

C. JURIDICAL PROGRESS

[II] Promotion in the Apostolic Experiments:

[A] of the Students and the Brothers [CF ## 69-82]
and

[B] the Schola Affectus [CSJ n. 516][CF ## 38; 40 c; 152-157]

[III] Promotion to the Apostolic Mission and to the Grade and the Life of the Professed [Part IX, CF ## 158-186]

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[I] Admission and Post Novitiate [CF ## 27-46]

[Part III, cc. 1-3, ## 27-39]

[A] **FIRST PROBATION**

Presentation:

It needs to be pointed out that there is not a perfect dove-tailing, or inter-connection of St. Ignatius' Part III and St. Gaspar Bertoni's **Part II**, even though they treat of similar matters: the Novitiate and subsequent Formation. St. Ignatius deals more with the **spiritual development of the candidate** - which Fr. Bertoni reserves more for the Fourth Part [CF ## 47, ff.]. In Part III, the Stigmatine Founder deals more with practical matters and goals.

[1] c. 1: Concerning the Manner of admitting into the Institute [## 27-29: regarding vocation; scrutiny; garb]

CF # 27: There are three aspects that need to be probed:

- whether one is **suited** for the religious state;
- whether he is **called by God**: [cf. **CF # 30**] [cf. n. 18: Examen, c. 1, n. 13; n. 50: Examen, c. 3, n. 13; n. 98: Examen, c. 4, n. 41; n. 197: Part I, c. 4, n. 4: each vocation is cleared in the Lord];
- **for our Institute** [cf. n. 51: Examen, c. 3, n. 14; n. 162: Part I, c. 2, C; nn. 193, 194: Part I, c. 4 & A; n. 3; n. 511: Part V, c. 1, A]

CF # 28: a two-fold scrutiny, examination [cf. **CF # 19**, regarding "**ineptitude**"] – n. 2: Examen, c. 1, A; n. 146: Part I, c. 1, # 4, D

- from others: regarding the candidate's qualities; whether he is suited for this Institute [cf. n. 2: Examen, c.1, A; n. 142: Part I, c. 1, n. 3];
- from the candidate himself: regarding hidden impediments and needed dispositions for embracing this life [cf. n. 142: Part I, c. 1, n. 3; n. 146: Pars I, c. 1, D; n. 199: Part I, c. 4, 5, E].

CF # 29: this "prior" formation should take place with candidates dressed in **lay clothing** [**postulancy?**] [cf. **CF ## 6; 32; 43; 91; 133; 137; 285; 286**]:

- cf. nn. 18, 19: Examen, c.1, n. 13 & F: **no specific habit of the Society**:

...Although there is no specified habit, it will be left to the prudence of the one in charge of the house to decide whether he will allow the novices to go about in the same apparel which they brought from the world, or oblige them to make a change; or again, when the garments become worn, whether he will give to the novices others more suitable for their own needs and for their service of the house... [n. 19] .

- cf. n. 81: Examen, c. 4, # 26 – clothing should be accommodated to the poor:

...If he is pleased to remain in the Society, his food, drink, clothing, shoes and lodging will be what is characteristic of the poor [cf. nn. 296; 297; 577-581]; and he should persuade himself that it will be what is worst in the house for his greater abnegation and spiritual progress and to arrive at a certain equality and common norm among all. For where the Society's first members have passed through these necessities and greater bodily wants, the others who come to it should endeavor, insofar as they can, to reach the same point as the earlier ones, or go farther in the Lord... [n. 81].

- cf. n. 101: Examen, c. 4, # 44: dress with clothing and insignia of Jesus Christ:

...Just as the men of the world who follow the world love and seek with such great diligence honors, fame, and esteem for a great name on earth, as the world teaches them, so those who are **progressing in the spiritual life** and **truly following Christ our Lord** love and intensely desire everything opposite. That is to say, they desire to **clothe themselves with the same clothing and uniform of their Lord** because of the love and reverence which He deserves, to such an extent that where there would be no offense to His Divine Majesty, and no imputation of sin to the neighbor, they would wish to suffer injuries, false accusations, and affronts, and to be held and esteemed as fools [but without their giving any occasion for this], because of their desire to **resemble and imitate** in some manner our Creator and Lord Jesus Christ, **by putting on His clothing and uniform**, since it was for our spiritual profit that He clothed Himself as He did. For He gave us an example that in all things possible to us we might seek, through the aid of His grace, to **imitate and follow Him**, since He is the way which leads men to life. Therefore the candidate should be asked whether he finds himself in a state of desires like those which are so salutary, and fruitful for the perfection of his soul... [n. 101]. [cf. also n. 102].

[It is noteworthy that Fr. Bertoni maintained that we should imitate also the "**shame**" of Christ: cf. **MP**, Mar. 13, 1809; follow Christ in His **ignominies**: Sept. 25 & 27, 1808; Feb, 1 1809].

- cf. n. 197: Part I, c. 4, # 4: one can enter with the usual clothing:

...After the decision has been made in our Lord that it is proper to admit such an applicant to probation, he may enter, dressed as he customarily was [cf. nn. 18; 19; 579], or in the manner in which each one finds more devotion, unless the superior thinks otherwise. He should be placed as a guest... [n. 197].

- cf. n. 292: Pars III, c. 2, once admitted, each be given the needed clothing;
- cf. n. 297: Pars III, c. 2, # 3, C: clothing should defend against the cold, and be decorous; be mortifying;

- nn. 577-579: Pars VI, c. 2, # 15 L, M: three clear rules for Jesuit garb: that it be "**honest**"; **accommodated to the place** where one lives; that it not be repugnant to poverty [NB: in CF # 137, Fr. Bertoni adds "**suited to the ministry**"]:

...The clothing too should have three characteristics: first, it should be **proper**; second, conformed to the usage of the **region** where one is living; and third, not contradictory to the **poverty** we profess [cf. nn. 81; 296; 297], as would happen through the wearing of silk or expensive cloths. These ought not to be used, in order that in everything humility and proper lowliness may be preserved, unto the greater glory of God [cf. n. 580]. [n. 577].

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[2] c. 2: The Manner of receiving a Candidate into our House: Spiritual Development; Three-fold Formation; Regime of Novitiate: [CF ## 30-32]

CF # 30: indications of a **divine vocation**:

first, the spiritual formation [cf. **CF ## 47, ff.**]; cf. nn. 243-245: Part III, c. 1, nn. 1, 2, & A;

guest-like atmosphere: - n. 18: Examen, c. 1, n. 13: guest-like atmosphere for 10-15 days; n. 191: Part I, c. 4, n. 1, n.197: Part I, c. 4, n. 4;

in a separated place: [cf. **CF ## 32; 39**]: - n. 21: Examen, c. 1, n. 13 H; n. 191: Part I, c. 4, n. 1, A.

CF #31: three kinds of formation:

documents pertaining to the Institute - [cf. **CF # 33**]: - n. 18; 20: Examen, c. 1, n. 13 & F; n. 98: Examen, c. 4, n. 41; nn. 198, 199: Pars I, c. 4, n. 5 & E;

Spiritual Exercises, Confession & Holy Communion - n. 98: Examen, c. 4, n. 41; nn. 198, 199: Part I, c. 4, n. 5; & E; n. 200: Pars I, c. 4, n. 6

specimen of doctrine, art and physical strength - n. 198: Part I, c. 4, n. 5.

CF # 32: Novitiate begins [nn. 243, ff. - Pars III, nn. 1, ff.]:

with the habit of religion - [cf. above, **CF # 29**]

in a separate place cf. above, **CF ## 30; 39**]; n. 191: Part I, c. 4, n.1 A

under a Master of Novices - nn. 263, 264: Pars III, c. 1, nn. 12 & K;

with prescribed discipline, exercises - nn. 280-291: Pars III, c. 1, nn. 21-28.

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[3] c. 3: The Manner in which the Novice is trained: [Novitiate Formation] CF ## 33-39

CF # 33: scrutinies **every six months** [cf. also **CF # 34**]; n. 98: Examen, c. 4, n. 41:

concerning general, particular laws of Church - n. 18: Examen, c. 1, n. 13; nn. 198, 199: Part I, c. 4, n. 5 & E;

instructions of the Master

the general, particular statutes of this Institute - [cf. **CF ## 31; 155**];
n. 18: Examen, c. 1 n. 13; n. 198: Part I, c. 4, n. 5, E; n. 395: Part IV, c. 7, n. 2; n. 428: Part IV, c. 10, n. 6 6; n. 585: Part VI, c. 3, n. 3 3; n. 654: Pars VII, c. 4, n. 12; n. 811: Part IX, c. 6, n. 14, I.

draw up a 'compendium' - n. 20: Examen, c. 1, n. 13, G; nn. 195, 196: Pars I, c. 4, n. 3, B & C.

CF # 34: scrutiny ever six months:

perseverance - n. 193: Part I, c. 4, n. 3; n. 243: Part III, c. 1, n. 1;

progress in interior discipline - [cf. **CF ## 47, ff.**]

CF # 35: a month's **Spiritual Exercises**, the **first** of the 6 Ignatian "experiences" [CSJ n. 65]:

[**CF ## 35-38**] these are the Ignatian *Experientiae, Experimenta* of Formation [cf. n. 18: Examen, c. 1, # 13]- [cf. also **CF ## 38 & 42**] - cf. nn. 64-77: Examen, c. 4, nn. 9-77:

...The **first** experience consists in making the **Spiritual Exercises for one month**, or a little less [cf. nn. 277, 279]; that is to say, in the candidate's examining his conscience, thinking over his whole past life and making a general confession [cf. nn. 98; 200], meditating upon his sins, contemplating [cf. nn. 277; 340; 343; 345; 582] the events and mysteries of the **life, death, resurrection and ascension of Christ our Lord**, exercising himself in praying vocally and mentally according to the capacity of the persons, according to what will be taught to him in our Lord, and so forth.. [n. 65].

The **second** experience is to serve for **another month in hospitals**, or one of them. The candidates take their meals, or sleep in it, or in them, or serve for one, or several hours during the day, according to the times, places, and persons. They should help and serve all the sick and the well, in conformity with the directions they receive, in order to lower and humble themselves more, thus giving clear proof of themselves to the effect that they are completely giving up the world with its pomps and vanities, that in everything they may serve their Creator and Lord, crucified for them. [n. 66].

The **Third** experience is to spend **another month in making a pilgrimage** without money and even in begging from door to door [cf. nn. 82; 331; 569; 610], at appropriate times, for the love of God our Lord, in order to grow accustomed to discomfort in food and lodging. Thus, too, the candidate, though abandoning all the reliance which he could have in money or other created things, may with genuine faith and intense love place his reliance entirely in his Creator and Lord. Or further, these two months may be spent in hospitals, or in some one of them, or the two months may be used in making the pilgrimage according to what seems better to the candidate's superior [n. 67].

