

**B. Intellectual Progress:**  
[cf. CF ## 41; 49-68; 164-166; 173; 175, ff.]

**Introduction:** The **Stigmatine Life of Study** must be read in the context of St. Gaspar Bertoni's own life of study. **Fr. Joseph Fiorio, CPS**<sup>9</sup> describes this to a remarkable degree:

**n. 72: Necessity of Study** - According to the thought of St. Gaspar, our Congregation has as its special purpose that of a giving itself over to helping Bishops, **with the varied and proper ministries of its vocation**. This is an **arduous and difficult end** [cf. **CF # 185**], he observed, and for this reason the community will have the responsibility of preparing and of disposing its members, endowing them with those **necessary means and helps**, and to fortify them against the dangers and the difficulties.<sup>10</sup> Their first disposition will be **the desire for perfection, the zeal for the glory of God**: after this, there is required **a serious application to study**.<sup>11</sup>

Profoundly convinced of **the great usefulness of studies for the promotion of the divine glory and for the utility of the u** he applied himself from his early years with ever increasing ardor, occupying himself in them throughout all the time that remained free to him from the ministries, and even stealing for this purpose a great part of his nights and necessary rest. And he succeeded in this in such a manner that **he acquired that great treasure of learning**, with which he was then always able to serve to great advantage, **especially the Veronese Clergy**: both in preserving it from Jansenism, which in those days threatened to spread itself into Verona – as well as assisting its members with his exhortations and counsel. With this in mind, Fr. Lenotti once wrote: *As for the good that Fr. Gaspar brought to the Clergy with his counsels, this is indescribable and only known to God alone.*<sup>12</sup>

**n. 73: Extension of our Studies:** For this same reason he also recommends to us with great concern, these studies and he prescribes them for us with the same extension: nor does he legislate that we study only the sacred sciences, but also those called 'profane', such as philosophy, mathematics and physics, a bit of medicine and the fine arts, as well as the languages and various literatures, Italian, Latin, Greek and Hebrew, because all of these studies can serve us for the good of the Church.<sup>13</sup> However, even though it is not necessary to mention it he did not pretend that each individual of the Congregation would have to become suitable in all kinds of ministry: rather, he insists much on the necessity of dividing and **specializing in studies**. And it is impossible, he observes, that any individual could become profound in all the sacred and profane sciences: on the other hand it is incumbent on the body of the Congregation in order for it to achieve its end, **the perfect knowledge in all those sciences and languages**.

<sup>9</sup> *Lo Spirito del Beato Gaspare Bertoni. Fondatore degli Stigmatini*. Verona: Stigmatini [reprint of the 1914 edition for St. Gaspar's First Centenary] Oct. 9, 1977, nn. 72-76, pp. 138-147.

<sup>10</sup> **CF # 185**.

<sup>11</sup> **CF # 49**.

<sup>12</sup> *Life of St. Gaspar: His zeal for the Missions*.

<sup>13</sup> **CF # 54**.

As a result, he prescribed: in every branch of knowledge, literary and scientific, there should be **those confreres who apply themselves with a special study and for a longer time**, in order to render themselves suitable to offer to the Church those services which the various times and circumstances would demand.<sup>14</sup> Although these studies pertain **principally to Sacred Theology** and the interpretation of **Sacred Scripture**, there should be those who would occupy themselves for a longer time in the inferior studies, in order to deepen themselves in them, always with the purpose of assisting the Church. And the Founder willed that the **members of the Congregation should hold themselves ready for the teaching of the theological or philosophical sciences, whenever they might be invited, especially in Seminaries**: and he permits them to receive academic degrees in the Universities.<sup>15</sup> And further on, when speaking of the students who had completed their theological courses, he says:

**That they should apply themselves to the sciences and arts which among us are cultivate, and in those which may be more in accord with each one's intelligence, while not neglecting some particular studies in which they can the more greatly succeed.**<sup>16</sup>

While lacking in those special studies, the Founder recommended to Priests the study of letters, having them observe with their study, in addition to other advantages, they might obtain the advantage of **avoiding laziness**, of **purging the mind** from inopportune imagination, and also **to mortify their bodies, to their greater spiritual advantage**.<sup>17</sup> Also in the first years of his Priesthood, St Gaspar particularly committed himself to these studies. We know in fact from Fr. Bragato [who at the time was a young student] who each evening used to go to St. Gaspar's home to read and to study the Italian classics: Ariosto, Tasso and especially Danae. Fr. Bragato remembered how St. Gaspar would interpret these with such clarity and depth, *as to make their published commentators to be ignorant by comparison*.<sup>18</sup>

And even years later at the Stimate the Founder continued these studies: concerning him, Fr. James Giaccobe offered this deposition in the Diocesan Process of his Canonization: *Whenever I visited him, I saw him always with some classical book in his hands, such as Valsecchi, Verger, Baronio, and the like., noting also that sacred Scripture was his daily bread.* And Fr. Leontti, speaking of his studies, made among other statements this one to the effect that even well advanced in age, he read from top to bottom *all seven unbound volumes of Vitruvio*.<sup>19</sup>

All the norms he left behind regarding study, **St. Gaspar applied to the first students and Priests of the Congregation**. He directed the students in addition to their study of **Sacred Scripture** that they read and study those works which served to complete their scholastic knowledge: the **Dogmatic Theology** of Petavius; the great

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<sup>14</sup> CF # 57.

<sup>15</sup> CF ## 58; 68.

<sup>16</sup> CF # 71.

<sup>17</sup> It is to be noted that St. Gaspar treated **Studiosity** under Chastity [cf. CF ## 122-127.

<sup>18</sup> Letter of Fr. Bragato to Fr. Marani – cf. Summ. Add., p. 287.

<sup>19</sup> Leontti, *Life of Fr. Gaspar*. Concerning his Knowledge.

**Moral** works of St. Alphonsus; the founts of **Canon Law**, etc. And he waned these studies to be continued by the Priests. And Fr. Giacobbe noted that in the choice of studies and the others, the Founder knew how to tap into the inclination and abilities of his Seminarians and Priests: some he would have study the more accredited works of Canon Law; to others, he assigned the challenge of studying the **Holy Fathers**; and to some others he directed toward special studies in Gregorian Chant, making use of the Codices and manuscripts that could be found in the public libraries of the city, and in the Churches where earlier there had been Convents.<sup>20</sup>

To all he made the recommendation of reading books with attention and diligence and to note, or at least to cite in a notebook those points which the more greatly struck them, and which one day might prove to be useful to them later on.

**n. 74: Learned Conferences** - Learning is not only garnered from books: and in fact, St. Gaspar has taught us by his example **to obtain assistance from all means in order to increase within us and in others the treasure of learning**. From his priesthood, when he had been assigned the St. Paul's Parish, and then later to St. Firmus', he gathered in his own home some zealous priests to reason together and **to discuss points from the sacred sciences**.<sup>21</sup> At those meetings and conferences, also a young priest by the name of Fr. Nicholas Mazza attended. Cavattoni wrote: '...and **every day, these priests studied together**, especially St. Thomas Aquinas and St. Alphonsus, whose moral theology [which some of the elders at first thought was suspect and called it too broad and gentle in its interpretations] and they were the first to follow and to render his work most useful and highly esteemed...' <sup>22</sup>

Then later also at the Stimate **he held similar conferences**, to which a number of the diocesan priests also attended. The principal scope was the study of St. Thomas and in those gatherings, St. Gaspar used this method: a question would be proposed, he would invite one of those present to respond: then, after the response of St. Thomas was continued.<sup>23</sup>

Since also then in 1836, the Church of Holy Mary of the Lily reopened for public worship, and he sent two of his Priests there to officiate at it. Under his direction, they also organized similar meetings to those held at the Stimate. We know this from a passage in a letter that Set. Gaspar had written to Fr. Bragato. In this Letter after having spoken of the hard work of Fr. Marani at the Stimate [where he taught school] and at the House of the Derelicts [where he often heard many confessions especially on Saturdays and Sundays], Fr. Bertoni then continued:

***In the other evenings, he holds a Conference on Moral Theology with 10 or 12 Priests, like we did in the old days at St. Firmus' After the methodical readings, he carried on then as Fr. Guerrerri*** <sup>24</sup> ***used to do. He draws his conclusions and makes his definitions according to the situation, and this***

<sup>20</sup> Fr. Giacobbe, *Life of Fr. Gaspar*, p. 126.

<sup>21</sup> Fr. Giacobbe, *Life of Fr. Gaspar*, p. 234.

<sup>22</sup> *Manoscritti Cavattoni*. Communal Library of Verona.

<sup>23</sup> Letter of Fr. Foschesato to Fr. Lona.

<sup>24</sup> Fr. Guerrerri was a Dominican Father, well known then in Verona, who held similar conferences.

*is held daily, regarding the most intricate cases. The Lord has given him the light and prudence and clarity that are beyond the ordinary.*<sup>25</sup>

**n. 75: Importance of studies for us:** from what has been said thus far, we believe that it can be concluded that our Congregation, according to St. Gaspar's thought, ought to be a center of study and that the life of study is one of the principal duties of the Priests which pertain to it. And a Congregation also applied to study, according to his thought, is also that of the Foundress of the Institute of the Holy Family, about whom St Gaspar so busied himself, so much so as to be called by her as the Founder also of that Institute<sup>26</sup>.

