

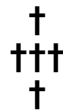
A REFLECTION ON THE COMPENDIUM RUDE

**PRESENTATION:
ST. GASPAR BERTONI
and his
COMPENDIUM RUDE**

Fr. Joseph Stofella, CSS ⁱⁱ, [1885-1966] is remembered among the most gifted and diligent historians of the Congregation of the Sacred Stigmata of Our Lord Jesus Christ. He prepared the first public edition of the **Original Constitutions** of the now canonized Founder, Fr. Gaspar Bertoni –1777-1853] ⁹. Among his ‘historical notes’ ¹⁰, Fr. Stofella writes:

...The Servant of God took a line for **the Formula of the Institute** from the words of the Decree of the Congregation for the Propagation of the Faith, December 20, 1817, which had conferred on him the title of **Missionarii Apostolici**, integrating this with the incisive addition, ***in obsequium Episcoporum...***

It is in the hope of presenting more fully the ‘content’ and meaning of Fr. Bertoni’s **Compendium Rude**, [CF ## 1-8] and its being *explicitated*, developed throughout the remainder of the 314 **Original Constitutions** that this study is dedicated.



⁹ *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni, Fondatore dei Preti delle Sacre Stimate di N.S.G.C.* Testo originale latino con traduzione italiana, introduzione storica e note. Verona: AMB. Anno Santo - giugno 1950.

¹⁰ Cf. *ib.*, pp. 18, Note 33, ff.

ORIGINAL CONSTITUTIONS GENERAL PLAN

[A] Ignatian Influence

Throughout much of his life, St. Gaspar Bertoni developed a most vibrant devotion toward **St. Ignatius of Loyola, Founder of the Society of Jesus**¹¹, and the Jesuit Saints who followed him. It is well documented, for example, that the young Jesuit Saint, **Aloysius Gonzaga**, served as the model of the infancy and childhood of Gaspar Bertoni¹² - thus, the knowledge of St. Ignatius and familiarity with the traditional forms of **the spiritual doctrine** proper to the Jesuit Founder go very far back in Fr. Bertoni's life - if not to his infancy - then at least to his early childhood. Saint Aloysius would then be chosen as the natural Patron of the Stigmatine Founder's **Apostolic Mission in behalf of the Youth**¹³.

It is well substantiated that Fr. Bertoni was much inspired throughout his adult priestly and Stigmatine life by **St. Ignatius of Loyola** - one of his "principles" was to choose **a Saint of the same vocation** as a kind of **mirror**¹⁴. Regarding the Jesuit Founder, there is another central entry in this same **Spiritual Diary** by Fr. Bertoni just about six weeks later, when he was beginning his annual retreat with some of his companions¹⁵. They made a visit to the Saint's altar in these Autumnal

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

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

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

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

15 cf. *Memoriale Privato*, September 15, 1808: ... 15. Introduzione agli Esercizi. *In una visita coi compagni all'altare di S. Ignazio molta divozione e raccoglimento con gran soavita' interna, e qualche lagrima, benche' la visita fosse breve. Pereami che il Santo ne facesse buon accoglienza, e ne invitasse a promuovere la maggior gloria* [di Dio], siccome

Ember Days set aside for the Spiritual Exercises of the Veronese Clergy and the candidates for Ordination to the Priesthood that year. In Fr. Joseph Stofella's Commentary on the Stigmatine Founder's Diary, he remarked that this day in St. Gaspar Bertoni's life was of **prime importance**. From this indication onward, it seems that on this date - **September 15, 1808** - Fr. Bertoni looked on this as **the date of his insertion into the adorable plans of the Lord**¹⁶.

This Ignatian influence is noted again about two years later, when the former Benedictine Abbot, His Excellency, Innocent Liruti, Bishop of Verona, summoned Fr. Bertoni to his office, perhaps in May or June of 1810. The Bishop assigned Fr. Bertoni to preach the fall retreat at the Seminary. Through a chance meeting with the Oratorian, Fr. Antonio Cesare, Fr. Bertoni received a copy of the Saint's great classic, ***The Spiritual Exercises*** - which he then very carefully copied, word for word¹⁷. This first course of this classic for **a retreat to priests and seminarians** was for the Stigmatine Founder a kind of investiture of a very special **Apostolic Mission to the Clergy** which in one form or another, would last as long as his life¹⁸.