The **fourth** experience consists in the candidate's employing himself, after entrance into the house, with complete diligence and care in various **low and humble offices**, while giving a good example of himself in all of them [cf. nn. 83; 282; 365]. [n. 68].

The **fifth** experience is that of **explaining the Christian Doctrine**, or a part of it, in public to boys and other simple persons, or of teaching it to individuals, in accordance

with what the occasion offers and what seems in our Lord more profitable and suitable to the persons.

In a sixth experience the candidate, after having been tested and found edifying, will proceed further by preaching, or hearing confessions, or by laboring in both together, in accordance with the times, places an capacity of all.

CF # 36: Novices trained in **Humility** - the fourth of the Ignatian 'experiences': n. 68: Examen, c. 4, n. 13 - the "Fourth Experiment"; n. 83: Examen, c. 4, n. 28; n. 87: Examen, c. 4, n. 31; n. 103: Examen, c. 4, n. 46; n. 282: Part III, c. 1, n. 22.

CF # 37: **Christian Doctrine** is the fifth Ignatian "Experiment" - a key Ignatian aspect of the "Apostolic Mission"⁵³:

Teach: to children, unlettered - n. 69: Examen, c. 4, n. 14; n. 77: Examen, c. 4 n. 22; n. 410, 411: Part IV, C. 8, n. 6 & F

Learn: n. 277: Part III, c. 1, # 20;

Time and Places as determining apostolates - [cf. also **CF # 57**] - in CSJ nn. 351; 395; 414; 447; 746; etc., etc. - a common Ignatian expression motivating the choice **various and proper ministries** [cf. **CF # 185**].

CF # 38: **Preaching, Hearing Confessions:** the sixth Ignatian "experiment" - n. 70: Examen, c. 4, n. 15; n. 77: Examen, c. 4, n. 22.

CF # 39: the **Novitiate House** - [cf. **CF ## 30; 32**]. - n. 60: Examen, c.4, n. 6; nn. 244-246: Pars III, c. 1, n. 2, A, b.

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[B] THE SECOND PROBATION
[CF cc.1-3, ## 40-46]

(1) For Fr. Bertoni, this Third Part is a very schematic presentation of the juridical requirements of the situation of the **Professed Scholastics, with temporary vows after the Novitiate**, [plus a surprising Chapter 3 - regarding Suffrages.] The vaguely corresponding Part IV of the Jesuit Constitutions comprises 17 chapters, and more than 200 Constitutions, nn. 307-509, dealing with Colleges and Universities - which had enormous importance in the generations following the Council of Trent. This large Part of the Jesuit Constitutions includes these elements:

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| - founders of colleges; | - the administration of colleges; |
| - temporal matters; | - the Universities of the Society; |
| - Scholastics in these Colleges; | - the sciences studied ; |
| - keeping these students; | - the manner and order of the |
| Faculties; | |
| - the doctrine they should study; | - the books to be read; |
| - learning aids; | - the university courses and degrees ; |

⁵³cf. *Index de l'Examen General et des Constitutions*. Subsidia 2. ROMA: CIS 1973, "Doctrina" - perhaps 50 references in all in the Jesuit *Constitutions* to this form of the Apostolic Mission.

- the schools of these Colleges;
- the **training** of the Scholastics;
- the matters they study;
- what pertains to **good morals**;
- the Officials.

(2) Fr. Bertoni never considered “colleges” and “universities” for his small community - but presents in his **Third** and **Fourth Parts** of the **Original Constitutions**, some of his ideals for Second Formation [the period of **temporary vows**], Spiritual and Intellectual Formation, with his somewhat developed plan of **study** for Stigmatine students. So there is not a neat correspondence between Fr. Bertoni’s **Third** and **Fourth Parts**, and the Jesuit Part IV.

(3) The Third Part of the **Original Constitutions** unfolds this way with three Chapters:

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[1] **Chapter I: On the Time after Novitiate [CF ## 40-42]:**

CF # 40. The necessary studies: humanities, languages - two years;
 Philosophy - for **three** years;
 Theology - **four** years;
 The study of the Fathers, and going over other important matters - **two or three years** - thus six, or more years, for theology.

CF # 41. Those who come with their required studies already completed, and having made the Novitiate, should **deepen their knowledge** [intellectual progress] and are to be **fomed** in applying what they have learned in the works of the ministry [apostolic development].

CF # 42. In this period, each candidate **in his life and discipline** [spiritual formation], through various and new **experiments** and experiences, should show himself formed, so that his **piety, humility and prudence** should be evident to all, especially to the Superiors.

[2] **Chapter 2: The Manner of Penance [## 43-44].**

CF # 43: There **is no common rule for penance** [an Ignatian principle], except this one:

Each one should take only that which is granted by the Superior from the common food, clothing and all else that pertains to the use of religious life;

The rule being that only what suffices at the same time for one’s temperance, honesty, decency, poverty and necessity should be taken.

CF # 44: Each will accept those penances which the Confessor or the Superior will impose on him **in the Lord** -

Each will desire these and often ask for even greater penances in accord with his physical strength and graces;

These will be determined for him and will be moderated.

[3] Chapter 3: The Divine Office and the Celebration of Masses [Suffrages]**[CF ## 45-46]:**

[The “content” of these two numbers do not seem connected - and have little to do with the title ⁵⁴].

CF # 45: All who have a good voice should commit themselves to learning Church music, but **not Gregorian!**

However, Deacons and Priests should totally abstain from this, so that they might give their energy either for further study, or dedication to preaching.

CF # 46: After one has received the last Sacraments at the end of his life, all the priests in the house will remember him in the sacrifice of the Mass, as long as the danger of death remains.

Following death, one Mass per priest - non-priests, will offer one Holy Communion, or the entire Rosary.

Commentary

[a] Renewal of Simple Vows [nn. 346-347]: Fr. Bertoni will discuss this in his **Sixth Part – The Vows** - **[CF ## 83, ff.]**. For St. Ignatius, this served a variety of purposes:

- that the Scholastics would recall their **obligation to serve God**, and **confirm** themselves in their vocation [n. 346] [**spiritual** dimension]. This would provide the Society with a greater guarantee of their **perseverance**. At this time, Scholastics were not obliged to anything more than taking a simple vow of entering the Society [**juridical** dimension];

- **fostering devotion** [**spiritual** dimension] was another objective of the renewal of the vows. Hence, Easter and Christmas were chosen, as good occasions in which the men are **the more disposed toward God**. A triduum of preparation was devised to prepare for these events in the Scholastics' life.

[b] The Scholastics: Intellectual Progress [nn. 351-391]: [Fr. Bertoni discusses this aspect in his **Fourth Part, Progress in Ecclesiastical Doctrines: [CF cc. 2-6, ## 49-68]**. The central theme of St. Ignatius' Part IV is the **intellectual and pastoral, apostolic** formation. The Jesuit Founder dedicates two chapters to intellectual formation: Chapter 5 [nn. 351-359] on the subjects to be taught; c. 6 [nn. 360-391], on the means used for making progress in studies. Then cc. 12-15 **unn. 446-480**] deal with subject matter, teaching methods, books, courses and degrees.

Subject Matter: the purpose of all Jesuit learning, acquired through God's favor, is to help the souls of the members of the Institute and those of their fellow man [n. 351] - the whole idea is “**to help souls**”. It is to fulfill the function of **sowing**

⁵⁴cf. Fr. G. Stofella, Note on p. 64, of the printed *Original Constitutions* : “The title of this chapter is quite improper, given the matter of which it treats: in fact, regarding the Divine Office, not a word is said, and the Masses spoken of here, are rather Masses of impetration and simply for suffrages.”

and dispensing the divine word and attending to the spiritual assistance of their neighbors - for this, there is needed a **sufficiency of sound learning [n. 109; 446]**.

To form **priests-apostles**: the whole purpose of the educational system is to **imitate the apostles**, and to **provide the church with Apostolic Missionaries** . The Scholastic was called to be a “prophet”, i.e., to become an interpreter of Scripture. For this, knowledge of **languages** becomes a necessity. **Latin** opens the door to many of the treasures of the Church. Thus, there develops great **flexibility**: **whatever helps the more to fulfill the End in view, viz., the spiritual help to our neighbor.**



**[II] Juridical Promotion
in the Spiritual, Intellectual Apostolic Experiments**

[A] Students and the Brothers [CF ## 69-82]

THE ADMISSION OF THE CONFRERES INTO THE INSTITUTE

[cc. 1-3 ## 69-82]

Presentation

[1] In St. Ignatius' Plan there was a long and gradated approach from early admission to **progressive incorporation**, to the priesthood and, for a select few, for the "**Profession**" with the four solemn vows: the **Fourth Vow** is **Missionary Obedience**, complements the traditional Vow of **Corporate, Community Obedience**. The ultimate goal was to be in the "**Company of Jesus**", in imitation of the Apostles. Ignatius and his companions wanted to imitate the *apostolic life* in the Institute of the Society⁵⁵.

[a] Everything is aimed at forming **a priest apostle, missionary**. In this vocation of **imitating the Apostles**, prayer is offered for the grace in studies that the Jesuit would be a "prophet", i.e., **a learned interpreter of the Scriptures**, one who would know the languages well, the vernacular of the areas of the Mission, that they could make such **progress in philosophy and theology** that they could become **teachers to rescue others from darkness for God's glory to illumine others**⁵⁶.

[b] This would be particularly evident in Ignatius' Part VII, **On the Missions**, where there is presented the "distribution" of the personnel into the Lord's vineyard, to evangelize in the various parts of the world, **in imitation of the Apostles** - the life of the Jesuit is nuanced, but always missionary - his work is always **flexible**⁵⁷.

[c] It is in the intention of the Fourth Vow [cf. n. 605] that one understands that the purpose of these "**Friends in the Lord**" is to be a union based on **a shared ideal of evangelizing the world in imitation of Christ and the Apostles**⁵⁸.

[2] Thus, St. Ignatius entitles his Part V as concerning those matters which pertain to being admitted into the Body of the Society [incorporation], and explains the **four grades of membership**. The supreme grade is the priesthood with the 'Profession' of four vows to serve in the **various and proper ministries** of the

⁵⁵ cf. de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., p. 50.

⁵⁶ o.c., p. 164.

⁵⁷ o.c., p. 245.

⁵⁸ o.c., p. 265; cf. also Javier Osuna, SJ, *Amigos en el Señor. Unidos para la dispersion*. Bilbao: Mensajero-Sal Terrae. [NB: Fr. Bertoni's ideal seems to have been a **Family of Brothers** - CF ## 188; 301 c].

