

## APPENDIX III

*Obsequium in St. Ignatius*  
[L'uso dell'obsequium da S. Ignazio]

## [Constitutiones Societatis Jesu]

Examen [8 x]

[nn.1-133]

**n. 8:** ... maius Dei **obsequium** semper intuendo...**n. 13:** ...Coadjutores [Brothers] se impendiunt **auxilio et obsequio** omnium ex amore divinae maiestatis...**n. 18:** ...firmiores sint in divino servitio ...**n. 49:** ... ad Dei **obsequium** fore, maiusque auxilium Illius...**n. 59; [2 x]** ... haec instrumenta sint ad Dei **obsequium** ... et ad maius Dei **obsequium** sit futurum...**n. 82:** ... ad divinum **obsequium** et laudem magis se possint submittere ..iuxta quod eis praescriptum verl constitutum per Summum Christi Vicarium ...**n. 118:** ...sibi persuadendum, quod ea in re **obsequium** et laudem praestant suo Creatori et Domino...**n. 119:** ... cum eorum opera ad maius Dei **obsequium** se non iuvare .. eos dimittere ...Constitutions

## Proemium [1 x]

[nn. 133-137]

**n. 134:** ... necessarium esse arbitramur Constitutiones conscribi, quae iuvent ad melius in via incepta divini **obsequii** procedendum ...

## Part I [6 x]

## Admission

[nn. 138-203]

**n. 138:** ...ad maiorem servitium Dei ...**n. 141:** ...ad divinum servitium ...**n. 147:** ...iuxta Societatis divinum servitium ...**n. 149:** ... [Coadjutores] ... ad maius Dei ac Domini nostri **obsequium** pertinentibus ...**n. 152:** ...ad Ipsius maius servitium et laudem ...**n. 156:** ... strenuum in iis quae ad divinum servitium aggrediuntur ...**n. 161:** ...ad Eius **obsequium** ac laudem uberiolem susceperunt ...**n. 162:** ... ad Dei **obsequium** fore ...**n. 176:** ... ad Dei et Domini nostri **obsequium** eius opera ad modum iuvari posse...**n. 187:** ...ad finem maioris divini servitii nobis praefixum ...**n. 192:** ... ad Dei et Domini nostri Iesu Christi **obsequium** idonei in hac Societate esse viderentur...ac propositum divinae ac summae maiestati in hac Societate serviendi ...**n. 194:** ...qui nondum **obsequio** divino in hac Societate se dedicare omnino statuisset ...

**Part II [4 x]****Dismissal**

[nn. 204-242]

**n. 204:** ...ad propositum huic Societati finem divino **obsequii** et auxilii animarum convenit conservare ...

**n. 205:** ...in divino **obsequio** esset idoneus ...

**n. 212:** ...qui sincere divinum **obsequium** querunt ...

**n. 213:** ... ad divinum **obsequium** polleant ...

**Pars III [8 x]****Promotion**

[nn. 243-306]

**n. 244:** ...quae iuvent in divino **obsequio** et ad id consequendum ...

**n. 245:** ... ubi divino **obsequio** commodius insistat ...

**n. 266:** ... ad finem illum divini servitii et laudis quem sibi praefixit societas ...

**n. 273:** ... melius et efficacius possint se divino **obsequio et auxilio** proximorum impendere ...

**n. 276:** ... in quo ad maius Dei servitium et gloriam sunt constituti ...

**n. 279:** ... ad servitium Dei ac Domini nostri ili iuventur ...

**n. 281:** ... ad progressum in maiori **obsequio** Dei excitare ...

**n. 283:** ...se totum immobiliter divino servitio mancipare...

**n. 292:** [**2 x**]...ad divinum **obsequium** valetudinis ac virium corporis laude digna...id magis expedire ad divinum **obsequium** ac suum maius bonum ...

**n. 296:** ... ad divinum **obsequium** laudemque conservetur ...

**n. 304:** ... et, quamvis nostra vocationis conservetur loca peragrare, et vitam afigere in quavis plaga ubi mius Dei **obsequium** et animarum **auxilium** speratur ... impensius divino servitio vacare posit ...

**Pars IV [14 x]****Education**

[nn. 307-509]

**n. 308** ['End'] [**2 x**] ... ad maiorem laudem et **obsequium** Dei ac Domini nostri, cupiebamus ... ad maius Divinae Maiestatis **obsequium** fore ...

**n. 321:** ... ad finem divini servitii quem sibi praefixit Societas ...

**n. 324** [**2 x**]: ... ad ea quae in illis ad divinum **obsequium** quaeruntur impedire solent ... expedita ad Sedis Apostolicae missionis obeundas aliaque opera ad Dei **obsequium** et animarum auxilium esse debet ...

**n. 326:** ... ad maiorem gloriam et servitium Dei, gerere poterit ...

**n. 332:** ... maius divinum **obsequium** et universale bonum prae oculis semper habendo ...

**n. 338** [**2 x**]: ...ad divinum **obsequium** ... quatenus ad maiorem aedificationem ac maius Dei ac Domini nostri **obsequium** superior expedire iudicaverit...

**n. 362:** ...Et haec quidem omnia maiori cum desiderio **obsequii** et gloriae divinae fiant...

**n. 386:** ...ad scopum divini servitii ...

**n. 414:** ... ad maius Dei servitium

**n. 415:** ... ad divinum servitium magis proficient ...

**n. 416:** ... vel magnum Dei **obsequium** ab eis expectaretur ...

**n. 417:** ... ad maius Dei **obsequium** et gloriam essent occupanda ...

**n. 419:** ... ad maius Dei ac Domini nostri **obsequium** provideri convenit ...

**n. 428:** ... ut utiliter illud impendat divino servitio curet ...

**n. 437:** ... et in omnibus quod senserit divinae ac summae bonitatis gravitas et ad ipsius **obsequium** ac gloriam maiorem, omnibus perpensis provideat...

**n. 442:** ... ad finem propositum divini servitii id oneris subire ...

**n. 458:** ... prae oculis maiorem adificationem et Sui servitium habendo ...

**n. 486:** ... ad **obsequium** et amorem Dei ac virtutum, quibus ei placere oportet, movendos ...

\* **n. 488:** ...ut omnia ad gloriam et servitium Dei, et par est...

**n. 508:** ... quod iudicaverit ad maiorem **gloriam** et **obsequium**, et bonum universale fore [qui unicus scopus in hac et in omnibus rebus nobis est ...

#### **Pars V [4 x]**

#### **Those admitted to the Body of the Society**

[nn. 510-546]

**n. 510:** ... ad maius Dei **obsequium** et gloriam conveniat...

**n. 521:** ... ad maius Dei **obsequium** et Societatis bonum sic convenire indicaret ..

**n. 528:** ... Promissio docendorum puerorum ac rudium hominum ... devotius curetur propter singulare **obsequium** quod Deo per eam in animarum auxilio exhibetur; et quia facilius oblivionis tradi poterat...

**n. 541:** ... prout Praeposito ad maius Dei **obsequium** fore videbitur, emittendus ...

**n. 542:** ... et **obsequio** Dei et gloriae sese imendere ...

#### **Pars VI [1 x]**

#### **The Personal Life of those admitted**

[nn.547-602]

**n. 547:** .... divino servitio et proximorum auxiliis se impendant ...

**n. 552:** ... ne id quidem ad divinum servitium ...

**n. 565:** ... in divino servitio procedere ...

**n. 566:** ... ob solum Christi Domini nostri **obsequium** ...

#### **Pars VII [21 x!]**

#### **MISSIONS**

[nn. 603-654]

#### **c. 1: Missions of the Supreme Pontiff [9 x]**

[nn. 603-617]

**n. 603 [2 x]:** ... discurrant quacumque maius Dei et Domini nostri **obsequium** et animarum profectum assequi se posse arbitrentur ... in aliquibus locis ubi magnus divinae gloriae et obsequii proventus speratur...

**n. 605:** ... maiorem Dei gloriam et animarum auxilium investigando...

**n. 608:** ... ad commune bonum Societatis et maius Dei **obsequium** mittere cogitaret ...

**n. 609:** ... ut Eius sanctitas ad maius Dei et Sedis Apostolicae obsequium fore ...

**n. 611:** ... qua in re maius bonum universale intuebitur, et ut quam minimum detrimentum alia opera ad Dei obsequium suscepta petiantur ...