It should be noted that still another member of the **Company of Jesus** exerted major influence on Fr. Bertoni's formative years. This would be the Jesuit Bishop, **Gian Andrea Avogadro** - from whom Fr. Bertoni received an enduring 'sacramental ministry': the Sacrament of Confirmation, Sacred Tonsure, the four Minor Orders [in vogue in those years], and all three major orders of that time: Sub-diaconate, Diaconate and Priesthood¹⁹, all from Bishop Avogadro.

Among Fr. Bertoni's manuscripts, there has come down a copy of the ***Exercise of Perfection***, of the Jesuit spiritual writer, **Fr. Alphonsus Rodriguez**. This unusual hand-written document manifests examples of Fr. Bertoni's own marvelous penmanship, along with that of two early companions, Fr. Matteo Farinati and Fr. Gaetano Allegri - three young priests who enjoyed an early close association also in their reflections on **Ignatian spirituality**²⁰. Throughout other writings of Fr. Bertoni, there have been noted citations and extracts from no less than four different biographies of St. Ignatius. All of these indications in Fr. Bertoni's life are evidently the fruit of much study and spiritual reading accomplished with his

egli fece, e per le stesse vie, benché non in tutti que' modi ch'egli pote' usare. Parvemi che volesse dirci. 'Su, via soldati di Cristo, accingetevi di fortezza, pigliate lo scudo della fede, l'elmo della salute, la spada della parola divina, e pugnate con antiquo serpente. Fate rivivere il mio spirito in voi, e in altri per vostro mezzo.'

¹⁶ cf. Fr. Giuseppe Stofella, "Il 'Memoriale Privato' del Ven. Gaspare Bertoni [1808-1813], in: ***Collectanea Stigmatina***, Vol. IV, fasc. 1, p. 40.

¹⁷ cf. Fr. Giuseppe Stofella, "Ven. Gaspare Bertoni. Esercizi Spirituali agli Ecclesiastici", Preface, in: CS I, p. 100, 102, 103.

¹⁸ cf. Fr. Stofella, ib.

¹⁹ ib, p. 101.

²⁰ ib. p. 106, note # 5. [cf. **Appendix III** of these present retreat Notes for Fr. Ceresatto's view for aspects of the Jesuit Influence on the Founder's Charism]

pen in hand. His purpose seems to have been, according to Fr. Stofella, that of **following as closely as possible in the footsteps of Saint Ignatius in the ways of the Lord** ²¹. The first biographer of the Stigmatine Founder, Fr. Gaetano Giacobbe, noted that the admiration and study that Fr. Bertoni dedicated to **St. Ignatius' life and works** resulted in his **copying word for word, some of his writings** ²².

Fr. Stofella goes on to say that St. Ignatius was indeed considered to have had the same vocation as Fr. Bertoni. The Stigmatine apostolate - Retreats, Parish Missions, Marian Congregations, the instruction of youth, work in Seminaries and the spiritual direction of priests and religious - all would be accomplished with the Ignatian imprint. The very design - and **for the most part, the norms and the spirit of the Congregation that Fr. Bertoni founded, depend principally from the laws and the example of the Company of Jesus**. From various practical notes that Fr. Bertoni wrote down in his own hand, it is clear that these were gleaned from the various biographies of the Saint written by Jesuit authors such as Fr. Bartoli and also Fr. Maffei. From these, certain spiritual characteristics of St. Ignatius became evident in the spirituality of Fr. Bertoni: his great assiduity in praying, reading and writing - his expressly noting that **study** needs to be understood as a great service of God. In the Stigmatine Founder, there developed the union of a most refined prudence, an extraordinary diligence with **a total abandonment of himself to God**: all bear the Ignatian imprint ²³. This would be an indication of St. Gaspar Bertoni's **Apostolic Mission of any ministry whatsoever of the Word of God**.

One further note in this regard is that in the very serious illness that Fr Bertoni suffered in October of 1812, the daily prayer suggested to him word for word by Fr. Luigi Fortis ⁱⁱⁱ was the well known ***Suscipe per manus...*** ²⁴ composed by St. Ignatius. One of the corner-stones of Fr Bertoni's entire spirituality is this one dear to St. Ignatius of Loyola: 'very few are they who know what God would do with them if he were not impeded by them in His plan' ²⁵.