Institute in the service of the Church. This is imitated by Fr. Bertoni [cf. **CF ## 57: 185**].

[3] For Fr. Bertoni, his Fifth Part speaks of **various levels of progress in membership**:

- those promoted to the **Priestly Office**, only after age 30 - and with an ever intensifying involvement in the Apostolic Mission [**CF ## 69-76**];

- those **clerics**, who started for the priesthood, but were **not ordained** priests - due to an impediment - they will remain at the grade of the Order received - and will be as **Spiritual Coadjutors** [**CF # 77**];

- those **non-clerics** who will serve in the **temporal** needs of the house - need to be well imbued with Christian doctrine, and will work in simplicity and edification [**CF # 78**]. These are the **Material Coadjutors**. Their various offices are spelled out [**CF ## 79-82**] - and when they are in charge of a sector, others will obey them as the superior;

- the properly so-called. , properly so-called.

[4] A brief comparison will follow now between Part V of St. Ignatius [**CSJ cc. 1-4, nn. 510-546**] and the **Fifth Part** of St. Gaspar Bertoni [**CF cc.1-3, ## 69-82**]. He develops four levels of membership:

[I] Ignatian Influence:
Part V, cc. 1-4, nn. 510-546

1. **From Initial “Admission” to Progressive Aggregation, toward Definitive Incorporation**: the preceding Parts in Ignatius’ **Constitutions** dealt with formation now progressing, members are admitted in a **more internal manner** - the legislation now deal with **incorporation**, somewhat comparable to the building of the Temple with the stones having been prepared in the quarry [cf, 1 K 6:7]. It is believed that the two principal sources for this section would be the initial **Formula**, and also the same **Formula of Profession**, used by Ignatius and his first companions in the Basilica of St. Paul, April 22, 1541 [cf. n. 527], now part of the Jesuit life. This is the juridical building up of the membership of the Temple - **Part VI** is on the Vows, and what the members offer to Jesus Christ in this Temple. Both of these segments might be seen as **ad intra** - then, Part VII, on the **Missions**, is **ad extra**, the Missions.

2. **Four Levels of Membership**: presented in ascending manner [n. 510]. This “**progressive realization**” of the Institute is different from the older orders who often accepted with perpetual vows those Novices who persevered.- Benedict’s Rule prescribed a year of Novitiate; this would be the same for the later mendicant orders. Ignatius, however, added several months to the Novitiate for the so-called **experiences, experiments** [cf. nn. 64, ff.]: the Month for the **Spiritual Exercises**; another month for **hospital** work; time for an extended **pilgrimage**. Then, a year was added on to the end of their studies for further tests in humble exercises and

spiritual ministries. Eventually, this became two years at the beginning [Novitiate] and a year after studies for the Scholastics [n. 514].

a. Those members who live under obedience to the superior general but do not yet belong to the body of the Society. These are neither “Professed”, nor the “formed Coadjutors”, nor the approved Scholastics. These would be **Novices** and **other persons** desiring [expressed sometimes by private vow?] to live and die in the Society, and are still in first probation. This initial stage is called “admission”, and is dealt with in Part I. [An interesting statistic: at the death of St. Ignatius, there were about 1,000 Jesuits: only 48 of whom were in this ‘Professed’ category; only five ‘Formed’ Priests; 12 professed with three vows; 13 Temporal Coadjutors.

b. Those who are not yet “formed” but are **the approved Scholastics** - these members do have vows, and with the next two categories, the “Coadjutors” and the “**Professed**” [with the four vows]. All belong to the Body of the Society. These may take the vow of eventually “entering” the Society. There is a greater and lesser **incorporation** beginning here: **Approved Scholastics** are **incorporated**, in that they do form part of the body. [It has been noted that from the time of the Generalate of St. Francis Borgia, this category has no longer been admitted⁵⁹].

c. This is a more intimate **incorporation**. These are the finally professed **Coadjutors, Spiritual or Material**: some of these may even have three solemn vows. With the “**Professed**” [with the four solemn vows] this third category makes up the “Body of the Society”.

d. This is the **highest grade of incorporation** [cf. n. 510]. The central nucleus of the Society is formed by those **Professed** with the four vows. It is of them that the **Formula** speaks almost exclusively, referring to others only closer to the end. This is the **Professed Society** in the proper sense [cf. nn. 4, 5, 7, 11, 324, etc.]. Since *those who are both good and learned are few* [cf. n. 308], the Society decided to open Colleges, as is noted in the Preamble to Part IV [cf. n. 307]. In order to recruit new members, they established colleges for their formation. Only when one would be very well tested, “formed”, “proven”, and was distinguished for doctrine and purity of life, would he ever reach this level.

3. The “Third Probation”: the **Schola Affectus**, the “**School**⁶⁰ of the Heart” [n. 516]: [this will be treated under Fr. Bertoni’s “], just prior to the key Ninth Part, **De Professorum Gradu**, ## 158-186], which speaks of the **graviora ministeria**. St. Ignatius’ idea:

⁵⁹cf. Estanislao Olivares, SJ, “Quinta Parte Principal. De lo que toca al admitir, o incorporar en la Compania”, in: *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura...*o.c., p. 204. He also also provided the statistics for the time of Ignatius’ death.

⁶⁰One might make the connection in Fr. Bertoni’s writings with his use of **School** : as the “School of God” for Suffering - cf. *Epistolario* : Letter 45, p. 109; Letter 157, p. 256.

CSJ n. 516: Since no one should be admitted into any one of the aforementioned categories unless he has been judged fit in our Lord, for admission to **Profession** those persons will be judged worthy whose **life is well-known through long and thorough probations and is approved by the superior general**, to whom a report will be sent by the other superiors or others from whom the general desires information.

For this purpose, after those who were sent to studies **have achieved the diligent and careful formation of the intellect by learning**, they will find it helpful during the period of the last probation to apply themselves to the **School of the Heart**, by exercising themselves **in spiritual and corporal pursuits** which can engender in them **greater humility, abnegation of all sensual love and will and judgment of their own, and also greater knowledge and love of God our Lord**; that when they themselves have made progress **they can better help others to progress for glory to God our Lord**.

4. “Sufficient” [CSJ nn. 12; 308; 518] Learning [cf. CSJ nn. 516-521], or *More than Ordinary* [cf. **CF ## 49; 125 [Rules for Study]; 159]???:**

a. The Institute requires Missionaries who are humble and prudent in Christ, not unlike that gospel ideal of the faithful and wise servant whom his master has set over his household [cf. Mt 24:45] - or even having the serpent's prudence which our Lord commends to His Apostles on sending them out to preach like sheep among wolves [cf. Mt 10:16].

b. **Imitating the Apostles the “Professed”** will be expected to go out and evangelize in the world. For such a life, there is need of much testing and probation so that the Institute might have the confidence that each will proceed with supernatural prudence and thus be available to the Supreme Pontiff. The virtues of the **“Professed”** are authenticity, soundness - that can only be sharpened by the crucible of tests and trials. St. Ignatius hoped for ideals such as **“conspicuous” in learning, in life, in uprightness.**

c. The word chose to render this excellence was **sufficient**: a relative term, one that was in no way as pretentious as ***conspicuous...more than ordinary...outstanding***. The Society came to require a sufficiency, a **capability** for teaching philosophy and theology. “Sufficiency” is always mentioned for exercising the priestly ministries proper to the Society, especially for “preaching” [in the broad sense] and hearing confessions. In **n. 518**, this sufficiency is spelled out somewhat:

d. Two concrete norms are laid down for this “sufficiency” in the humanities, philosophy and theology, as described in Part IV:
 - the required number of years of study: four for theology - **two extra years** for the doctorate [**n. 476**] - for these years, Fr. Bertoni spells them out above - **CF # 40**;
 - the second prerequisite is a final examination before four examiners who will pass judgment on this “sufficiency” [cf. **n. 518**] - something like the modern “Licentiate” exam [??].

5. The Eucharistic Element in the Ritual of Profession: there were two central rituals in the West:

a. The "Profession on the Altar": is the old monastic rite - the ceremony took place in Church, celebrated by the Abbot. During the offertory the Novice pronounced orally his *promissio*, committing himself to monastic stability, and *conversio morum*, the reform of one's life. He would leave his *petitio* on the altar, written in his own hand - he would then pray: *Suscipe me, Domine, secundum eloquium tuum...* ["Receive me, o Lord, according to Your Promise" - Ps 119:116]. At the end of the ceremony, the Abbot would take this away with him. This is comparable to certain ancient Roman customs. The importance here is the Church and the Altar - emphasizing stability. The apostolic orders, like the **Dominicans**, came to abandon this.

b. The "Profession into the Hands" was inspired by the principal act of ancient vassalage. The *conversi* [applicants] assembled in the Chapter Hall, not the Church - kneeling before the Superior, the Novice joined hands, then held by the Superior. The emphasis here is each one's personal commitment to the Master General

c. The Ignatian Ritual of April 22, 1541 was different and is recorded in the actual *Constitutions* [nn. 524; 530]. The Vows were taken just after the Eucharistic Communion of the celebrant - holding the Blessed Sacrament in his hands, the one making profession pronounces the vow formula and then receives his Holy Communion from the celebrant [nn. 525; 530]. Here the emphasis is on the Blessed Sacrament: **there is a considerable emphasis on the real Presence; and on receiving Holy Communion**. F. Suarez offers this comment:

... With this Communion **a sort of covenant** is made between God, the Society and the **Professed**. For, by administering the Eucharist to the **professed** the celebrating priest shows that he accepts his profession and receives him into communion with himself. **By the gift of Himself**, Jesus Christ tacitly promises the professed His help so that he may keep the faith he has sworn to him, and grants him the pledge of a special reward if he does not separate himself from Him. Receiving Christ, the professed presents and offers the Eucharist to God the Father as a warranty of the faith he has sworn....

[It is interesting to note that in the *Ordo Professionis Religiosae*, of the Congregation of Divine Worship [1970], n. 15 notes that since it is less in conformity with the true sense of the Liturgy, religious profession before the Blessed Sacrament, before Communion, will not be allowed from that time on in new communities. However, nothing was stated about the Jesuit custom]⁶¹.