**n. 612: ... ut in omnibus ad Dei et Sedis Apostolicase obsequium utilius suum impendat ministerium ...**

**n. 614: ... sed etiam Summi Pontificis missionibus iuvare poterit; **ut melius quod ad Christi Domini nostri obsequium quaretur, consequatur ...****

**n. 615: ... qui sanctam intentionem Pontificis in Christi Domini nostri **obsequium** consideraba, transigentur ...**

**n. 616: et cum fructu divini servitii... ut in locis vicinis animarum auxilio serviens ... .. nec propter alias occasiones, licet bonas, divini **obsequii** posthabebit ...**

### **c. 2: Missions of the Superior [5 x]**

[nn. 618-632]

**n. 618 [2 x]:** ... id semper quod ad maius Dei **obsequium** et bonum universale facit ... superiori qui eum Christi loco dirigit ad Ipsius maius divinum **obsequium** quaritur, consequatur ...

\* **n. 622:**... prae oculis habendo maius divinum **obsequium** et universale bonum ...

[NB: The next 3 Constitutions offer the Principles: **magis ... maius ... universalis**...: to discern which ministry of the Word of God to offer]

\* **n. 623:** ... Fiant vero haec omnia propterea quod ad maius Dei **obsequium** maiusque proximorum bonum its conveniat ...res aliquae in divino servitio magis urgeant ...

\* **n. 624:** ... Plures quam duos, cum opus ad quod mittuntur **maioris esset momenti in divino obsequio ac maiorem multitudinem exigeret ...ad maiorem gloriam et universal bonum sectantium posset providere**, Superior mittere poterit ...

**n. 625:** ... Superior, undecumque maiorem proximorum aedificationem et divinum **obsequium** intento od convenit, constituet ...

**n. 629:** ... ut maius servitium Deo fiat, magisque commune bonum ...

### **c. 3: Free Movement [1 x]**

[nn. 633-635]

**n. 634:** ... ad maius Dei **obsequium** etiam devitabit ...

### **c. 4: Ways of helping others [2 x]**

[nn. 636-654]

**n. 650:** ... qui maius **osequium** ac bonum universale semper ob oculos sibi proponeet ...

**651:** ... vel Collegiorum finem in divino **obsequio** fient ...

### **Pars VIII [4 x]**

#### **Mutual Union**

[nn. 655-718]

**n. 663:** ... magis convenire ad divinum **obsequium** videretur ...

**n. 665:** ... ad divinum **obsequium** ac commune bonum iudicio illius qui curam eius habet, magis conveniret ...

**n. 680:** ... vel rationem procedendi in illa pertractare ad maius divinum **obsequium** ...

**n. 688:** ... ad electionem eius Praepositi qui ad maius Dei **obsequium** conveniat, exhortetur ...

**Pars IX [8 x]****Government**

[nn. 719-811]

**n. 728: [2 x]** ... nec ab eo quod ratio et divinum **obsequium** postulat ... pro Societatis bono in **obsequium** Iesu Christi Dei ac Domini nostri subeundum ...

**n. 733:** ... quae magis ad aedificationem et Dei **obsequium** in eo officio conferunt ...

**n. 746:**... alius non est quam Dei **obsequium** et eorum bonum qui hoc vivendi institutum sequuntur, praestabit...

**n. 749:** ... quod convenientius ad divinum **obsequium** et salutem animarum abiturus in Domino videbitur, constituet ...

**n. 753:** ... communicare quam in ipso bene collocatum ad finem divini **obsequii** nobis praefixum existimaverit ...

**n. 770:** ... ad maius **obsequium** et gloriam Dei, admonere teneatur...

\* **n. 771:** ... **Societas autem, semper intuendo quae ad maius Dei obsequium et gloriam pertinent** ...

**Part X [7 x]****Conservation**

[nn. 812-827]

\* **n. 812:** ... hoc opus, quod ad **obsequium** et **laudem** suam et **auxilium** animarum inchoare dignatus est ...

**n. 813:**... **media ... efficaciora ... et pura intento divini servitii**

**n. 814:**... si tamen et addiscantur et exercentur sincere ad solum Dei **obsequium** ...

**n. 817:** ... quod ad divinum **obsequium** melius esse intellexerint ... ad gloriam Dei et Domini nostri id proponat ...

**n. 818:** ... ubi multum referre ad Dei **obsequium** iudicaret ...

**n. 823:** ... multum habet momenti ut **aditus ad divinum obsequium et animarum auxilium aperiatur vel pracludatur** ...<sup>375</sup>

**n. 824:** ... multum facit ut ostium divini **servitio** et bono animarum aperiatur vel pracludatur ... magis in rebus omnibus Dei **obsequium** et Gloria crescit ...

**n. 825:** ... ut et a Societate ipsi iuvare et eandem ad propositum sibi finem **obsequii** et gloriae divinae maiestatis iuvare current ...<sup>376</sup>

§§§

[4] **These parallel expressions might easily be checked as well in the Jesuit Constitutions:**

- **A.M.D.G;**

- **servitium;**

- **servire:**

**Examen**

[nn. 1-137]

**A.M.D.G.:**14; 18; 30;51; 52; 55; 63; 71; 72; 78; 82; 89; 93; 98 [2 x]; 103; 119; 126; 131; 135; 136; 137.

**Servitium:** 4; 8; 13; 18; 26; 30; 51; 59 [2 x]; 82; 83; 114 [2 x]; 119; 132; 133; 134 [2 x].

<sup>375</sup> Almost identical terminology with what follows in n. 824.

<sup>376</sup> This Constitution is just two from the end, n. 827

**Servire:** 5; 13; 49; 53; 66 [2 x]; 72; 74 [2 x]; 79; 98; 104; 106; 111 [2x]; 114; 117; 118 [2 x]; 121; 132 [2 x].

**Part I  
Admissions**

[nn. 138-203]

**A.M.D.G.:** 142; 144; 148; 161; 189; 196; 202.

**Servitium:** 138; 142; 143; 145; 147; 148; 149; 152; 156; 161; 162; 176; 177; 187; 193.

**Servire:** 146; 150; 153; 163; 189; 190; 192 [2 x]; 194; 197.

**Part II  
Dismissal**

[nn. 204-242]

**A.M.D.G.:** 210; 222; 230; 242.

**Servitium:** 204; 205 [3 x]; 208; 212; 213 [2 x]; 236.

**Servire:** 216; 217; 226; 229; 235; 237; 239; 240; 241.

**Part III  
Promotion**

[nn.243-306]

**A.M.D.G.:** 246; 251; 258; 259; 269; 276; 305.

**Servitium:** 243; 244; 245; 254; 258; 260; 266; 273; 276; 281; 283; 191 292 [2 x]; 296; 304 [2 x].

**Servire:** 276; 277; 279; 288.

**Part IV  
Instruction**

[nn. 307-509]

**A.M.D.G.:** 307; 308; 318; 323; 325; 326; 336; 339; 343; 349; 358; 360; 362; 379; 390; 398; 406; 18; 423; 431; 437; 440; 450; 460; 470; 469; 488; 508.

**Servitium:** 308; 315; 318; 321; 324 [2 x]; 326; 331; 332; 334; 338 [2 x]; 340; 362; 386; 392; 408; 414; 415; 416; 417; 419; 424; 428; 437; 442; 458; 486; 488; 508.

**Servire:** 307; 308; 338; 356; 359; 398; 446; 450.

**Part V  
Body of Society**

[nn. 510-546]

**A.M.D.G.:** 510; 511| 516| 519| 529| 539

**Servitium:** 510; 521; 523; 541

**Servire:** 542.

**Part VI  
Vows, etc]**

[nn. 547-602]

**A.M.D.G.:** 555; 572 [2 x]; 573; 577; 579; 586; 591; 593; 602

**Servitium:** 547; 532; 564; 565; 566; 592.

**Servire:** 547; 555; 593; 595.

**Part VII  
Missions**

[nn. 603-654]

**A.M.D.G.:** \*603 [2 x]; 605; 616; 618; 622; 624; 636; 645; 647; 649.

**Servitium:** 603 [2 x]; 608; 609; 611| 614| 615| 616 [2 x]; 618 [2 x]; 622; 623 [2 x]; 624 [2 x]; 625; 634; 639; 650; 651.