In his long correspondence with Mother Leopoldina Naudet [from 1812-1834], his letters were either that of practical counsels or authentic spiritual direction. This is an indication of his **Apostolic Mission toward those in the Consecrated Life**. In both of these areas, the mention of St. Ignatius of Loyola is fairly common. Fr. Bertoni states that he personally is reading the Biography of the

²¹ ib. pp. 101, f.

²² ib., p. 103.

²³ cf. Fr. Giuseppe Stofella, "La divozione del Servo di Dio per il Fondatore della Compagnia di Gesu'", in: CS IV, p. 248.

²⁴ Cf. *Spiritual Exercises*, # 234.

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

Saint during an illness of May 1828²⁶. Earlier he had noted that there was an edition of *The Spiritual Exercises* that had been published to which some alterations and additions had been appended²⁷.

Fr. Bertoni told Mother Naudet of the example of the great Saint, who would compare the weak flame of his own intelligence under the bright sunlight of Divine Wisdom²⁸. As she composed the Rule for her community, Fr. Bertoni again cited the example of St. Ignatius, telling her of the supreme bond of charity²⁹. The Saint reminds Mother Naudet regarding the long interval of time in the Ignatian Rule prior to the definitive admission of any candidate³⁰. As she wrote her Rule, St. Gaspar offered her a brief synthesis of spiritual theology, citing St. Ignatius³¹.

For Fr. Bertoni, St. Ignatius was the great teacher of prayer, and so very often he quotes the Jesuit Founder's teachings. Fr. Bertoni is being called to another ministry at the seminary, and is asking Mother Naudet to accept this separation. He recalls the example of Fr. Fortisⁱⁱⁱ of praying with him the *Suscipe* of St. Ignatius, during Fr. Bertoni's earlier serious illness³². He would also quote to his spiritual directee the central principle of St. Ignatius of not anticipating the will of God, but of always following it³³. In suggesting that Mother Naudet trust in God, Fr. Bertoni tells her that the Arch-priest [Galvani]^{iv} has taken on the prayerful

²⁶ cf. *Epistolario del ven. Servo di Dio, D. Gaspare Bertoni*. Stigmatini: Verona 1954, Letter # 142, p. 240: *...La santita' vien pian piano, ma intanto non si peggiora; e, io posso qualche poco alzarmi da letto, sebbene mi sia interdetto il muovermi dal sofa' ...La ringrazio pure del Bartoli, ma avendo voluto leggere la vita di S. Ignazio...*

²⁷ ib., Letter # 35, of August 24, 1813, pp. 92, f. In one of his more important letters, # 25, the Saint speaks of the progress in the spiritual life made by L. Naudet and that she must adapt the *Spiritual Exercises* accordingly. This Letter speaks of the Love for Study and he reminds her of one of his favorite themes, she has been favored with a special invitation to the Holy Nuptials - cf. o.c., p. 72. f.

²⁸ cf. ib, Letter 39, pp. 100, f.:... *Questa e' pure la condotta che nel maneggio de' grandi affari, teneva il gran Servo di Dio, S. Ignazio Loyola, e... sotto gli occhi nostri, il Servo di Dio, Pio Settimo...*

²⁹ cf. ib., Letter 47, June 5, 1814: *... Sicche' Vostra Signoria vegga, nell'atto che si svincola - com'e' volonta' del S. Padre e di S. Ignazio - di un legame inconveniente, di lasciare intatto, anzi di stringere al possibile piu' forte, quel vincolo di carita', il quale e' libero e non si deve mai sciogliere...*

³⁰ cf. ib., Letter 9, p. 42.

³¹ ib., Letter 6, p. 35:... *Le virtu' teologali, ossia divine, sono appunto di quell'ordine: e quindi la cura, la sollicitudine di S. Ignazio che gli atti di queste virtu' non cessassero mai, e gli abiti non si minuissero...*

³² ib. Letter 3, Nov. 26, 1812, p. 29.

³³ ib., Letter 25, March 6, 1813, p. 73: *... Onde io avevo prevenuta Vostra Signoria a non porre le mani dinnanzi a Dio, se pure doveva prepararne le vie, secondo gli utilissimi detti di S. Ignazio...*

assistance of St. Ignatius³⁴. St. Ignatius is the great example of surrendering the senses in sublime prayer³⁵.

