

[D] The Text of the *Compendium Rude*

[I] Four Separate Renditions

Presentation

Identification: In the **MssB**, there are four different versions of the ***Compendium Rude***, interspersed with a remarkable **6 element-paragraph** [called simply the ***Autografo***] that develops these **seminal ideas** a bit further, and grammatically, putting them into a more complete sentence format. This offers evidence that this document was much pondered and more and more “**fleshed out**” with the passing of time. In another study [by Fr. Bruno Facciotti, CSS], these differences will be pondered, dedicated entirely to a comparison of the various renditions of the ***Original Constitutions***. For now, the emphasis will be more on simply noting the differences:

1. **MssB 9846:** here the document is **a single line**, introducing what seems to have been an earlier outline of the fuller contents of the Founder’s *Constitutions* as he envisioned them. This is preceded by the number “**1**” - and then there is a kind of rough outline for a **Table of Contents [Indice]** for the Constitutions made up of 24 numbers in all, with the addition of “**The Seventh Part**” regarding the vows in general and then two captions on Poverty: The Manner of Poverty in general [Art. 1], and the Manner of Poverty with regard to this community [Art. 2]. The final order decided upon by Fr. Bertoni would be somewhat different, as will be seen, and there is no Part Ten [two sections regarding “**Unity**”], offering both **negative** and **positive** means]; nor Part Eleven, a short chapter on **Familiar Conversation**; and finally no Part Twelve, [Concerning the **Regime**]:

1. ***Compendium: in which the End, the Means, the Manner, the Grades, and the Regimen [of the Community] are contained.***

2. **The Autografo:** **MssB 9847:** there is contained here **a six line, written exposition [in Fr. Bertoni’s own hand]** of what seems to be a further expression of the *Compendium*, or maybe just a brief, but somewhat fuller description of some of the more essential elements of the Stigmatine life. It reads as follows:

1. ***The End of this Union, or Congregation of Priests, is to serve God, our Lord, and His Church, gratuitously, in so far as any hope and expectancy of any earthy reward.***

2. ***In every exercise in behalf of souls, observe exactly the direction of the Bishop, and obtain from him the ordinary faculties and permissions.***

3. *Be ready at every request of the Bishop to preach, to hear confessions, to instruct, whether in the city, or out in the country-side, in any place of the Diocese, in the Seminary, or among the people.*

4. *In order to do all this with ever-greater readiness, be unencumbered from the ordinary care of souls, whether in particular communities, or perpetual assignments, in parishes, or other places. This is all the more pressing wherever there would be the obligation of residence, and to which there would be attached some ecclesiastical dignity.*

5. *In order to obtain this End, first of all, each is to attend seriously to that perfection required of our state.*

6. *And attend also as seriously, in the second place, to the acquisition of all ecclesiastical knowledge, especially moral theology.*

†††

The elements of the Stigmatine Rule briefly noted in this *Autografo* are many:

1: This is the central challenge of *gratis omnino*, a totally gratuitous **service** - so important to the general principle of communicating the Word of God in Poverty [cf. CF ## 1; 3]. **To serve the Church is to serve God.**

2: This is the *obsequium Episcoporum*, a corner-stone of Fr. Bertonii's program, paralleling the Ignatian *ad obsequium divinum, Ecclesiae, Romani Pontificis, Ecclesiae* - this is a plan of a variety of apostolic services under the direction of Bishops [cf. CF ## 2; 185, etc.]. The ultimate paradigm of this "obedience" is **Christ the Lord toward His Heavenly Father – Mary and Joseph toward Christ.**

3: This seems to be a simple combination of *quocumque* - anywhere in the Diocese or the world [cf. CF # 5] - and *quodcumque*: any ministry whatsoever of the Word of God [cf. CF, Part IX, *De Professorum Gradu*, especially CF Chapter II, ## 163, ff.]. This is the challenge of availability, being prepared for all [*Parati ad omnia*].

4: In order to be "free" for the Apostolic Mission, there is a very strong rule for **Immunity** [cf. CF # 4] from ministries requiring residence.

5: This is the Founder's great principle of on-going conversion, continuing spiritual formation [cf. CF # 6] - this principle is more developed as the *Original Constitutions* unfold [CF, Part IV, c. 1: *De Profectu suisius*, ## 47, 48; 228, etc.].

6: This is the same principle of the Founder applied to the life-long intellectual formation [cf. the same CF Part IV, cc. 2-6, *De Profectu in ecclesiasticis doctrinis*, ## 49-68] - the great goal of a "more than ordinary

knowledge” required in the membership [cf. **CF ## 49; 159**], and perfection in all branches of sacred sciences, within the corporate membership.

††

[II] **Brief Historical Prologue**⁵⁸

[1] **Challenging Events**: As Fr. Gaspar Bertoni acquired the means upon which to support the material life of the Congregation, there immediately flowed in upon him ***a sea of duties, legal cases and arguments***, to put it as Fr. Gaspar himself did in his letter to his beloved Fr. Bragato, as the year 1842 was drawing to a close. The Stigmatine Founder continued:

Nevertheless, one goes ahead, as best he can, still in the dark, but we hope to be led forward by the good Lord who guides all this, into the light, whenever that will come ...⁵⁹

There is some hint at what was going on in these times in the life of Fr. Bertoni, when he had previously written in May 11, 1841 to Fr. Bragato:

...Pray much for all of us, and for that which I am writing little by little, provided that the Lord would want this, and that it would redound to His honor...⁶⁰

This has generally been interpreted as the Founder’s reference to the writing of the first Rules and Constitutions for the Congregation Fr. Bertoni had in mind. We cannot state how long he spent on this endeavor. Every indication shows that this took much time: there is already a hint of this in the Founder’s expression: ***a piccole gocciole – [literally, by little drops] little by little, bit by bit*** - and there is also support for this in the words of Fr. Marco Bassi.⁶¹ His comment was that Fr. Bertoni had poured out his every loving care, severe studies, long meditations and assiduous prayer on this endeavor.

During all of these vicissitudes, there continued to accumulate serious tribulations for the small Community. On February 27, 1842, Fr. Louis Biadego died, at the age of only 34, with a reputation for holiness. About a week later, the much

⁵⁸ For these thoughts, cf. Fr. Joseph Stofella, *Note per servire alla storia del Ven. Servo di Dio, Don Gaspare Bertoni*. Serie VI, pp. 54-64.

⁵⁹ This letter has no date – however, with his reference to the school in the text, and to the lessening of the number of students, would probably place the date in November, or December 1842. The legal entanglements arose from the taking possession of the property of Sezano-Stallavena. Among the legal difficulties there were those with the Basani brothers, who had rented the property before Fr. Bertoni had acquired it – and there was another problem with the government. There were also problems with others who had some claim on the land. Cf. *Epistolario*, p. 326.

⁶⁰ Cf. *Epistolario*, Letter 9 to Bragato, pp. 324, f.

⁶¹ Fr. Bassi had been a student at the Stimmate as a boy – he entered the Congregation already an ordained priest in 1856.

loved seminarian, Louis Ferrari, died on March 6th. During the following year, Fr. Vincent Raimondi - already ordained and a **professor at the Seminary**, left the Congregation to become a Jesuit. During this time, two blood brothers, who also served the community as Lay Brothers, left the Stigmatine Community. In 1844, after four long illnesses, Fr. Modesto Cainer died, at what seemed to be the premature age of 45 years of age. Fr. Charles Zara described him in the House Chronicle - he was remembered as being *the Saint Martha of the Community*. In 1846, after five days of real terrible sufferings, Fr. Francis Cartolari died, at the age of 51. In 1847, for reasons of health, Fr. Charles Fedelini, only 37 years old, left the Congregation, and returned to his family. He had spent 21 years in the Community, and was dearly loved by the Founder. He had served already for some years as a **renowned professor of Moral Theology in the Diocesan Seminary** of Verona⁶². He would return 8 years later, but by then, the holy Founder was dead – Fr. Fedelini's departure was a great blow to Fr. Bertoni.

With all of this, the end result was that the Priests, still members of the Community at the Stimate were reduced to six, to staff two Houses: the *Stimate*, and the House of the *Dereletti*. And it will be remembered that from 1835, Fr. Bragato [perhaps at the time, Fr. Bertoni's most intimate collaborator] was living in the Royal Court of Vienna – having been '**sacrificed**' by Fr. Bertoni at the request of the need of his Bishop for this **specialized service to the Church**. To all this must be added the series of physical reverses suffered by Fr. Bertoni. From this time onward, the year 1842, he never again left the house and very soon, he became a veritable prisoner in his room: up until his final illness that lasted over three years.

There might be added to all this story and other great troubles, those severe trials which derived from the difficulty of those times and certain individuals who were part of them. In the year 1848, the Priests living at the *Stimate* were looked upon with serious suspicion as enemies of the National *Renaissance*^{ix}. Even though these Stigmatines were truly loyal to the constituted authorities, they were constantly under watch and two of them were actually put in prison: Fr. Charles Zara and Fr. Francis Benciolini. The accusation levied against them amounted to the fact that they maintained close contact with the young Austrian soldiers – that was considered to be 'subversive'. The sole result of these priestly contacts was that some of these young men returned to the Sacraments. Bro. Paul Zanolli proved himself to be very efficacious in using the **conversational Word of God**.

As would be clear already, Fr. Bertoni was required to limit more and more the effectiveness of the little school that was being conducted there now for some time. In 1843, he was forced by circumstances to close the school entirely, and the students went over then to the newly re-opened Jesuit schools. He also had to limit other ministries in which his collaborators were involved – through all this, he

⁶² It is noteworthy that a good many of these early Fathers had worked in the Diocesan Seminary of Verona. Three of these mentioned were professors: Frs. Raimondi, Zara, Fedelini.

continued his project of composing *little by little* the **Original Constitutions**. When any of the confreres would decide to leave, he would repeat the well-known Stigmatine saying of children in the local Veronese dialect: **Lowly, lowly – as the foxes have their dens...a little hole in the ground...!** He would also ask those who would remain, quoting the words of Jesus: **Do you, too, wish to go?** The door is open – I will remain here alone! To encourage them in their **arduous and difficult** life, the holy Founder would remark: **Let us trust in God, let us let Him intervene, as He is able to do all!** Fr. Zara⁶³ noted: ‘He even came to the point of saying that if he had known for certain that on the morrow the world would end, he would nonetheless have continued on with his undertaking.’ Fr. Zara quoted the expression attributed to Abraham: *He hoped against hope!* Fr. Bertoni was profoundly convinced that his entire enterprise would be realized in God’s own time – as he stated explicitly in his Constitutions⁶⁴ – a biblical text that he often used.