6. The Ritual of Solemn Profession of the 'Professed' and the Teaching of Catechism: a number of elements need to be pondered in this Ritual:

⁶¹cf. E. Olivares, SJ, o.c., p. 210.

a. The One making the Profession: this is more than the *professio christiana*, it is **formal commitment** to embrace the religious state with all of its obligations. Up until a century ago, “the Professed” meant only those with solemn vows - and for the Society of Jesus, it means primarily those with the four vows.

b. To Whom one is then committed: directly, of course, to God, the whole heavenly court - and in the presence of the Superior, or his representative. Trust is given to God’s almighty power - the entire heavenly court serves as witnesses. And the presence of the Superior, or his representative, indicates the social dimension which every religious profession has - a promise made to the Institute in the person of the Superior. In faith, the Superior acts in the place of Jesus Christ, holding the place of God.

c. The Content of the Promise:

1.] The Substantial Vows of Religion: the evangelical counsels of obedience, poverty and chastity - it is common doctrine, well established by **St. Thomas Aquinas**, that **the religious state essentially consists in the three vows**⁶². For the Jesuits, this observance is to be in accord with the manner of living contained in the Apostolic Letters of the Society of Jesus and its Constitutions. The *forma vivendi*, includes the **Formula**, and its explanation, the **Constitutions**.

2.] The Teaching of Catechism [n. 528]:

I, N.N., make profession, and I promise to Almighty God, in the presence of His Virgin Mother, the whole heavenly court, and all those present and you, Rev. Father N., Superior General of the Society of Jesus and the one holding the place of God, and to your successors [or, to you, Reverend Father N., representing the Superior General of the Society of Jesus and his successors and holding the place of God], perpetual poverty, chastity, and obedience [cf. nn. 4; 547-581]; and in conformity with it, **special care for the instruction of children** [cf. nn. 7; 602; 603; 605], according to the manner of living contained in the apostolic letters of the Society of Jesus and in its Constitutions...

This is expressly mentioned in the Profession Formula. The explanation given in this Constitution is that this Teaching of Catechism is merely a special mention of something already contained in the Vow of Obedience. This special mention is given - as it is mentioned specifically in the **Formula** of the Institute - is simply because of the special importance of this ministry and the fear that Ignatius had, that it would be forgotten. Originally, it seems that St. Ignatius entertained the idea of a fifth vow, the content of which was to be **this teaching of Catechism**. This idea was never codified but the importance given to this particular ministry is evident in the insistence it receives in the Ignatian Rule - and, it can be added, in the **Original Constitutions** of St. Gaspar Bertoni.

⁶²St. Thomas Aquinas, II-II, q. 186, a. 7.

3.] ***Insuper promitto*** : there may be some connection between this “papal clause” and the Fourth Vow that the ‘Professed’ members make is also in c. 2 of the **Formula**. The meaning of the Fourth Vow is one of **Missionary obedience to the person of the Pope** in regard to the **Missions** : in everything which the Sovereign Pontiff commands, and wherever he sends one [cf. n. 529].

7. **The Rituals for Other Members**: for anyone not familiar with the composite membership, these different rituals can be confusing. Fr. Bertoni offers an entire Sixth Part, cc. 1-2 [CF ## 83-89] to clarify these levels of membership and their vows. For St. Ignatius, this is the general outline:

- a. **For the Three Solemn Vows** [cf. n. 532]:
- b. **A Ritual for non-Solemn Vows** [cf. n. 535]:
- c. **Ritual for Conditional Vows: Poverty, Chastity, Obedience - and Entrance into the Society**: [cf. n. 539]: even though these lack the social element, and are made alone, they are considered “public”.

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[B] **St. Gaspar Bertoni: Part V, cc. 1-3, ## 69-82 - PROMOTION TO PRIESTHOOD**

Premise

[1] Part IV speaks of the different grades of membership: those who will receive the Priestly Office; those who will be “Spiritual Coadjutors” and those who will serve God and the Church as “Material Coadjutors” - and Part V speaks of the different kinds of vows: solemn, simple, private.

[2] Excellence in studies seems hinted at, to go in accord with **CF ## 49**, and others:

[*non vulgaris scientia*]; **# 56** [*...perfectionem...excellantiam...*]; **# 159** [*erudito non mediocris* - cf. n. 520]: in **CF# 71**, it speaks of *studiis...in quibus potissimum eorum valet ingenium...* - and in **# 72**, the challenge is: *non omittentes aliquod studium eorum in quibus magis proficiunt...* - [in **CF # 125**: *... contra laborem, vel negligentiam, vel taedium addiscendi...*

[3] One must attend classes **until his 25th year** [**CF# 70**], during which he can receive minor orders - keeping in mind proficiency in the two years of Humanities, **three years of Philosophy and four years of Theology**. Then, he will be further applied to **studies until his 30th year**, when he may be initiated into Sacred Orders and into the Priesthood. These prescriptions need to keep in mind the six, or seven year theology course, implied in **CF # 40**.

[4] While the exercise of studies goes on, the men need to be applied **gradually** to the apostolic **Experiences/ Experiments** [cf. **CSJ nn. 64-70**] of earlier and continuing formation. Those noted specifically here are: **preaching; catechizing; and hearing confessions**: these are listed by Ignatius as his Fifth and Sixth

Experiments : the Fifth is the teaching of **catechism** either publicly, or privately [cf. n. 69]; and the Sixth is: after having given good indications of one's formation, he should be further applied to **preaching**, and to hearing **confessions** [n. 70]. This gradated approach begins in the two years of Novitiate [n. 71]; the scholastics continue this [n. 537]; and so also for young priests [nn. 400-416]. These are the "**spiritual arms**" that the young scholastics/and priests learn how to use [cf. also nn. 400; 595].

[5] There is also a gradated approach in hearing the confessions: this ministry starts with children's confessions [**CF # 72**] - then, those of men [**CF # 73**]; and finally one "graduated" to hear those of women [cf. **CF ## 74; 75; 108; 114**].

[6] As this Chapter 1 of the Fifth Part is concerned with being ordained to the Priestly Office [cf. **CF ## 69-76**], the continuing gradual approach to the apostolic mission goes on until one is promoted to be an "Apostolic Missionary" - in Fr. Bertoni's **Original Constitutions** this is the subject matter of the **Ninth Part [cc. 1-7, ## 158-186]** where his ministries are listed.

[7] **Chapter 2** here [**CF ## 77-78**] speaks of the "**Spiritual**" Coadjutors and the "Material" Coadjutors - and Chapter 3 describes more in detail the offices of the "Material" Coadjutors.

[8] The **Sixth Part [cc. 1-2, ## 85-89]** treats of the different kinds of vows: Private [**## 83-84**]; Solemn [**# 85**]; Simple [**# 86**]; Perpetual [**# 87**]; - with a juridical explanation of Poverty thrown in [cf. **# 88**].

†

1. **Fifth Part - Chapter 1: Concerning those promoted to the Priestly Office** [nn. 400-416: the gradated **Experiments** [CSJ, nn. 64, ff.] are noted here for Jesuits]- [**CF ## 69-76**]

CF69: **No clerical habit** until high school is completed! [This prescription perhaps was more common in Europe than ever in the USA]. Fr. Bertoni makes frequent mention of what the members are to wear:

- **# 6:** they will dress as the more observant clerics where they live;
- **# 29:** "postulancy" [?] will be conducted in lay garb, so that those to be received will be recognized;
- **# 32:** novitiate will begin with religious garb;
- **# 43:** the only penance is common food, dress, etc.
- **# 69:** clerical habit;
- **# 91:** nothing superfluous regarding clothing;
- **# 133:** the fourth exercise of exterior moderation concerns clothing;
- **# 137:** clothing should be simple and 'honest'!

The matter of clothing very often appears throughout the Jesuit **Constitutions** - nn. 18; 19: **no certain habit** of the Society is assumed;

- n. 81: clothing **accommodated to the poor**;
- n. 197: be vested in **usual** clothing;
- # 292: **only the necessities** for food, clothing, dwelling;
- # 297: a key Constitution regarding “**habit**”, with its basic requirements: **it is designated by reason of its purpose**: shield from the cold; not be indecorous; suited for abnegation and mortification; in harmony with the people among whom one works, and **the apostolic work the person is doing**.

CF # 70: scholastics will **attend class until they are 25 years old** - then, they may receive the minor orders.

- nn. 16; 71; 98; 119; 336; 346: the years of probation;
- nn. 514 ; 544: even after the **third probation** this time could be lengthened.

CF # 71: they will be applied to studies in those sciences and liberal arts which are cultivated among us and in those areas in which their own talent leads them most specially, up until they are 30 years old. In this time, they might be initiated into Holy Orders and the Priesthood.

- n. 518: their learning should be “sufficient”;
- n. 520: their preparation should not be mediocre [cf. **CF # 159**].

CF # 72: Not omitting any study of those matters in which they are the more proficient, or which are the more necessary; little by little they should be exercised in giving **sermons** in our own churches, in teaching **catechism** to children and to the unlettered, in hearing **confessions** of children and adolescents. [These are the **fifth** and **sixth** of the **Ignatian Experiences** - a graduated approach to these aspects of the apostolate].

- n. 77: the preaching begins in our own houses - and then to other places;
- n. 113: confessions, exhortations and Christian Doctrine - prime ministries;
- n. 308: prime exercises of the ministry;
- n. 407: among the **ministries for the young priests still in formation**;
- n. 528: specially mentioned aspects of the apostolic missions [n. 528] - Ignatius’ concern was that **catechism** would be neglected due to the more “glamorous” [*magis speciosa*...] apostolates, such as **preaching** and the like a concern of Pope John Paul II⁶³.

[The Apostolic Exhortation of Pope Paul VI, *Evangelii Nuntiandi*, stresses the intimate connection between the Sacraments and the Ministry of the Word. From the beginning, St. Ignatius saw the importance of providing good confessors for the Church⁶⁴.]

⁶³cf. John Paul II, Apostolic Exhortation, *Catechesi Tradendae*, October 16, 1979, ## 15;16; 18; 40; 45; 52; 64 65.

⁶⁴cf. de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* oc., pp. 259, ff.; Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*, December 8, 1875. ## 20; 47.

CF # 73: Then the members will be assigned **to hearing the confessions of men** of all walks of life, and giving **sermons** in the Churches of the city, and in giving the **Spiritual Exercises**, and other **ministries**: still the **Ignatian 'Experiments'**. [The gradated approach is evident here: the young priests will go from hearing **confessions of children and adolescents, to men**; and their sermons will not be confined to our own churches, but to those in the city; and they will begin giving retreats - always an important Stigmatine ministry].

- n. 408: this is a **prime "spiritual weapon"** in which the men need to be exercised, after having experienced them themselves - the means of the "spiritual combat" noted elsewhere by Ignatius -cf. nn. 400 in general, the ministries] ; 595, in assisting the dying.

- n. 409: the many benefits of this ministry are rather fully outlined;

- n. 437: the Rector of the Colleges where the candidates study are to assign the young priests to spiritual conversations, giving the Exercises, hearing Confessions, preaching, giving lectures, and teaching Catechism - all prime Jesuit apostolates;

- nn. 622-624 [in the Part VII], on the "**Missions**": the varied and proper ministries of the Society, there are given here the **Rules for Apostolic Discernment**: whatever serves the "more", the "greater" - [cf. **A.M.D.G.** is the ultimate rule. In the comparison between hearing **Confessions** or giving the **Exercises**, whatever is the **more** universal, and which extends help to the **greater** number; what will have the **more** lasting effect, etc.]