**Servire**: 612; 629; 650.

**Part VIII**

**Union**

[nn. 655-718]

**A.M.D.G.**: 655; 661; 667; 669; 676; 693; 711.

**Servitium**: 665; 680; 686; 693; 694; 698.

**Servire**: 667; 670.

**Part IX**

**Government**

[nn. 719-811]

**A.M.D.G.**: 731; 744; 746; 749; 754; 757; 765; 766; 770; 771; 774; 776; 779; 789; 792; 802; 803.

**Servitium**: 719; \*728 [3 x]; 733; 746; 749; 753 [3 x]; 762; 768; 770; 771; 794.

**Servire**: 802.

**Part X**

**Conservation**

[nn. 812-827]

**A.M.D.G.**: 813; 817; 825.

**Servitium**: 812; 813; 814; 8818; 823; 824; 825.

**Servire**: 817; 821; 823; 824 [2 x].

†††

**APPENDIX IV**  
**The Spirit of Obsequium in an Apostolic Exhortation**  
**[Reflections on the Holy Spouses, Mary and Joseph]**  
**of**

**Pope John Paul II**  
**REDEMPTORIS CUSTOS**  
**[August 15, 1989]<sup>377</sup>**

**# 4:** ... En ergo, hac ineunte peregrinatione Mariae fides fidem Iosephi convenit. Si enim Redemptoris dixit Matri Elisabetha: *Beata, quae credidit*, haec pariter beatitudo certo quodam modo ad Iosephum deferri potest, cum affirmando et ipse verbo Dei responderit sibi illa decretoria hora transmissio. Re quidem vera secus ac Maria non angeli ‘annuntiationi’ reddidit Iosephus responsum, atqui ***fecit sicut praecepit ei angelus Domini et accepit coniugem suam***. Quodque egit ipse purissimam pertinet ***ad oboedientiam fidei*** [cf. Rm 1:5; 16:26; 2 Co 10:5-6].

Dici idcirco potest id quod fecit Iosephus modo prorsus singulari ad Mariae cum adiunxisse fidem: accept ille, tamquam in Dei proficiscentem veritatem, illud quod ipsa intra annuntiationem iam susceperat. Praecipit concilium: ‘Deo revelantur praestanda es ***oboeditio fidei***’, qua homo se totum libere Deo committit, ‘plenum revelanti Deo intellectus et voluntatis ***obsequium***’ praestando et voluntarie revelationi ab eo datae assentiendo.’ [LG 58].<sup>378</sup> Adducta haec sententia, quia essentia tangitur fidei intima ipsa, Iosephum nazarethanum usquequaque afficit.

**# 7:** ...Cum in matrimonii indolem tum sanctus Augustinus tum sanctus Thomas continenter eam reponunt in ‘indivisibili coniunctione animorum’, in ‘copulatione... animorum’, ‘consensu’, quae proin elementa in coniugio illo insigniter sunt commonstrata. Maximo enim historiae salutis tempore, quo nempe suum erga homines Deum aperit amorem per Verbi donum, Mariae Iosephique conubium plena quidem ‘libertate’ ad effectum deducit ***sponsale sui donum*** accipiendo videlicet atque exprimendo tali amore. ‘Hoc in ingenti opere omnia in Christo remanendi, fit matrimonium, ipsum etiam purificatum et redintegratum, nova res novi foederis sacramentum. Ecce quippe Novo ineunte testamento haud secus atque Veteris testamenti principio, adest coniugium par. Verumk live Adami Evaeque fuerit per malorum fons quae orbem obruerunt, culmen efficient Iosephus ac Maria unde diffunditur universa in terras santimonia. Opus nameque salutis Servator ex virginali hac ac sacra coniunctione inchoavit, ubi omnipotens ipsius attenditur voluntas purificandae ac sanctificandae familiae, quae eet amoris sacrarium est et vitae ipsius seminarium...’

---

<sup>377</sup> **NB:** This document is dated about 10 weeks before the Canonization of St. Gaspar Bertoni, by Pope John Paul II, on November 1, 1989.

<sup>378</sup> Cf. also cf. DV 5; LG 25

**# 8:** A Deo est sanctus Iosephus accessit ut Iesu recta via munerique eius per suae paternitatis executionem famularetur: eo ipso prorsus modo ille in temporis plenitudine magno redemptionis mysterio adiutricem praestitit operam recte vera **'salutis minister'** [FC 17] existit. Concreta autem ratione paternitas illius inde declarata est 'quod sua ex vita ministerium' effecit ac sacrificium ipsi incarnationis mysterio necnon redimendi officio ei inhaerenti, quod legis auctoritate utebatur quam iure in sacram habebat familiam et sui ipsius et vitae suae et sui operis inde donationem illi familiae praeberet, quod humanam suam domesticum ad amorem, vocationem transfiguravit is idem in oblationem vires humanas excedentem sui cordisque sui et omnis facultatis, in amorem ministerio Messiae destinatum iam doni suae generatum...

**# 10:** Oculatus fuit Iosephus testis huius ortus, qui inter adiuncta humanitas abiecta contigit, uti primus illius nuntius 'exinanitionis' [cf. Ph 2:5-8] cui libere Christus est assensus ad peccatorum remissionem. Eodem autem tempore ipse fuit testis pastorum adorationis qui in locum advenerant Iesu nativitatis, postquam laeticam hanc magnamque rem eis nuntiavit angelus [cf. Lk 2:15-16]; fuit aequabiliter postmodum testis magorum observationis ex oriente advectorum [cf. Mt 2:11].

**# 15:** Ab illo annuntiationis tempore cum Maria simul Iosephus certo quodam modo invenitur **in medio ipso arcano a saeculis in Dei abscondito** quod carne tandem est vestitum: *Verbum caro factum est et habitavit in nobis* [Io 1:14]...

**# 17:** Progrediente sua vita, peregrinatio quae fuit in fide, Iosephus perinde ac Maria fidelis usque ad extremum vocanti Deo esse perseveravit. Vita quidem Mariae fuit executio in finem illius prius fiat quod annuntiationis pronuntiaverat tempore; contra vero Iosephus, uti dictum est, **suae 'annuntiationis' momento non ullam protulit voce: tantummodo is 'fecit' sicut praecipit ei angelus Domini** [Mt 1:24]. Et hoc primum fecit, **principium evasit 'Iosephi Viae'**. Quam totam per viam nullum ab eo expressum denotunt evangelistae sermonem. Atque Iosephi silentium peculiarem suam prae se fert eloquentiam: propter illud enim veritas plane percipi potest quam iudicium continet de eo in Evangelio: vir 'iustus' [Mt 1:19] ...

**# 19:** ... *Ioseph ... accepit coniugem suam; et non cognoscebat eam, donec peperit filium* [Mt 1:24-25]. Quae insuper verba aliam designant conubialem propinquitatem. Altitudo autem propinquitatis eiusdem seve potius spiritalis conjunctionis vehementia et consortionis inter personas, tandem e Spiritu proficiscuntur 'qui vivificat [Io 6:63]. **Obsequens autem Spiritui Iosephus fontem in illo denique ipso repperit amoris**, sui scilicet connubialis amoris ut viri; qui quidem amor maior illo amore fuit quem 'vir iustus' secundum cordis sui humani modum exspectare sibi potuit.

**# 20:** ...**Matrimonium ac virginitas duae rationes sunt exprimendi unicum mysterium foederis Dei cum populo eius**, quod amoris Deum inter atque homines est communio.

Per totum sui ipsius sacrificium erga Dei Matrem amorem nobilem reducit Iosephus deferens ei **sponsale sui donum**. Quamvis certum ei sit subducere se

ipsum ne Dei impedit opus in illa iam completur, luculenta motus angeli admonitione apud se retinet eiusque reveretur deditionem unicam Deo factam...

**# 21:** ...Hoc ex principio rectum suum sensum verba consequuntur a Maria adulescenti dictu Iesu duodecim annorum in templo: *Pater tuus et ego ... quarebamus te.* Non est haec locutio usu recepta: Matris enim Iesu voces omnem declarant incarnationis veritatem quae ad familiae nazarethanae mysterium spectat. Qui iam ab initio per **oboeditionem fidei** accepit suam erga Iesum paternitatem. **Iosephus sancti Spiritus secutus lumen**, quod hominis tribuitur per fidem, sine dubio plus plusque **ineffabile huius suae paternitatis donum** reserabat.

**# 26:** **Sacrificium universale illud totius vitae**, quod obtulit Iosephus ipse postulatus adventus Messiae propriam in domum consentaneum reperit rationem 'in ipse interiore vita impenetrabili, unde emergent mandata ei ac solacia prorsus singularia et afferuntur etiam illi logica vis ac virtus, animorum simplicium limpidorumque propria, magnus in capiendis consiliis, **quale fuit propositum illud statim voluntati divinae tradendi libertatem propriam legitimamque vocationem humanam**, et conubialem ipsam felicitatem, cum statum et officium et onus familiae reciperet atque ex incomparabili amore virginali reiecerit coniugalem naturae amorem qui efficit eam et enultrit...