[2] Content of the Original Constitutions: the saintly Stigmatine Founder, in his own words, was convinced that he *was not of the stature to found a religious community*, yet did not want to pull back from the enormous effort that would give a Rule of Life for his Institute: he withdrew from this challenge as little as possible, in that he gave whatever it was physically possible for him to carry it through to the end.

For the key idea of the Institute⁶⁵, the Formula for it came from the Decree of the Congregation for the Propagation of the Faith, to which the Founder was indebted for the title conferred upon him personally, of **Apostolic Missionary**. For the most part, the rest of the composition was drawn from that **so excellent a model which the Company of Jesus is...**⁶⁶. The actual text that Fr. Bertoni used

⁶³ cf. Zara *Chronicles*, 2 Volumes.

⁶⁴ cf. CF # 185: *this work which was begun and inspired by the Holy Spirit will be brought to completion* [cf. Ph 1:6].

⁶⁵ A question has arisen especially based on Fr. Marani’s *Compendio* of the Founder’s Charism dated 1854: [... *I principali capi nei quali la Congregazione presta ai vescovi aiuto, sono i seguenti...* CS II, pp. 161-165]: does this Decree from the Holy See, of Dec. 20, 1816, found in CF # 2 mean that the preaching of parish missions is the *idea matrice* for the community, as explicitly so understood by Fr. Marani [all else, *praeter missiones*]? Or, is CF # 2 the emphasis placed on the **manner, modality** of **ecclesial, missionary obedience – a missionary modality**, regarding the qualified apostolic service to be rendered to the hierarchical Church:... *quod ad exercitium attinet Apostolici muneris, ac licentiam prius, com facultatibus ab Episcopis recipere, servata semper eorundem Ordinariorum circa loca et tempus ejusmodi munus exercendi moderatione...* [CF 2]? [cf. ‘Chapter II, of the Jesuit *Formula*’ - immediately following the *finis*, is found the *modus* - St. Ignatius explained the Fourth Vow, and the Special Modality of Obedience to the Church through the Jesuit *obsequium Romani Pontificis*. This broader view of the Stigmatine Apostolic Mission was espoused in a number of early General Chapters, even well before the controversial XIIth Chapter of 1890 [cf. Proposal from the House of the Stimmate, Feb. 24, 1874, and unanimous responses from subsequent General Chapters.

⁶⁶ Cf. Letter 51 to Mother L. Naudet, December 21, 1814. Cf. *Epistolario*, p. 122.

was to compile a kind of **compendium** of the major work of Fr. Francis Suarez, SJ^x, ***De Religione Societatis Iesu***⁶⁷ - who most likely was also influenced by Fr. Jerome Nadal, SJ^{68 xi}. Fr. Nadal was St. Ignatius' choice for the first theologian of the Society to explain its Constitutions and spirit. To these principal sources, there is need to remember the special development that Fr. Bertoni brings to his legislation on the Vow of Chastity⁶⁹. These are all taken from the **Summa** of St. Thomas Aquinas⁷⁰: this would be the major listing of the sources that Fr. Bertoni used.

However, the work of selection, of adaptation, of the drawing up a **compendium** and the ordering of the material was indeed the personal work of the Stigmatine Founder. He always preferred the formulae^{xi} of others because he would find them clearly responding to his own personal thought. He thought it was always better to accept the expressions of the authorities in the Church⁷¹. Spiritually, this is also some indication of his mentality expressed through that children's game of old Verona: *lowly, lowly...* - this phrase was often on his lips, expressing the workings of his humble heart. The end result of his work on the **Original Constitutions was a kind of mosaic**. While this is true, in that mosaic, Fr. Bertoni wished to express the way of life as he envisioned it – it was a plan that he was convinced had been inspired to him by God Himself. In this hand-written document which he left to his sons, as a code, in that rule there may be found intact in its entirety the moral authority of the Father Founder, no less than had everyone of these texts found their origin in his own heart and mind.

The '**End**' of the Institute he founded is given in his **Compendium Rude**, which is something like a **Prelude** to his Rule:

The End: Missionarii Apostolici in obsequium Episcoporum. [CF # 1]. And immediately there follows the **Missionary Modality – the votum Missionis** [CF # 2] - an **Abandonment to God**, and an **Availability offered to the Church**:

⁶⁷ Paris: apud Ludovicum Vives, Bibliopolam Editorem 1860 -. Tomus XVI. 1 and 2.

⁶⁸ Cf. **Jerome Nadal: Contemplatif dans l'action. Ecrits spirituels ignatiens [1535-1575]**. Paris: Desclee/Bellarmin 1994; **P. Hieronymi Nadal: Commentarii de Instituto Societatis Iesu**. Edidit Michael Nicolau, SJ. Romae MHSI 1962; Jeronimo Nadal, SJ, **Scholia in Constitutiones S.I.** Edicion critica, prologo y notas de Manuel Ruiz Jurado, SI. Grandada 1976; **P. Hieronymi Nadal Orationis Observationes**. Edidit Michael Nicolau, SJ. Romae: MHSI 1964.

⁶⁹ Cf. **Original Constitutions**, Part VII, Section III, CF ## 120-137, 4 brief chapters.

⁷⁰ II-II, qq. 160, 161, 166-168.

⁷¹ It is interesting to note here St. Augustine's view on **copying** from renowned masters: 'Those who cannot compose their own sermons should learn by heart and preach those of acknowledged masters'! – cf. The Works of St. Augustine. *Teaching Christianity, De Doctrina Christiana*. Hyde Park NY: New City Press pp. 239, ff.; cf. also James Broderick, SJ, **The Life and Times of Blessed Robert Francis Cardinal Bellarmine, SJ**. London: Burns, Oates & Washburn 1928, p. 60.

***The Manner: under the direction and dependence of the Ordinaries of the places in which they are to give these missions. To these bishops they must manifest all that pertains to the exercise of the apostolic endeavor; [the Apostolic Missionaries] are to receive the permission from these Bishops beforehand, with the necessary faculties, always maintaining that moderation received from these Ordinaries regarding the time and the place of their task.* [CF # 2 - The source for this is then explicitly cited: the Decree of the Sacred Congregation for the Propagation of the Faith. December 20, 1817].**

The ***direction and dependence on the Bishops*** is to be understood within the limits of the Decree of the Propagation of the Faith, **and** as it was lived in the customary practice of the authentic Apostolic Missionaries – i.e., **for all that is to be done in the broad exercise of the apostolic ministry** [cf. Part IX, CF ## 158-185]: within these extended limits of the Apostolic Mission, of every aspect of the Word of God whatsoever, there is to be integral obedience.

Fr. Bertoni made no effort to hide the difficulty of such a broad ministry. In order to explain the content of the ***Compendium Rude***, Fr. Stofella chose a Constitution from Part IX, Concerning ***the Grade of the Professed*** [CF ## 158-186] – Chapter VII, ***Concerning the Principal Purpose of the ‘Professed’ [Priests], [CF# 185]***.⁷² as a special Commentary on the ***Compendium Rude***:

[a] ***Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione, obsequium praeestare per varia et propria suae vocationis munera...*** this broad program, ***to offer assistance to Bishops through the various and proper duties of its vocation***, will at times prove to be:

[b] ***...haec autem quandoque ardua et difficilis res sit...***⁷³: the reason why this is ***arduous and difficult***: this is due to the constant challenge of balancing the ***contemplata aliis tradere***, the need for the ***more than ordinary knowledge***, the demand to be in constant formation for the ***varia et propria*** and the ***graviora ministeria*** - striving ever forward toward having those qualities that would merit the ***Grade***, being always committed to on-going preparation toward ***servng*** in the ***perfectum opus sacerdotale***. The ***arduous and difficult*** nature of the Stigmatine vocation appears immediately following in this important text:

[c] ***...si ad fragilitatem hominum comparetur quibusdam forte periculis exposita esse videatur...***: if it seems that this vocation is compared to the fragility of men as being powerfully exposed to certain dangers. However, the conclusion is immediately forthcoming:

⁷² For the most part, this ***CF # 185*** is from Suarez, Lib. VI, c. 4, n. 25, p. 862 a.

⁷³ cf. ***P. Hieronomii Nadal - Commentarii de Instituto S.I.***, edidit M. Nicolau, SJ, Romae: MHSI 1962, pp. 801, ff.

[d] However, Fr. Bertoni, based on Suarez, adds this comment: ... ***non tamen propterea imprudens aut temerarium est propositum devotionis nostrae...*** However, nevertheless, **this broad program is not imprudent or temerarious as being proposed to our devotion.** The reasons are then forthcoming what it is not imprudent or temerarious for these reasons:

[e] {1}... ***Primo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur...***: the first reason why this enterprise is not believed to be ‘dangerous or temerarious’ is that it does not depend on human strength, but on the [special] grace⁷⁴ of the Holy Spirit to be carried out. Following this comment, Fr. Bertoni again makes use of a biblical text that seems to have been in his heart [cf. **Ph 1:6** – which he often quoted] – this is an indication of his personal conviction that the inspiration for the Congregation was from God:

[f] ... ***qui enim coepit et inspiravit illud, ipse perficiet si per nos non steterit: nam haec est specialis gratia huius vocationis quae potentior est omnibus periculis et difficultatibus:*** for He who began and inspired this good work, He Himself will perfect it [cf. **Ph 1:6**]⁷⁵, if He is not impeded by us: for this is the **special grace of this vocation** which is more powerful than all the dangers and difficulties: there follows then the second reason why this undertaking is not imprudent or temerarious, and this is an act of faith. For St. Gaspar Bertoni believed – based on Ac 20:28 - that...