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

...The Arch-priest Galvani^{iv} is totally committed to the spirit of St. Ignatius. He has offered me the *Stimmate*^v as an opportune place to establish a Congregation of Priests who would live under the rules of St. Ignatius...³⁶.

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

...Also pray much for all of us, and for that which I am now writing, and for what I am writing *bit by bit*, that the Lord might will to turn this to His honor. We do our part, in accord with the grace that God gives for this, and God will certainly do His part - and I do not even want to know what it is that He wishes to do. I am at peace, believing firmly that God can do whatever He wills, and that He always accomplishes what is best, even though this is so often far removed from our very narrow point of view, and at times, even contrary to this. *I will bless the Lord at all time, His praise shall forever be in my mouth [cf. Ps 33:2]. And please help me that I might praise and serve Him day and night [Rv 4:8; 7:15], dwelling together in His house through all eternity: the figure of this world is passing away [1 Co 7:31]. Farewell! ...*³⁷

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

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³⁴ ib., Letter 70, p. 151.

³⁵ ib., cf. Letter 126, p. 222.

³⁶ ib., p. 139.

³⁷ cf. *Epistolario*, o.c., p. 325.

[B] The Content of the Five 'Chapters' of the Ignatian *Formula*

Presentation

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

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

Now, more in particular ³⁸:

[I] The 'End' of the Company and its Fundamental Regime

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

2. The Company of Jesus is described in this First Chapter of the *Formula* not in any abstract logic, or deductive definition. Rather, these first two numbers are like the 'seal' of the Company. These numbers represent the lived inspiration, that strongly motivates anyone who would enter the Company. The living out of the Vocation is compared to the building of the **Tower** [cf. **Lk 14:28-30**]. The charism of St. Ignatius made its way onto paper, after first being lived in the hearts of its Founder and first members, and translated into their lives. This is a charism that is only understood when it is truly lived and experienced in both the hearts and the heads of those who are gifted to possess it through the **special grace** of their vocation. A privileged moment in order to understand what the Company of Jesus is only when one can see it incarnated in human beings, in their life-style. After a

³⁸ cf. *Constituciones de la Compañía de Jesús. Introducción y notas para su lectura*. Ed. S. Arzubialde, J. Corella, J.M. Garcia Lomas. Bilbao Mensajero-Sal Terrae 12, pp. 13-23, *passim*

very long time in various levels of formation, one **progresses** to the fullness of its life. In this level, one needs to be endowed with the one desire of giving all his life, love and service to the Lord Jesus Christ, and to the Church, His Spouse.

3. The Society which one joins by making solemn vows of chastity, poverty and obedience was ***founded chiefly*** for this purpose³⁹:

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

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

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

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

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

³⁹ cf. Antonio M. deAldama, SJ, *Constitutions of the Society of Jesus. The Formula of the Institute*. Rome: CIS-St. Louis: The Institute of Jesuit Sources 1990, pp. 37-54, *passim*. It goes without saying that the prime intention of St. Ignatius was to serve God in establishing a *Company of Jesus* – competent men, who would live as Jesus Christ did, with the same relationship that He lovingly expressed toward His Father, as the Jesuit would toward the Pope, and the Apostles toward Jesus Christ - F. Suarez, in his *De Religione Societatis Iesu*, studies Ignatius' intention: ... 8. *Qua ratione intelligendum sit Christum Dominum vitam egisse...9. In quibusdam Societas communis vitae modum, a Christo servatum, imitatur – Cum ergo Societatis finis proximus sit et simillimus fini incarnationis Christi, scilicet, animarum salus, et [it ut dicam] efficacia redemptionis circa illas, merito etiam Christum imitata est in hoc modo exteriori vitae communis...Quo ergo Societas propensius huic muneri incumbit, eo amplius cum hominibus conversatur, quia non solum in civitatibus habitat, et ad se venientes benevole excipit, sed etiam per vicos et plateas eos quaerit, et per universum mundum peregrinatur, ut omnes Christo lucretur, in quo et Christum et Apostolos imitatur...*[cf. Lib. I, cap. IX, pp. 606 b, ff.].