**# 30:** Praeter certum ideam eius tutelam confidit item ecclesia per insigni Iosephi exemplo, quod nempe singulos excedit vitae status omnique proponitur christianae communitati, quaecumque illa condicio est eest quaecumque christifidelis cuiusque sunt muneera.

Sicut in Constitutive Dogmatica Concilii Vaticani II de divina revelatione praecipitur, ita denique tota se gerere debet ecclesia ut aliquis 'Dei verbum religiose audiens', i.e., **prompta prorsus ac parata ad fideliter obsequendum salvificae Dei voluntatis in Iesu reclusae**. Iam ergo ad redemptionis humanae initia ipsa quasi concorporatum deprehendimus **oboedientiae exemplar post Mariam proprie in Iosepho**, illo nominatim **qui fideli mandatorum Dei antecellit executione**....

†  
†††  
†

## APPENDIX V

[The Role of St. Ignatius in the Development of the Stigmatine Charism as noted by Fr. John Ceresatto, CSS]

**PART FOUR**<sup>379</sup>**APOSTOLIC MISSIONARIES IN THE SERVICE OF BISHOPS****Chapter 12:****Preludes toward the ‘Little Company of Jesus’****1. St. Ignatius’ Voice**

If we are to believe Fr. Giacobbe, Fr. Bertoni would have been thinking about instituting a Congregation *from the time he was a Seminarian*<sup>380</sup>. As the fervent Acolyte of St. Paul’s Parish in Campo Marzio, when he was called to become the **Missionary to the Youth**, Gaspar was already dreaming of a program of action for that future Institute of his. Twenty years later it would spring into life, inspiring itself on **a most broad horizon of apostolic Charity**.

In the very committed years of his first priestly apostolate, the idea of an Institute of Priests certainly occupied the heart and mind of Fr. Gaspar. The only hesitation was that the light from on high had not yet illumined him fully on the program and the way to follow. And it was the great Saint, himself the convert of Manresa, to confirm him in this program and to clarify the path to be followed. These lines from his *Spiritual Journal* are quite indicative:

*...Introduction to the Annual Retreat: In a visit to St. Ignatius’ altar with my companions, I experienced much devotion and recollection, with a great internal sweetness and some tears, even though the visit was brief.*

*It seemed to me that the saint welcomed us and was inviting us to promote the greater glory of God, as he did, and by the same ways, but not in all the modes that he was able to use. It seemed to me that he wanted to say:*

*Onward, soldiers of Christ, put on the belt of fortitude, take up the shield of the faith, the helmet of salvation, the sword of the divine word, and fight with the ancient serpent. Make my spirit come alive in all of you and in others through you...*<sup>381</sup>

The great Founder of the Company of Jesus certainly was not talking to one unknown to him. With the light of his examples, **Aloysius Gonzaga** had illumined and sustained the spiritual journey of Fr. Bertoni from his youth to his priesthood. Having reached this goal, Aloysius Gonzaga faded into the background – so to speak - in handing over the elect soul of his protector and own Patriarch, St. Ignatius:

<sup>379</sup> cf. Fr. John Ceresatto’s Biography of the Founder

<sup>380</sup> SA, Doc. 26, p. 342.

<sup>381</sup> SA, Doc. 35, pp. 659-660.

***... For the examen it is necessary to choose a saint of one's own vocation as a mirror. Then one finds matter to confess every day. All that is lacking from that perfection is a defect ...***<sup>382</sup>

This is a note from his *Spiritual Journal*, of July 30, 1808 [the eve of the Saint's Feast]. The very personal pages of his more than offer the hint that the 'mirror' he had in mind for his own spiritual life was precisely **St. Ignatius of Loyola**. Two characteristics of the great Saint had fascinated him: his all-consuming zeal for the Glory of God, and his innovative piety that unleashed the golden Book of the ***Spiritual Exercises***.

In a society where the shocks of the revolutionaries of France had over-turned so much, in the visible slackening of the remaining religious Orders, the ideal of a Company, no matter how small it might be, but along the lines of that of Ignatius, unfortunately suppressed, appealed to Fr. Bertoni as something even more than opportune, but truly necessary.

## 2. Orientations of his Soul

Some notes from his *Spiritual Journal* [almost all from 1808] direct the spiritual progress of his soul toward the ideal of the religious life. Poverty, which in the Constitutions would be defined as that *bulwark of religious discipline*, has the honor of being the most frequently noted:

***... today I experienced a powerful movement to follow our Lord more closely, at the cost of life through poverty and shame...***<sup>383</sup>

In those souls truly of God it is easier to find deficient more the theory than the actual practice. A month later, in fact, it notes in his ***Spiritual Journal***:

***... Joy in adversity and the consequences of real poverty with thanksgiving to the Lord and the offering for greater manifestations of shame and of suffering, should He hold me worthy. This is the best gift of which I consider myself to be downright unworthy ... There was the desire to imitate Christ in His poverty and in the anguish of poverty ...***<sup>384</sup>

The note of July 23, 1809, almost by tearing open the veils of a secret reserve, he locates poverty as the foundation of the Institute he would like to establish:

***...To begin this undertaking, there is need to have already made the acquisition of great and heroic virtue. 'The essential capital is poverty; and then all the other virtues ...'***

---

<sup>382</sup> Ib., p. 658.

<sup>383</sup> ib., p. 660. Note of July 22, 1808.

<sup>384</sup> ib., p. 662. Note of October 22, 1808.

On the following day, among the virtues he found necessary to wage ***a great war on hell***, he re-emphasizes the ***detachment from all things, so that the demon might not have the means whereby to seize us ...***

... For obedience, the note of December 23, 1808 is significant. It seems almost like an anticipated warning for one who is destined to become the Founder and Superior for life in the new Religious Family:

***... The vow of obedience for one who has no superior, but rather indeed is the Superior, it binds the spirit to a total dependence from God in everything ...***

These are simple and only schematic notes, but they do provide something of a blessed compendium for religious life.

### **3. A United Force is Stronger**

For the foundation of his Institute, Fr. Bertoni was much inspired by the ideal that was so alive in him of a **fraternal collaboration among Priests for the purpose of sustaining one another in the paths of the spirit**, and to unite souls and arms and hearts for the sake of an urgent apostolate among the faithful.

Fr. Gaspar writing from Mantua to Mother Naudet to remind the vacillating Fr. Matthew Farinati that

***... he look not just at the present good, which he can do on his own, but to the good of the entire little company, which will always be more than that which comes from one alone and will have greater consequences...***<sup>385</sup>

Previously, in his Instructions delivered to the Seminarians on the **First Book of Kings [1 S] [1811]**, he had pointed out of

***... gathering, uniting workers under one and the same spirit: 'A United Force is Stronger'; separating from among them a division of perfect workers ... imitators of the Apostolic life, so that with this army of assembled examples, to go on then to the assistance of our neighbor and to weaken the demons...***<sup>386</sup>

What is the purpose of this specialized division?

***... to gather together and to unite the light of many examples: to diffuse everywhere the light of preaching ...***

In the exercise of their specific ministry [that of the divine word] these new apostles should be:

<sup>385</sup> **BERTONIANO** 1931-32. Letter 57, p. 337.

<sup>386</sup> Manoscritti Bertoni, n. 24. Meditation 44.

***... upright in their intention to preach directly not to the pocket books, but to the soul, not to the ears, but to the heart, not to be praised, but to be followed; not to draw the audience to themselves, but to Christ ...***

This is a courageous program but one that could be realized whenever the preacher

***... would always have his heart directed to Heaven where he returns to rest from his continual fatigue, as to the natural term of them; to heaven where there is formed the rule of his judgments and directions, and there he directs his desires, there he directs the souls with effectiveness...***<sup>387</sup>

A 'Company' of this caliber, no matter how small, would not just improvise; for this goal it would have to 'proceed' to the apostolic action [in its members] ***the secret life as was that of Christ, in which there might be had the ease of forming the spirit ...***

Success would necessarily crown this beautiful undertaking when it would be presented in the struggle well prepared for battle and animated by a well-defined program, and this would be: ***the courage to suffer, a spirit disposed to sustain persecutions; ... to attribute the results not to oneself, but to God, to flee one's own glory to seek solely that of God...***<sup>388</sup>

The ***Compendium Rude*** which ***synthesizes in a few pagers the Constitutions of Fr. Bertoni's institute***, written after 1840, maintains that its ideal dependence is on the very seductive force of ***the division of perfect workers, anticipated*** by Fr. Bertoni in 1811 in his ***preaching to the young seminarians*** preparing for the Diocese of St. Zeno.