[g] {2}... ***Deinde per hanc intentionem non proponimus nos periculis exponere, nec hunc vel illum locum adire, aut has vel illas actiones exercere, sed directionem sequi orthodoxi Episcopi quem Spiritus Sanctus posuit regere Ecclesiam Dei...*** Therefore for this intention we do not propose to expose ourselves to dangers, nor to do to this place or to that, or to exercise these, or those activities, but to **follow the direction of the Orthodox Bishop whom the Holy Spirit has placed to govern the Church of God.** As for the Bishops being chosen by the Holy Spirit, this is based on **Ac 20:28**.

[h] The saintly Founder adds: ***quod medium satis cautum est ad non errandum in via Dei*** - because this is a means that is sufficiently cautious in order not to err in the way of God. This is an expression dear to St. Ignatius⁷⁶

[i] Then, Fr. Bertoni, following Fr. Suarez, adds a third reason which is: {3}... ***Accedit tamen religionis providentia, tum in disponendis et probandis***

⁷⁴ Cf. J. Nadal, *Commentarii de Instituto SI.*, o.c. cf. INDEX, p. 581: ‘**Gratia Particularis**’

⁷⁵ Fr. Bertoni has this idea of *Progress* [Spiritual, Intellectual, Juridical, Apostolic] built into a number of his *Original Constitutions* - the central treatment, though may be noted in his **Part IV, CF ## 47, ff.:** Spiritual and Intellectual – and then Juridical and Missionary [*opus perfectum sacerdotale*].

⁷⁶ Cf. Ignatius’ Constitutions, Formula n. 3; *De Missionibus Romani Pontificis*, nn. 605, 624.

personis, tam etiam in eis eligendis et omni opere suffulciendis et confirmandis...⁷⁷ - Lastly, there is added also the providence of the state of religion, both in disposing and proving persons, as well as also in selecting them and in supporting them and confirming them: all these things in which for Fr. Bertoni the intervention of the Ordinary has only to oversee, because all this is reserved to the providence of the state of religion⁷⁸.

As has been noted, this extraordinary commentary from the Jesuit theologian, which Fr. Stofella understands as a ‘fervent commentary on the ***Compendium Rude***’, is cited from several places in the Commentary of Fr. Suarez. In his Book I, he studies “**Concerning the Institution and the Institute of the Society in General**”⁷⁹. The Jesuit theologian then asks in c. 7 ‘*Whether the Society of Jesus embraces the contemplative life, or rather the active life*’⁸⁰. In number 9 of this Chapter, Suarez treats of the ‘**difficulty**’ of this vocation, under the title: ‘How can the Society satisfy at the same time both its broad activity together with Contemplation?’⁸¹ Here Suarez speaks of the **grace of the vocation** [cf. Fr. **NADAL**]. The second reason for hope is **the protection of obedience to the Bishops chosen by the Holy Spirit** – whom Suarez mentions [in his Book VI, c. 4, n. 25 – where he speaks of **the special vow of Obedience**, the Fourth Jesuit Vow⁸²].

[j] The final words in this **CF # 185** are: ***... et omni ope suffulciendis et confirmandis...***: *the using of every effort to sustain and strengthen those who are chosen for this vocation*. So far present research here has not discerned their origin⁸³. The Stigmatine Founder believed deeply in the supernatural means provided for the confreres chosen for this special task. He was deeply convinced of the principle contained in **Ph 1:6** – that the One Who began and inspired this good work would see it to fruition. He was convinced, with Suarez, perhaps basing

⁷⁷ The ‘special grace’ of Vocation is found almost *verbatim* here in Suarez, Book 6, c. 4, n. 25, p. 862 a: except the final few words underlined here.

⁷⁸ As has been noted from the words: ***... haec autem...eligendis...*** may be found *verbatim* in Suarez, Book VI, Chapter IV, De Professione, n 25, p. 862 a – on the Special Vow of Obedience to the to the Supreme Pontiff – which contains a reference back to Book I, Chapter VI, n. 9, pp. 592 a-b: How the Society can satisfy many activities together with contemplation. [The Commentary on **CF # 185** may be found in the private study: *St. Gaspar Bertoni – Original Constitutions* – cf. website: www.st-bertoni.com.

⁷⁹ This is found in Suarez, *De Religione Societatis Iesu*, in Book I which is then divided into 9 Chapters.

⁸⁰ ib, pp. 587-592.

⁸¹ cf. ib., pp. 592 a & b.

⁸² cf. p. 862 a. Here Suarez also quotes the Jesuit Constitutions, Part VII, c. 1, n. 2: cf. n. 606 CSJ

⁸³ A possible source would be the life-long ideal behind Chapter 3 of the Jesuits Constitutions, CSJ, nn. 243, ff.: ***De iis conservandis et provendis qui in probatione manent.***

himself on **Fr. Jerome NADAL, SJ**⁸⁴, and his many commentaries on the ***arduous and difficult*** vocation sustained by a **special grace**. Fr. Bertoni was convinced that he personally was not of the stature to institute a religious community.

[k] Here the title ***Professed*** in Fr. Bertoni's Constitutions refers to those **Priests**, who **at the choice of the Father General** [and later in our history, with the advice of his Council] are promoted to **Solemn Profession**. These men would be those confreres to whom the Sainly Founder entrusted the government of the Institute. These are the ***Apostolic Missionaries***, in the most proper sense, the ***Professed***.

[l] ***Missionarii Apostolici*** - Fr. Bertoni certainly realized that this title, an honorary distinction, is a property reserved to the judgment of the Sacred Congregation for the Propagation of the Faith. In his prudence, then, he placed the title, which pleased him very much, in which he saw more a challenging **burden** than an **honor**. His emphasis was on ***Missionary Obedience, the Modality of Mission - as Christ toward his Father***. He considered the **Apostolic Mission** as that **good work** capable of nourishing souls sensitive to the zeal for the greater glory of God, and for the eternal salvation of one's neighbors. He dreamed of a **reserve of evangelical workers** always ready – one by one, kind of a ***flying squadron, Noble Guard*** - for even the most unexpected demands of Bishops, to **go anywhere in the Diocese or the world, for any service of the Word of God whatsoever**. They were to be men decisive in their will **to offer themselves for God and for the Church of God [obsequium]** with absolute **gratuity** of service – they were to remain **free** from dignities, residences, benefices, perpetual or particular care of souls, or nuns. They would be ready to go **anywhere** in the diocese, or outside it, in the world.

[m] **The Means:**

- **Gratuitous Service – *Gratis* [CF # 3];**
- **Freedom for the Apostolic Mission – *Immunes* [CF # 4];**
- **Geographical Abandonment - *quocumque* [CF # 5];**
- **Perfection of One Self [CF 6 a];** each one's spiritual perfection: through common life; the perpetual exercise of Obedience, Chastity and Poverty; the manner of living regarding food, clothing, a dwelling in harmony with that of **the more perfect members of the clergy [*honestas clericalis*]** according to the various places and

⁸⁴ cf. Fr. Jerome NADAL, SJ, *Commentarii de Instituto Societatis Iesu, Rome 1962; ib., Scholia in Constitutionibus Societatis Iesu*, Granada 1976. [On this web site – www.st-bertoni.com, his name will appear under **CONSTITUTIONS** – where his teaching will be summarized by Fr. Suarez – and then used very freely, and most often literally, by Fr. Bertoni in his *Original Constitutions*]. [Fr. Nadal was a Jesuit *peritus* at the Council of Trent where the Theology of Grace held an extended center stage].

for the edification of the faithful, as well as pertaining to Christian parsimony and evangelical poverty.

- **Perfection in Ecclesiastical Doctrines [CF # 6 b]:** *non mediocris, non vulgaris* [cf. CF ## 49, 50, 72, 159].

- **Promotion in the level of membership [CF # 7 a],** always striving forward – first toward the Priesthood [cf. CF ## 69-76], then, when these studies are completed, there will be a special year of intense Formation, the *Schola Affectus* [cf. CF ## 152, ff.], onward toward the Grade [cf. CF ## 89; 158, ff.]: this will vary, according to the particular gifts of each one – only some will be promoted to the *Grade*, conferred perhaps even 20 years after all of the above to the point of assuming the *perfect priestly work* [cf. Pars IX, CF ## 158-186], which is the *Apostolic Mission* properly so called – these men are the *Professed, the Apostolic Missionaries*; the other priests will be promoted to the *perfect assistance [obsequium] of the Missionaries*.

- **Progress in Apostolic Service,** to the achieving of the *opus perfectum sacerdotale*. [CF # 7 b].

- **The Manner of Government - Community, Corporate Obedience [CF # 8]:** there will be for all a *Prelate for life, which the Community will elect for itself*, that is, from among the *Graduated Priests*.

It is clear, Fr. John Lenotti⁸⁵ observed, in his Instructions to the Novices, that:

... the intention of Fr. Bertoni⁸⁶ was that of instituting a Congregation, which, just as the Company of Jesus is in a special manner dedicated and determined to the assistance and dispositions of the Roman Pontiff – so Fr. Bertoni's Community was to be dedicated and determined in a totally special manner,

⁸⁵ Cf. J. B. Lenotti, *Esortazioni Domestiche e Istruzioni ai Novizi*, in: CS III, pp. 408, ff.