- nn. 645, ff.: the Apostolic Mission in the Colleges: **preaching, giving lectures, catechism**;

- nn. 648, 649: even **pious conversations**, and the **Spiritual Exercises** [a proper mission of the Society] to name just a few, are prime Jesuit ministries.

CF # 74: At times, they will give themselves to serving as helpers to the Missionaries, and sometimes they will even hear the **confessions of women** [**feminarum**].

- n. 588: strict rules for not hearing the confessions of nuns regularly - the Latin adverb is **semel**.

CF # 75: Then they will hear the confessions of women, and will serve ordinarily work in the Missions.

[2] **The Direction of the Missions : CF # 76:** Finally, they will accept the task of **directing the Missions**, and will be totally committed to the salvation of souls. [This Constitution needs further reflection: this promotion presented here is to even **directing the [varied and proper] Missions** of the apostolates. This promotion may happen as part of the gradual insertion into the **graviora ministeria** of the Congregation, long before a candidate is called to add still one more year, in the **Schola Affectus** [cf. CF # 152] prior to being **professed** formally, after being hand-picked by the Father General [**CF # 160**]:

[a] In the Stigmatine community, there is a varied acceptance of the word “**Missions**” here:

- one view is that the Stigmatine Founder’s intention here is to assist primarily in the Parish Missions conducted by one of the “Professed” Members of the community - in the light of the interpretation of the **Compenium Rude # 2**: this view holds that **the central “Mission” the *idea matrix***] in Fr. Bertoni’s Plan is the **Parish Mission**- Fr. Marani stated thate allother ministries would only be offered onœ the Parish Missions were emphasized - ***praeter missiones*** ;

- another view holds that the Parish **Mission** is only one of the important many tasks [***varia et propria ... graviora...accommodata ministeria***] of the Apostolic Missionary – that for long years was excluded from consideration by the invasive civil legislation of the time.

[b] The **Compendium Rude # 2** speaks rather of the ***modus***, reflecting the **ecclesial service through Missionary Obedience of the Fourth Vow** in a general manner [***Nuestro modo de proceder***] of St. Ignatius ⁶⁵- ; in which the Stigmatine is to be committed to the service of the Bishops - always getting faculties beforehand from the Bishops, chosen by the Holy Spirit [cf. **CF # 185**; cf. Ac 20:28] for the ***varia et propria suae vocationis munera***] to rule the Church - ***ad non errandum in via Dei*** - this ideal seems to be from Ignatius’ explanation of the Intention of the Fourth Vow [cf. n. 605: ***ne in via Domini errarent...; ad res graviores ...non errare...;***[n. 624]: these terms interpret the **Formula # 3** and its explanation for the Fourth vow: ***ob devotionem tamen maiorem ad obedientiam Sedis Apostolicae, et maiorem voluntatum nostrarum abnegationem, et certiozem Sancti Spiritus directionem summopere conducere iudicavimus...***

[c] In this connection, Fr. Bertoni’s interpretation of St. Ignatius’ promotion to the Fourth Vow [or, for Stigmatines, to the **Profession** - **CF ## 7; 158, ff.**] happens only long after priesthood has been received - in **CF # 71** he speaks of candidates being **initiated** into Holy Orders and the Priesthood - a common enough phrase, but a fuller meaning is possible: that still after ordination, the **continuing, intensifying application** in the **Experiments** [**CSJ n. 71**] goes on, and eventually after “many trials and proofs”, one would be approved for the “Profession”. The work of the Apostolic Missionary is only brought forward in the **Original Constitutions**, after the living of the Vows, there is the **Third Probation** [**Part VIII, CF ## 152-157**] - and finally, The Grade of the **Professed** [**Part IX, CF ## 158, ff.**]

[d] The meaning of **Mission** in the Society of Jesus ⁶⁶ is that the members will exercise ***any ministry whatsoever of the Word of God*** , for the men of the

⁶⁵ Cf. the Jesuit study: William A. Barry, SJ, ***Our Way of Proceeding***. St. Louis: The Institute of Jesuit Sources 1997.

⁶⁶cf. deAldama, ***The Constitutions of the Society of Jesus. An Introductory Commentary...***o.c., pp. 249-251. Same source for the quote following from Ignatius’ ***Spiritual Diary***.

Society use for helping their neighbor [cf. **CSJ Formula # 1**; nn. 308; 743]. **The "Pontifical Mission" is any apostolic work or ministry of the Word of God exercised gratuitously in any place by order of the Pope**⁶⁷. On February 11, 1544, St. Ignatius wrote in his *Spiritual Journal* :

At this moment, lights came to me, namely, how the Son first sent the Apostles to preach in poverty and afterwards the Holy Spirit, giving His spirit and the gift of tongues, confirmed them, and thus, the Father and the Son sending the Holy Spirit, all three Persons confirmed this Mission."

[1] In the Jesuit Constitutions, the concept of **Mission** is treated often throughout the *Constitutions* often as the "End" the "Scope" "Purpose" of the Society, its studies, its **gradual** apostolic commitment, as part of the formation program - [cf. e.g., **nn. 3; 109; 156; 163; 258; 304; 307; 340; 351; 398; 400; 446; 586; 603; 813**]. One example of the Apostolic Mission for St. Ignatius is noted in **n. 408**: they are to give **retreats** so that they might make use of this spiritual weapon and acquire dexterity in its use:

After they have had experience of **the Spiritual Exercises** in their own selves, they should acquire **experience in giving them to others** [437; 648]. Each one should know how to give an explanation of them and how to employ this spiritual weapon, since it is obvious that God our Lord has made it so effective for His service. [**n. 408**].

They could begin by giving the **Exercises** to some in whose cases less is risked and by conferring about their method of procedure with someone more experienced, noting well what he finds more useful and what less so. Their explanation of the Exercises should be given in such a manner that it does not merely give satisfaction to the others but also moves them to desire to be helped by the Exercises. Generally, only the Exercises of the First Week should be given. When they are given in their entirety, this should be done with outstanding persons, or with those who desire to decide upon their state of life [cf. n. 649] **nn. 409**].

- **n. 648**: sometimes **only a part of the Apostolic Mission** can be helpful - judgment needed:

Likewise, they will endeavor to be profitable to individuals by **spiritual conversations** [cf. nn. 115, 349], by counseling and exhorting to good works, and by conducting the **Spiritual Exercises** [cf. nn. 408; 437].

[2] A long preparation for the Profession of four Solemn Vows:

CSJ n. 12: First, some are received to make the **profession** in the Society with four solemn vows [as has been said]. After they have undergone the required **experiences** and probations. These members should possess **sufficient learning**, as is explained later on in the Constitutions [nn. 518, 519], and **they should be tested at length** in their life and habits in conformity with what a vocation of this kind requires. Also, **all of them must be priests before their profession.**

⁶⁷ Cf. *Epitome CSJ*, n.n. 612, ff.

[3] One of the unique features of St. Ignatius: Spiritual Coadjutors were envisioned as being considered to be the Rectors of Colleges, Universities, etc.

CSJ n. 421: [Government of the Colleges]: Therefore, the General by himself, or through another to whom he delegates his authority in this matter, will appoint one of the **Coadjutors** in the Society as the Rector who is to have the principal charge. This Rector will give account of his charge to the provincial, or to whomever the general designates. The General will likewise have power to remove the rector, or to change him from this charge, as seems better to him in our Lord.

It was originally thought better by St. Ignatius for the colleges, universities to have ordinarily a spiritual coadjutor – and not one of the **Professed** – as Rector. But, the practice was not rigid.⁶⁸ What is clear, though, is that colleges and universities for Ignatius was an aspect of the **Missions** – and one who was not yet formally **Professed** could accept the **munus dirigendarum Missionum** [CF # 76]. In this sense, one could direct a school, or Parish Mission, even before being formally a **Professed**.

[4] Fr. Jerome Nadal, appointed the '**theologian of the Jesuit Constitutions**' by St. Ignatius, comments on this number:

... the General ... will appoint one of the Coadjutors – There is to be understood here, one of the Spiritual Coadjutors. For indeed the selected Spiritual Coadjutors can be sufficiently suitable, especially those professed with the three vows, and these in the first place should be chosen to govern our colleges. It will not ever be necessary to chose anyone from the **Professed** with the four vows that he become the Rector ...⁶⁹

CSJ n. 557: the **Professed** should live on alms in the houses [when they have not been sent away on **Missions**], and **they should not hold the ordinary office of rectors of the colleges or universities** of the Society [unless this is necessary or notably useful for these institutions]; and they should not avail themselves of the fixed revenues of these colleges.

CSJ 558: The statement that the **Professed** should not live in the colleges is understood to mean a prolonged stay. But they may remain there in passing for a day or some fitting time. They could also live there for a longer time when this is necessary or expedient for the good of the same college, or university, for example, if they are necessary for the administration of the studies, or if they lecture, or devote themselves to **the spiritual exercises of confessions and preaching** in order to relieve the

⁶⁸ Cf. George E. Ganss, SJ, *St. Ignatius of Loyola. The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary*. St. Louis: The Institute of Jesuit Sources 1970, pp. 205, footnote n. 3

⁶⁹ Jeronimo NADAL, SJ, *Scholia in Constitutiones S.I.* Edicion critica, prologo y notas, de Manuel Ruiz Jurado, SI. Biblioteca Teologica Granadina 17. Granada: Facultad de teologia 1976, pp. 114, f.

scholastics who would have to do this, or in order to supply what the scholastics cannot do, or if they are sent to make a visitation of these colleges or universities and to set things right in them; and also when it is necessary or fitting for the universal good, for example, if someone with an explicit commission from the superior general retires there for a time for the purpose of **writing**.

Fr Jerome NADAL comments on the task of directing the Missions of the Colleges, Universities:

[253]... There follow here the Spiritual Coadjutors ... It will very often happen that their preaching will be like the seed which Christ said fell along the path-way, and it was trampled underfoot by those who passed by [cf. Lk 8:5]; and thus it could not be irrigated so that it might bear fruit. And in this the Spiritual Coadjutors can be of assistance in hearing confessions, giving the Exercises, holding spiritual conversations, and preaching in a familiar manner and in teaching Christian Doctrine; and all this is also the task of the **Professed**, whenever he does not have to attend to preaching. In like manner, the Spiritual Coadjutors are ordinarily to be the rectors of our colleges and universities; because the **Professed** should not have these charges ordinarily, whenever there is no necessity...⁷⁰

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[III] Chapter 2: The Promotion of the Other Members [CF ## 77-78]

[This Chapter deals with the "Coadjutors" - first those involved in the **spiritual** aspect of assisting Missionaries; and the next number deals with the **non-clerics**.