So, this is what he wrote to Mother Naudet regarding the importance and the necessity of studies in her Congregation and we report them here because it can be applied also to ours, which on this point has the same orientation:

*... I will proceed in the intervals in my own occupations to place under your eyes the entire perfect model of the thrust in studies, as something that is to the great glory of our Lord Who is the author of this: God, is the Lord of all knowledge. And without the help of this natural knowledge it is impossible to arrive at the sublimity of spiritual matters, as St. Gregory says so clearly: And I dare to add in their circumstances that this is so delicate and is the main work of your enterprise. It is necessary to remember that even though it might be built up it cannot be retained without that bit of great learning among its various members and that the first germ of corruption of this great Work will be ignorance, or that which is the same that in know much that is known badly, which is to have squandered good taste. However, regarding this, we will have occasion and necessity to speak later on in other circumstances: in the mean time, after charity and the virtues. You Reverend Mother, should pay special heed to be sure that studies are the principal support of the building, and you need to implore good direction and a plan from these studies, much light from His Divine Majesty.*<sup>27</sup>

**n. 76. The Manner of cultivating them** - our Founder certainly recognized the dangers that studies can also bring, i.e., to dissipate the mind and lead to hear to vanity: however, in speaking to diocesan Priests he used to say that such dangers were incurred by anyone who cultivated studies through vanity, or through curiosity: hence, he observes while learned men might become less devout, this is because curiosity distracts them, knowledge inflates them, pride blinds them<sup>28</sup>.

But when one studies with the proper purpose in mind that of cooperating in the glory of God, or of making oneself useful to the Church, according to the spirit of his Institute, then study cannot hurt him, rather it will provide assistance for his spiritual

<sup>25</sup> Letter to Fr. Bragato, September 1, 1837 [cf. *Epistolario*, pp. 315, ff.]

<sup>26</sup> This is the way Mother Leopoldina Naudet referred to him: see the latter to her on p. 166, *Epistolario Bertoni*.

<sup>27</sup> *Epistolario*, pp. 74, ff.

<sup>28</sup> *Reread to the Clergy*: Meditation.

profit. And this is what he said speaking once to diocesan priests: ***“Humble knowledge is a great contribution also for prayer and meditating.”***<sup>29</sup>.

This, then, is ***the spirit of our holy Founder***, that which he thought of ***the need for studies for the proper conducting of our Congregation***. Our duty then is to ***cultivate study*** with that spirit with which he has recommended to us, if we wish to be his ***genuine sons, authentic members*** of that Congregation which he intended to found.



St. Gaspar has presented a sublime plan for studies within his Congregation. He was well versed in the Jesuit Constitutions. Articles such as these provide much inspiration:

***CSJ n. 360:*** In order to ***make great progress*** in these branches [of learning], the scholastics should strive first of all to ***keep their souls pure and their intention in studying right***, by seeking in their studies nothing ***except the glory of God and the good of souls***. Moreover, they should frequently beg in prayer for grace to ***make progress in learning for the sake of this end***.

***CSJ # 462:*** Just as ***steady application is necessary in the work of studying***, so also is ***some relaxation***. The proper amount and the times of this relaxation will be left to the prudent consideration of the rector to determine, according to the circumstances of persons and places.



[I] St. Gaspar's ***Original Constitutions*** provide a definite program ***toward a spirituality of ever more perfect intellectual progress through study:***

***CF # 41.*** Those who entered already endowed with the ***necessary doctrine***, upon having completed their Novitiate, ***will be perfected in it***. They will also be formed in ***applying this through their ministry toward their neighbor***.

As for this ***CF # 41*** it is for those Scholastics whose ***studies are already completed:*** they are to ***perfect*** themselves in doctrine: this provides them with ***weapons*** for the combat, materials for the ***“tower”***:

***Lk 14:28-30:*** *For which of you having a mind to build a tower, does not first sit down, and reckon the charges that are necessary, whether he have wherewithal to finish it – lest, after he has laid the foundation and is not able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish ...*

***St. Ignatius' Commentary is in his Formula n. 4:***

... Therefore, before those who will come to us take this burden upon their shoulders, they should ponder long and seriously as the lord has counseled [Lk 14:30] ***whether they possess among their resources enough spiritual capital to complete this***

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<sup>29</sup> Meditation 52 on *I Regum*.

**tower**; i.e., whether the Holy Spirit who moves them is offering them so much grace that with His aid they have hope of bearing the weight of this vocation...

**Ph 1:6:Being confident of this very thing, that he, who has begun a good work in you, will perfect it unto the day of Christ Jesus.**

This latter verse is noted by St. Gaspar in **CF # 185**:

**185.**Although the purpose of this Congregation is to offer assistance to the Church under the direction of the Bishops, through **the various and proper duties of its vocation**; and since this seems at times to be an **arduous and difficult undertaking**, and, if it be measured against human weakness, one that is exposed to dangers - nonetheless, this proposal of our vocation, therefore, is not one that is imprudent and rash.

This is so, firstly, because it is not based on human resources, but is to be carried out with the grace of the Holy Spirit, **for He Who has begun a good work in you will bring it to perfection ...[Ph 1:6]**, if He is not hindered in this by us. For this is the special grace of this vocation, which is more powerful than all dangers and difficulties.

Furthermore, through this plan, we do not propose to expose ourselves to dangers, nor to go to this, or that place, or to undertake one activity over another, but to **follow the direction of the orthodox Bishop whom the Holy Spirit has placed to rule the Church of God** [cf. **Ac 20:28**]. This means is sufficiently safe in not erring in the way of the Lord.

Finally, the concern of the Congregation is to be both in **disciplining** and in **forming** its men, as well as in **selecting** them, and in **sustaining** and **strengthening** them.

The Jesuit background for commitment to study in St. Gaspar's legislation might be noted as well from these Constitutions:

[Examen, c. 5, n. 7 - **n. 110**; Part III, c. 1, n. 27, **n. 289**; Part IV, c. 6, # 3, **n. 362**; Part IV, c. 8, nn. 1-8, **400-414 passim** [The Instruction of the Scholastics in the Means of helping their Fellowmen – a mini-description of commitment to study for excellence in the Apostolic Mission]; perfection is always needed in **that doctrine to be exercised in ministry toward their neighbors**: c. 10, n. 9 K = **n. 437** [teaching Christian Doctrine competently for 40 days. There follow here some Ignatian principles about the relationship of study with the spiritual and apostolic life of the Society:

**CSJ n. 110**: Likewise, when a candidate is a priest, or when he becomes one, he should be advised that he should not hear confessions inside or outside the house, or administer any sacraments, without a **special examination**, edification and permission from his superior, during all the time of his probation...

**CSJ n. 289**: The **study** which those who are in probation will have in the houses of the Society should, it seem, be about what will help them toward what has been said on the **abnegation** of themselves, and toward **further growth in virtue and devotion**

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**CSJ n. 362:** ... For in order that the scholastics may be **better able to help their fellow men better later on by what they have learned**, it is wise to postpone exercises such as these [i.e. numerous devotions, mortifications, exterior occupations, duties outside the house, conversations, confessions and other activities with one's fellow men], pious though such exercises are, **until after the years of study**, since there will be others to attend to them in the meantime. All this should be done with a greater intention of service and divine glory.

**CSJ n. 400:** In view of the objective which the Society seeks by means of its studies, toward the end of them it is good for the scholastics to begin to accustom themselves to **the spiritual arms** which they must employ in assisting their fellow men...

**CSJ n. 402:** Similarly, they will exercise themselves in **preaching and in delivering [sacred] lectures in a manner suitable for the edification of the people**, which is different from the scholastic manner, by endeavoring to learn the vernacular language well, to have, as **matters previously studied and ready at hand**, the means which are more useful for this ministry and to avail themselves of all appropriate means to **perform it better and with greater profit for souls**.

**CSJ n. 403:** While **lecturing**, in addition to giving the interpretation, the ought to keep alert to **touch upon matters helpful for habits of conduct and for Christian living**. They should do the same when teaching in their classes in the schools, too, but much more so when lecturing to the people.

**CSJ n. 404:** It will be helpful if they have studied in a manner that is special and directed toward preaching, **the gospel passages which occur throughout the year, and to have studied some part of Scripture for the purposes of learning**; likewise, to have considered in advance what pertains to the vices and leads to abhorrence of them and to their correction; and, on the contrary, what pertains to the commandments, virtues, god works, and motives for esteeming them and means of acquiring them. It will be better, if possible, to have material in excerpts, to avoid so great a need of books.

**CSJ n. 405:** Some means are these: to have **studied** the precepts about the manner of preaching given by those who have performed this ministry well and to listen to good preachers; to practice oneself in preaching either in the house or in monasteries to have a good corrector who points out their defects either in the matter preached or in the voice, tones, gestures, and movements. Finally, the scholastic himself, by reflecting on what he has done, can help himself more in every respect.

**CSJ n. 406:** They should also practice themselves in the administration of the **sacraments of confession and Communion**, by keeping fresh in mind and endeavoring to put into practice not merely what pertains to themselves, but also what pertains to the penitents and communicants, **that they may receive and frequent these sacraments well and fruitfully for divine glory**.

**CSJ n. 407:** In regard to the **confessions**, beyond the classroom study and the cases of conscience, especially in the matter of restitution, it is good to have a **compendium** containing the reserved cases and censures, that one may know how far his jurisdiction extends, and the extraordinary formulas of absolutions which occur. Moreover it is good to have a brief list of questions about the sins and their remedies,

and an instruction helping toward the good and prudent exercise of this ministry in the Lord, without harm to oneself and with profit to one's fellow men. Especially at the beginning of the **confessor's ministry**, when someone has heard a confession he should accustom himself to reflect to see whether he has been deficient in any regard, and to improve himself for the future.

**CSJ n. 410:** They should likewise bestow **special study** upon the method of teaching **Christian doctrine**, and of adapting themselves to the capacities of children or simple persons.

**CSJ n. 411:** It will be helpful to have a written compendiary explanation of the matters necessary for the **faith and Christian life**.