⁸⁶ Fr. Bertoni's intention seems clear in his Letter 4 to Fr. Bragato, offering his description of Fr. Marani: *...D. Marani e' il giorno di scuola alle Stimate; la sera e i giorni di vacanza ai Dereletti. Alle Stimate fa la sua scuola e studia qualche poco in libreria per la sue Prediche. Ai Dereletti le sere del Sabato e della Domenica confessa e molto e con frutto grande di quella contrada. L'altre sere tiene una Conferenza di Morale con dieci dodici sacerdoti, sul gusto di quella nostra antica di S. Fermo. Dopo la lezione metodica, fa una specie di P. Guerrerri: determina e definisce secondo l'occorrenza, ed e' quotidiana, i casi piu' intricate: e il Signore gliene da' lume e prudenza e franchezza non ordinaria. Il Giovedi' esamina, secondo il solito, i Chierici del seminario, e seguita pur accogliendo Penitenti d'ogni maniera ad ogni ora, interrompendo il pranzo, la cena, differendo il riposo. Simigliantemente la Festa, che sta udendo le Confessioni nel Coro di S. Stefano sino all'ora di poter venire a fare l'istruzione a S. Sebastiano, la quale continuerà fino a che piaccia al Signore. La gente lo ascolta molto volentieri, e pare che la parola di Dio non sia getata, ma ricevuta in buona terra. Innanzi di riprendere il corso delle sue Istruzioni, l'ho mandato a S. Zeno fare l'Ottavario dei' morti... [Epistolario, pp. 315, f.].*

and outstanding in its service and assistance of Bishops. However, all this with this difference, that while the Professed of the Company of Jesus make a Vow of Obedience to the Pope, our men do not make the vow of obedience to the Bishop...For it is one matter to be vowed to the Pope who has the government of the entire Catholic Church, and another for a bishop who would be restricted to his own Diocese, and would therefore also have to restrict the sphere of our ministry...

It was, therefore, quite natural that in the heart of Fr. Bertoni, as in the concert of his various **Rules**, the Ignatian stamp would be predominant, if not indeed exclusive. Furthermore, the **Compendium Rude**, exposed above, is totally Ignatian in character. The Rule, then, as it unfolds, brings this all the more, since the formulae and the texts very often are taken from the Jesuit theologian, Fr. Francis Suarez⁸⁷.

[n] **A Rapid Survey**: as has been noted in other studies, there has been noted a significant dependence on the part of Fr. Bertoni on the texts of Suarez⁸⁸.

- **Prayer**: Fr. Stofella is of the opinion that Fr. Bertoni cut the prescribed Jesuit prescriptions for meditation in half, and placed it at one half hour [cf. **CF # 47**]. However, the Jesuit rule seems to be speaking about various kinds of prayer. However, the Jesuit Constitution in this regard reads thus:

CSJ n. 342: Consequently, in addition to confession and Communion, which [the Scholastics]^{vii} will frequent every eight days, and Mass, which they will hear every day, they will have one hour, during it, they will recite the Hours of Our Lady, and examine their consciences twice each day, and add other prayers according to the devotion of each one until the aforementioned hour is completed, in case it has not run its course...

- **The Regime**: is almost absolute - **Corporate Obedience, ad intra**:

- a **Prepositus General** for life, with some assisting Counselors, who, however, will not be co-judges – this entire number [cf. **CF # 301**] is from Suarez⁸⁹. Fr. Bertoni has made his own here the six reasons with which the Jesuit theologian shows how the regime wished by St. Ignatius is better.

- a **Monitor, Admonitor**: [cf. **CF # 304**] - this is taken from Suarez⁹⁰ and the Ignatian Constitutions⁹¹.

- **the Majority View of the Counsel and decisive suffrage of the greater part of the Graduate Fathers** – this is noted in **CF # 302** - and is found, of course, in Suarez⁹² - who quotes the Bull^{vi} of Paul III, which became the **Formula n. 2**.

⁸⁷ Cf. F. Suarez, SJ, “*Tractatus Decimus, De Religione Societatis Iesu*, Liber I-XI.

⁸⁸ Cf. J. Henchey, CSS, *St. Gaspar Bertoni and Fr. Francis Suarez, SJ. Reflections and Comparisons*. pp. 191. [cf. website www.st-bertoni.com].

⁸⁹ cf. Suarez, Book X, c. 1, n. 10 – p. 1061 a.

⁹⁰ cf. Book X, c. 2, n. 9 – cf. p. 1065 a-b.

⁹¹ cf. CSJ n. 770.

⁹² Cf. Suarez, Book X, c. 1, n. 15 – p. 1062 b.

- **Formation:**

- **Two Years of Novitiate:** the Stigmatine Founder's Constitutions do not spell this out [cf. **CF ## 32-39**] – he simply describes what goes on during it. However, it would seem from other sources that the general practice was a two-year Novitiate. Fr. Marani in his *Cenni...* [1855] speaks of two years of Novitiate. The first candidates who entered the Congregation experienced a two year Novitiate before vows: Frs. DaPrato, Bassi, the Vignola brothers [Peter and Vicent]. Fr. Carlo Fedelini, who returned to the Stigmatine in 1855, made only one year of Novitiate under Fr. Marani's administration – as would be clear. **This was eventually reduced to a one year Novitiate for all by an early General Chapter.**

- **Experiments, Experiences** - there were six of these described in the Ignatian Rule, **CSJ ## 64-70**⁹³ - **a 30-day Retreat; 30 days of service in a hospital; a 30 day pilgrimage; serving in lowly offices; teaching Catechism, in various kinds of preaching and administering the sacraments** – and Fr. Bertoni speaks of these last three, particularly in **CF ## 38 [Novitiate]; 42 [after Novitiate]; 89 [Conclusion to Part VI, regarding the Vows of the Community]**. He mentions explicitly the **integral Spiritual Exercises [30 days] [CF # 35]**.

- **Program of Studies:** Fr. Bertoni treats this under the concept of **Progress**, in accord with that ideal of St. Paul [cf. **1 Tm 4: 16: attende tibi [...suipsius] et doctrinae... [Be conscientious in what you do and what you teach!]** – in his Part IV, cc. 2, 5, 7. These are amply covered by Suarez⁹⁴.

- **A Year of Probation after Studies:** Fr. Bertoni treats this in **CF # 152** – and Suarez comments on this Ignatian practice⁹⁵ - this is the ***Schola Affectus*** - all required prior to the formal **'Profession' as an Apostolic Missionary**.

- **Qualities for the 'Grade':** Fr. Bertoni speaks of this in **CF # 158**, the beginning of the **Pars IX** – and for Suarez it is clearly treated⁹⁶. This is the **Distinction of the 'Grade' and Solemn Profession**.

- **Apostolic Means:** for the salvation of our neighbors – for Fr. Bertoni these are found in **Pars IX, c. 2, CF ## 161-164**. For Fr. Suarez, these are well established⁹⁷.

⁹³ cf. Maurizio Costa, SJ, 'Gli esperimenti del Noviziato. Esame Generale IV, 10-15 [CSJ n. 65-70]', in: *Uno spirito per il Corpo. Convegno di studio sulle Costituzioni. Autunno 1997, e altri contributi*. Appunti di Spiritualita 47. Costituzioni I. Napoli: CIS pp. 60- 67.

⁹⁴ cf. Book V, c. 1, n. 6, pp. 803, a. ff.; for **CF ## 49, 50**; Suarez, c. 2, n. 8, pp. 809, Ff. for **CF ## 56-58**; cf. Suarez, c. 3, nn. 11, 12, pp 816 a, ff. For **CF ## 60-65**; cf. Suarez, c. 4, nn. 9, 10 pp. 822 b, f. – for **CF ## 67-68**.

⁹⁵ Cf. Suarez Book VI, c. 2, nn. 2, 4, pp. 845 a, ff.

⁹⁶ cf. Suarez, Book VI, c. 1, 4, 6, p. 838 a, f. – **CF ## 158 – *graviora ministeria* - - CF # 159 – *eruditio non medio cris...non vulgaris* [CF # 49]**.

⁹⁷ cf. Suarez, Book I, c. 3, n. 10 – pp. 572 a, ff. – **CF ## 161-163**.

- **The Norms for the Formation of Youth:** these are found in Fr. Bertoni, to which he dedicates three full Chapters in **Pars IX**, cc. 3-5, **CF ## 165-181** – also amply covered in Suarez⁹⁸. Originally, St. Ignatius wanted a Fifth Vow, to teach Catechism to the Youth and the Unlettered.

- **The Apostolic Mission** is described by Fr. Bertoni in his very important Part IX, cc. 7, 8 as **De Munere Professorum Sodalitatis** [cf. **CF ## 182-186**] These are presented by Suarez on a variety of pages⁹⁹. This is described very beautifully by Fr. Bertoni in **CF## 182-183**:

...Eorum [Professorum] munus est docere, non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria, vel utilia sunt; sed etiam rudimenta fidei et morum, praesertim rudibus, et pueris explanare, in oratoriis, in catechismis publicis, et privatis; hoc etiam maxime Ecclesiae utile est, et ideo maxime etiam iis commendatum sit...Confessiones omnium et praesertim pauperum et puerorum excipere et ad Sacramentorum debitam frequentiam inducere...

There is a hint of this text that may be found in Suarez¹⁰⁰, where he discusses various aspects in the End of the Society that need to be considered:

...unde ad finem huius instituti pertinet proximum juvare, et instruere in his omnibus quae ad hunc finem necessaria sunt...

Another aspect might be noted in this same Book I, c. 6, where Suarez discusses whether the Society of Jesus is contemplative or active. He reasons as follows:

...Cum ergo spirituales actiones intime habeant adjunctam doctrinam de rebus divinis [haec enim non solum per publicas lectiones, et conciones, sed etiam in secreta confessione et in secreto colloquio ac instructione traditur...]¹⁰¹

Suarez later explains the high priority that St. Ignatius placed on teaching **Catechism** to the unlettered and the youth, basing himself on Ignatius' Part VII of his Constitutions, which deals with his ideals for **De Missionibus**:

*...iuxta Septimam Partem Constitutionum, c. 4, § 9, et tandem eruditio puerorum, cum Christiana doctrina, adeo in Societate commendata est, ut sit una ex praecipuis obligationibus Professorum, cum tamen non parvum humilitatis exercitium includat...Est ergo opus illud sicut magnae charitatis ita etiam magnae humilitatis...*¹⁰²

⁹⁸ Cf. Suarez, pp. 827 a –834 b, *passim*. cf. also pp. 572 b. ff, *Attende tibi et doctrinae...* [cf. 1 Tm 4:16]

⁹⁹ Cf. Suarez, pp. 572 b;582 a 587 a; 588 b; 591 a; 598 b; 862 a & b; 966; 984

¹⁰⁰ cf. Suarez, Book I, c. 6, n. 6 – p.589 b.