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

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

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

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

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

5. The specific Aims and Specific Means⁴⁰: the Jesuit is a member of a Society founded chiefly for this purpose:

⁴⁰ cf. Suarez, Lib. IX, *Introductio*, pp. 958-969 a: ...*Cum duplex sit, seu duas praecipuas partes habeat Societas finis, propriam scilicet suorum religiosorum perfectionem, et proximorum salutem, media utrique parti accomodata requirit, ut bene et perfecte instituta sit, et ideo, postquam libro praecedenti de mediis ad priorem finem ordinatis diximus, de his quae propter proximos suscipiuntur, dicendum est.*

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

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

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

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

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

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

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

- **Ministration of the Word of God:** is clearly a **biblical** ministry [cf. Ac 6:2; 20:24]⁴¹;
- **Sacred Lectures:** usually on a Book from Scripture [as Fr. Bertoni shared with the Seminarians of Verona, reflecting on **Genesis, Matthew**, using the commentaries of St. John Chrysostom; and **1 Kings** based on St. Gregory the Great];
- **the Sacraments:** the Jesuit Constitutions mention only Penance and Eucharist.

⁴¹ *Preaching* is often the summary of **all** ministry of the Word of God: St. Gregory the Great [In *Cantico Canticorum*, n. 13] states; ... *veniens Dominus quia sapientiam suam per carnem voluit praedicare...* [ib., n. 16] ...*sapientiam [saecularem] sancta ecclesia despiciat, humillimam praedicationis Dominicae incarnationem appetat...* Suarez strikes the same note: ... *Quod enim sint Praelati aut Diaconi, materiale quid est [ut sic dicam]; formale autem quod eis ex proprio munere competat officium praedicationis exercendae, sub quo omnia ministeria comprehenduntur, quibus proximorum salus directe procuratur. Illud etiam ex his testimoniis constat, praefendum esse munus doctrinae et praedicationis Psalmodiae seu cantui ecclesiastico...* [cf. S., Lib. I, cap 8, n. 6, pp. 599 a, f.]; cf. *Praedicare in Paupertate* as a description of the Company.

These aims and means might all be summarized under the single word; **Evangelization**⁴².

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

7. **Gratis Omnino**: the early Society was seized by the ideal that the Company of Apostles aimed at imitating their life-style [cf. Mt 10]. Thus it is concluded that the ultimate aim, charism, of the Society is to preach the Gospel in **imitation of the Apostles**⁴³.

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[II] The Fourth Vow **ad extra** – Special Missionary **Modality**⁴⁴ of Obedience to the Pope⁴⁵

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

⁴² cf. Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*. December 8, 1975.

⁴³ Cf. M.-H. Vicaire, OP, *L'imitation des Apôtres. moines, canoines, mendiants*. Paris: du Cerf 1963; cf. also Suarez: ...*Prima circumstantia explicatae materiae [Votum obedientiae ad Summum Pontificem], non requirere viaticum...* *Secunda circumstantia, ire sine excusatione, tergiversatione...* *Tertia circumstantia, ire quovis mittantur...* cf. Lib VI, c. 4, nn. 10-12, pp. 857 b, f.].

⁴⁴ Suarez explains this *Missionary Obedience*, ad extra – this *Missionary Modality*: ... **[Conditio Missionis: Prima circumstantia explicatae materiae, non requirere viaticum [cf. CSJ n. 573] ... Unde videtur haec explicatio, ex parte qua respicit paupertatem, ad Votum Quartum pertinet - nihilominus, tamen, ut pertinet ad circumstantias et modum missionis, cadit etiam sub votum missionis...** cf. Suarez, Lib. VI, c. 4, n. 10, p 857 b].

⁴⁵ For Fr. Bertoni, there is Part IX of his *Original Constitutions*, ## 158-186. For the ideas related in these notes, cf. deAldama, SJ, *The Formula of the Institute*, op. cit, pp. 55, ff.]. Regarding the Fourth Vow, Suarez states: ... *Religiosus non videtur irreligiose facere appetendo maximum vinculum, et obligationem magis indissolubilem cum Deo; vel certe quia illud est quoddam testimonium publicum probitatis et sufficientiae ad omnia munera, seu ministeria suae Religionis...* [Lib. VI, c. 1, n. 3, pp. 837 b].

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

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

This clarification was all in response to a Cardinal Ghinucci's opposition in saying that all Christians were called to obey the Pope – not just Jesuits. For the Jesuits these three motives made them unique – they were called to serve the Pope *more than others*⁴⁶.