**CSJ n. 412:** Just as one's fellow men are helped to live well by what has been stated above, so an effort should be made to know **what helps them to die well** and what procedure should be used at a moment so important for gaining or losing the ultimate end.

**CSJ n. 413:** It is good to have a compendium on the method of helping someone to die well, to **refresh the memory** when this holy ministry must be exercised.

**CSJ n. 414:** In general, they ought to be instructed about **the manner of acting proper** [*modum tenere oporteat...*] to a member of the Society, who has to associate with a great diversity of persons throughout such varied regions. Hence they should foresee the inconveniences which may arise and the opportunities which can be grasped for the greater service of God, **by using some means at one time and others at another**. Although all this can be taught only by the unction of the Holy Spirit [1 Jn 2:20. 27], and by the prudence which God our Lord communicates to those who trust in His Divine Majesty, nevertheless the way can at least be opened by some suggestions which aid and dispose one for the effect which must be produced by divine grace.

Thus as is seen in n. 414, there is an **apostolic palliative** built into the **varied and proper ministries** [**CF # 185**] of the Stigmatine Congregation. If one mode, or ministry, is not feasible, there are many others that can be chosen from the changing needs of the Diocese and the world [cf. **CF ## 5; 37; 57; 220**].

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**[II] There is a lifelong commitment to the attaining of the more than Ordinary Knowledge needed for Fr. Bertoni's ideal of the varied *Apostolic Mission*:**

**CF # 49.** In this religious, clerical Institute, the purpose of which is not only to contemplate, but to hand on to others what has been contemplated, **there is required not simply ordinary knowledge, but rather one that is perfect in those matters which pertain to faith and morals**. And as a result, it is also necessary that **the religious clerics commit themselves in this religious state to the acquiring of the knowledge of this kind**.

This **CF # 49** also would have an intimate connection with the all important **CF # 185** that speaks of the "scope" of the Congregation is that of servicing under the direction

of the Bishops of the Church: ***Ecclesiae sub Episcoporum directione obsequium praestare per varia et propria munera suae vocationis*** - the same Latin word for St. Ignatius' Spanish, ***servicio***. A few thoughts in this connection follow:

[1] The “end” of the Congregation is both contemplative and active, as St. Gaspar describes it, in his dependence on **St. Thomas Aquinas**<sup>30</sup>. The work of the active life is two-fold: one of which is derived from the fullness of contemplation, as **doctrine** and **preaching**. And this is preferred to simple contemplation: just as it is greater to illuminate than simply to light up. Thus, it is greater to **hand on to others what has been contemplated**, than simply to contemplate. The other work of the active life which consists totally in exterior activity: as to give alms, to accept guests. Therefore, the supreme grade is held by those religious communities which are **ordered toward teaching and preaching**, and these are very close to the perfection of Bishops. The second level of religious life is that of communities ordered to contemplation and the third level, those orientated toward activity. [This is noted by Fr. Stofella in his footnote here<sup>31</sup>].

[2] This number seems to add Fr. Bertoni's own insight with his insistence on a **“more than ordinary knowledge”** - this is an **intellectual spirituality**, so much insisted on by Sertillanges<sup>32</sup> - and much in accord with Fr. Bertoni's own insistence on **Studiosity** - which he presents under the **“Four-fold Modesty”**, as **Section III, Chapter 2** of his treatment on Chastity<sup>33</sup>. Fr. Bertoni seems to develop **studiosity** both with regard to the **Vow of Chastity** [for which the Ignatian Constitutions do not add anything “particular” over the other religious Communities that preceded them] as ascetical, and sublime ideas - and also the goal of **sublime knowledge** upon which St. Gaspar insists.

[3] It might be noted, then, that St. Gaspar sees some **intellectual proficiency** both as an apt means for **a specialized apostolic mission** - as well as helping to live the consecration of Chastity. As with St. Ignatius, the entire body of the **Original Constitutions** [cf. **CF ## 49; 59; 71; 72**] is geared toward the challenge of the **Apostolic Mission**. There are given the reasons why this excellence is needed in **CF # 50**: to **illumine** minds in darkness; help them **resist heresies** [cf. **Formula n. 3**]; give **a reason for the faith**; help **resolve moral difficulties**, to the satisfaction of all.

<sup>30</sup>cf. St. Thomas Aquinas, II-II, q. 188, a. 2.

<sup>31</sup>cf. Fr. J. Stofella, note for n. 49, in: *Costituzioni del ven. Servo di Dio, D Gaspare Bertoni...* o.c., Verona: 1951, p. 70.

<sup>32</sup>Sertillanges, OP, *The Intellectual Life*. Cork: Mercier Press 1946. Re-printed CUA 1987.

<sup>33</sup>cf. CF ## 122-127.

[4] As will be pointed out in subsequent studies, both of these Constitutions, **CF ## 49 & 50** are taken *verbatim* from Francis Suarez' classical theological reflection on the Ignatian **Constitutions**<sup>34</sup>, with very minor adaptations made by Fr. Bertoni.

[5] In further reflecting on this **CF # 49**, St. Gaspar's insistence is: ***In this religious clerical Institute*** - [the plan of the Stigmatine Founder was to provide capable missionaries for the **sacramental, kerygmatic, magisterial service** of Bishops world-wide. It is a religious life with a **priestly ministry** as its principal purpose] - **nn. 392** [the **greater service of God** is always to be kept in view ]; **n. 440** the recipients (of the degrees) may be able to teach with authority what they have learned well in these universities of the Society for the glory to God our Lord].

[6] For so many of these Constitutions of St. Gaspar, rooted for the most part directly in the **De Religione Societatis Iesu**, there is a clear support in the Constitutions of St. Ignatius:

- **the purpose of which is not only to contemplate, but also to hand on to others what has been contemplated** – early in Jesuit training the candidates were accustomed to making a month's retreat for a life review, and preparation for what lay ahead – [cf. CSJ **n. 65**];

- the emphasis on learning is phrased differently in St. Ignatius as 'sufficiency' -**there is necessary not any ordinary knowledge, but the perfect knowledge of whatever pertains to faith and morals** [cf. **CF # 59**] - **nn. 109** [*sufficiens eruditio* ] ; **289** [for abnegation]; **12**; **307** [*satis instructi* ] **308**; **518** [*boni simul et eruditi* ] **369** [*docti, diligentes, assidui* ]; **n. 392** [*profecti in litteris* ]; **446**; **450** [*perfectam cognitionem ...eruditos Praeceptores* ]; **n. 464** [*solidioris ac securioris doctrinae* ] [cf. also **n. 582**- here "**study**" is listed after "prayer, meditation" - and just before "mortification" **n. 656**: [*quod ut plurimum letterari erunt* ]:

...**Theology** is the chief source of the scientifically reasoned Christian philosophy of life and the source of integration for the other branches. The importance given to **theology** [cf. **n. 446**] is a matter of **emphasis and outlook, or attitude**, rather than of the hours of instruction, or number of courses prescribed; of an atmosphere in which professors and students alike think that all the particular truths learned in other faculties should be viewed also in the light of God's revelation whenever this throws light upon them - as it sometimes, though not always, does. The light of theology was meant to filter down to all the students in various ways because of the environment. Virtually all the professors had some theological training<sup>35</sup>.

<sup>34</sup>F. Suarez, *De Religione Societatis Iesu*, lib. VI, c. 1, n. 10, p. 803, a. cf. also CSJ **nn. 518, ff.**; cf. *Monumenta Historica S.J. - Monumenta Pedagogica, Vol I [1540-1556]; Vol II [I:1557-1572]; Vol III [II: 1557-1572]*.

<sup>35</sup>*St. Ignatius of Loyola. The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary*, by George Ganss, SJ, St. Louis: The Institute of Jesus Sources 1970, p. 213, # 2.

...Even the Council of Trent did not lay down clear and specific requirements of subject matter, **proficiency**, or years of study for ordination to the priesthood. The Council stipulated only that candidates should study grammar, singing, ecclesiastical computations, and some other fine arts, and then pass on to the study of Scripture, ecclesiastical books, homilies of the saints, and the rites and forms for administration of the sacraments, especially those opportune for hearing confessions. Against this background, much of the evolution of the two grades among priests in the Society after Ignatius' death is more clearly seen to hinge on divergent interpretations of the word **conspicuous** in the Bulls of 1540 and 1550 [*Formula* 6]: **this Institute requires men... conspicuous in the integrity of Christian life and learning...**

Ignatius constantly understood this word **conspicuous** to mean a **sufficiency** of theological learning, such as that which anyone would possess who completed the four years of theological study, which he prescribed in his Constitutions [cf. nn. 418; 464; 518] - with the lectures based on the *Summa Theologiae* of **St. Thomas Aquinas**. This **sufficiency** would have made his priests **conspicuous** among others of the era. **Ignatius' insistence on theology** in his Constitutions led to a rapid increase in the numbers of his priests who possessed theological learning...

Thus, the words **conspicuous in the integrity of Christian life and learning** appear in the Examen and Constitutions left behind at his death [cf. nn. 12; 13; 112; 113; 518; 519; 521; 819]. Fr. Nadal had a **demanding** understanding of the word **conspicuous**, and **sufficient learning** [cf. Examen, 12; Constitutions 518; 519; 521] and **persons selected for their learning** [cf. n. 819]. Fr. Nadal interpreted the word **conspicuous** to mean **men so outstanding in theology that they could successfully teach it; so that ordinarily they should have the doctorate in theology which required two years beyond the four prescribed by Ignatius for all** [cf. n. 476]. Very few received those extra two years. **Of those admitted to the Society of Jesus by Ignatius only two received the doctorate in theology.**

After the long Generalate of Fr. Acquaviva [1581-1615], the distinction of **Grades** was regarded as one of the 'substantials' of the Society. He issued an instruction, *De promovendis ad Gradum*. This distinction of membership gave rise to difficulties, sadness and sometimes bitterness - to remain a "coadjutor" was often seen as a "stigma"<sup>36</sup>.

