in relation to the “apostolic missions”<sup>172</sup>.

There is an intimate connection between the various motives for the Vow to the Pope, particularly the first and the third: the obedience and devotion to the Holy See, and the most certain direction of the Holy Spirit have a common side: already expressed in those rules which can be entitled “to feel with the Church:.. St. Ignatius has proposed that between Christ, our Lord - as Spouse - and the Church, His Spouse, there is one and the same Spirit, which governs us and directs us toward the salvation of our souls. The love for Christ, under Whom the Company of Jesus places all its life, have encountered its “incarnation” in the love for the Church, where the Company finds the direction of the Spirit of Christ, and this is the “most manifest vocation” of the Society<sup>173</sup>.

The key affirmation of the “Pneumatology” of St. Ignatius is found in the rule: ***sentire cum Ecclesia***. There is affirmed in this rule that the aspect of union of the Church with Jesus Christ is precisely the same Spirit of Christ which governs us in the Church, and rules us for the salvation of our souls - between Christ, our Lord, as Spouse - and the Church, His Spouse, there is one and the same Spirit.

This sense of “total giving” to the Church seems reflected in a few key Ignatian expressions: this might be a kind of “play on words”, or a near alliteration of the same, or similar sounds. These words seem to express a kind of total abandonment to the Church under various aspects.

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<sup>170</sup> cf. *Obras completas de S. Ignazio de Loyola*. BAC Madrid, pp. 272, ff.

<sup>171</sup> cf. Salvat, o.c., p. 13.

<sup>172</sup> cf. ib., p. 64.

<sup>173</sup> ib, p. 68.

a. **QUICUMQUE** : <sup>174</sup>

The "Missions" are among the principal ministries of the Society; and therefore, **all** ought to be sent on them, always prepared [ ***semper parati*** ] to travel to different places and to live in sections of the world where the greater service of God [ ***obsequium*** ] might be hoped, or the greater assistance of souls.

b. **QUODCUMQUE** <sup>175</sup>

In selecting the ministries, the Society will follow this rule, that they will always seek the greater divine service [ ***obsequium*** ], and the more universal usefulness. A good is the more universal, the more divine it is. Therefore, all else being equal, those ministries will be preferred which bring about greater and longer lasting good.

c. **QUOCUMQUE**: <sup>176</sup>

The intention of the Fourth Vow pertaining to the Pope was not to designate a particular place, but to have the members distributed throughout the various parts of the world. For those who first united to form the Society were from different provinces and realms and did not know into which region they were to go, whether among the faithful or unbelievers; and therefore, to avoid erring in the path of the Lord, they made that promise or vow, in order that His Holiness might distribute them for the greater glory of God. They did this in conformity with their intention to travel throughout the world, and when they could not find the desired spiritual fruit in one region, to pass on to another and another, ever intent on seeking the greater glory of God our Lord and the greater aid of souls.

Ignatius' was a "Mysticism of Service", a spiritual and apostolic abandonment to the Church, the Spouse of Christ.

C. Some Recent Reflections of Fr. Pedro Arrupe, SJ, on the Ignatian Nuptial Theme: some years ago, at the ***Centrum Ignatianum Spiritualitatis***, held at the General Curia of the Jesuits in Rome, a five-week course was offered from about mid-January to mid-February, on Jesuit spirituality. One of the high-lights of this course is the lectures and informal visits of Fr. Arrupe with the participants. At the conclusion of the course in January - February 1978, he came, and these are a few quotes from his address which was entitled:

'To serve the Lord alone, and the Church, His Spouse, under the Roman Pontiff, the Vicar of Christ on Earth:

...Service is the key idea of the charism of Ignatius. It is an idea whose loving power achieved in the life and spirituality of Ignatius - even in his mystical phase - a total realization: unconditioned and limitless service, service that is large-hearted and humble. It could be said that even the Trinitarian 'lights', which enriched his mystical life, rather

<sup>174</sup> cf. *Epitome' Societatis Iesu*, # 612.

<sup>175</sup> cf. *Jesuit Formula; Epitome*, # 602.

<sup>176</sup> cf. *Jesuit Constitutions*, # 605, B.

than leading to a passive and contemplative quieting, spurred him to a greater service of this God he contemplated with such great love and reverence.

...The service of Christ, to which the Society is dedicated and with which the service of His Vicar is identified is total and unlimited ... What is surprising is the fact that at a time when it was not yet a common opinion that religious are bound to obey the Pope, as a supreme superior, by reason of the ordinary vow of obedience, St. Ignatius, speaking of this vow in Part VI of the Constitutions, exhorts us to apply 'all our energies with VERY SPECIAL care to the virtue of obedience shown first to the Supreme Pontiff, and then to the superiors of the Society... [cf. Const. 547].

...Thus, it is clear, that in the thought of St. Ignatius this entire doctrine on obedience applies to obedience to the Pope and to that in the first place in a special and outstanding manner. Consistent with this attitude of living obedience is the concern of Ignatius to reject everything that could seem as opposition, or criticism directed to the Vicar of Christ.