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

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

5. **Availability**⁴⁷: all ought to be prompt in carrying out this obligation which is so great, being clad for battle day and night. Promptness, and clad for battle day and night – are biblical ideals repeated in the classics of spirituality. They are called ***die noctuque succincti lumbos*** [cf. Ex 12:1, ff.] – all being ready for the Exodus journey of the ***Apostolic Mission***. This has the Paschal Lamb as its goal. It is this mobility and availability proper to the Society which has determined so many of its characteristics: the exclusion of formal choir recitation of the Liturgy of the Hours – and the perpetual care of both parishes and religious communities.

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⁴⁶ cf. DeAldama, *The Formula...* o.c., p. 57.

⁴⁷ Cf. Aa.Vv., 'En torno a una consigna: ***Disponibiles – El Corazon de nuestra identidad***': CIS; Roma 1978.

[III] The Common Vow of Obedience *ad intra* – to the Religious Superior [*Community, Corporate Obedience*]⁴⁸

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

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

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[IV] ...*Praedicare in Paupertate*...⁴⁹

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

2. The Gospels tell us:

- that during His hidden life, Jesus earned His livelihood working as a poor artisan;
- it also tells us that during His public life He had now here to lay His head [cf. Mt 8:20] and lived on alms alone [cf. Lk 8:1, f.]. It is this second type of poverty that, according to the first Gospel, Jesus gave to His Apostles as a norm when He sent them on their apostolic Mission: you received without charge, give without charge; take neither gold nor silver, nor copper for your purses, for the workman deserves his keep [cf. Mt 10:8-10].
- there is a third type of poverty in the NT, especially advanced in the *Summaries* of Ac, that may rightly be called *evangelical* because it came about as the result of the preaching of Jesus Christ: that of the early Church in Jerusalem, whereby Christians gave up private property and **possessed everything in common** [cf. Ac 2:44-45; 4:32, 36-37].

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⁴⁸ cf. deAldama, *The Formula of the Institute*, o.c., pp. 67-73].

⁴⁹ Id., pp. 75-89. cf. also: Gunter Switel, SJ, *Praedicare in Paupertate*. CIS: Rome 1972.

[V] **Miscellanea: the Monastic Choir, Religious Habit & Life in Common**

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

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

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

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[C] St. Gaspar Bertoni: Various Hand-written Copies

The edition of the **Original Constitutions** was prepared for printing by the Stigmatines in the Holy Year of 1950, in the Founder's original Latin, with Fr. Joseph Stofella's Italian translation, and copious historical notes, published in April of the following year⁵⁰. In his historical notes of Introduction, Fr. Stofella offers this comment:

...The Servant of God took for the **Formula of the Institute** the Decree of the Propagation of the Faith, dated December 20, 1817, which conferred on Fr. Bertoni the title *Apostolic Missionary* - this then was completed with the addition, ***in obsequium Episcoporum***.

As far as the substance of this work is concerned, the Stigmatine Founder drew it generally from that excellent Model⁵¹ which is the Company of Jesus, through the Commentary on the Jesuit Constitutions, entitled *De Religione Societatis Iesu* by the Jesuit theologian, Fr. Francesco Suarez.

To these sources, should be added a Section of 4 chapters ordered toward the internal and external discipline of each individual. The source of these pages is the *Summa* of St. Thomas Aquinas [cf. CF ## 120-137] and other quotes from the Angelic^{viii} Doctor. Thus, we can say that the entire Rule [of Fr. Bertoni] is for the most part from these sources, along with Scripture.

However, the work of the Servant of God in this code was the entire endeavor of selection, or the drawing up a **Compendium** [an "abridgment", "introductory synthesis"?], or **an adaptation of the Jesuit Formula**, and the entire effort of ordering its parts. If he did indeed prefer the formulations of others, this was because of several reasons: he found them responding to his own personal conviction, and because he thought these were better accepted by the authorities of the Church - and also because they offered him a means of maintaining better his old slogan of remaining "humble and in the background". This old adage [*busea e taneta*] eventually became for him an experienced need. In the mosaic which resulted from all this, it remains true nonetheless that the Servant of God recognized the plan just as he had envisioned it - and as he himself described it - he had received it through an inspiration from Heaven⁵².