**Thus, it is necessary also that the religious clerics should commit themselves to the acquiring perfectly of such knowledge in this religious state** nn. 351; 355; 383; 446; : theology is first area of study].

†

**[III] Emphasis on the various branches of theological knowledge in an era of wide-spread Heresies, moral lassitude:**

**CF # 50.** It will be necessary that each confrere be **sufficiently instructed** so that the minds of others who might be living in darkness may be **illuminated**, or be able to resist encroaching **heresies**, or give **explanation for the faith** which is in us, or

<sup>36</sup> cf. Ganss, o.c., pp. 349-356, *passim*

**resolve moral difficulties** that might come up, and **satisfy everyone in both areas of theology, positive and scholastic, speculative and moral.**

This 'Law of Progress' may be broken down as follows in this **CF # 50**:

[a] It is necessary that the confreres be **sufficiently instructed**:

**CSJ n. 307**: The aim which the Society of Jesus directly seeks is to aid its own members and their fellowmen **to attain the ultimate end for which they were created.** To achieve this purpose in addition to **the example of one's life, learning and a method of expounding it are necessary.** Therefore, after the proper foundation of abnegation of themselves is seen to be present in those who were admitted and also the **required progress in virtues,** it will be necessary to **provide for the edifice of their learning and the manner of employing it,** that these may be **aids toward better knowledge and service of God, our Creator and Lord.**

Toward achieving this purpose the Society takes charge of the colleges and also some of the universities, that in them those who prove themselves worthy in the houses but have entered the Society unequipped with **the necessary learning** may receive instruction in it and in **the other means of helping souls.** Therefore with the favor of the Divine and Eternal Wisdom and for His greater glory and praise, we shall treat first of what pertains to the colleges and then of the universities.<sup>37</sup>

**CSJ n. 308**: The aim and end of the Society is, by traveling through the various regions of the world at the order of the Supreme Vicar of Christ our Lord, or of the superior of the Society itself, **to preach, hear confessions and use all the other means it can with the grace of God to help souls.** Consequently it has been seemed necessary to us, or at least highly expedient, that those who will enter the Society should be **persons of good life and sufficient learning** for the aforementioned work. But in comparison with others, those who are **both good and learned are few**; and even among these few, most of them already seek rest from their previous labors. As a result the increase of the Society from such men of letters who are **both good and learned** is, we find something **very difficult to achieve,** because of the great **labors** of the great **abnegation** of oneself which are required in the Society.

Therefore all of us, desiring to **preserve and develop the Society for greater glory and service of God our Lord** have thought it wise to proceed by another path. That is, our procedure will be admit young men who because of their **good habits of life and ability** give hope that they will become **both virtuous and learned** in order to labor in the vineyard of Christ our Lord. We shall likewise accept colleges under the conditions stated in the Apostolic Bull whether those colleges are within universities or outside of them; and if they are within universities, whether these universities are governed by the Society or not. For we are convinced in our Lord that in this manner greater service will be employed in that service will be multiplied in number and aided **to make progress in learning and virtues.**

Consequently we shall treat first of what pertains to the colleges and then of what concerns the universities...

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<sup>37</sup> While Stigmatines were seen teaching in seminaries [cf. **CF # 67**] and for teaching, they could obtain university degrees [cf. **CF # 68**; cf. *Epistolario* # 123, p. 218], the Confreres would not ordinarily assume the direction of these universities.

**[b] so that they might illumine the minds of others [n. 446]:  
who may be immersed in darkness;**

**CSJ n. 446:** Since the end of the Society and of its studies is **to aid our fellowmen to the knowledge and love of God and to the salvation of their souls**; and since the branch of **theology is the means most suitable to this end**, in the universities of the Society **the principal emphasis ought to be put upon it**. Thus **diligent** treatment by **highly capable professors** should be given to what pertains to the scholastic doctrine and sacred Scripture, and also to the part of positive theology, which is conducive to the aforementioned end, without entering into the part of the canons which is directed toward trials in court.

**[c] or be able to resist encroaching heresies: [CF ## 15; 50; 286]:**

**CSJ n. 167:** With respect to schism, if someone was born in a schismatical region so that the schism was not a particular sin committed only by the person but a general sin, he would not be understood to be excluded from the society for this cause [and the same holds true of one born in a heretical region]. Rather, there is understood here an infamous person who was excommunicated after so contemning the authority and vigilance of our holy mother the Church that the **heresy or schism was a particular sin** of the person and not a general sin of the nation or country.

**[d] or, give some explanation for the reason for the faith that is in us *ad fidei defensionem et propagationem, et profectum animarum in vita et doctrina christiana...* Formula nn. 1; 3;**

**Formula n. 3:** Whoever desires to serve as a soldier of God beneath the banner of the cross in our Society, which we desire to be designated by the name of Jesus, and to serve the lord alone and the Church, His **spouse**, under the Roman Pontiff, the Vicar of Christ on earth, should, after a solemn vow of perpetual chastity, poverty and obedience, keep what follows in mind. He is a member of a Society founded chiefly for this purpose: **to strive especially for the defense and propagation of the faith** and for the progress of souls in **Christian life and doctrine...**

**[e] or, to resolve certain recurring moral difficulties;**

**[f] and to satisfy all in both aspects of theological doctrine:  
positive n. 351], and  
scholastic [n. 353],  
speculative, and  
moral [cf. nn. 451; 470; Epitome, nn. 2; 22; 322; 507].**

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#### 4. The Studies to be Undertaken

##### c. 3: The Series of Disciplines [CF ## 51-53]

Premise:

There are presented here the lists of subjects that the Apostolic Missionaries in formation need to study [cf. St. Ignatius, Part IV, c. 4, nn. 351-391]. These two Chapters - 3 & 4 [CF ## 51-55]- are not taken *verbatim* from Suarez, as are Chapters 2 [CF ## 49-50] already studied] and 5 & 6 [CF ## 56-68]. The two Chapters [3 & 4] seem to be an adapted summary of St. Ignatius' Program of Studies.

**CF # 51.** Since the Apostle says: *I determined that while I was with you I would speak of nothing but Jesus Christ and him crucified* [1 Co 2:2] - and since Christ has said of Himself: *I am the Alpha and the Omega, the Beginning and the End*, therefore, all should **begin learning Christian Doctrine**, even by memory, whenever this can be accomplished, as this has been presented for the level of all by Cardinal Bellarmine. Those, then, who will undertake their studies will afterwards return to Christian Doctrine that they might learn and profit from the Roman Catechism.

**CF # 51** Fr. Bertoni introduces this Constitution with **two biblical quotes** [cf. 1 Co 2:2 - the **Hymn of the Wisdom of the Cross**; and Rv. 1:8]: [It may be of interest to note that he **biblical texts** often cited by Fr. Bertoni, are not always found in the printed edition of April 1951. This is its own object of study. The following might be listed in passing:

- # 65 [1 S 2:3];
- # 109 [2 Co 11:2];
- # 123 [Rm 12:3];
- ## 124; 150 [1 Co 3:18 - same text twice];
- # 127 [Ps 118:66];
- # 131 [Ecclus 44:6];
- # 166 [Ep 6:4]; # 185 [Ph 1:6];
- # 185 [Is 6:6, ff; Jr 1:6];
- # 187 [Jn 13:15]; # 188 [Ga 6:10; 1 Tm 5:8];
- # 189 [Ac 3 & 4; Ac 4:32];
- # 226; Ac 2:45, ff.; 4:33];
- # 191 [Ep 4:26; Mt 5:23];
- # 195 [Ga 5:13];
- # 196 [Mt 18:15];
- # 217 [1 Tm 5:17];
- # 222 [Ps 38:4];
- # 232 [Ac 4:35];
- # 259 [Ac 14:26; Ep 6:21];
- # 270 [2 Tm 2:9]; # 276 [Col 4:6];
- # 280 [Ecclus 17:12];
- # 283 [Ecclus 30:24];
- # 299 [Ecclus 32:24; Pr 13:10,16.

The biblical quotes are quite numerous in Sections taken from St. Thomas and Suarez].

St. Ignatius often uses “**Jesus Christ**” throughout his **Constitutions** as the **paradigm for the Jesuit ideal** [**Formula, # 6; 9**]:

- the name of the Society [nn. 1; 51];
- the Society’s sole hope [n. 812];
- its only reward [n. 478];
- imitate His example [n. 101];
- follow His counsels [nn. 50; 53; 54; 254; 765]
- prayer [n. 65]
- bond of union [nn.671];
- in obsequium [n. 728];
- vowed to Him [n. 17];
- in Superiors [nn. 85; 284; 286; 342; 424;434;547-552;618,f.;661;

The Stigmatine Founder suggests the popular Italian Catechism compiled by **St. Robert Bellarmine** [comparable, perhaps, to the “**Baltimore Catechism**” for the U.S.A. - and then for the confreres engaged in higher studies, the **Roman Catechism {of Trent}**]. As has been noted to some extent in another study, St. Ignatius intended **the learning and teaching of Catechism as a Fifth Vow**, and as one of the major aspects of the Jesuit Apostolic Mission:

- **nn. 69; 77: the fifth of the “experiments”;**
- **nn. 113; 394; 395; 410: special apostolate;**
- **n. 437: the Rector himself should teach for 40 days [once a week for a school year?];**
- **n. 483: once a week in the Colleges;**
- **n. 528: special promise;**
- **n. 645: [Part VII]: an essential part of the Apostolic Mission.**

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**CF#52.** They will study the **Sacred Scriptures in their entirety**, first textually, and then afterwards with the Catholic commentaries.