¹⁰¹ cf. Suarez, ib., p. 591 a.

¹⁰² cf. Suarez, Book VIII, c, 9, n. 13 – p. 966 a.

When Suarez treats of the **sacramental apostolic mission** of the Society, he also emphasizes the special **obsequium** they need regarding **faculties** from the Apostolic See and from other Prelates, as right reason and the sacred canons require:

...Aliud praeceptum ministerium competens Societati ex vi sui instituti ad salutem proximorum, est sacramentorum administratio, ut dicitur Septima Parte. C. 4, § 5; praesertim vero confessionibus audiendis, et Eucharistiam administrando...Decuit tamen, et maxime expediens fuit, ut huiusmodi facultas ab ipsa Sede Apostolica immediate in religionem emanaret, quamvis cum ea subordinatione ad caeteros Praelatos, quam recta ratio et sacri canones postulant...¹⁰³

This **Apostolic Mission** so deeply inspired by St. Ignatius is ruled for all practical purposes, as Fr. Stofella points out, from the following Constitution of St. Gaspar, that is substantially Ignatian:

...Dum aliquo mittuntur, vel alicubi residere iubentur, nemo nec pro itinere, nec pro statione provisionem ullam expectet sive ab Episcopis, sive a Parrochis, sive a Superioribus, sed liberaliter se offerant omnino praestent...[CF # 184].

This **gratis omnino** is often mentioned by St. Ignatius¹⁰⁴ and also by St. Gaspar Bertoni¹⁰⁵.

- **The Union, or the Unity of the Congregation, in Part X of the *Original Constitutions*, [cf. CF ## 187-266]**: this while Part presents itself as a web of citations from the most varied spiritual tradition: Sts. Basil, Augustine, Benedict, and other giants. It would seem that in this Part the saintly Stigmatine Founder is inviting his followers to go back even further than the Company of Jesus – this is an indication of Fr. Bertoni's psychology: in addition to his effort to accentuate the impersonal character that he wanted to impress upon his Rule, and even more to bring out his goal of a much broader basis for the ascetical enterprise that it takes on more and more.

Fr. Stofella notes in this connection that St. Gaspar is identical in **his Part XII, on the Regime of the Congregation [cf. CF ## 298, ff.]** - that these first texts are from Basil: the Superior is like the Abbot [cf. # 298] – it is forbidden to try to investigate the Superior's intentions, which again is an admonition from St. Basil [# 299]. Fr. Stofella interpreted **CF # 300** as the Chapter of Faults, but it might be in reference to the **General Chapters of the Community** – also relying on St. Basil. The great Stigmatine historian knew quite well that these numbers are literal

¹⁰³ cf. Suarez, Book IX, c. 1, p. 984 a – b.

¹⁰⁴ cf. St. Ignatius, Formula 1; *CSJ* nn. 7, 573, 574, 609, 610

¹⁰⁵ cf. Gaspar Bertoni, *Original Constitutions*, ## 3; 67; 102; 184.

transcriptions from Suarez ¹⁰⁶ - whose intention in his writing had been to show clearly that Ignatian spirituality is in full harmony with the long Catholic tradition, and thus is beyond all question.

- the Observance of the Vows, Section III, On Four-Fold Modesty, in so far as this is a Help, or Embellishment of Chastity: [cf. CF ## 120-137]: this 'original' section of Fr. Berton's Constitutions, Fr. Stofella has clearly pointed out is from St. Thomas Aquinas ¹⁰⁷. There are four species of Modesty traced out by the Angelic ^{vii} Doctor and their treatment in the *Summa* provide St. Gaspar with titles and the material for the four Chapters of this Section III. Great importance is given to the first Chapter, **On Humility [cf. CF ## 120-121]. CF # 121** provides the 12 Grades assigned to the practice of this virtue of Humility from St. Benedict, as treated by St. Thomas Aquinas. The Angelic ^{viii} Doctor, for his own purposes reversed their order ¹⁰⁸, without omitting his praise of the original order offered by the great Patriarch of religious life, St. Benedict. St. Gaspar writes:

CF # 121: In the acquisition of this virtue, the confreres are to exercise themselves in those twelve degrees which St. Benedict has placed in his rule, c. 7:

1. The first is to be humble not only in heart, but also to show it in one's very person, one's eyes fixed on the ground;
2. The second is to speak few and sensible words, and not to be loud of voice;
3. The third is not to be easily moved, disposed to laughter;
4. The fourth is to maintain silence until one is asked;
5. The fifth is to do nothing but to what one is exhorted by the common rule of the monastery;
6. The sixth is to believe and acknowledge oneself viler than all;
7. The seventh is to think oneself worthless and unprofitable for all purposes;
8. The eighth is to confess one's sin;
9. The ninth is to embrace patience by obeying under difficult and contrary circumstances;
10. The tenth is to subject oneself to a superior;
11. The eleventh is not to delight in fulfilling one's own desires;
12. The twelfth is to fear God and to be always mindful of everything that God has commanded.

¹⁰⁶ Cf. Suarez, o.c., Book X, c. 1, ## 8. ff – cf. pp. 1060 b, ff.

¹⁰⁷ Cf. St. Thomas Aquinas, II-II, qq. 160, a. 2; 161, Premise, and a. 6; q. 168, a. 1; q. 169, a.

1.

¹⁰⁸ St. Thomas Aquinas, II-II, q. 161, a. 6 ad 2 um: *Man arrives at humility in two ways. First and chiefly by a gift of grace, and in this way the inner man precedes the outward man. The other way is by human effort, whereby he first of all restrains the outward man, and afterwards succeeds in plucking out the inward root. It is according to this order that the degrees of humility are ordered [in the Summa]*

For St. Benedict – and no less for St. Ignatius – the virtue of **humility** is not only that which we intend ordinarily under this name: the term takes on a much broader meaning – it designates a fundamental, or habitual state, a mentality, for the acquisition of which St. Benedict organizes an entire school of supernatural **flexibility** for the monk. Proceeding from the interior [the degrees ascending from 1 to 7] to the external [degrees 8 to 12] – this would be to read the numbers as presented by St. Thomas inversely – Humility in-forms first of all the soul, its faculties and acts – then it fans out its manner even to the body, thus becoming in its plenitude both mother and mistress – or teacher – of the virtues, and by commanding most characteristic dispositions and attitudes of a holy soul, in the face of duties and the most diverse circumstances of the monastic life ¹⁰⁹.

These are the aspects that pleased St. Gaspar Bertoni in the writing of his *Constitutions*, seeing in these 12 Degrees of Humility a kind of Jacob's Ladder ¹¹⁰: humility was seen as a School of Flexibility [**Availability = Obsequium**], or heroic supernatural **docility**, and when it reaches its culmination, without doubt this would be holiness. Neither St. Thomas' *Compendium* with the inevitable challenges inherent in his text would impede Fr. Bertoni of experiencing within himself that sublime spirit that seems to animate this flowing chapter of St. Benedict, which is the longest, and it could be said, the essential element of the entire Benedictine Rule. This is why Fr. Bertoni wanted to make it his own. And it could very well be that it is to this point, so profoundly pondered by the Stigmatine Founder, that there is due **that monastic spirit** that the early Community of the Stimate lived in those times. There was great love for retreat, for recollection ^{xiii}, for silence, prayer, study and work. They were called to be **Monks in the house, and Apostles outside**: and always with a certain nostalgia for their cells ¹¹¹. In fact, these **two** elements are present also in their own context providing the **authentic formula for the Stigmatine Apostolic Mission**, and this is the same for all of the saints under consideration here: St. Thomas Aquinas, St. Ignatius of Loyola [**contemplativos en accion!**] and St. Gaspar of Verona: **contemplata tradere** ¹¹²!

†††

¹⁰⁹ NB: Fr. Stofella quotes here, providing the French text for these comments: *La règle de S. Benoit, texte latin traduit et annoté par des fils du saint patriarche*. The Abbey of Mardesous. 1933, p. 33, in notes. This Abbey is well known to the Irish as where Dom Columba Marmion served as Abbot until his death in 1923. Dom Marmion, now *Blessed*, was ordained for the Archdiocese of Dublin, in 1881, in St. Agatha of the Goths Church, Rome.

¹¹⁰ Comparison offered by St. Benedict himself in his c. 7 *On Humility* quoted by Fr. Bertoni – CF # 121.

¹¹¹ Cf. Fr. G.B. Lenotti, Domestic Exhortations, “Amore alla cella, *Clastrum est Paradisus*.”, in CS III, pp. 548-552.

¹¹² Cf. St. Thomas Aquinas, *Summa*, II-II, q. 188, a. 6. Fr. Bertoni, Part IV, c. 2, n. 1 [CF # 49]. Fr. Stofella notes this in Suarez' Book V, c. 1, n. 6 – p. 803 a: from its opening words, Fr. Bertoni's CF # 49 is taken *verbatim* from Suarez.

Having reached this point in our reflections, there comes to mind spontaneously the remembrance of the fact that St. Gaspar Bertoni remained faithful to the invitation of St. Ignatius of Loyola, understood at St. Sebastian's where the Stigmatine Founder was on Retreat, almost two centuries ago, on September 15, 1808 – and this note that he jotted in his Spiritual Diary:

September 15, 1808: Introduction to the Annual Retreat: To promote the Glory of God, just as he did, through the same ways, even though with not all those manners [modi] that he was able to employ...*Make my spirit come alive in you, and in others through you...*¹¹³.