1. **CF# 77** There are two categories of these confreres:

For some are already initiated into the **clerical life**, and then some impediment intervened,

which however, does not disturb domestic discipline - such as infirmity, or something like that;

nor does it impede the edification of one's neighbor, whether within the house or outside.

This would be something that does not keep one from progressing spiritually, such as a weakening of their capacity to learn, or of their memory.

However, they are rendered incapable of further study or a higher grade.

Such as these will remain in the order and task, or grade already received.

And this will be up to the superior's judgment.

Individuals of this kind will still be useful and suitable

⁷⁰ *P. Hieronymi NADAL, Commentarii de Instituto S.I.* Edidit Michael Nicolau, SJ. Romae: Apud M.H.S.J.. 1962, Exhortationes Complutenses [Alcala'] [1561], pp 466, f. cf. also: MHSJ Vol. 63, *Constitutiones I*. Roma: 1934 p. 274; **Vol. 64, Constitutiones II** Romae 1936, pp.193-196.

and they will serve the Lord and will assist others in achieving the common goal.

[NB: at first sight, this is a surprising Constitution - in that it seems to treat more of an exception than as the rule. It would not seem usual for a man to suddenly have his way to the priesthood blocked because of the discovery of some impediment that would stop his advance. However, it does happen - but, whether or not one would think this exceptional situation merits a Constitution or not, is irrelevant - there is one! These would be assigned as "Material Coadjutors".]

This would seem to bring us back to the various classes of membership discussed above in the Jesuit rule: **n. 365**: this number seems to treat of a similar situation. It speaks of those not promoted to Orders - and sometimes it may be needed to have them dispensed:

For this reason, in the case of those who have not yet been ordained, it is wise to defer their Sacred Orders, in order to keep them from being impeded in this way before they come to the end of their studies. However, because of arising needs, it is necessary from time to time to grant a dispensation, or the like.

Moreover, this work of helping one's fellow men could be supplied by some of those who have finished their studies, or by some of those who could be sent to the colleges chiefly for this purpose [cf. nn. 356; 558]. In regard to those domestic offices which are more time-consuming in the college, it will also be good to have some persons who do not have study as their chief purpose, such as the temporal coadjutors [cf. nn. 114; 148; 149; 364; 433], or some members of the Society who are in their probation and not present for the purpose of study [cf. nn. 68; 83].

- **n. 16**: probation can be lengthened
- **n. 111**: from the outset one has to be questioned whether he would be content if the Superior should decide that he should remain on the level of a Coadjutor;
- **n. 116, ff.**: if one's Grade is changed to the Material Coadjutor, he should see this as from God;
- **nn. 130, f.** one needs to be questioned if he would remain in a lower grade;
- **n. 178**: the superior will judge regarding defects;
- **n. 356**: speaks of those from whom much progress cannot be expected in all the faculties.

2. CF# 78: There are others, however, who do not receive orders, but who assist the house and the Priests especially in temporal matters. These, moreover, will be well versed in **Christian Doctrine**, and some of them will exercise some trade, or some work, serving the Lord in simplicity of heart, and edifying their neighbor in their virtues.

These are the **Material Coadjutors** - cf. **CF # 25; 64; 79-82** - they make an oblation of their lives, offering themselves. They are to be fittingly, sufficiently imbued with Christian Doctrine - it is interesting to note that St. Ignatius removes the clause regarding the teaching of Catechism from their Ritual of Profession - a ministry

emphasized in the other two Rituals of Religious Profession [cf. nn.527; 532] it is removed in the Formula for the Material Coadjutors [cf. nn. 535; 537].

- nn. 112- 120: their vocation is explained, and the challenge that they be content with their grade;
- nn. 119: they make the oblation of their profession;
- n. 148: their number is limited by the work to be done.

- **The many duties of the Material Coadjutors:**

[3] Their Many Duties: Chapter 3: Concerning the Grade, or the Duties of those serving in Temporal Matters [CF ## 79-82]

CF# 79: Their duties are the following:

Sacristan, Porter, Gardener, Wardrobe Keeper, Launderer, Wine Keeper, Maintenance, Brick-layer, Dispenser, Secretary, Cobbler, and the like.

St. Ignatius has described at some length the vocation and duties of the Brothers:

- nn. 112 – 120: their qualifications; whether they are content;
 - n. 148: limited number;
 - nn. 148-152: their role and qualifications;
 - n. 149: the list of their jobs: Cook, Dispenser; Buyer; Janitor; Infirmarian; Launderer; Prefect of the Garden; Almsgiver;
- nn. 302 – 306: the Brothers should learn the necessary trades;
- nn. 431-434: the Colleges should have the necessary officials to run the complex community.

CF# 80 Priests will be assigned to supervise those professed in a lower grade, as

- the Priest Sacristan, over the Sacristan;
- the Prefect of grounds and gardens will supervise the Gardener; the Economist will have charge of the Porter, the Cook, the Launderer, the Cobbler, the Dispenser, the wine-keeper;
- the Architect will be in charge of the Handyman;
- and the Procurator will oversee the Secretary and Book-Keeper.

CF# 81: Each one of these in the duties entrusted to them, may sometimes have administrators, who will obey these confreres in all that pertains to their office, as to their Superior.

- n. 114: they are full members of the Institute.

CF# 82: Several offices may be committed to each one of these men due to the nature of the matter or necessity will require. [cf. also CF # 139].

- n. 432: when there are not many of them, one may sustain the obligations of several offices⁷¹.

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⁷¹For the Ignatian background for these pages, cf. Estanislao Olivares, SJ, “ Quinta Parte Principal. Do lo que toca al admitir o incorporar en la Compania”, in: *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura*. o.c. pp.203-214, *passim*; cf. Antonio deAldama, S.J., “Chapter IX. Incorporation into the Society. [Constitutions, Part V]”, in: *Constitutions of the Society of Jesus. An Introductory Commentary...*, o.c., pp. 189-213, *passim*.

**[B] Seven Years of Theology [CF ## 40 c; 69-76] -
a Long and Extended Period of Further Probation, the ‘Experiments’ [CSJ
 nn. 64-70] -
 & The Schola Affectus [CSJ n.516] [CF ## 38; 152-157]
 †
[I] Long and Gradual Initiation to and in the Priestly Office
[CF ## 40 c; 69-76]**

CF # 40. Those who are still to apply themselves to the required studies, must first become well versed in the Humanities and in the study of languages for at least two years.

Then, they will learn the philosophical disciplines over a **three year course**.

Afterwards, Scholastic Theology will be taught to them for **four years**.

Lastly, **two or three more years** are granted to them for the private study of the Fathers and for reviewing the more serious areas of study.

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**[II] Various Steps - FIFTH PART⁷²: THE PROMOTION OF THE MEMBERS OF
 THE INSTITUTE**

**Chapter 1
 Those to be promoted to the Priestly Office**

CF # 69. They will not wear any clerical garb until after high school has been completed.

CF #70. They will attend class until their twenty-fifth year, and only then receiving Minor Orders.

CF # 71. They will apply themselves to the study of those **doctrines** and **liberal arts** which are cultivated among us, and in which their own native talent is the most inclined, until their thirtieth year. In this time, they will be **initiated** into Sacred Orders and into the Priesthood.

[There are clear indications of this ongoing initiation among the ordained Priests until some among them may eventually be chosen by the Father General for **Progression**.]

CF # 72. While not omitting any study of those matters in which they are the more proficient and which are the more necessary, gradually they will be exercised in **preaching** [**6th Ignatian experience – CSJ n. 70**] in our own churches, in **teaching catechism** [**5th Ignatian Experience – CSJ n. 69**] to children and to the unlettered, in

⁷² Fr. Stofella notes that the **Third Probation** does not take place for St. Gaspar until **Chapter VIII, CF # #152-157**. Therefore, the task of **Directing** some of the **Missions** takes place also as part of the last phase of training of candidates for the Profession - realized perhaps in the 40th to 50th year of age of the candidates chosen for this by the Fr. General.[cf. CF ## 7; 160].

hearing **confessions** [**6th Ignatian experience – CSJ n. 70**] of children and adolescents.

CF # 73. Then, they will be assigned to the hearing of **confessions** [**6th Ignatian Experience – CSJ n. 70**] of **men** of all walks of life, and to giving **sermons** also in the churches of the city where they dwell, in giving **retreats** [**1st Ignatian experience – CSJ n. 65**] and the like.

CF # 74. Sometimes they will be given to the **Missionaries as their helpers**, and **at times** they will hear the **confessions** of **women** [**Spiritual Coadjutors – CF n. 7 c**].

CF # 75. Then they will more often **hear the confessions of women** [**6th Ignatiance experience – CSJ n. 70**], and serve ordinarily in the work of the Missions.

CF # 76. Finally, they will **accept the task of directing the Missions**, and will give themselves over totally to the salvation of souls. [This happens before the Third Probation, the Year of School of the Heart (cf. **CF # 152**) just before being promoted to the **Profession** [**CF # # 158-160**].

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A Note from the Jesuit Tradition

In the various kinds of formation, Ignatius envisages two periods [cf. **CSJ nn. 514-516**]: one **intellectual**, and the other **spiritual**, or **'affective.'** At times these emphases – along with pastoral formation- over-lap. His final ideal on the Third Probation, the **Tertianship**, seems to have been distilled from his lived experience. The commitment to the apostolates such as preaching, etc., required long-continued self-abnegation, commitment and humility. The Saint found himself spiritually dry at times. In his response to his affective raining, his spirit warmed to the tasks ahead.

Ignatius – as St. Gaspar [in his description of the Third Probation: **CF ## 152 - 157**] - clearly expresses two central purposes for the Third Probation: probation through willingness to perform **humble tasks**; through increased **apostolic ministries** inspiring the zealous confrere.⁷³

†††

[III] The Schola Affectus [CSJ n.516] [CF ## 38; 152-157] Balance of Piety and Study

[1] Ordained Priests, long before being promoted to the *Profession* :

CF # 38: Lastly, anyone who would have already offered good example in all these experiments, and after having completed the required studies, had already been **initiated** into the Priesthood, **will be applied for a time to the ministries of preaching and hearing confessions.**

⁷³ Cf. Gans, *St. Ignatius of Loyola. The Constitutions...* o.c., p. 234, ff.]