The thorough study of **Scripture: in the text**; - commentaries.

Frequently mentioned by Ignatius:

- n. 351: all previous study leads to this;
- nn. 366; 404: **Scripture is the culmination of previous studies** - Scholastics need to study it:

...An order should be observed in pursuing the branches of knowledge. The scholastics should acquire a good foundation in Latin before they pass on to scholastic theology; and in it before they study positive theology. Scripture may be studied either concomitantly, or later on... [n. 366].

- 367: the languages in which Scripture was written, into which it was translated, should be studied;
- n. 446: studied in the universities;
- n. 464: studied, and also **St. Thomas Aquinas**:

...In theology, there should be lectures on the Old and New Testaments and on the scholastic doctrine of **St. Thomas**, and in positive theology [cf. nn. 351; 446]. Those authors should be selected who are more suitable for our end...

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**CF # 53.** They will also study the following: **the Holy Greek and Latin Fathers of the Church, especially the Holy Doctors.**

**Sacred Liturgy** with its commentators.

**The General and Particular Councils of the Church, especially those of the diocese in which they will be serving.**

**The universal and particular Decrees of the Holy Pontiffs and Bishops especially those of the diocese in which they are living.**

**Ecclesiastical Jurisprudence**, both universal and special - and also in some way, **Civil Jurisprudence.**

**Dogmatic Theology**, especially that of **Petavius**; the ancient and new **Controversies**, especially those compiled by **Cardinal Bellarmine.**

**Moral theology**, especially that of **St. Alphonsus Liguori**; **Cases of Conscience**; **Mystical Theology**, both theoretical and practical.

**CF # 53:** this challenge is comparable to the list of studies:\ presented by Vatican II: [cf. **PO 19**]

- Fathers of the Church - cf. CF # 40; **Epitome**, 319; 660.

- Church Councils; Pontifical & Episcopal Decrees: nn.353; 368; 467;

- mystical theology nn. 402;

- Jurisprudence - for Ignatius, the study of Medicine and Law more remote from our Institute. - n. 452.

## 5. Then Studies which embellish Theology

### c. 4: Concerning those Studies that can help and embellish Theology [CF ## 54 & 55]

Premise:

[1] The list goes on - modeled perhaps on St. Ignatius: Part IV, c. 6, nn. 360-391. This is a rather extended list of a kind of "hierachical" approach to Theology and Scripture, through the "auxiliary" subjects - either in preparation for these higher studies, or as a kind of help toward a deeper penetration of them.

[2] These auxiliary subjects seem more or less taken from the Curriculum of a modern Liberal Arts course, with some distinctions. The major goal always is **proficiency**, competency, in Theology and Scripture - the minor subjects "disposed" toward theology [cf. nn. 447-450].

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**CF # 54.** The confreres will also diligently study **Church History** and **Civil History**, as well as building up some erudition in the knowledge of the places principally where they are serving;

They will likewise apply themselves to the study of **Metaphysical Philosophy**, to **physics** and to **mathematics**;

They need to study **natural history**, as well as the **Humanities**;

They should acquire some knowledge of Medicine, and the rest of the liberal arts, as well as mechanics, agriculture, graphics, architecture, calligraphy, orthography, and other similar matters;

It is necessary for them to know the **Humanities**, and also the **Latin, Greek and Hebrew languages**, as well as the **local language**.

**CF# 54:** The students will also study diligently:

Church and Civil History, to the point of some erudition, principally of the places where the community serves;

Metaphysical Philosophy, physics, and mathematics;

Natural History and the History of Literature;

Some knowledge of medicine: [St. Ignatius noted that the study of medicine and law is more remote from the Institute - n. 452];

as well as of the liberal arts, and mechanics, agriculture, graphics, architecture, calligraphy, orthography, and so on.

They will likewise study human letters [n. 352: in addition to Rhetoric, also Grammar], and the Latin [nn. 366; 447; 468; 675], Greek [nn. 381; 457] and Hebrew [n. 447; 457] languages, and the vernacular [nn. 146; 402; 538; 675]. [The vernacular is most important for missionaries, all evangelizers]. [This “**graded**” approach to study - as the languages will be of great help for the study of Sacred Theology and Scripture]:

The languages, too, in which Scripture was written or into which it was translated may be studied either previously or later on, according to what seems best to the superior in accordance with the various cases and the diversity of the persons [cf. nn. 351; 447; 449; 460]. This too will remain within his discretion. But, if the languages are learned among the ends which are pursued, one should be to defend the version which the Church holds as approved... [cf. CSJ n. 367].

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**CF# 55.** Lastly, they should become **proficient** in the art of **sacred eloquence** and **Catechetics**.

Lastly, the men should study the art of **public speaking** and **sacred Catechetics**. [n. 521: It will be noted under the Ninth Part, “Concerning the Grade of the ‘Professed’” and the work they do, that there are three forms of **preaching, the communication of the Word of God**, noted in the Jesuit **Constitutions** :

- **catechism** - initiation into the faith;

- **sacred lectures** [*lectio*] - instruction in the faith;

- **sermons** [*concio*] - exhortation to live it [nn. 404; 645]<sup>38</sup>.

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<sup>38</sup>cf. A. deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c. pp. 259 ff.

*Praedicare in paupertate* was the apt expression used by Ignatius to **formulate his ideal of the Apostolic Life** <sup>39</sup>. The modern Jesuit commentators have much praised Pope Paul VI's Encyclical, *Evangelii Nuntiandi* [nn. 43-46] **and its list of ways of preaching** - as has been noted in other studies on these matters <sup>40</sup>.

## 6. Specialization

### Chapter 5 The Distribution of Studies [CF ## 56-58]

**CF # 56.** All this concerning studies has been stated regarding the whole community, or in a general way, regarding its members. For, absolutely speaking, we can say that perfection is necessary for the Institute in the above-mentioned disciplines and languages. It would be difficult, if not morally impossible for any one individual Confreere to be able to join all these together with the required theological knowledge. Nonetheless, in the whole body of the community, there can be excellence, and there should be in all these matters.

These ideals are stated concerning the entire body, in a general manner, concerning the workers in the Institute.

Absolutely speaking, we might say, that a perfection in all the above mentioned disciplines and languages is necessary for the Institute.

This is because although it is difficult, or morally impossible that all these branches of knowledge, be perfectly brought together in individuals at the same time with **theological** learning,

nonetheless this can be achieved in the entire body of the Institute taken as a whole, and **excellence is to be sought after in all the members**.

These ideals are noted in the *Constitutions* of St. Ignatius:

- n. 354: there cannot be perfection of all in each one, but excellence is needed in some:

...According to the age, ability, inclination and basic knowledge which a particular person has, or in accordance with the common good which is hoped for, he could be applied to all these branches or to one or several of them. For one who cannot distinguish himself in all of them, ought to try to do so in the case of some one of them...

- n. 366: **hierarchy of studies**: Latin and Liberal Arts provide solid foundation for Theology and Scripture;

- n. 367: very helpful to know the **languages** in which Scripture was written, and into which it was translated;

- n. 384: especially in the Liberal Arts and Theology;

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<sup>39</sup>l.c., p. 260.

<sup>40</sup>cf. J. Henchey, [Suarez & Bertoni] - as *Euntes Docete* [for **teaching** –cf. CF # 182, **Duties of the Professed**] has a broader interpretation – and so does the Jesuit Constitutions for **preaching**, as in: *praedicare in paupertate*.

- n. 450: the Liberal Arts and natural sciences dispose for Theology.
- n. 453: the lower studies dispose for theology.

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**CF# 57. Therefore, in each area of these disciplines, someone, or a few confreres, should be committed to it diligently by a particular study and for a longer time, as this would be most useful for the various services to be rendered to the Church depending upon the diversity of times and occasions.**

As a result, in each discipline there should be some one, or those who diligently, by a particular study, over a longer period of time committed to these. Keeping in mind **the various services of the Church** [cf. **CF # 185**] that we offer because of the **diversity of times and occasions**, these would be very useful. [It should be noted in this Constitution the *varia Ecclesiae obsequia*, as these are noted again in **CF # 185: *per varia et propria suae vocationis munera***. The expression *pro temporum et occasionum diversitate*, [cf. above **CF # 37**] is often used for the variety of apostolates offered and to engender specialization. [cf. nn. 354; 395; 447; 716]<sup>41</sup>, an indication of the community's **flexibility** [cf. n. 351].

These ideals are dear to St. Ignatius:

- n. 109: early in formation, one must offer a specimen of his expertise, in accord with our office and ministry of **seminating the divine word**;
- n. 351: **Specialization**: some should be dedicated to a branch of study with greater diligence to fulfill the purpose of all our studies, to be of **help for the souls of our neighbors**;
- n. 354: according to the manner of age, talent, learning, each one should excel in some branch, **for the common good that is hoped**;
- n. 356: Superiors will regulate this;
- n. 357: Theology makes use of the lower studies - suitable professors are need in these as well.
- n. 582: study is also a means of spiritual development .

## 7. Principally Theology

**CF# 58. Moreover, these studies in the Community refer principally to Theology and also aim for the understanding of Sacred Scripture. The Confreres will tend more frequently and with greater commitment toward such studies. Nevertheless, at times some confreres for a longer period are to occupy themselves in these preparatory studies, so that they might excel in them in an outstanding manner, in order to achieve our above mentioned purposes.**

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<sup>41</sup>cf. de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* , o.c., pp. 164, ff.

Although these studies in the Institute **more principally refer to Theology**, together with the understanding of **Sacred Scripture**, toward which its religious more frequently and more principally tend - nonetheless, sometimes some of the members for a longer period of time are occupied in these lower arts, so that in these, too, they might excel singularly to accomplish the above mentioned purpose of the Institute.