[3] **The Decree of Praise:** even though Fr. Bertoni's work was over, in a certain sense his ***Original Constitutions*** were left unfinished. Thus, Fr. Lenotti wrote¹¹⁴ that Fr. Bertoni, before his death, had done and suffered so much, and prepared the finances and a house and a library and had written the **Rule** – and what is more, he planted the spirit of the Community. It could be said that his work was essentially completed: even though certain matters had not been developed sufficiently, and these have proven to be not a few, nor of a secondary nature. Those would be supplied for whenever the enterprise would be submitted to the Ecclesiastical Authority, for its juridical perfecting. However, this ecclesiastical approbation, as Fr. Marani stated, was much desired by Fr. Bertoni, but because of his sublime humility he never requested it¹¹⁵. Following Fr. Bertoni's death, Fr. Marani was elected the *Prepositus*, and was animated, according to Fr. Lenotti, by a particular light and spirit of God, was firm from the outset and decisive in wanting to procure for Fr. Bertoni the glory of the Approbation of the Institute. For this reason, he sustained within himself always the will to make use of every means, and to make every effort to achieve this scope: and even if it were not to succeed, he would have at least the comfort and peace of heart that on his part he had done whatever he could, reaching even to that point where it had pleased the Lord to show the path¹¹⁶.

Fr. Marani conducted all of this in person in Rome, but enthusiastically supported in this time by Bishop Benedict Riccabona¹¹⁷. At first, Fr. Marani went

¹¹³ cf. St. Gaspar Bertoni, in: CS IV, pp. 46, ff.: ... per le stesse vie, benche' non in tutti que' modi ch'egli pote' usare...

¹¹⁴ NB: here Fr. Stofella mentions this text from Fr. Lenotti, from a source entitled *Storia di cio' che si fece dopo la morte del Fondatore per ottenere l'approvazione del R. Pontefice*.

¹¹⁵ A Comment made by Fr. Marani in his Report submitted to the Holy See for this approval. [cf. CS II, pp. 133, ff.]

¹¹⁶ cf. Acts of Fr. Lenotti.

¹¹⁷ His testimony: “...Dopo il suo cominciamento, questa Congregazione non ha lasciato mai di esistere, e dimostrarci operosa in qualunque ministero ecclesiastico al quale fossero invitati dal loro Vescovo. In Verona e nella sua Diocesi sono conosciuti, amati, venerati da ogni ceto di persone, assidui al confessare, al predicare, al dare Missioni, principalmente nel dare esercizi al Clero, spiegare il catechismo, assistere i moribondi, i carcerati, i condannati all'ultimo supplizio; chiamaati a supplire in seminario i Professori di filosofia e teologia vi si sono prestati con molta soddisfazione di tutti... raro e' che un vescovo abbia pronti ecclesiastici da adoperare in ogni circostanza ed a qualunque inaspettato bisogno; mentre quasi hanno per legge del loro Istituto

without receiving the slightest approval for the Rules and Constitutions of the Founder, since the ordinary Roman practice at the time, would hardly have approved such a small community. However, in the end, Fr. Marani was able to obtain far more than he – or anyone else, for that matter - ever could have hoped for an Institute that was facetiously described in an Italian saying, made up of **four cats** [!] ^{xiv}, as the young community seemed to be. The community eventually did receive a **Decree of Praise**, the first canonical recognition, on the basis of Fr. Marani's work – and most especially due to the Report of the Bishop of Verona, + Benedict Riccabona ¹¹⁸.

This favor was granted to the young Community on March 16, 1855 – the day on which the community was **celebrating the Liturgical Feast of the Five Wounds of our Lord Jesus Christ**. This seemed to be a **providential coincidence**. In fact, Fr. Marani in his **Supplication** ¹¹⁹ sent to the Roman Pontiff on December 15, 1853 – at a distance of only six months and three days since the death of the Holy Founder, St. Gaspar Bertoni [+ June 12, 1853] - had requested for our Community the name of the **Order of the Sacred Stigmata**. Fr. Marani had **expressly identified the Stigmata with the Five Wounds of Our Lord Jesus Christ**. The **Decree of Praise** was eventually published, on April 16, 1855.

[4] The Solemn Canonic Erection of the Institute ¹²⁰: The Decree of Praise at long last made it possible to schedule and plan for the solemn erection of the Institute. This was celebrated on September 30, 1855. About one year later, Fr. Bragato wrote to his friend, Fr. P. Beeckx, one who indeed loved our early confreres:

*... He loved our congregation and loved and esteemed our deceased Founder, of holy memory... which, in that time – this poor Congregation almost petered out, but it acquired new life. **It seemed as though the Holy Founder had infused into his sons his own spirit**. Almost overnight, they became preachers and missionaries who worked marvels in those places wherever they went to spread the Word of God, and what is even more, because of these fine Priests, a number of young men asked to become members of this plant which had come to life anew and was flourishing...* ¹²¹

l'essere non solo istruiti ed educati, ma anche apparecchiati a qualunque ministero li chiamo l'obbedienza del loro Superiore in servizio al Vescovo..." (cf. **Summarium Additionale**, Documento XXIII, pp. 251-253).

¹¹⁸ **NB**: Fr. Stofella had originally given all the credit to Fr. Marani – but, an unknown hand added a footnote in writing here in these *Note per servire...* Serie VI, p. 62, Footnote # 129 bis, giving the credit to the intervention of the local Ordinary. Bishop Riccabona sent his Letter of Recommendation on July 22, 1854 [cf. *ib.*, pp.151-154].

¹¹⁹ Cf. Marani *Supplica*, in: **CS II**, pp. 134-138.

¹²⁰ Cf. **CS II**, pp. 46-50; 171-175; 182, f.

¹²¹ cf. Letter of Fr. Bragato, to the Jesuit Superior General, Fr. Beeckx – Founder's Archives.

All of this pertains to the point under discussion here – precisely because of the authoritative ^{xv} memory of Fr. Louis Bragato regarding the ideal that had been achieved - would have found himself in a very singular manner: of course this would have meant that the Lord would have extended his life and restored his work. But, it would only be granted to the saintly Founder to see his sons in heaven.

[5] The Apostolic Missionary: a beautiful description of the ***Apostolic Missionary*** in the mind of Fr. Bertoni may be found in his letter 4 to Fr. Bragato, dated December 1, 1837, in which he tells us beloved confrere the work of his close collaborator, Fr. Marani. There is particular emphasis in Fr. Bertoni's description of Fr. Marani's ***Apostolic Mission toward the Clergy, both seminarians and priests***:

... Fr. Marani spends his days in school at the Stimate; evenings and on days free from classes, he works at the House of the Dereletti. At the Stimate, he teaches his classes, and studies in the library for his Preaching. At the Dereletti on Saturday evenings and on Sundays, he hears confessions, and at great length, and with much fruit for the entire neighborhood. The other evenings he gives a Conference in Moral Theology with about ten, or twelve Priests, like in the old days which was our custom at St. Firmus'. After his methodological exposition which he conducts along the style of Fr. Guerreri: he offers his opinion and resolves, as the situation might demand, and this is every day, the most intricate cases, and the Lord has bestowed on him light, prudence and more than ordinary great charity. On Thursdays, as is the practice, he takes part in the Scrutinies of the Seminarians, and after this, he receives penitents of every manner, and at every hour, even interrupting his lunch, his supper, and putting off his own rest. Likewise on Feast Days he hears Confessions in the Choir area at St. Stephen's up until the time it is time for him to give his Instructions at St. Sebastian's, which goes until to the time which the Lord Himself determines. The People listen to him very willingly, and it seems that the Word of God is not just cast on the ground, but it is received on good ground [cf. Mt 13:8, 23]. Before taking up again the course of his instructions, I sent him to St. Zeno's to preach the Octave for the deceased....¹²²

It is most helpful also to reflect from one of these very special sons of the saintly Founder the genuine portrait of the **Apostolic Missionary**, according to St. Gaspar's heart, in the new Congregation of the Priests of the Sacred Stigmata of Our Lord Jesus Christ. Let us consider Fr. John B. Lenotti: he came to the Founder still as a Seminarian [a *timid rabbit!*], and received his First Formation from St. Gaspar; he was a man by nature and by grace who would have been the very least capable of altering the ideal handed on by the Founder. He was the first Master of Novices in the Congregation, [as the Founder himself had been his!], and then later the Superior General. He tried to put together a **Directory for Novices**¹²³ a work

¹²² Cf. *Epistolario*, pp. 315-316. This describes a very broad Apostolic Missionary commitment, and out-reach to Priests and Seminarians, an essential part of the Stigmatine charism. [NB: the Italian for this is found above in Footnote # 75].

¹²³ Cf. *Note per servire*..., Serie 6 pp. 63, f.:

that remained incomplete at his death ¹²⁴. He also wrote a most wonderful *Proemium* to this work – while it may not stand out for its elegant Latin, the ideal presented is familiar to generations of Stigmatines:

...The End of the Sodality is this: to be Apostolic Missionaries, for the service, or help, of Bishops. Therefore, its members ought to be always ready and prepared, both day and night, at any hint on the part of their own Superior, even in an instant, to go anywhere, whether near, or far, whether within the city, or outside, to undertake any office or ministry conferred upon them: to giving instructions, sermons, the Spiritual Exercises, to any group of men whatever: to hearing confessions of those held in prisons, and to be with those who may be condemned to death; to supplying for this or that Chair of Philosophy or Theology, as well as filling in at a Parish for a time which may be unexpectedly deprived of its Pastor; and whenever a given work has been completed, and even when not yet perfectly accomplished, they should be ready to give up the place to someone else, and be ready to take on some other more grave [graviora] and difficult [ardua et difficilis] assignment. And they should do all this, and all the more so when this should come about: with a joyful spirit, a happy face, without offering excuses of their own ineptitude, or that they have had too little study, without seeking the reasons for all this, and without receiving or demanding any compensation [gratis]. They are to be prepared for all [parati ad omnia] to which the Superior might send them. The Superior should try to meet the needs of the Bishop, and deny nothing to him, in so far as this would be possible and the Community has confreres who are suited for a given task. And the Superior will deny nothing, and indeed will even try to meet the requests of pastors, wherever they may have a need, in so far as this will prove possible, and to provide the means...