#### 4. A Sign from on High

On July 15, 1810 in Verona there occurred the solemn 'Translation' of the mortal remains of St. Gualfardo. Among the bearers of the sacred relics we find **Fr. Gaspar and his close friends, Fr. Gramego and Fr. Farinati**. All three of them felt within themselves a further strengthening of that secret impulse to ***withdraw to a life of greater perfection***.<sup>389</sup> Faithful, as always, to his principle: *to follow, but never to anticipate the will of God*. It is easy for us to imagine the fervor with which Fr. Bertoni attended in prayer for the Lord to manifest to him His plans regarding the Work that He wanted from him.

This humble and confident waiting – seems to have had from heaven the favor of an extraordinary sign. Fr. Lenotti wrote: 'Even though with some hesitancy, he told Fr. Marani that he had had a celestial vision immediately following the suppression of the Convents that took place in 1810, in which it seemed as though he was going to

---

<sup>387</sup> ib.

<sup>388</sup> ib., Meditation 54.

<sup>389</sup> Manuscripts of Fr. Lenotti, *A Few Reflections on the Life of Fr. Michael Gramego*. A copy under n. 3 in the Archives at the Stimmate.

be the founder of a new religious congregation.<sup>390</sup> This special sign seemed then to give flight in the saint to his lingering doubts and uncertainty:

***... If the Lord has made clear the object of His glory, He will also make clear gradually how and when it will happen. And you, Reverend Mother ‘...await upon the Lord in the city until endowed from on high with the power for this’ ...***

These words of Fr. Gaspar to Mother Naudet, written on June 28, 1813, with regard to the Institute, the realization of which she was waiting.<sup>391</sup> These words reflect, with some chronological precision, the serene and suppliant attitude of the Saint while he, too, awaited light from on high, on the *manner* and on the *time* for his Work with which the Lord has inspired him.

Another passage from a letter to the same Servant of God, dated August 14, 1813, offers a further proof of this. From Colognolla ai Colli, while convalescing from his first relapse into that serious illness of 1812, Fr. Gaspar thanked the Servant of God for her effective prayer for the recovery of his health, and added:

***... I entreat you most sincerely to use that same charity for my poor soul, which is ailing from so many defects, even more than my body is, and for the purpose that it might serve God our Lord and His Church as He is commanding me to do...***<sup>392</sup>

That command refers – in our opinion – to the Institute that Fr. Bertoni would found three years later.

##### 5. The Company of Jesus Rises up again.

When Napoleon fell, August 7, 1814, the most tried Roman Pontiff, Pius VII, with the Papal Bull, ***Sollicitudo***, announced to the entire Catholic world the integral restoration of the Company of Jesus, rewarding that revered and tenacious band of Priests who had remained heroically faithful to the spirit and the ideal of St. Ignatius.<sup>393</sup>

And from every part of Italy there was a hurrying back to those first houses of the Company now re-opened. **Also in Verona, ex-Jesuits and Diocesan Priests experienced the fascination for the great Order that had been re-born.** Among

<sup>390</sup> SA, Doc. 20, pp. 132-133.

<sup>391</sup> A quote: ‘*remain in the Cenacle until being invested with the strength from on high, waiting on the Lord.*’

<sup>392</sup> SA, Doc. 35, p, 717, August 24, 1813.

<sup>393</sup> From the Papal Bull of Pius VII: ‘... We would hold Ourselves accountable of very grave fault in these such grave needs of Christianity, if we failed to employ those salutary remedies which God, in His singular Providence, administers to us: and if We, placed in the Bark of Peter, which is continuously agitated and assailed by such storms, should refuse to make use of such expert and failed rowers, who spontaneously offers Us their work in order to break through the waves of a stormy sea which in every moment is threatened with ship-wreck and extermination ...’

the first, we find one who is already well known to us, being so intimately tied to St. Gaspar: Fr. Fortis, whom Providence had destined to become the first *Prepositus General* of the risen Company of Jesus.<sup>394</sup>

**Among the young priests of Verona, most desirous of giving their own names to the reborn Company only very few of them would ever be able to realize their dream, and Bishop Liruti held firm in his refusal to let them go. Among those desirous of going, we find the following who might have made the flight to the Company, are three of Fr. Gaspar's close friends: Fr. Matthew Farinati<sup>395</sup>, Fr. Michaelangelo Gramego<sup>396</sup>, as well as the newly ordained priest, Fr. Louis Bragato.<sup>397</sup>**

As for Fr. Bertoni, he did not experience the least 'temptation' in this regard. Rather it was he who dissuaded Fr. Gramego, and perhaps also Fr. Bragato, from asking the permission to go from their staunch Diocesan Shepherd, **assuring his two friends from the bottom of his heart that their generous dream would not remain unrealized. Thus, even the strong opposition of Bishop Liruti played into the hands of the plan of Providence. Perhaps all this was nothing more than to enable the first members of the Institute that Fr. Gaspar would found, to be prepared for that day.**

5. A very Active Vigil

a. The Marian Oratories come out into the open

When, at the unexpected dismantling of Napoleonic power – [1814], the repressive laws against religious liberty gradually gave up their strangle-hold, and Verona returned to contemplate admiringly the re-flowering of an institution which others had believed were extinct for ever: the **Marian Oratories**. In the passage of just a few months, it could be said that 'there was not a Church,' in our city, whether parish or subsidiary, which did not see an Oratory opened for its own youth. And in some

<sup>394</sup> Fr. Fortis had returned to Verona, his native City, in 1811. In the anguish of real poverty, his ever-memorable disciple always found in him the affectionate and delicate assistance [cf. SA, Doc. 26, pp. 333-488]. From January 1813, due to Fr. Bertoni's protracted illness, little by little he took over the spiritual care of the Seminary.

<sup>395</sup> General Archives of the Sons of Charity. Roma: Letter Galvani-Canossa.

<sup>396</sup> Manoscritti Lenotti, *Reflections on the Life of Fr. Gramego*, in a copy found in the Archives at the Stimate, p. 3.

<sup>397</sup> From the Spiritual Diary of Fr. Bragato [September 1814]: 'When will the day come when, removed from the world, and having **taken refuge in the Company**, where I might live as a dead man in a tomb, to all the matters regarding the senses, and not to think of anything, and to live only for God...? [cf. Manoscritti Bragato, p. 27. Archives of the Stimate, Verona.] Furthermore, as for the renewed desire for the religious life there followed a veiled hint at the impossibility of any immediate realization of it: '... and I shed heart-felt tears of having fallen into these times, in which it is necessary **to put off the realization of my dream**...' [ib., p. 32].

churches, there were groups formed also for girls, strengthening all the young people in their piety and fervor, and seeing the harvest of the most beautiful and copious fruits from such a holy institution.<sup>398</sup>

The first Founder and organizer of the Oratories, was also the very soul of the surprising renewal. At St. Firmus Major he immediately spawned the new life to an Oratory, directing it 'quite soon to that perfection to which it was accustomed to lead its works any time he put his hand to it.'<sup>399</sup> This new Oratory of Fr. Bertoni was called in honor of the 'Purity of the Virgin Mary', and all the members in the city and beyond, looked to her as their Model. This time, too, ever-faithful to his principle: *A United Force is stronger*, Fr. Bertoni sought young collaborators among the priests, to whom he was able to communicate his admirable spirit of the apostolate.

In fact, on February 25, 1816, the catalogue of the Membership began with the names of four priests: Gaspar Bertoni, Nicholas Mazza, John Mary Marani and Michaelangelo Gramego.<sup>400</sup> Among the names might also be found other devout persons, such as the young Count, Francis Cartolari. He would one day become a Priest, would enter the Stimate, and would be an admirable example of humility and detachment from this world. The girls' Oratory also came into being at this time at St. Firmus Major, and this, too, was the work of Fr. Gaspar.<sup>401</sup>

b. Apostolic Missionary

The Sacred Congregation of the Propagation of the Faith with its Prescript of December 20, 1817, honored Fr. Bertoni with the title of *Apostolic Missionary*.<sup>402</sup> The naming of him was through the intervention of the Canon, from the Marche, Louis Pacifico Pacetti who had the Saint as his collaborator in the Parish Mission to the People and to the Clergy, in both Verona and Mantua. And he wanted spontaneously to achieve this so that from Rome Fr. Gaspar might receive the most worthy recognition.