St. Ignatius' reflections:

- n. 109: the members should give time also to these other studies;
- nn. 384; 388: these should also be studied privately - even after one has successfully completed the course;
- nn. 446; 447: the purpose of the Society and its studies is to **lead to the knowledge and love of God, and to assist in the salvation of souls**; for this, the study of Letters can also help;
- n. 518: some need a longer time.

## 7. A Variety of Aids to Serious Study

### Chapter 6: Concerning those means to be utilized in order to promote Studies [CF ## 59-68]

Premise:

[1] This Chapter, too, by and large, is taken *verbatim*, from Fr. Suarez, as Fr. Stofella indicates in the footnote here<sup>42</sup>. Special care needs to be taken of the students' health - they are to be properly clad - and have sufficient recreation and balance fervor in study with their piety - and all with moderation.

[2] The matter of books comes up again - one of the treasures of the house **is a well stocked library** - and each student would need to be equipped with the proper books for his area of commitment.

[3] Sufficient sleep must be safeguarded so that the students might be able to sustain the challenging rigors of study, all with a view to a dedicated service of the Church.

[4] External occupations need to be regulated to take care of the main task of study - for this, the confreres, called '**Material Coadjutors**' in sufficient numbers, will be of great help.

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<sup>42</sup>*Costituzioni del Ven. Servo di Dio...* o.c., footnote on p. 75. Substantially, and total phrases, are taken from F. Suarez, *De Religione Societatis Iesu*, Book V, c. 3, nn. 11, 12; c. 4, nn. 9, 10 [pp. 815 b-816, b, 822, b]. St. Gaspar Bertoni fully agrees here with St. Ignatius that the Superiors also play a key role in **preparing future Apostolic Missionaries**. They need to take special care of those undergoing the rigors **of extended and serious study** - being careful that they get sufficient sleep, recreation - and that they do not have excessive manual labor that would take them away from the principal duty of study - and the long range preparation of future Apostolic Missionaries.

[5] Quoting St. Athanasias, Fr. Bertoni challenges all to keep in their hearts and minds the **right motivation: the glory of God and the benefit of souls**. Fervor in piety cannot extinguish fervor in study - and the opposite is likewise true.

[6] **Academic Chairs**, especially in Philosophy and Theology, might be accepted, and the required university degrees as well - especially for work in Seminaries. The formation of Seminarians is a prime work of the "Professed" members of the Community [cf. CF # 164].

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**CF # 59.** A special and careful program is to be set up for those who are dedicated to studies, both so that their health may experience no harm, and also so that their necessary comfort might not be lacking. As a result, the Superior should be vigilant so that they might have decent food and clothing, as well as the necessary recreation. He is to see to it that the students might be free from all concern and solicitude about these matters, so that they might the more easily bear the burden of their studies, and be content in religious moderation.

Here the appeal is made for a special humane care and plan to be in vogue for those who are committed to studies.

This is so that their **health** might suffer no harm,  
and that also the necessary **comfort** be provided for them.

In like manner, with what regards **food and clothing** [cf. CF # 32, where the Founder speaks of "religious garb" for Novices], these should be decent, with fitting and necessary **recreation** provided;  
and the Superiors need to be vigilant to see to it that the students are **free** from all **care and solicitude**,  
so that they might the more easily bear the burden of their studies,  
and be **content in moderation**.

A number of Ignatian ideas are noted here:

- n. 151: for admittance, sufficient health and physical strength are needed;
- nn. 81; 296; 297; 577; 580; 581: in all that pertains to food, clothing and dwelling, it should be balanced between challenging virtue, and providing necessities;
- n. 581 provides for those who might need a bit more:

Whether something more or less will be necessary for individual persons according to their circumstances will be left to those in charge of them to judge, as also to provide as is fitting...

In these **Constitutions** are Ignatius' ideas on the only "**religious habit**" known to the early Jesuits - cf. n. 577, as noted above;

- n. 424: the challenge of the Rectors of colleges, who take the place of Jesus Christ, are to pray and watch over the students, body and mind, so that all might be conserved and proceed better in the divine service.



**CF# 60.** In each house there is to be a **common library**, well equipped as far as the needs and the quality of the studies require.

A well furnished **Library** in each house, for the needs and the quality of the students.

- n. 372: and the Jesuits add that only the Rector has the key - the following n. 373 provides an old Stigmatine reminder not to mark the books! -

However, they ought not to write annotations in these books; and he who has charge of the books should keep an account of them...



**CF# 61.** Every student is to have those books which are necessary.

- n. 376: Scholastics should have the books for their classes;

- n. 404: these are spelled out somewhat: the **Gospels** for the year; something else from Scripture; material to provide moral sermons - and a useful **compendium, vademecum** [??] of some sort. †



**CF# 62.** It will be incumbent upon the Superior to see to it that the Scholastics do not study in those times harmful to their physical health. They will be provided with that amount of time that will be necessary for their sleep, so that they might be able to maintain a certain balance in their mental endeavors so that they might persevere longer in acquiring and exercising the necessary learning for the service of the Church.

The Superiors need to exercise every care that the confreres do not study in times unsavory for their health;

they will make sure that the students will be given as much time as they need for sleep -

and that they observe the proper measure in their mental labor, so that they might persevere longer in learning,

and being committed to the service of the Church – all themes dear to Ste. Ignatius:

- nn. 292-306: is a rather detailed expose' on a balanced care of the body regarding food, clothing, dwelling, duties and exercises;

- n. 339: nothing damaging to health should be permitted to the students - that they do not lose sleep and that they might maintain the proper measure in mental labor;

- n. 580: all that is required in food, sleep and the necessities of life.



**CF# 63.** Every care should be exercised so that the **impediments of external occupations and endeavors** be removed from the Scholastics, both regarding **domestic duties**, as well as in the **other ministries** **so that more time might be given over to their studies.**

It must be provided also so that there be removed from students the impediments of external occupations and work -  
both regarding domestic duties, as well as in ministries,  
so that a longer time be provided for them for their studies.

- n. 296; 822: the works of the body should be limited so that the spirit be not harmed; moderation of the works of both spirit and body are also the responsibility of the manner in which the Institute is maintained;
- 362: excessive mortifications or ministries should never be allowed that would hinder studies of those in formation.

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**CF# 64.** For this reason the brothers will be assigned to take care of the **necessary temporal matters** in each house, so that the students might be relieved of these tasks.

For this purpose, there should be assigned the **Brothers** who serve the Lord in temporal matters,  
in accord with the needs of each house,  
so that the students might be spared from such work.

[One is reminded here of the Ignatian ideal, accepted by Fr. Bertoni, that the numbers of Brothers should be limited according to the need - cf. also **CF## 25; 78-82**]; [CSJ nn. 112-120; 148, f.; 305].;

- n. 114: need to be committed to the humble tasks;
- n. 149: necessary to free others for study;
- n. 364: the Brothers will help in these heavy tasks in the Colleges at any hour;
- n. 560: they are most useful in the Colleges, and will live there as all the other members.

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## **8. All is geared to an intense Spiritual, Intellectual life for an ever more competent service of the church**

**CF# 65.** All the members will protect **their upright way of life and the proper intention for the glory of God and the benefit of souls.** For no one, without a pure mind and the imitation of the Saints, will ever grasp **the words of the Saints,** says St. Athanasias [ *De Incarn.* near the end]. All should pray often to God, Who is the Lord of all knowledge [1 S 2:3] that He might grant to them **the necessary knowledge.**

- All will maintain the proper moral standard and the right intention:
- for the divine glory - and the benefit of souls.
  - Without a pure mind [cf. *Ws* 1:4, ff.] -  
and the imitation of the Saints -
  - no one will understand the words of the Saints,
  - is what Athanasias states [ *On the Incarnation*, near the end]
  - and they must often pray to God that He might bestow on them
  - the necessary knowledge  
for He is the Lord of all knowledge [1 K 2:3].

[1] First of all, there is a biblical quote explicitly made by Fr. Bertoni in the *Original Constitutions*, at the conclusion of this **CF # 65**, on God being *‘the Lord of all knowledge’*: **Scientiarum Dominus** est [cf. 1 K [S] 2:3].

[2] There might also be a text implied that **only with a pure mind** can one understand the words of saints, who are the best theologians - [cf. *Ws* 1:4,ff.]. There is a relationship in theology and the state of grace – a life of chastity, the clean of heart, are promised the Vision of God [cf. Mt 5: 8].

[3] Fr. Stofella offers a note here <sup>43</sup> in which he mentions a sheet of paper left behind by Fr. Marani, upon which he quotes a letter dated June 1, 1551. from St. Ignatius to a certain Fr. Brandao <sup>44</sup>, of Portugal, who had asked his Founder 15 questions on formation for clarification. This rather startling principle noted in the Saint’s response, is noted in Part IV, c. 4, # 3, of the Jesuit *Constitutions* - **nn. 340-345**. The gist of the comments are as follows: The Scholastics, keeping in mind the purpose of their studies, cannot give themselves over to long meditations, other than the regular daily exercises. And these are: Mass, an hour’s prayer, the examinations of conscience, and in addition to Confession and Holy Communion every week, they can exercise themselves in **seeking the presence of God in everything**, as in conversing with others, in looking about, in eating, in listening, in studying and the like. Since it is true that the Divine Majesty dwells in all things by His presence, by His essence and by His power: and this manner of meditating is one where God is found in everything. This is the more helpful than that other form of prayer in which one ponders the more obtuse things, and only with great effort are they made present. Praying this exercise, one will prepare great visits of the Lord within a very short time of prayer <sup>45</sup>.

[4] A number of Ignatian *Constitutions* come to mind here:

- **n. 156** : under admissions, the zeal for souls is presented as a requirement;

<sup>43</sup> cf. *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni...*, o.c., p. 77, footnote.