...Finis Sodalitatis est: Missionarii Apostolici in obsequium Episcoporum. Membra igitur eius semper diu noctuque parata et prompta esse debent ad nutum proprii Superioris, etiam in ipso instanti, quocumque, sive prope sive procul, sive intra civitatem sive extra, ad quodcumque officium sive ministerium se conferre: ad instructiones, conciones, exercitia spiritualia cuicumque hominum coetui missionesque faciendas, ac confessions audiendas carceribus detentis et ad mortem damnatis praesto esse ad supplendum huic vel illi cathedrae Philosophiae au Theologie, necnon ad Paroeciam improvise suo viduatam Pastore pro tempore sustinenda, aliquo munere perfuncto, vel etiam non omnino expleto, alteri locum cedere, ut aliud gravius et difficilius suscipatur. Et id omne, magisque si forte contingat; laeto animo, hilari facie, quin excusationes offerre liceat vel propriae ineptitudinis vel haud sufficientis studii praemissi, quin ratiocinia fiant, quin aliquis exigatur sive accipiatur; parati ad omnia ad quae Superior mittat; qui dum necessitatibus Episcopi, cum posit aut idoneos viros habeat, nihil denegabit, identidem studebit etiam Parochorum postulationibus, ubi opus habeant, quantum fieri potest, morem genere...

¹²⁴ NB: His commentary on the *Original Constitutions* may be found in CS III, pp. 386-539. [The English translation appears on the website: www.st-bertoni.com, as one of the entries under 'Constitutions'.

This same Fr. Lenotti in his Instructions to the Novices did not cease repeating to them that the Stigmatine Religious is a **religious soldier**¹²⁵, that each one should have the spirit of the soldier: an absolute spirit of generosity and sacrifice, in the total dedication to the glory of his Sovereign. Fr. Marani summarized this in his oft-repeated motto: **Prepared for All** - this was the motto also during the 'heroic years' of the decline of the Congregation.

Over the letter of the Constitutions of St. Gaspar Bertoni, the required Ecclesiastical legislation left its imprint. With the number of religious institutes being established in that time, this legislation gradually became more and more refined. Due to this, especially with regards to the framework of these many new Communities and their initial observances traced in earlier practices, did not survive. Fr. Bertoni hoped to shape his entire juridical structure on that excellent model, which is the Company of Jesus. And some elements did not survive due to human weakness.

However, no matter what the exterior forms might be adopted, no one would tamper with the over-all spirit of these communities, and least of all, the Church herself. The early Stigmatine Community manifested the following:

- **A Spirit of Authority**: solidly concentrated into the hands of the Superior General, and emanating from him through the various grades of a kind of Stigmatine hierarchy. To this there should correspond, in that motto, **Parati ad Omnia**, a great spirit of submission and an ever more perfect obedience.
- **a Spirit of Filial Confidence** in the Superior as 'Father'. This is so even though the genuine and proper opening of one's conscience to one's superior became more and more with the passing of time regulated by ecclesiastical norms with greater cautions.
- **a Spirit of Poverty**: absolute detachment from the element of money, and of those comforts of life. In order for effective poverty to become authoritatively attenuated, that affective poverty, in anyone who is called to tend to religious perfection, should not suffer any attenuation whatsoever.
- **a Spirit of Mortification**: one that is both active and spontaneous – and not only passive, or forced.
- **a Spirit of Zeal for Souls**: with all the presuppositions of this matter already in place, and with that classical formula in mind: **Contemplata tradere**. There needs also to be the thrust implied in that motto: **Parati ad Omnia** - and this always takes its principle in regular observance, silence, recollection, prayer, study, internal and external penance.
- **a Spirit of Charity**: **in this all will know that you are My disciples, if you have love for one another...** [Jn 13:35] There is needed that spirit of mutual reverence: even in that already sanctioned by a distinction of Grade which the letter of the rule

¹²⁵ Cf. CS III, p. 404, ff.

no longer allow s: a reverence to be poured out on those vested with authority, and on the elderly.

And all of this needs to be impregnated with love and the spirit of the hidden way: according to that old motto of Veronese children: *Lowly, lowly... the dens and their caves...!*^{xvi} There will always be needed that spirit of humility, which is found in its 12 degrees [cf. CF # 121], a humility including both body and soul, the whole man. And this is all based on that saying of the Lord Himself:” ... **Learn from Me, for I am meek and humble of heart...!** [cf. Mt 11:29].

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Summary

By way of conclusion, two important statements have been made here by Fr. Stofella, regarding the Founder's **Compendium Rude** - there is added here, also a personal third commentary:

[1] Fr. Bertoni, then, based his **Compendium Rude** on the Jesuit **Formula, made up of Papal Documents** for his Institute – with a paragraph from the **Decree of the Propagation of the Faith**, dated December 20, 1817, which had conferred on him the title of **Apostolic Missionary**, integrating this with the incisive addition – **in obsequium Episcoporum**.¹²⁶ This describes his **Missionary Modality**, or obedience [*obsequium*] as ‘service, assistance.

[2] **CF # 185**, does provide a ‘warm’, ‘fervent’ comment on the **Compendium Rude**¹²⁷ [this will constitute **Part IX** of this present study.

[3] A particular concern in recent years concerning this view of the Stigmatine charism is that the Founder's word – **obsequium**¹²⁸ - as summarizing¹²⁹ his **spirit of Holy Abandonment**¹³⁰ - plus the further open-ended explanation of this in St. Gaspar Bertoni's choice of the Ignatian expression found in his **Formula** n. 1: **Quodcumque Verbi Dei Miniserium** [CF # 163] – might leave open the criticism that ‘Stigmatines can do anything!’ -, or ‘someone who does everything may end up doing nothing.’ For many these terms seem to be open to the criticism of a terribly **generic** approach to the apostolate. An immediate response to these questions, however, can be the Plan St. Ignatius developed for his own Society of Jesus –

¹²⁶ Cf. Stofella, Introduction to the *Costituzioni Originali...*, p. 18.

¹²⁷ cf. *Note per servire ... Serie VI, p. 57.*

¹²⁸ This word, **obsequium** [Rm 12:1, ff.] and a number of others, indicate for St. Paul the offertory gift of all of life: personal, vocational, apostolic – haven been studied in an excellent publication: cf. Raymond Corriveau, XssR, *The Liturgy of Life. A Study of the Ethical Thought of St. Paul in his Letters to the early Christian Communities*. Paris/Montreal: Descelee/Bellarmin 1970.

¹²⁹ cf. **CF # 2**, and its varied expressions of ecclesial obedience.

¹³⁰ A recent translation of the ‘Theology of Holy Abandonment has appeared both in English as well as in Italian: Vital Lehodey, *Il Santo Abbandono*. Milano: Paoline 1995.

and even some recent interventions of the Magisterium on the interpretation of **the Ministry of God's Word**.

[a] St. Ignatius of Loyola: There are three relatively long Ignatian Lists of *ministeria varia et propria* in His Constitutions: [**Formula, n. 1; Part IV, c. 8, nn. 400-414; Part VII, nn. 637-653**]: the Apostolic Mission in St. Ignatius' Constitutions is presented in Part VII. The 'Content' of this VIIth Part of the Ignatian Constitutions can be of some use for a better understanding of our own:

- the intention of the Fourth Vow is to determine the field of the apostolate among the many possible choices, **to avoid erring in the path of the Lord** [**cf. n. 605**; paralleled by our own **CF 185** – even though we do not have the 4th Vow];
- the Missions from the Superior of the Society are necessary to be able to respond with greater facility, with greater security, assurance - without awaiting in each instance a recourse to the Supreme Pontiff;
- in the process of discernment, **CSJ nn. 622-623** provide the principle of what is for the 'greater glory of God, service of one's neighbor': those apostolates should be chosen which show:

... the **greater necessity, where the greater fruit might be expected; where there is the greater debt to be paid; where the means are the more spiritual; where greater perfection might be hoped; the more urgent; the greater ease in accomplishing them; where the more universal good would be expected; where the commitment would be the less long-lasting...**

- the Jesuit charism asks for a **greater mobility, availability**, to undertake what might be the more expedient for the glory of God [n. 633].
- **the Jesuit manner [*modus*]** for assisting souls might be noted summarizing **nn. 637-653**: to be a good example, striving always to edify with good works; one can offer prayers, Masses and other divine offices; administer the sacraments. The Word of God must be propounded assiduously in the Church - even in private conversations, in the Spiritual Exercises. The works of mercy might be offered, assisting the sick, resolve conflicts, reach out to the poor and the imprisoned - and to write books helpful for the common good.

It has been noted that that there are **three separate lists of apostolates** that St. Ignatius offers in his Constitutions the **Formula # 3; Part IV, c. 8, nn. 400-414** [here there is noted that in addition to the *spiritual arms* with which the young Jesuits need to be equipped, there is need to become proficient, competent in broad fields of the ministry - and hence, the need to draw up a **Compendium; Part VII, nn. 637-653**¹³¹: one Jesuit scholar has pointed out the surprising coincidence

¹³¹ Cf. study on Suarez-Bertoni, pp. 111, .ff.]

of these Ignatian lists with the Apostolic Exhortation of Pope Paul VI, in his *Evangelii Nuntiandi* [Dec. 8, 1975]¹³².

A brief analysis of some of these means:

- **Good Example and Prayer:** what a modern Pope has described as the 'first apostolate' for religious: the witness of an authentically Christian life, St. Ignatius speaks of desires for a greater divine service and glory [n. 638] that human beings might come to know and love the Lord more and more. The celebration of the Eucharist is the highest form of prayer. He considers the Mass not so much from the aspect of liturgical worship [cf. n. 686], as from its value as a prayer of petition as the Benedictines may be wont to do - but much more as a supreme prayer of Petition [cf. n. 640] Mass should be offered for benefactors [nn. 309-316; 640] - for those sent on a "Mission" [n. 631], petition for a General Congregation [nn. 693; 711] - for election of the General [nn. 692-697] - for the preservation and increase of the Society [nn. 790, 803; 812]

- **Administration of the Sacraments** - the sacraments were instituted by Christ *propter homines*, for the building up of the Body of Christ, to nourish and strengthen the faith, to worship God and to live charity. Thus, they are fully part of the Ignatian undertaking - in their intimate connection with each and ever form of the Ministry of the word of God. From the beginning, the early Jesuits were much sought after as Confessors, and St. Ignatius included this ministry [*for the spiritual consolation of Christ's faithful through hearing confessions*].