[2] The EIGHTH PART of the *Original Constitutions* : ON THE PROMOTION OF THE STUDENTS

Chapter 1 On the Final Formation after the Completion of Studies

[a] One more year: Spiritual and Pastoral Formation:

CF # 152. Once their studies have been completed so that should any of their fervor for virtue grown tepid it might be rekindled, the students will be proven still for another year, both in the exercises of devotion and humility, as well as in the ministries of the Congregation.

CF #153. This formation might be conducted either in the same place as the Novices, if their number is small, or in a separate house, removed from the customary contacts of their friends and relatives, either personally, or by letter.

CF #154. If their number should warrant it, these confreres will gather in the same house under one Instructor, who will be suited for this office due to his own authority and experience in governing.

[b] **Commentary and Sources**

The Stigmatine Founder divided his Eighth Part into two chapters:

- the fact of this Third Probation [## 152-154];
- its nature [## 155-157].

c. 1: **The remaining Formation upon the Completion of One's Studies** [CF ## 152-154]

CF # 152: the concern that one's **piety** might wane through tepidity, or that one's **fervor** would cool off, runs through Fr. Bertoni's Constitutions:

- **# 42:** a further application to the "**experiments**" so that the candidates' piety, humility, prudence, remain "conspicuous":

42. In this time, through varied and new **experiments** [cf. **CSJ nn. 64-70**] and testing, each will show himself to be formed, so that his **piety, humility** and **prudence** will be evident to all, especially to the Superiors.

- **# 66:** always balance: the **fervor for studies** should not weaken **piety**
- nor **excessive piety weaken study**;

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.

- **# 127:** learning is not to be preferred to the spiritual exercises of prayer and meditation, and the required reading and examen:

-
127. They will also keep that order so that they do **not prefer knowledge over the spiritual exercises of prayer and meditation, spiritual reading and the required examinations of conscience, and other similar exercises.** Neither should they **place studies ahead of religious discipline or the orders of Superiors.** They should always be prepared to interrupt them immediately, even totally, at the hint of the Superiors, they should be willing to give up studies altogether already undertaken, according to that line in the Psalm: *'Teach me wisdom and knowledge.'* [cf. **Ps 118:66**].

- **# 152:** the Third Probation is meant also to re-ignite **piety**;

- **# 253:** excessive hospitality, vacation, should not lead one to laxitude [always a concern!], or **tepidity of spirit**:

[This **sense of balance** can be noted from the Stigmatine Founder's own **Spiritual Diary**: those who are excessively inclined to action, should return to prayer; and those who are attached to prayer, must be encouraged to activity ⁷⁴].

[In the understanding of this **CF 152**, it would be helpful to return to **# 38**, where Fr. Bertoni suggests the continuance of the Ignatian "**experiments**" for the young priests].

When their studies have been completed, in case any of their fervor for virtue should have weakened through their **dedication to letters, the students will be proven by still another year of probation** so that they might rekindle it both in exercises of devotion and humility, as well as in being applied to the ministries of the Community.

[c] Chapter 2: On the Nature of this Formation [CF ## 155-156]

155. This Instructor will take care to form all the students **spiritually**, and will explain **the universal nature of our Institute**, on a few assigned days of each week, as well as making clear to them the practical matters of **helping out their neighbors work out their salvation**.

156. The Instructor might also privately impose penances and mortifications, which he may judge would lead to their perfection. However, whatever pertains to the external discipline, he will do all only after having consulted the Superior of the House of which perhaps only a certain part is for their dwelling.

157. Should it happen that any one of the candidates prove to be less than satisfactory in this period of formation, he would be sent away and this put off until another time.

[d] Commentary and Sources

⁷⁴MP - July 12, 1808.

[This is a matter not treated perhaps in this detail in the Jesuit Constitutions].

CF # 155: The Instructor will take every care to form all of the candidates spiritually, and will explain to them **the universal nature of our Institute** on a few assigned days of each week, as he will make known to them **the means of assisting their neighbors** in working out their salvation. [cf. **CF # 33**, a similar element of formation for the Novices]

CF # 156: [The imposition of penances and mortifications comes up at various intervals in the ***Original Constitutions*** of Fr. Bertoni [**# 43: no common rule** for them; **# 44**, penances which the Confessor, or the Superior will impose; **# 48**: under the progress in one's perfection, abnegation is noted; **# 112**: each one will practice some, in accord with the Superior or Confessor].

The Instructor might also impose penances and mortifications privately among the candidates, which he will judge might lead to their perfection. Whatever pertains to external discipline, however, he will only decide after having consulted with the Superior of the house, of which a certain part of it might have been indicated for their dwelling.

CF # 157: Should anyone prove to be less than satisfactory in this probation, he should be sent away, and this probation put off to another time.

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†††
†

[C] **Actual Promotion to the *Apostolic Mission***
and to the *Grade and the Life of the Professed*
[Part IX, cc. 1-7: CF ## 7; 158-186]

NINTH PART
THE GRADE OF THE PROFESSED

Premise

CF # 7. The promotion from one Grade to another differs according to the qualities of those received.

For some, whose talent and piety are equal to the task, they are to be promoted to the **perfect priestly task, assuming the *Apostolic Mission***.

Others, however, whose strength and faculties of mind and body do suffice, are to be promoted to the perfect service and assistance of the *Missionaries*.

General Introduction: Some Stigmatine History

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

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

[2] **A Capitular Commission for the *Constitutions***: Therefore, the Stigmatine 'Post-Capitular Commission' was established by the 16 '**Graduate Fathers**' assembled for the opening of the IXth General Chapter, on **February 17, 1880**⁷⁵. These **Graduate Fathers** were called upon to present a reflection on the Founder's original Plan. A Capitular Commission of 7 confreres was immediately established to prepare the list of the 46 proposals submitted for this Chapter's discussion⁷⁶. **Five Capitulars** were eventually chosen for the Post-Capitular Commission⁷⁷. The matters to be studied by this Post-Capitular Commission are presented at the conclusion of this General Chapter⁷⁸, which closed on the 25th of February 1880.

[7] **The Grade of 'Apostolic Missionary'**: One year later, on Feb. 18, 1881, the Xth General Chapter opened in the Founder's room at the Stimate⁷⁹. In

⁷⁵ cf. English Translation of Chapter Minutes, Vol. II, p. 203.

⁷⁶ l.c., p. 204 - Frs. Bassi, Gurisatti, Morando, Zara, Sembianti, Rigoni, D. Vicentini.

⁷⁷ l.c., p. 214 - the five Commission members were: Frs. Bassi, Morando, D. Vicentini, Tabarelli and the Superior General, Fr. P. Vignola.

⁷⁸ l.c. p. 229]

⁷⁹ l.c. p. 236.

this General Congregation, the work of this Post-Capitular Commission on the Constitutions was put off until the next General Congregation⁸⁰, that would not take place for eight more years. So, throughout this extended period of nearly a decade, the Post-Capitular Commission carried out its task. This Commission then made its final report to the XIth General Congregation that was held from September 12th-25th 1889⁸¹. In a Document dated from **Sezano, October 1, 1889**, the IInd Addenda was submitted in Five Parts⁸². Under Part IV, Chapter IV of this document, the text is dedicated to **the “Promotion of the Students”** - after clearly delineating **the ‘gradual’ insertion** of the young confreres **into the Apostolic Mission**, the following are the qualifications of those who are to be promoted to the Grade of Apostolic Missionary:

...4. At length, after a priest member has **spent some years in the ecclesiastical ministries**, he could be elevated to the **Grade of Apostolic Missionary**. But, no one is to be endowed with this Grade, unless he has completed his thirty-fifth year, and ten years of Vows in this Sodality.

Moreover, there is required in him:

- besides outstanding **piety**,
- love for regular **discipline**,
- and **zeal** for the salvation of souls,
- that he be endowed with **suitable doctrine**, i.e., that he has passed with praise his last exam, after having completed the entire curriculum of theology -

also that he be of great merit to the Institute,

- either because he was engaged in giving **Sacred Missions**;
- or, the **Spiritual Exercises**;
- or, for a full three years he had been **Director of some House of ours**;
- or had been **a teacher of the sacred disciplines** for four years,
- or, was dedicated for many years in **instructing the youth**;
- or, lastly, he had performed **well some other office, or duty** for the good of the Sodality.

The judgment of this merit is absolutely up to the Superior and the General Councilors, who will promote those to the Grade of Apostolic Missionary, who are endowed with those qualities we have noted above: they will then announce, by Decree, their promotion to the entire Sodality⁸³.

There does not seem to be anything in this legislation that would indicate the Fr. Tabarelli could have been consistently able to ‘bring the water to his own mill’ through this long process, and totally manipulate these General Chapters of the Congregation, prior to the more stormy 12th General Chapter of 1890. The question of the **schools as a necessary aspect of the Apostolic Mission**, seems to remain

⁸⁰ l.c. p.. 246

⁸¹ l.c. pp. 269, ff.

⁸² l.c. pp. 286-324].

⁸³ l.c., p. 309.

in full accord with the Founder's legislation, as they were often a matter of discussion held in various early General Congregations.

[IV] In those promoted to the *Profession*, there is needed an Erudition that is not mediocre. Again, there is the coupling of both spiritual and intellectual proficiency hoped for in the Stigmatines:

CF# 159. For this promotion, there are required **an outstanding basic intellectual formation**, as well as each one having given proof of **a life-style and good example**, providing every indication of moderation of human affectivity.

[a] It is very helpful to look at the Stigmatine Founder's over-all context of these ideals: it is necessary to ponder the important **Part IX** of Fr. Bertoni's ***Original Constitutions***, noting that it is a kind of application to the Stigmatine community of the **VIIth Part of the Jesuit Constitutions, *On the Missions*** [cf. CSJ ## 603, ff.]

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[b] The more immediate context for more than ordinary erudition: A brief analysis of the **Seven Chapters** of Fr. Bertoni's **Part IX**, yields the following:

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

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

In General:

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

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

In Particular:

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

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

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[c] This over-all *schema* may be presented in another way.

The Apostolic Missionary {[# 158]

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

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

Gratuitous Service [## 184; 185]

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

His Apostolic Mission

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

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

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

- 164] *Clericorum institutionem* [intellectual] *et disciplinam* [spiritual] [#
De Puerorum et iuventutis institutione [## 165, ff.]
Spiritual: *praecipue honesta morum* [## 167; 168, ff.]
Intellectual: *ubi fieri potest...* [## 166; 175, ff.]
De Praecipuo Scopo : per varia et propria ministeria...
Quocumque: *... nullus in hanc vel illam partem...*[# 186].