At Mantua with Canon Pacetti, the Saint preached two Retreats to the Priests of the City and the Diocese in the fall of 1816. Fr. Lenotti, referring back to these some 40 years later, stated that among the priests that were still alive then who had shared in those Exercises, 'the memory of Fr. Bertoni still remained in benediction', for that apostolate that lasted little more than two weeks.<sup>403</sup> This was the only time in which the Saint had occasion to sound the depths of his priestly soul in the Diocese neighboring on his own, of St. Zeno.

---

<sup>398</sup> SA, Doc. 26, pp, 371, f.

<sup>399</sup> ib, p. 370.

<sup>400</sup> Communal Library of Verona. cf. Folder Cavattoni.

<sup>401</sup> Stofella, *Note per servire alla Storia del Ven. Bertoni*. Series 5, p. 22. in: *BERTONIANO* 1942.

<sup>402</sup> SA, Doc. 8, p. 44.

<sup>403</sup> SA, Doc. 20, p. 154.

The apostolate to which this man of God was the more occupied in the two years that preceded his withdrawal to the Stimate was – according to both Fr. Lenotti and Fr. Giacobbe – the preaching of Parish Missions. Among all that he did preach, there remains documentation only for the Parish Mission preached at St. Fimus Major, that began on May 14, 1816 and which was concluded on the 26<sup>th</sup>, after some unusual and agitated happenings. The rather challenging events of that Parish Mission remains to this day one that draws much interest, as it provides some indication of the political and religious temperature of that delicate time of transition.

When the French forces had just about left [as did the man who had brought all the upheaval], when in Verona, and elsewhere there reappeared the austere tents of the Austrians. That exceptional concourse of believing people [especially of men], from the most disparate parts of the city, into that crowded concentration in the Church, alarmed somewhat more than necessary the rigid Lieutenants of His Apostolic Majesty. They were simply not able to leave well enough alone – as this was an event that was most easily controlled - which all that movement would calm right down at the doors of the Church.

Under a false light of suspicion, they found a more than exhaustive explanation for the uncertainties and the involvement of the ecclesiastical Authority. The adverse pronouncement of the Government, arrived, fortunately, when that Mission was coming to its conclusion.

c. The Chronicle of that Memorable Parish Mission

That Parish Mission for Verona was defined by her historians as the most memorable of the century. The one who had been its intrepid Director, Canon Pacetti, on June 21, 1816, sent to Venice, to the Holy Marquess, Madeline di Canossa, a confidential report from which we believe we have the essential facts.<sup>404</sup> The Missionary from the Marche had designated as his collaborators the Venerable Fr. Peter Leonardi,<sup>405</sup> and Fr. Gaspar Bertoni. However, once he got to Verona, he found that both preachers were not able to hold to the agreement that they had made. Nor was this the only difficulty. Against this Mission, from the outset – we read textually – ‘there had broken out all, and I mean all, the forces of hell’. However, there was nothing to fear, as the ‘Virgin Mother will take care of all.’ And the Canon got on quite well with Fr. Bertoni.

However, there was a further difficulty. This would be the ‘collared’ enemies, those priests intent on sabotaging, with their envy, their sarcasm, and their disdain, every good work. The Bishop, acting on false accusations, cut off the ‘dialogue’, and gave the order to end the second day of the triduum offered in thanksgiving, as willed by the Vicar General, in thanksgiving. And then there was a problem from the Government of Venice, which prohibited from that time on, the giving of any more

---

<sup>404</sup> General Archives of the Canossian Daughters of Charity, Rome.

<sup>405</sup> Camillo Cesare Bresciani, *Life of Fr. Peter Leonardi*, Verona Frizerio Type 1855, p. 136.

Missions to the people without previous authorization, and forbidding introducing priests to conduct them who would not be from the area.<sup>406</sup>

This was a reference made to the Monsignor from the Marche, Pacifico Pacetti, considered at least suspect [despite his first name and family name, as ‘pacific and a man of *peace!*’], and even rather as a spy for the Pontifical State. *Canon* Pacetti concludes his Report to Madeline di Canossa: ‘... However, at all this, I have always had to laugh because I knew that in all the churches of Verona work was going on day and night, as Fr Galvani told me, which reached such most beautiful dispositions that had never been experienced before and a larger number of conversions of the greatest kind that had never been seen here before...’<sup>407</sup>

In the end, beyond all the efforts of the demon, the Parish Mission of St. Firmus Major left on Verona a providential effect of a thunderous and refreshing downpour, on a land that had been dried up in three lusters of the revolutionary climate.

d. At the Threshold of Reality

For the entire duration of the Mission, Fr. Bertoni sustained a role of the first order: the daily meditations to the people were reserved to him. Of those sermons there remains only some outlines in his writings, but the testimonies of the historians supply in a harmonious manner in attributing to the Saint the tone and power of a prophet. In Verona, too, for more than 15 years there had been in the air a kind of insidious false freedom that had aimed at suppressing for ever in consciences the Fear of the Lord and of sin. There had accumulated hatred and injustices in the name of ‘Equality’. The moral ruin that was brought about through the principles of ‘free love’, took its victims from every social level. And many of these victims, tired and disillusioned, were attracted by a secret appeal, and came in droves for that monumental time at St. Firmus’. Fr. Gaspar was aware of this.

To shake up the many consciences which had tumbled into evil, it was an essential premise to introduce there some salutary fear for the time lost. The tone, which was extremely strong, used by Fr. Gaspar in the course of his preaching, has been emphasized by the historians almost with a sense of surprise, due to his perfect coherence to that priestly frank approach. This had already been inculcated by Fr. Bertoni in another situation in which he had been called by God to renew the Christian spirit in society through the apostolate of the divine word. It might help to review a passage or two. This is what the saint had preached to the Seminarians in 1811:

***... As the time of the manifestation had come, the Elect employs a strong charity, without weakness; he does not look for the effect whether it would be well, or badly received, but he keeps his look fixed on the order of God and to satisfy his responsibility, leaving the outcome up to God...***<sup>408</sup>

<sup>406</sup> SA, Doc. 12, p. 58.

<sup>407</sup> Archives at the Stimate. Galvani Folder.

<sup>408</sup> Mss Bertoni, n. 23: Instructions on *Primum Regum*.

That strength, never separated from his usual unction, appeared to all as the expression of a Divine Charity that burned in his own soul. And there was a wave of emotion to his strong and sad voice that had broken through the religious silence of the audience, with singular frequency, with scarcely repressed sighs: these were hearts that the disturbing word of the holy orator had upset, and they surrendered to God.<sup>409</sup>

There was even the incident during one of the sermons, how a man began to confess his sins out loud, of his 'seventy years of a dissolute life.'<sup>410</sup> In the Sacrament of Divine Pardon, from the beginning of the memorable Mission, Fr. Bertoni was the most sought for priest. By now, his voice was hoarse: kneeling in the confessional of Fr. Bertoni was like feeling oneself at the feet of Jesus.<sup>411</sup> This is the statement of a truly impassioned and conscientious witness: 'As Fr Bertoni had worked with the Roman Apostolic Missionary, Canon Pacetti, he was truly consumed in the exercise of the Mission. However, he was gifted with a felicity of exposition, surpassed by his unction in leading the listener to realize the proposals brought to the fore.' His instructions brought light; his preaching tone could terrify and frighten: but his confessions were a downpour which re germinated life.<sup>412</sup>

**That Mission was for Fr. Bertoni the providential experience that clarified definitively the original inspiration.** A few months later, and Providence would give him the hint for departure. Here in three precious lines of Fr. Gaspar written to Mother Leopoldina Naudet, on August 17, 1816:

***... The Arch-Priest Galvani... has offered me the Stimmate as an opportune place to establish a Congregation of priests who would live under the rules of St. Ignatius...***<sup>413</sup>

The crib, poor and simple like Bethlehem, is read: the active and difficult wait was over.

†  
†††  
†

---

<sup>409</sup> SA, Doc. 26, p. 377.

<sup>410</sup> Cf. the report of Canon Pacetti, noted above.

<sup>411</sup> Cf. Biography of Fr. Gramego, by Fr. Lenotti. Manuscripts, Archives of the Stimmate.