- **Any ministry of the Word of God whatsoever**¹³³ - this is noted first in the *Formula* in order to indicate that it is the ministry that is the most proper to the Society of Jesus. The *Examen* alludes to the parable of the sower of the seed [cf. Mt 13:1-23]. The ministry is described in generic terms, as ***Praedicare in Paupertate***¹³⁴ - a generic title that emphasizes more the poverty of Jesus Christ and His apostles, as the ideal **of every Ministry of the Word of God whatsoever**. The broader nature of this word preaching is noted in the encouragement to **preach and exhort**, and that the ministry proper to the 'Professed' is one that demands learning and ability in preaching [n. 521].

The Jesuit Constitutions offer a broad understanding of various forms of 'preaching' - as **sermons, sacred lectures, teaching of Catechism** [n. 645]: these follow the three steps of evangelization: **initiation into the faith [catechesis]; instruction in the faith [sacred lectures]; and exhortations to live it through life [sermons]**. Ignatius always gave special importance to

¹³² cf. deAldama, *An Introductory Commentary on the Constitutions*, o.c., pp. 288, ff.

¹³³ cf. *Formula* 1.

¹³⁴ Cf. Gunter Switek, *Praedicare in Paupertate. Estudios sobre el concepto de pobreza segun Ignacio de Loyola*. Centrum Ignatianum 1975.

catechesis - that even after it ceased to be a special vow, he made sure it was included in the ***Formula of Profession***¹³⁵.

- **Spiritual Conversations**¹³⁶ are a part of the Ignatian and Papal conception of the 'preaching of the word of God'¹³⁷. In addition to that more formal proclamation of the gospel in the liturgy, in the class room, in catechetical instructions - there is still another very effective and highly important manner - by inter-personal contact, that sharing of one believer's faith with another human being. Our Lord used this method most efficaciously, as the Pope noted: as with Nicodemus, Zacchaeus, the Samaritan woman, Simon the Pharisee - and the Apostles continued this in the early Church.

- **The Spiritual Exercises** are linked to 'spiritual conversations' [n. 648] - Ignatius' idea seems to be to create a person-to-person relationship with the retreatant in order to better help each one to respond more intensely to the divine call.

- **Works of Mercy** [nn. 650-651]: the implication here seems to be any office of charity towards; one's neighbor, which does not specifically belong to the spiritual ministry, such as the Ministry of the word of God and the sacraments. Such works are not of themselves alien to the Society of Jesus - as they are in the very first number of the ***Formula***. The Apostles were sent by the Lord so that, as He did, they would heal the sick, besides preaching the coming of the Reign of God [cf. Mt 9-35-10:8]. However, the Jesuits were to apply themselves to these 'to the extent that the more important spiritual activities permit and their energies allow' [n. 650]. The ***Formula*** had already rather clearly delineated this: The wording indicates this: the society was founded **especially** [*potissimum*], in order that it **preferably** [*praecipue*] work for the defense and propagation of the faith and the welfare of souls in Christian life and doctrine, through **any ministry of the word of God whatsoever and the administration of the sacraments**.

- **Colleges**: Fr. Bertoni would not include these in his General Plan - but, both Founders would emphasize **scholarly lectures**. St. Ignatius also brings out **the writing of books useful for the common good** [n. 635].

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The Jesuit scholars maintain that **in this Part VII, Ignatius has explained the most clearly his basic ideal on the "Missionary" intention**: i.e., to travel throughout the world. When the desired spiritual fruit would not be possible in one region, they would pass on to another, solely intent on seeking the 'greater glory of God' and the help of souls [n. 605]. This is the **Imitation of the Apostles**; this is the original ideal of the **Mission**. In this sense, this Part VII for Ignatius is the most

¹³⁵ Cf. A.M.deAldama, SJ, "Peculiarem curam circa puerorum eruditonem", in: *Recherches Ignatiennes* 4 [1977], n. 5.

¹³⁶ 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. The Institute of Jesuit Sources 1978.

¹³⁷ Cf. EN # 46.

important of all - this Part Sheds light on all the others - what precedes simply prepares for the **Apostolic Mission** - what follows is what can aid and abet this.

[b] Recent Interventions of the Magisterium of the Church interpreting the broad scope of *the ministry of God's Word*:

... Priests then **owe** it to everybody to **share** with the faithful the **truth of the Gospel** in which they rejoice in the Lord. Therefore, whether by having their **conversation**¹³⁸ heard among the gentiles they **lead people to glorify God**; or by **openly preaching** proclaim the **mystery of Christ** to unbelievers; or, **teach** the Christian message or **explain** the Church's doctrine; or endeavor to **treat** of contemporary problems in the light of Christ's teaching – in every case their role is to **teach not their own wisdom but the Word of God** and to issue an urgent invitation to all to **conversion** and to **holiness** ... Thus, the ministry of the word is exercised **in many different ways according to the needs of the hearers and the spiritual gifts of the preachers** ,,, [PO 4].

This broad Ministry of the Word of God¹³⁹ finds a consistent application in the Benedictine slogan, *ora et labora* - while being at home as well in the Jesuit tradition: *contemplativos en accion*. St. Paul's ideal: *attende tibi et doctrinae...*, was also dear to St. Thomas Aquinas in his *contemplata tradere*, apparently noted by the Council ideal:

... Priests will acquire holiness in their own distinctive way by exercising their functions [*munera*] sincerely and tirelessly in the Spirit of Christ.

¹³⁸ This ministry is an important part of the Jesuit 'Apostolic Mission'. 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: The Institute of Jesuit Sources 1978.

¹³⁹ This various aspects of the Apostolic Mission, included in the Ministry of God's Word may be found in the **Formula n. 1** of the Jesuit Constitutions of St. Ignatius of Loyola: ... *per publicas praedicationes, lectiones et aliud quodcumque verbi Dei ministerium ac Spiritualia Exercitia, puerorum et rudium in christianismo insitutionem...etc.* St. Gaspar Bertoni 1777-1853, the Founder of the Congregation of the Sacred Stigmata [in 1816, Verona, Italy], includes this same ideal in his Part IX of his Original Constitutions [cf. CF # 163].

The Code of Canon Law [1983] also spells this broad view of the Ministry of God's Word:

CIC 760: The Mystery of Christ is to be faithfully and fully presented in the **ministry of the word**, which must be founded upon sacred Scripture, tradition, Liturgy and the magisterium and life of the Church.

The annotated edition of Canon Law offers this comment [pp. 501, ff.]: Canon 760 is based on CD 14. It urges bishops to use sacred Scripture, tradition of catechetical instruction. The General Catechetical Directory, *Ad normam Decreti* 17 [Nov. 4, 1971] states that the Ministry of the Word of God takes many forms, including catechesis... [cf. Gen. Catechet. Directory, p. 19. Washington 1971].

Since they are **Ministers of the Word of God**, they **read and hear every day the Word of God** which they must teach to others ...:

‘Practice these duties; devote yourself to them; so that all may see your **progress. Take heed to thyself and to your teaching; hold to that**, for in doing so you will save both yourselves, and your hearers.’ [1 Tm 4:15-16].
[PO 13]

The priest’s own spiritual life in his prophetic service of the Church develops as he constantly searches for union with ‘**Jesus the Teacher**’, in this life-long ideal of only handing on what they have personally contemplated:

... For by seeking more effective ways of conveying to others what they have meditated on [St. Thomas II-II, q. 188, a. 7], they will savor more profoundly the ‘unsearchable riches of Christ’ [Ep 3:7] and **the many-sided wisdom of God** [cf. Heb 3:9-10. ... they will be **more intimately united with Christ the Teacher** and will be guided by His Spirit in the very act of **teaching the word** ... [PO 13]...

Priestly progress in the word of God, by fathoming more deeply, and by sharing it more effectively, is indeed the end result of ‘Consecrated Study’:

... Priests are warned by the bishop in the ceremony of ordination that they are to be ‘**mature in knowledge**’ and that their teaching should be a ‘**spiritual medicine for the People of God.**’ Now a sacred minister’s **knowledge** ought to be **sacred** in the sense of being derived from a sacred source and directed to a sacred purpose. Primarily, then, it is **drawn from the reading and meditation of sacred Scripture** [DV 25]. ... [PO 19]¹⁴⁰

In what looks to some to be a first encyclical to the Church, or a theology on the life of the Baptized, which went out in the name of St. Peter:... *you are ... the holy priesthood that offers the spiritual sacrifices which Jesus Christ has made acceptable to God* ... [1 P 2:5, f.], Priests are provided with a blue-print for this challenge:

... For it is by **the apostolic herald of the Gospel** that the People of God ... ‘may offer themselves ‘a living sacrifice [**obsequium**], holy and acceptable to God ‘ [Rm 12:1] Through the ministry of priests **the spiritual sacrifice of the faithful is complete** in union with the sacrifice of Christ the only Mediator ... [PO 2].

In these few reflections, there is offered something of a review of the pertinent points provided by the Church of the Council [1962-1965], with particular emphasis on a priestly **paranesis**¹⁴¹, a truly encouraging discourse.

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¹⁴⁰ Cf. J. Henchey, CSS, ‘The Consecrated Study of Priests, Growing Friendship with Jesus Christ and the Grand Jubilee’, in: *ANGELICUM* LXXV [1998], pp. 209-234.

¹⁴¹ M. J. Wilkins, ‘Teaching, *Paranesis*’, in: *Dictionary of the Later New Testament and Its Developments*, edited by Ralph P. Martin and Peter H. Davids. A Compendium of Biblical Research. Downers Grove Il. Leicester England: InterVarsity Press 1997, pp.1156-1159.