...'To serve the Vicar of Christ' was replaced in the second **Formula** of the Society [that of Julius III] by a phrase that is the equivalent, but more clear:

“... to serve under the Vicar of Christ [***sub fideli obedientia Romani Pontificis..***]

...Explicit mention is made in the new formulation of the service of the Church; but, it is service to it as the Bride of Christ. We remain, thus, within the framework of service to the Lord alone. For the loving union between Christ and His Spouse is so intimate that the Patristic tradition did not hesitate to speak of a single, mystical person, the “whole Christ” of St. Augustine. The broom is the Head of the Bride - St. Paul says - just as Christ is the Head of His Bride, the Church, that lives and works in her, making visible His action through the supreme and universal ministry of His Vicar, the Pope, the subordinate ministry of the bishops and priests...

...The Ignatian vision of the Church is supernatural. In his mystical experience, Ignatius reached the point of glimpsing the mystery of the Church which became one of the principal teachings of Vatican II [cf. LG 1-8]. He proposes the Church to us in the first place as the Bride of Christ, vivified and guided by the Spirit of Christ; and it is on this that the fundamental attitude of a Christian is based...It is an unconditional attachment to the Church, the Bride of Christ, and its decisions ...

#### D. An Explanation of the Ignatian “Instrument”:

The union of the individual with God for the apostolate [ ***contemplativos en accion*** ] seems to flow from another aspect of Ignatian Thought: his views on the Society being an “Instrument” in the hands of the Holy Father. Ignatius emphasized the expression of love, as Christ’s union with the Will of His Father. The word “Instrument” appears frequently in the Jesuit Constitutions <sup>177</sup>. Applied to the individual Jesuit, it means that each one is meant to be an “instrument” at the disposition of the Church:

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<sup>177</sup> cf. Const. S.J., ## 30, 638; 661 (bis) 813, 814, etc.

... for the attainment of the objective that the Society seeks]which is to aid souls to reach their ultimate and supernatural end, the means which unite the human instrument with God, and so dispose it that it may be wielded more dexterously by His divine hand...<sup>178</sup>

This union has two effects:

- when the “instrument” is the more united to the principal agent, it may both work more effectively, as a result of this union;
- and depend more completely on the divine power in the exercise of the Apostolic Mission.

This could explain the “intrepidity” and the “impetuosity” of the apostles in the “Mission”; these characteristics are based on the total availability of the Jesuit apostle to the Will of the Lord, and to the “Missions” of the Roman Pontiff. This more effective Apostolic Mission, flowing from an intimate union with the principal agent was meant for “the greater glory of the One Who sent them”<sup>179</sup>.

In his letter to Fr. Diego Miron [December 17, 1552], named Provincial of Portugal under very difficult circumstances, Ignatius explained the dimension of obedience in his idea of “instrument.” The contact of the instrument with the principal agent is incarnate in obedience. This virtue unites the members of the Society to the whole body, to the Vicar of Christ and to the entire Church. Ignatius explains to Fr. Miron:

...As we see by experience, that even ordinary talent, and that which is below average, are very often ‘instruments’ of great and supernatural good, by being entirely obedient - by allowing themselves to be moved and possessed by this virtue and by the powerful hand of the Author of all good.

...On the contrary, we see those with great talent achieving far less than average results: because they are their own motivation, that is, they are inspired more by self-love; or, they do not achieve results that are truly proportionate to the omnipotent hand of God, Our Lord, Who only accepts as instruments those who are very weak and helpless...<sup>180</sup>.

This union with the principal cause is also an element of hope, as Ignatius explains in his letter of June 6, 1556, less than two months prior to his death:

...If one considers how powerful is God, Our Lord, Who achieves very great results even with very weak instruments of His, whenever these instruments are motivated by holy obedience. One would not be discouraged - for the one lowly, who may be reflecting on their own smallness - these are all the more elevated

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<sup>178</sup> cf. Const. S.J., # 813.

<sup>179</sup> cf. A. Ravier, *Ignace de Loyola fonde la Compagnie de Jesus*. Paris: Desclée de Brouwer 1973, pp. 350, ff.; I. Salvat, *Servir en Mission*, o.c., pp. 102, ff..

<sup>180</sup> cf. *Obras Completas*, o.c., p. 801.

by the divine power. God is accustomed to make use of the weakest instruments of His own Company, through the exercise of His mercy <sup>181</sup>.

Love for Jesus Christ, then, fuses in a love for the Church, vivified by His Spirit. Ignatius considered the Eucharist as a great model to reflect on the “poor Jesus.” This adherence to the poor Christ - radically poor in the Eucharist demands also from the Company a radical poverty, including a juridical poverty. This means that the Company of Jesus, with even greater affection is to be united with the Church, since it is in the Church where the Eucharistic mystery is realized, the sign and what accomplishes unity among the faithful. For Ignatius, the fundamental idea will always be that the Church is the Spouse of Christ <sup>182</sup> - the Church is a kind of Incarnation of Christ, to Whom the entire Company is committed with all its “understanding and its seeking.” <sup>183</sup>.

This adherence is not merely “juridical”. In the Papal Bull of Julius III are found these words in respect to the “Fourth Vow”:

***ob maiorem devotionem Sedis Apostolicae.***

The term “devotion” brings us into the sphere of that “greater affection” with which each one in the Company seeks to be committed to Jesus Christ and to His hierarchical Church.

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<sup>181</sup> cf.o.c., p. 953, an example of the *tantum-quantum* rule of St. Ignatius

<sup>182</sup> cf. Spiritual Exercises, # 365.

<sup>183</sup> cf. I. Salvat, o.c., p. 105.