⁵⁰*Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni. Fondatore dei Preti delle Sacre Stimite di N.S.G.C. Testo originale latino con traduzione italiana, introduzione storica e note.* Verona: Scuola Tip. A.M.B. 1951

⁵¹Gaspar Bertoni, Letter 51, dated December 21, 1814, in: *Epistolario*, o.c., p. 122.

⁵²cf. **Original Constitutions**, # 185; cf. Fr. Giovanni Maria Marani, *Cenni intorno alla Congregazione* [1855].

Precisely in the very act in which he handed over to his followers the code of that Rule, the moral authority of the Founder remains in its entirety in no less a manner than if the whole code had exclusively flowed from his own thought...⁵³.

While Fr. Bertoni characteristically copied many of his texts, it is good to call to mind here also this other comment of Fr. Stofella regarding the Stigmatine Founder's *Spiritual Exercises* preached in the autumn of 1810 to the Clergy of Verona:

... Regarding the fonts that Fr. Bertoni used in compiling his retreat notes, could anyone wonder: 'But, these notes of the Founder, are they not just a copy?' The answer is a resounding 'no': and even if they were, they always present the teaching that Fr. Gaspar made his own. None of the authors indicated by him as sources were in their original setting ever directed specifically for seminarians, or priests. And speaking generally, the same derivations - very often but few in number and presented as a kind of **compendium** - were then nourished by new scriptural and patristic texts, and thus with an entirely new doctrine **adapted** to his special audience. In the citation of the sources, perhaps more than anything else, there is evidence of the delicate scruples of conscience of St. Gaspar. As for their originality, perhaps there is here a bit less than would be found in other works of this type... The retreat is truly **a compilation of texts**: some from the Jesuit writer, Bartoli, taken directly; some from the *Spiritual Exercises* of St. Ignatius, quoted either directly or as presented by other authors, such as explicitly noted by the Servant of God himself. However, there is always permeating throughout his characteristic scruple of attending to the authentic norms established and recommended by Saint Ignatius...⁵⁴.

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In the booklet of the **Original Constitutions** printed in 1951, the transcribed copy may be found the **Manoscritti Bertoni**⁵⁵. Here the reader finds evidence of how the final Code is preceded by others - laboriously worked over, and much emended - proof-positive of Fr. Gaspar having written his beloved booklet **little by little [a piccole goccioline]**. These have been entitled as follows:

Notes for the Constitutions⁵⁶ - these have come down to us, much worked over by the Founder, in preparation for the definitive text;

Autograph Copy of the Constitutions⁵⁷. This latter is the definitive text which the Stigmatine Community has accepted as the **Original Constitutions of**

⁵³cf. P. Giuseppe Stofella, "Introduzione. 3.] Fonti delle Costituzioni", in: *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni... Testo originale latino con traduzione italiana...*, o.c., pp. 18-19.

⁵⁴cf. P. Giuseppe Stofella, Preface, *Esercizi Spirituali agli Ecclesiastici...* in: CSI, fasc. II, p. 104.

⁵⁵cf. Vol. V, ## 9846-9970.

⁵⁶*Appunti per le Costituzioni* [MssB ## 9846-9907

the Founder. It is readily admitted that this “official text” of the **Original Constitutions** was left “imperfect, incomplete” at the death of the Founder, June 12, 1853.

In this initial reflection on the sources of the texts, the interest is on the over-all plan of the **Original Constitutions** of St. Gaspar Bertoni, Founder of the Congregation of the Sacred Stigmata of Our Lord Jesus Christ. The effort here will be to present a kind of introductory reflection on the **Original Constitutions** as compiled by Fr. Bertoni and compare them with the sources that he used. Later there will be further reflections comparing the **Notes** with the **Autograph Copy** - and, as far as possible, the sources for their content, in so far as these can be traced with the resources presently known.

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Summary

The over-all picture derived from this study seems to be a description of:

The Apostolic Missionary to the Youth.

The Apostolic Missionary to Seminarists, Priests, and to those who follow the Consecrated Way of Life - either in preparation, or presently lived – a commitment to all consecrated service to the Church.

The Apostolic Missionary in Every Ministry of the Word of God Whatsoever – Parish Missions, Pulpit, Podium, Professor’s Chair, Catechetics, Private Conversational Word of God.

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⁵⁷ *Autographum Constitutionum* [Mss B ## 9908-9970]. [It is somewhat surprising that there are very few biblical quotes in the printed edition - whereas the *MssB* give evidence of ample biblical support].