<sup>44</sup> cf. *Obras de San Ignacio de Loyola*. Madrid BAC 87, 6 a Edicion, 1997, pp. 884-889.

<sup>45</sup> cf. this episode noted in deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 161 f.

- nn. 307; 360: this is the *Proemium* to Part IV - all study is to lead people to know and better serve God our Creator and Lord; even prayer for an increase in doctrine, seeking the divine glory and the good of souls;
- n. 340: all is studied with the intention of divine service;
- nn. 481: this introduces Part IV, c. 16: Concerning those things which pertain to good morals - along with letters, the students should also learn how to inculcate Christian living.
- n. 813: the pure intention for the divine service; familiarity with God, sincere zeal for souls.



St. Gaspar is a legislator of utmost balance:

**CF # 66. It will be up to the Superiors to see to it that neither the love for piety will be cooled through the fervor of studies, nor that through any excess of piety, will the necessary studies be impeded.**

Furthermore, it will be up to the Superiors to see to it that in the fervor of studies one's love for piety should not grow tepid;  
and that through excessive piety that the required studies are not impeded.

There is to be noted here Fr. Berton's axiom that when one is excessive in work, he should pray - and excessive piety, should lead one to a deeper involvement in the Apostolic Mission<sup>46</sup>. This balanced approach regarding study and work is noted just above [**CF ## 62-63; 72; 127; 152**] - and here the same rule of balance is applied to the life of piety. This is most important in the Ignatian ideal:

- nn. 292; 298; 299; 300; 301; 822: balance regarding exterior occupations and work should not interfere with required studies; Part III, c. 2, nn. 292, ff. is on the conservation of the body];
- n. 340: has the surprising principle:

***...ne fervore studiorum intepescat***

***- solidarum virtutum ac religiosae vitae amor; ita mortificationibus, orationibus ac meditationibus prolixis eo tempore non adeo multum loci tribuetur.***

***- n. 361: serio et constanter animum studiis applicare deliberent; sibi que persuadeant nihil gratius se Deo facturos in Collegiis quam si cum ea intentione de qua dictum est studiis se diligenter impendant...***

***- n. 362: ...impedimenta etiam removeantur quae a studiis animum avocant, tam devotionum ac mortificationum quae vel nimiae vel sine ordine debito suscipiuntur...***

***- n. 582: ...ne nimius...huiusmodi rerum usus [ieiunia, vigiliae.. ad austeritatem] tantopere vires corporis debilitet... nec in illis tanta sit***

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<sup>46</sup>St. Gaspar Berton, *Memoriale Privato*, July 12, 1808.

***relaxatio ut, fervore spirito refrigescente, humani ac inferiores affectus incalescant.***

- n. 583: ***....ne excedant vel deficiant in spiritualibus exercitiis...*** - this is "the rule of thumb".

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### 9. **Special Interest for Seminaries among the *Apostolic Missionaries* :**

**CF# 67. With the express permission of the Superior, Chairs of Theology might be accepted and also, at times, those of Philosophy, if they are offered, especially in Seminaries. This must always be without contradiction, or controversy, or opposition. This service is gratuitous.**

With the express permission of the Superior, there can be accepted:

- also Chairs of Theology, and at times, those of Philosophy, if they are offered,
- especially in Seminaries,
- without contradiction, or controversy or opposition,
- where they will teach in gratuitous service.

It is noted that among the special tasks of the "**Professed**", the "**Apostolic Missionary**" properly so-called, Fr. Bertoni lists **work in Seminaries, assisting in the instruction and formation** [cf. **CF # 164**]. This paragraph was not immediately found in Suarez, as were the preceding and the one following. The ideals are found in Ignatius' ***Constitutions*** :

- n. 369: professors should be "learned, diligent and assiduous"
- n. 446-452: [cf. Part IV, c. 12] as the goal of the Society is the knowledge and love of God; hence, all is subordinated to Theology - other professorships accepted with a view to Theology;
- n. 456: the number of teachers should suffice in accord with the number of students and their capacity;
- n. 813: the purpose of the Society is the assistance of souls to reach their supernatural happiness.

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**CF # 68. University degrees might be accepted, as long as this takes place without any harm being done either to religious poverty, or humility.**

University degrees may be accepted, provided that:

this is done without injury either to religious poverty, and humility [cf. **CF Seventh Part, Section III, under the Vow of Chastity, ## 120-121**, the 12 degrees of St. Benedict].

One might be reminded of Pope Paul VI's reminders concerning a comparison between further education and wealth <sup>47</sup>. St. Ignatius treats of this *ex professo* [cf. Part IV, c. 15, nn. 471-480]:

- n. 390: without ambition - all for God's glory.

## 10. All with Our Spiritual and Apostolic Welfare in mind:

a.] Quest for Balance, Two extremes need to be kept in mind [CSJ 340:582]:

- on the one hand, care must be taken that through fervor in study the Scholastics do not grow cool in their love of virtue and the religious life:

In regard to spiritual matters, the same order of procedure will be used with those who are received in the colleges, as long as they are still going through **probations**, as that which is observed with those who are received in the houses. But after they have been approved and while they are applying themselves to their studies, just as care must be taken that through fervor in study they do not grow cool in their love of true virtues and of religious life, so also during that time there will not be much place [cf. nn. 362; 363] for mortifications and long prayers and meditations [cf. nn. 340-345, rules for those in formation; and cf. nn. 582-584] for those already formed]. For their devoting themselves to learning, which they acquire with pure intention of serving God and which in a certain way requires the whole man, will be not less, but rather more pleasing to God our Lord during this time of study [cf. n. 361] [**n. 340**].

In view of the time and approval of their life through which those wait before being admitted among the Professed and even among the formed coadjutors, it is presupposed that they will be men who are spiritual and sufficiently advanced to **run in the path of Christ our Lord** to the extent that their bodily strength and the exterior occupations undertaken through charity and obedience allow. Therefore, in what pertains to **prayer, meditation** and **study** and also in regard to the bodily practices of fasts, vigils and other austerities or penances, it does not seem expedient to give them any other rule than that which discreet charity dictates to them [cf. n. 134], provided that the Confessor should always be informed and also, when a doubt about expediency arises, the superior [cf. nn. 8; 9; 283; 300]. The following statement is the only one which will be made in general. On the one hand, the members should keep themselves alert that the excessive use of these practices may not weaken the bodily energies [cf. nn. 292; 300] and consume time to such an extent that these energies are insufficient for the spiritual help of one's fellow man according to our Institute;

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<sup>47</sup>cf. Paul VI, Apostolic Exhortation, *Evangelica Testificatio*, June 29, 1971, # 54

and, on the other hand, they should be vigilant that these practices may not be relaxed to such an extent that the spirit grows cold and the human and lower passions grow warm [cf. n. 340] [n. 582].

- during that time of studies, though, there will not be much place for mortifications, long prayers and meditations. The demands of the intellectual and pastoral formation require the whole man. This total sacrifice will not be any the less, but rather - even more pleasing to God than mortifications, prayers, and long meditations already noted - since such commitment flows from a more forceful charity.

- Duration and manner of prayer [nn. 342-345]: it is surprising that St. Ignatius, the great Teacher of prayer and personal witness to it - would prescribe only one hour of prayer for scholastics - over and above weekly Confession and daily Mass. This hour includes the following:

- two examinations of conscience, at noon and at night;
- recitation of the Hours of Our Lady [the "Little Office"];
- other prayers according to the devotion of each individual, until the hour is completed.

- it is only in the following **Declarations** [nn. 343; 345] where it is said that at times, some of the scholastics, not obliged to recite the Divine Office, may substitute for the Little Office and other exercises, that of mental prayer and other spiritual exercises<sup>48</sup>:

To go [to Confession and Communion] more frequently than every eight days, should not be permitted, except for special reasons and more because of necessity than of **devotion**. But, neither shall the reception be deferred beyond eight days without special reasons. For such reasons Mass, too, could be omitted on some days, and with some the period of prayer could be lengthened or shortened. All this will remain within the discretionary power of the Superior.

Although the determined hour, or a little more or less, is taken for the recitation of the Hours of Our Lady, nevertheless in the case of the Scholastics who are not obliged to recite the Divine Office, that hour can more easily be changed at times to meditations and other spiritual exercises by which the hour is filled out, especially with some who do not advance spiritually more by another. This is to be done with the permission, or through the order of their superiors, whose duty it will always be to consider whether, for certain reasons with particular persons, something different is more expedient, in order to carry it out while keeping in view the genuine devotion of the subjects, or of the founder, and also the circumstances of persons, times and places.

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<sup>48</sup>Usually *Spiritual Exercises* refers to the course of a 30 day Retreat for which St. Ignatius is most well known. However, "**spiritual exercises**" also refer to the customary expressions of the prayer life of committed Christians, and as described by Ignatius in nn. 342-345.

For those who do not have experience in spiritual things and desire to be helped in them, some points for meditation and prayer could be proposed to them in the way that seems best for persons of this kind [cf. nn. 277; 279]. The elders, or superiors, will have the right to decide whether or not the Scholastics may recite a part of the Hours, for which they have the assigned hour, during that time of the Mass when the priest is speaking aloud in order that the people may understand him. These superiors should provide for this according to the subjects, places, conditions and times, in the way which seems best to them for greater divine glory...[n. 343].

All of this, and what follows, however, are to be regulated by the Superior. The reason for this insistence on the part of the Saint is his emphasis on the situation of Scholastics **“who are in studies”**, in an intense period of intellectual formation - not of Novices, and not of Religious already formed <sup>49</sup>. It should be noted that Ignatius fixed this norm for the approved Scholastics who had already passed through the “experiences” of the Novitiate, during which they had laid down the proper foundation for self-abnegation [n. 307]. These men had already made the month of the full course of the ***Spiritual Exercises*** and would be supposed to have emerged as inclined to prayer and devotion. Thus, Ignatius felt there was more need for restraint rather than exhortation.