<sup>412</sup> Camillo Cesar Bresciani, *Collection of Funeral Orations*. Vol. II. Verona 1866, p. 23.

<sup>413</sup> *BERTONIANO*, 1932. Letter 54, p. 333.

**APPENDIX VI**  
**COMMISSION**  
**for the**  
***ORIGINAL CONSTITUTIONS***  
**of the**  
**FOUNDER**

From October 2 – 12, 2003, a Capitular Commission gathered at Waltham MA. Its purpose was ‘to study the *Constitutions* of the Founder in a scientific manner, as the prime Document upon which Fr. Bertoni wished to form his Institute [**General Deliberation, 9**]. The following members took part in this meeting:

Fr. Anthony Piccirillo, Vicar General;  
 Fr. Gianpietro DePaoli, from the Sacred Heart Province;  
 Fr. Joseph Henchey, from the Province of the Holy Spouses;  
 Fr. Albert Francis Mariani, from Holy Cross Province;  
 Fr. Bruno Facciotti, from the Province of St. Mary of Hope.

Each of the members was called upon to present to the group the work he had prepared in writing, the subject-matter being in accord with what had been previously agreed to among them:

Fr. Gp DePaoli: presented a two-fold study:

1.] ‘Mission’, Popular Missions, Apostolic Missionary  
 2.] Apostolic Missionaries for the assistance of Bishops. The plan of St. Gaspar Bertoni as understood by his sons.

Fr. B. Facciotti: presented a synopsis of the various texts, preliminary drafts, of the *Original Constitutions* drawn up by St. Gaspar Bertoni. [This work remains incomplete].

Fr. J. Henchey: ‘St. Gaspar Bertoni and his *Original Constitutions*: A Study of the Sources and Content.

Fr. A. F. Mariani: A Historical-Scientific Research Project: On the Interpretation of the End” and the “Manner” of the Founder’s *Constitutions* [**Deliberation 9**].

The invitation of the Council of Superiors [Sezano, September 2002], asked the Commission ‘to make every effort to bring out more that which unites the members of our Congregation, rather than to maintain personal opinions which divide us, and to present the results of their research in a language understandable to all the Confreres.’ The Commission members, through a fraternal dialogue and loyal exchange of views, have gathered here the essential points of their agreement, for a reading of the *Original Constitutions*. There follows here their agreement on a synthesis as well as a few proposals. [This following document is known as **Convergenze**: points of agreement]:

## POINTS OF AGREEMENT

1. The **Apostolic Mission** is, as it was for the Apostles, a participation in the Mission of Christ; for every person and for every Institute, this constitutes a mandate of unique originality.

2. The translation made by Fr. Bertoni regarding the practical insertion into this Apostolic Mission is provided by the **figure of the Apostolic Missionary**, in his being conformed to Christ and to His Mission.

3. The *portrait* of the Apostolic Missionary is progressively depicted in Fr. Bertoni through a **series of spiritual, mystical and apostolic experiences** culminating in the Mission at St. Firmus. However, this had already begun during his years as a seminarian, 'in wishing to lead a religious life', in teaching catechism to the children, his dedication to the Marian Oratories, his work at St. Sebastian's, in the 'model, or the symbol', that the Lord showed him, in the translation of the relics of St. Gualfardo, in his commitment to the spiritual direction of the Sisters in the Convent at St. Joseph's, in his experience noted in his Diary, 'Look at This, My heart', in his meetings with other priests, and his Retreats for them, his cooperation in the formation of seminarians, and in his dedication to the schools at the Stimmate.

4. The originality of the *figure* of the Missionary in Fr. Bertoni's Plan is given in the coming together of the two elements of CF 1: **Apostolic** and ***in obsequium Episcoporum***.

In the word **Apostolic** here reference is being made to the commitment of the Apostolic Missionaries in an organic activity of evangelization [in support of the ordinary pastoral activity], according to the demands of times and places. This commitment is characterized in the words ***in obsequium Episcoporum***, which expresses communion and the apostolic service to the Bishops.

5. The **Modality** [*modus*: CF 2] – Fr. Bertoni found the modalities of the ecclesial service for the Apostolic Missionary in the Decree he received from the Congregation of the Propagation of the Faith and he offers these for the reflection of all of his sons:

*The Manner: under the direction and dependence of the ordinaries of the places where it will their task to give Missions. To these Ordinaries, the men must obey in all that pertains to the exercise of the **Apostolic Mission**, in receiving from them the permission, with the necessary faculties, and always observing their dispositions regarding the place and the time for exercising that ministry.* [From the Decree of Sacred Congregation of the Propagation of the Faith. December 20, 1817].

6. The ***munus apostolicum*** [= the apostolic service]. The plan of Fr. Bertoni opens up into a vast ministerial horizon: the celebration of the sacraments [CF 162]; service to the Christian Community, contained in the formula *Verbi Dei quodcumque ministerium* [CF 164], and the Christian formation of the youth [165-166]. Fr.

Bertoni, at the same time, in order to guard the missionary dimension of the *Euntes Docete* [cf. Mt 28:19], 'does not admit of the ordinary care of souls' [CF 290].

A ministry translates the ideal of the Apostolic Missionary of Fr. Bertoni the more it is inserted into the dynamic ecclesial plan of evangelization, and/or of re-evangelization [diocesan or national projects pertaining to the Christian communities, the Clergy, religious institutes and youth groups].

**7. St. Gaspar Bertoni**, formed in the Ignatian spirituality from the time he was a young seminarian, under the direction of Fr. Galvani, cultivated a profound love and zeal for the Church. He was given the title 'Apostolic Missionary' through the Popular Mission in which he participated at St. Firmus. He was likewise a missionary to the youth, a guide and director for the clergy, a convinced supporter of the need of the renewal of the Christian community. Imbued with the Word of the Lord, he prophetically noted the need of responses that would be more adequate to the needs of the times: he fathomed the more deeply with his friends from the clergy the study of the theology of St. Thomas and the Moral of St. Alphonsus. And in a series of intensifying mystical and apostolic experiences, that Plan for a Congregation of Apostolic Missionaries matured. Fr. Bertoni remains the 'living rule' for all his sons; in his *Constitutions*, his missionary spirit is transparent as there is the oft-repeated demand for a spiritual and doctrinal perfection, toward which it is required for each to tend in an incessant way.

**8. The *obsequium Episcoporum*** is, in the first place, a service and communion with the Bishop, an expression of ecclesial availability and confident abandonment to God. There is also further contained here the commitment to a preparation that would be lived to the greatest extent possible, asking each confrere to tend to the perfection of his ministry, that is called to mind in the fomula, 'Apostolic Missionary.'

**9. The Congregation, in its history**, was not always able to give evidence with equal fullness the richness of Fr. Bertoni's original project. This was due to a variety of factors: sometimes the social, cultural and religious context; or, due to the limited resources available. At some times, the Congregation was more greatly expressed in commitment to schools and to the Christian education of the youth; at other times, in the Holy Parish Missions; and at times to formation of the Clergy and work in seminaries; at times, too, in the ordinary care of souls, and to the Missions '*ad gentes*'. However, it is only just to recognize that the Congregation has conserved in its quest and also in suffering, the desire a more faithful translation of its charismatic identity...

Waltham, October 11, 2003.

†  
††  
†

## ENDNOTES

Author's complementary notes  
regarding terms and nouns used in this document

---

<sup>i</sup> **Fr. Louis Benaglia, CSS** [Verona, 1900 – Verona, 1988], wrote the five typed volumes of the *Manoscritti Bertoni*. **Gino** is his nickname, familiar name. I worked with him in 1966-1967 - as he transcribed all of the spiritual writings of the Founder. It was a terribly painstaking work - which he accomplished for the most part at our old Novitiate at Grottaferata, outside of Rome. He, too, was a most accomplished musician. He was preceded in death by an uncle, Fr. Cesare Benaglia, who lived into his 90's - one of the oldest Stigmatines ever. Fr. Gino was about 88 when he died. More information about him may be found among the Deceased Stigmatine Confreres in [www.confrades.com](http://www.confrades.com).

<sup>ii</sup> **Fr. Joseph Stofella, CSS** [Aldeno, Province of Trento, Italy, 1885 – Verona, 1966] – He was certainly one of the greatest Stigmatine Historians. Endowed of sharp intelligence, he always worked in the historical field and especially in favor of the cause of our Founder. At the end of his youth, he revealed a remarkable musical talent. He is author of great masterpieces, like the “*Collectanea Stigmatina*”, “*Vita del Fondatore*”, and the editor of the Founder’s “*Epistolario*” and “*Pagine di Vita Cristiana*”. He passed away nine years before seeing realized the most beautiful fruit of his work: the Beatification of our Founder. One can find more information about him among the Deceased Stigmatine Confreres in [www.confrades.com](http://www.confrades.com).

<sup>iii</sup> **Fr. Louis Fortis** was St. Gaspar's grammar school teacher and spiritual director. He was from Verona and was living there - as the Jesuits had been suppressed. When they were reinstated by Pius VIIIth, Fr. Fortis was elected Jesuit Provincial of the Rome Region - and in the next General Chapter, He was elected Fr. General of the entire Society of Jesus. It is largely from him that St. Gaspar received the very strong Jesuit influence and devotions - to St. Aloysius Gonzaga and to St. Ignatius of Loyola - the 'mirror' of Fr. Bertoni's own vocation.

<sup>iv</sup> **Fr. Nicholas Galvani** was Fr. Bertoni's teacher of Moral Theology in the Seminary, and Spiritual Director - he was personally somewhat wealthy - and among his possessions, was the little Church of the Stimate in Verona, with the small house next door. In the backfield, was an old Convent once lived in by Carmelites, and dedicated to St. Teresa. Later on, as he approached death, he offered to Fr. Bertoni the property of the Stimate – with the adjoining Convent of St. Teresa's for Mother Naudet.

Fr. Galvani was of Ignatian spirituality – and he wanted Fr. Bertoni to establish a community of men who would live according to the rule of St. Ignatius.

As Fr. Bertoni was beginning to make these plans concrete, he wrote to Mother Naudet – telling her that Fr. Galvani is praying to St. Ignatius, asking the Saint to help him and Mother Naudet in the year 1816.

---

Fr. Galvani is our benefactor and is listed in the Necrology for January 6<sup>th</sup>. We can find more information about the Deceased Stigmatine Confreres and our Deceased Benefactors in [www.confrades.com](http://www.confrades.com).

<sup>v</sup> **Stimate**: I leave it in the Italian - just to distinguish it from the "Stigmata" of Jesus - the "Stimate" usually means the House in Verona - and the "Stigmata" are the sorrowful and glorious wounds of Jesus.

<sup>vi</sup> The Vatican has a number of writing styles - the most common may be "*Encyclicals*" - the means used by Pius IXth [in 1854] and Pius XII [in 1950] to define the dogmas for the Immaculate Conception and the Assumption of the Blessed Virgin. A *Motu Proprio* - is usually a shorter document, a statement or a paragraph - directing the Church in a given disciplinary, or doctrinal matter. A *Papal Bull* is a document of some length defining some aspects of Church discipline or Church life. The Early Jesuits worked out a document that described the essential points to submit for the approval of the Holy See. This happened first in 1540, under Paul IIIrd - some emendations were made 10 years later under Pope Julius IIIrd. This, then, with the emendations of the Holy See came back to the Jesuits as an official Papal Bull - placed at the heading of their Constitutions and called a *Formula*.

<sup>vii</sup> **Scholastics** are usually young Religious, who are in either temporary or perpetual vows - in preparation for missionary priesthood in the Society of Jesus [and the Stigmatines].

<sup>viii</sup> **Angelic** - a good many of the great Teachers of the Middle Ages had a special title: as Scotus was called the *Subtle* Doctor, St. Thomas was called the *Angelic* Doctor for two reasons: his brilliant, penetrating mind, like the Angels who know 'intuitively' - and because of his angelic pure life.

<sup>ix</sup> **Renaissance** is the Italian word for "Renaissance", a period of history meaning the Italian re-birth as a nation.

<sup>x</sup> **Fr. Francis Suarez** [1548-1612] was a Jesuit priest who wrote commentaries on St. Ignatius's Constitutions. St. Gaspar derived most of his *Original Constitutions* for the Stigmatine Congregation from Fr. Suarez's work. His Book IX talks about the Apostolic Missions, and these are the heart of the Jesuit Rule, and also of the Charism of Fr. Bertoni. In the Jesuit Constitutions, it is **Part Seven**, which is on the Missions. For St. Gaspar, it is **Part Nine - where he emphasizes the special duties of the Apostolic Missionaries**.

Fr. Suarez wrote under the leadership of the long-time Superior General [February 19, 1581–January 31, 1615], Fr. Claudio Acquaviva, a generation or so after than St. Ignatius. As will be seen, Fr. Suarez' work is a most orderly apologetic, a more *defensive* reflection on the Jesuit Constitutions, defending this 'new' way of life in the Church, which had found opposition even in high Church circles. For example, the Fourth Vow of special obedience to the Roman Pontiff – was not understood as something unique in that in faith, all believers are placed under the magisterial and spiritual direction of the Vicar of Christ.

<sup>xi</sup> The corner stones of the Jesuit Constitutions as these were understood first by Fr. **Jerome Nadal**, SJ and later, by Fr. Francis Suarez.

Fr. Jerome Nadal [1507-1580], whose name is rendered in Latin is *Hieronymus Natalis*, was a well-known personality in the early History of the Society of Jesus. Five full substantial volumes are dedicated to his writings of Conferences in the well-known Series, *Momumenta Historica Societatis Iesu*. For our purposes here, there are three volumes of central interest, that are available, and they are formational, ascetical commentaries on St. Ignatius' [1491-1556] Constitutions:

- P. Hieronymi NADAL. *Commentarii de Instituto Societatis Iesu*, edidit Michael Nicolau, S.I. Romae: apud Monumenta Historica Soc. Iesu. 1962.
- P. Hieronymi NADAL, *Scholia in Constitutiones S.I.*, Edición Critica, prologo y notas, de Manuel Ruiz Jurado, S.I., Granada: Facultad de Teología 1976.

Another good source has appeared in French translation, summarizing these volumes, is:

- Jerome Nadal, "*Contemplatif dans l'action. Ecrits spirituels ignatiens [1535-1575]*". Présentation par François Evain, SJ. Traduction du Journal Spirituel, par Antoine Lauras, SJ. Collection Christus n° 81. Paris: Desclee 1994.

Then, the applications will be made regarding these Jesuit theological and spiritual interpreters of the Rule of St. Ignatius – as this appealed to Fr. Gaspar Bertoni, Stigmatine Founder. In the booklet of the Stigmatine Founder's Rule, prepared during the Holy Year of 1950, Fr. Joseph Stofella has noted that a large majority of the Original Constitutions come from Fr. Francis Suarez, SJ – and many of these, *verbatim* (from the Latin, that means "literally").

<sup>xii</sup> **Formulae** is an accepted plural form in place of *Formulas*.

<sup>xiii</sup> **Recollection** would mean extended periods of quiet mental prayer – discerning what apostolates to do – how to improve one's spiritual life – it is a prayerful 'thinking things over.'

<sup>xiv</sup> **Four cats** - it is an Italian expression which means very few in numbers and very insignificant in members!!!!

<sup>xv</sup> **Authoritative** - in 1835, Fr. Bertoni had very men helping him in the development of his Community – Fr. Bragato was the one who was the closest to him. And yet, when the Bishops of northern Italy made known to him that they needed a spiritual director for the royal court of Vienna, the saintly Stigmatine Founder chose Fr Bragato. So, Fr. Bertoni sacrificed Fr. Bragato – and this seems to be an 'authoritative' decision – one that sets the style of Stigmatine administration: whatever is most useful to the Glory of God and most helpful to the salvation of souls: this should be done – and this makes it 'authoritative'.

<sup>xvi</sup> **The dens and their caves [nooks and crannies]- [buseta e taneta...]** : it was an old Veronese saying, said in their dialect - it is an encouragement to be humble: like the little animals [moles, field mice, rock badgers] - all have their little caves, or holes in the ground in which to hide – this is what a Stigmatine is compared to by the Founder – it is like 'anonymous' ministry: doing the best job we can, without hanging around waiting to be praised for the work – leaving all glory to God.

---

<sup>xvii</sup> ***Propaganda Fide*** is one of the Roman Congregations which assist the Holy Father govern the Church. The *Propaganda* is a Latin gerundive meaning: the Sacred Congregation for the Propagation of the Faith.

<sup>xviii</sup> **Indifference** is a mental attitude, faith-conviction – to be willing to go anywhere in the Diocese and the world – to do whatever mission we can for the greater honor and glory of God and the greater service of our neighbors – it is the logical consequence of ‘Holy Abandonment to God, and Availability to the Church’.