“Discreet charity”, is sometimes translated “prudent”, and “discerning love” is a phrase characteristic of Ignatius, a figure of speech by which he means the charity exercised by a discreet person, one who exercises natural and supernatural prudence or judgment in his actions. This discreet charity impels him to choose the objective better course after all the circumstances have been considered. Ignatius presents discreet charity as a norm of citing [cf. nn. 209; 237; 269; 582]. In his usage, the phrase denotes a discernment of spirits, in which he exercised his natural and supernatural prudence with special care <sup>50</sup>.

b.] **Contemplatives in Action**: daily prayer seems almost reduced to vocal prayer: the praying of the “Little Office”, the Rosary, with other prayers of personal devotion. St. Ignatius, however, is close to St. Teresa of Avila in her esteem of this prayer:

...In regard to the recitation of the Rosary, they should be instructed how to think or meditate about the mysteries which it contains, that they may take part in this exercise with greater attention and devotion...[cf. n. 277] [n. 345] <sup>51</sup>.

<sup>49</sup>These will be treated in Part VI, nn. 582, ff.; the **Religious Life of the Society**

<sup>50</sup>cf. George E. Ganss, SJ, *The Constitutions of the Society of Jesus*. Translated, with an Introduction and a Commentary. St. Louis: The Institute of Jesuit Sources 1970, p. 261, n. 2]; cf. St. Gaspar Bertoni, *Memoriale Privato* Prolonged prayer is an advantage: Nov. 16, 1808; Prayer & activity mutually temper one another - July 12, 1808. [NB Fr. Bertoni speaks of Charity as ordered : CF ## 187-190; 208; 216; 220; 262; 220]

<sup>51</sup>cf. St. Teresa of Avila, *The Way of Perfection*, c. 30.

This prayer needs to be “perfect”, including mental accompaniment. Thus Ignatius would legislate that the Scholastics need to think and meditate the mysteries so that they may take part in this with greater attention and devotion [n. 345]. This is more “Ignatian” as it involves the “whole person” - - *my heart and my flesh cry out for the living God!* [cf. Ps 83]. As in the Carmelite tradition, the important aspect is always the love that comes to the fore in authentic prayer. In his own personal life, Ignatius was described as having the Lord constantly before one’s eyes. A key Ignatian ideal is **to seek the Lord in all things** [cf. nn. 101, f.; 288].

c.] **“Specialization”**:

...According to the age, ability, inclination, and basic knowledge which a particular person has, or in accordance with the common good which is hoped for, he could be applied to all these branches or to one or several of them. For one who cannot distinguish himself in all of them, ought to try to do so in the case of some one of them [n. 354].

Not every Scholastic can be eminent in all subjects needed. While a general formation is always required, each person ought to give his best to be distinguished at least in one area of study. This is left to the discretion of the Superiors, noting each one’s natural inclinations, aptitudes. This is an entrance requirement: whether they will allow themselves to be directed to what they should study, how long, and the like [cf. n. 109].

d.] Theology dominates [n. 446]:

Since the end of the Society and of its studies is to **aid our fellowmen to the knowledge and love of God and to the salvation of their souls** [cf. nn. 3; 156; 163; 258; 307; 308; 351; 360; 603; 813]; and since **the branch of theology is the means most suitable to this end**, in the universities of the Society the principal emphasis ought to be put upon it. Thus diligent treatment by highly capable professors [cf. nn. 369; 456] should be given to what pertains to scholastic doctrine and Sacred Scripture, and also to the part of positive theology [cf. nn. 351; 353; 464; 467] which is conducive to the aforementioned end, without entering into the part of the canons which is directed toward trials in court. [n. 446].

All other studies have relative value - all are taken up with a view to theology. The circumstances of the times, and the local conditions need to be kept in mind [n. 447]. The study of philosophy is closely related to theology - whereas, medicine and law are more remote from our institute [n. 452].

e.] The Plan:

The curriculum in theology will be one of **six years**. In the first four years all the matter which must be lectured on will be expounded [cf. nn. 418; 518; 519]. In the remaining two, in addition to the reviewing, the **acts customary for a doctorate** will be performed by those who receive it [cf. nn. 388; 390].

Ordinarily, the cycle of the curriculum will be begun every fourth year and the books which are to be lectured on will be arranged in such a sequence that a student can enter the curriculum at the beginning of any one of the four years. By hearing the lectures on what remains of the four-year curriculum, and then on the matter immediately following until he reaches the point where he began, he will hear the lectures of the entire curriculum within four years [**n. 476**].

it is apparently from this number where Fr. Bertoni got his 6, or 7 year commitment to theology<sup>52</sup> - as in the old system, after six years one became a “Bachelor” in theology - to become a “Master”, or “Doctor”, the new “baccalaureus” had to continue at the university for another six or eight years, teaching, debating, and preaching. For the early Jesuit Scholastics, the time given to each one of these branches is not fixed, nor when they are to move on from one to another. All was left to the view of the Rector. Later it will be clarified: in order for one to be promoted to profession, he would have had to have studied theology for at least four years [cf. n. 518].

f.] **Doctrine:** the old “jargon” was not so much “giving a course”, but “reading, hearing a book read or expounded upon.” - the safer and more approved doctrine, explained by its authors [**n. 358**]. This is the idea in the title of Part IV, c. 14: “The Books that are to be read” [cf. **nn. 464, ff.**] - the Latin term is *praelectio*. Ignatius had studied in Paris under the Dominicans - so, after Sacred Scripture, he suggests St. Thomas and Peter Lombard. The Ignatian emphasis was on just the good books [**n. 469**]. The purpose of these arduous studies was not so much scholarly research in itself, but to help our fellowmen, to instruct and form suitable ministers of the Church.

g.] **Obstacles:** the first noted is of a spiritual nature: the challenge is to keep their souls pure and their intention of studying right, by seeking in study nothing except the glory of God and the good of souls - to beg in prayer for grace to make progress in learning for the sake of this end [**n. 360**]: *wisdom will not enter the deceitful soul, a holy and disciplined spirit will flee from deceit.* [cf. Ws 1:4, f.]. There is needed a real commitment to study, keeping alive the firm resolution to be thoroughly genuine and earnest students. They need to study with the intention of pleasing God [**n. 361**]. The act of studying takes its inspiration from obedience and charity:

In order to make good progress in those branches, the scholastics should strive first of all to keep their souls pure and their intention in studying right, by

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<sup>52</sup>cf. Antonio M. deAldama, SJ, *The Constitutions of the Society of Jesus. An Introductory Commentary...*, o.c., p. 167 - [cf. here **CF # 40**].

seeking in their studies nothing except the glory of God and the good of souls [cf. nn. 307; 351; 440; 466]. Moreover, they should frequently beg in prayer for grace to make progress in learning for the sake of this end. [n. 360].

Furthermore they should keep their resolution firm to be thoroughly genuine and earnest students, by persuading themselves that while they are in the colleges they cannot do anything more pleasing to God our Lord than to **study with the intention mentioned above** [cf. nn. 340; 360]; likewise, that even if they never have occasion to employ the matter studied, their very labor in studying, taken up as it ought to be because of charity and obedience, is itself work highly meritorious in the sight of the Divine and Supreme Majesty. [n. 361].

Some obstacles are:

- excessive devotions and mortifications;
- burdensome household tasks;
- spiritual ministries with neighbors - it is wise to postpone exercises such as these until after the years of study [cf. n. 362].

h.] Order: this emphasis is said to have been made in that Ignatius himself had to repeat some of his studies poorly made earlier on. Latin is needed for Philosophy - this is needed prior to Scholastic Theology - and this is a requirement prior to positive theology [n. 366]. Once a theological framework has been acquired through the study of Scholastic theology, it is easier to discern the doctrine of other authors. St. Ignatius also suggests Hebrew, Greek and Aramaic - one of the aims must be the defense of the Vulgate [n. 367]. One of Ignatius' concerns was the fact that a number of promising young minds give up the faith to embrace new doctrines, in that they lacked sound theology. He believed that the knowledge of theology would be much helped by the study of Latin, Greek and Hebrew [n. 447].

i.] Concrete Methods: after the professor's *lectio* [nn. 369; 374] the students would engage in *repetitio* [nn. 374; 375; 459]; *disputatio* [nn. 378-380]; *compositio* [nn. 380]; speaking in Latin [n. 381]; *oratio* [n. 381]. These university events would draw the interest as perhaps inter-collegiate sports do today. So, Ignatius encouraged not only "learning", but also "**modesty**":

Because of the utility there is in the practice of disputation, especially for those who are studying arts and scholastic theology, the scholastics should participate in the disputations, or ordinary circles of the schools which they attend, even though these schools are not those of the Society itself; and they should endeavor to distinguish themselves both by their learning and by their **modesty**... [n. 378].

The student should not be passive before the lecturer, but should actively take part in his own formation, with much exercise. In addition to attendance, the Scholastic is encouraged to private and undisturbed study, to understand ever more profoundly

what has been treated [nn. 373; 376; 384-385; 389]. Teachers need to be learned, diligent and assiduous [nn. 369;450].

g.] Degrees: not every Scholastic was required to get a degree. Were one to strive for a degree, he does so only to be better able to help one's fellow man for the glory of God [n. 390]. These three conditions were laid down:

- degrees are only granted to those who are found deserving after a careful examination;
- there should be no special honors for those who do obtain them;
- poverty should be safeguarded: the only regard should be Jesus Christ.