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

a. Spiritual Progress of the Young

[*Honestas Morum* [# 167]
 Monthly Confession [# 168]
 Daily Mass [# 169]
 Weekly Catechism [# 170]
 Weekly Exhortation [# 171]
 Virtue [# 172]
 Prayer before Mass
 Corrections [# 178]

b. Intellectual Progress of the Young

[*Institutio Christiana ad profectum* litterarum
 Oratories - Catechism Private Instructions [# 165]
Litteris [# 166]
 Good books [# 174; 177]
 Sufficient and Diligent Teachers [# 175]
 Order, Method, Private Study [# 176]
 Expulsion [# 179]
 Rewards [## 180; 181]

†

[e] Ignatian Influence

[Pars VII, cc. 1-4: nn. 603-654]

Presentation

[1.] St. Ignatius composed the technical title of this section as: *The Distribution of the Incorporated Members in Christ's Vineyard and their Relationship with their Fellowmen*. The four Chapters are entitled:

- 1.] Missions from the Holy Father [nn. 603-617].
- 2.] The Missions received from the Superior of the Society [nn. 618-632].
- 3.] A Member's Free Movement from One Place to Another [nn. 633-635].
- 4.] Ways in which the Houses and Colleges can help Their Fellowman [nn. 636-654].

[2.] This 'distribution' is done in two ways⁸⁴:

- either by the men being **sent** to evangelize in various parts of the world, **in imitation of the Apostles**⁸⁵;
- or, by their **residing** at a fixed place in expectation of being sent - this is **availability**

The Jesuit life is **missionary**, but **not nomadic**. While Jesus did wander about preaching the Reign of God, He did have His "own town" [cf. Mt 4:13; 9:1; 11:1; Mk 1:35; 2:1]. It is said that this is the oldest part of the Jesuit Constitutions. St. Ignatius had a particular notebook entitled "**Constitutions regarding Missions**" - his notes would eventually make up this Part VII. For this Part there is required the **special Fourth Vow of Obedience to the Pope** [n. 617]. It is interesting to note that the Jesuit Founder did not treat of this Vow in Part VI with the other three vows, but reserved its treatment for Part VII. This is found in the Formula for Profession: *Insuper promitto specialem oboedientiam. Summo Pontifici circa missiones* [n. 527]. The Pope's Missions are always in line with the Society's general purposes: **the spiritual progress of souls and the propagation of the faith**.

[3.] The word **Mission** may be variously interpreted: the most common interpretation is that of commission, charge, or mandate - in a derived sense, destination, or vocation. The *Epitome of the Institute* defines it thus:

...Missiones dicuntur expeditiones apostolicae iussu Summi Pontificis, vel Superiorum Societatis acceptae, ad maiorem Dei gloriam et animarum auxilium, ut plurimum extra loca residentiae nostrae... [n. 612].

These "Missions" involve **each and every member** [*quicumque*], **to go anywhere in the world** [*quocumque*], for **any** ministry of the Word of God whatsoever [*quodcumque*]. It is clear that such missions, or 'sendings' have an apostolic purpose. They have as their objective *to exercise any ministry of those the Society uses for helping the neighbor* [nn. 308; 743]. Thus, the Pontifical Mission is any apostolic work, or ministry exercised in any place by order of the Pope.

[4.] Ignatius always had in mind **the imitation of the Apostles**. On February 11, 1544, he wrote in his Spiritual Journal:

...at this moment other lights came to me, namely, how the Son first sent the apostles to preach in poverty and afterwards the Holy Spirit, giving His spirit and the gift of tongues, confirmed them and thus, the Father and the Son sending the Holy Spirit, all Three persons confirmed the Mission.

⁸⁴ For these comments, cf. Antonio M. deAldama, SJ, *The Constitutions of the Society of Jesus. An Introductory Commentary on the Constitutions*. Chapter 11, pp. 245-263, passim.

⁸⁵ Cf. M.-H. Vicaire, OP, *L'imitation des Apotres. Moines, chanoines, mendiantes. [IVe-XIIIe Siecles]*. Paris: du Cerf 1963.

[5.] On the part of those taking this Vow, there are various requirements:

- the first one is **indifference** - these 'missions' may neither be rejected, nor sought. The **Formula** of the Institute had already stated as much. The attitude of **constant preparation** and **availability** were emphasized: being day and night clad for traveling, prompt in carrying out this obligation.

- here the attitude of **availability** is more interiorized;

- one's entire judgment and desire, understanding and will, are wholly **subjected to Christ our Lord and to His Vicar**, through whom Christ sends us ;

- each one should be without subterfuges or excuses Here is the challenge of **promptitude** and effective indifference, touching on affective and positive indifference.;

- each one is to make an **offering of his person** [**obsequium**] an **unconditional oblation** of oneself [cf. **Rm 12:1, ff.**].;

- the Holy Father will judge what is **for the greater glory of God** - each member is to be **ready for every service**.

[6.] As can be readily seen, this **Vllth Part** is **the central nucleus** of the entire Book of the Constitutions - the over-all challenge is simply **service in mission**⁸⁶. The Constitutions unfold in a kind of 'logic': once the admission practicalities are taken care of, there is insistence on formation and promotion of the candidates - and all of this is geared to that they might **serve in the Mission**. The first six Parts of the Jesuit Constitutions are before the members always to open up for each this apostolic horizon - and the last four Parts insist upon the communion, government and whatever might further this Company-commitment. Part VIII indicates a full realization of how difficult it is to **unite** the community, committed to such a variety of aspects in the service of the Lord. Then, Part IX speaks of **the spiritual leadership** of the General: both in sending in different apostolates, but also serving as a point of union. Part X offers a synthesis of means **how the body of the Company might be improved**. In so many ways, the Constitutions are a conclusion to St. Ignatius' **Spiritual Exercises**, and they are the result of the Founder's own **prayerful experience**. This is a process of discernment between the two Banners and the whole-hearted following of Christ. The call of the King is a great help in contemplating the path to eternal life. This is followed, then, by a profound reflection on the **Incarnation** - and the Saint consecrated the weeks of the **Exercises** to reflections on **the mysteries of Jesus' life**. Three characteristics developed from this profound contemplation:

- insistence upon the **universality** of the redemptive decision of the entire Trinity - the "whole" earth, "all" peoples;

⁸⁶ Cf. Ignasi SALVAT, SJ, "Septima Parte Principal. De lo que toca a los ya admitidos en el cuerpo de la Compania para con los proximos repartiendose en la vina de Cristo nuestro Senor", in Aa.Vv. : *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura*. S. Arzubialde, J. Corella, J.M. Garcia Lomas [eds.]. Bilbao: Mensajero - Sal Terrae pp. 247-275, passim]. Cf. also Andre' de Jaer, SJ, *Together for Mission. A Spiritual Reading of the Constitutions of the Society of Jesus*. St. Louis: Institute of Jesuit Sources 2001.

- underlying this reflection is the fact that the Divine Son has been sent to save the entire human race;
- looking at the world as it is, the challenge is to seek after for what is “better”, “greater”.

Chapter 6 Concerning the Duties of the ‘Professed’ Fathers

CF # 182. Their duty is to teach not only in sermons, retreats, lectures, which are both necessary and useful for eternal life - but also to explain the rudiments of faith and morals to the uneducated and to children, in the Oratories, in public catechism lessons, as well as by private instructions. For this is of great use to the Church, and therefore this ministry is highly recommended to them.

[7] Apostolic: [cf. CF ## 72-76; 163-186]

[a] As has already been noted in the previous **Part**, St. Ignatius’ **Constitutions** present a very long Part IV [cc. 1-17, nn. 307-509]. From this extensive material, Fr. Bertoni has drawn on only a small portion for his own **Constitutions**. As he did not intend to imitate “every manner that St. Ignatius used”, he never planned on Colleges or Universities, in the Ignatian sense. However, he was much impressed by the spiritual, intellectual, juridical and apostolic progress to be made for the **Apostolic Missionary ideal** that permeates throughout. He did adopt some of the Program of Studies of the Jesuits for his own intellectual formation of candidates - and their mission of forming the youth.

[b] In his Fourth Part, Fr. Bertoni speaks of **the Spritual and Intellectual Development** [cf. **Formula, # 8**] of the Confreres, prior to their final vows. In the following Fifth Part [**CF cc. 1-3, ## 69-92**; cf. also **CF # 203**] he treats then of **Progressive Incorporation, or Promotion** of the members ever more fully into the Institute. This will be followed then in the **Sixth Part**, a brief section on **Vows in General**. [St. Ignatius maintained that some aspirants might make a private vow to enter the Society one day] - then, a long **Seventh Part** on the **Religious Vows in particular** - then **the Eighth Part, Promotion of the Students** - and then finally, the all important Ninth Part, on the “**Profession**”, the “**Apostolic Missionaries**” properly so called.

[c] Then, following this **Dispersal** of the Missionaries in the Vineyard of the Lord, in the apostolates of the Church, a strong and rather long section on keeping the community together, through the **Unity** of the Institute [**Tenth Part** - it should be noted that **c. 9** here, **CF ## 262-266**, also treats of ‘**Progress**’ in the care of Confreres] - then an unusual section on **Familiar and Friendly Conversation** among the members [**Eleventh Part**] - and finally, the **Government** of the Community [**Twelfth Part**]. This was entrusted to one, so that primarily the Apostolic Mission would go on without much interruption.

[d] In this section, presently under discussion, the reflection will be on the **Fourth Part**, taking the **six Chapters** individually. There will be a slight departure here in the manner of the presentation of the customary "Ignatian Influence", due to the overlapping of his Parts and Chapters, treated differently by Fr. Bertoni.

The 'Content' of this VIIth Part of the Ignatian Constitutions:

- the intention of the Fourth Vow is to determine the field of the apostolate among the many possible choices, **to avoid erring in the path of the Lord** [cf. n. 605; CF 185];

- the Missions from the Superior of the Society are necessary to be able to respond with greater facility, with greater security, assurance - without awaiting in each instance a recourse to the Supreme Pontiff;

- in the **process** of discernment, **CSJ nn. 622-623** provide the principle of what is for the 'greater glory of God, service of one's neighbor': those apostolates should be chosen which show:

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

- the Jesuit charism asks for a **greater mobility, availability**, to undertake what might be the more expedient for the glory of God [n. 633].

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

It has been noted that that there are **three separate lists of apostolates** that St. Ignatius offers in his Constitutions the **Formula # 3; Part IV, c. 8, nn. 400-414** [here there is noted that in addition to the **spiritual arms** with which the young Jesuits need to be equipped, there is need to become proficeint, competent in broad fields of the ministry - and hence, the need to draw up a **Compendium; Part VII, nn. 637-653**⁸⁷: one Jesuit scholar has pointed out the surprising coincidence of these Ignatian lists with the Apostolic Exhortation of Pope Paul VI, in his **Evangelii Nuntiandi** [Dec. 8, 1975]⁸⁸.

[e] A brief analysis of some of these means:

⁸⁷ Cf. study on Suarez-Bertoni, pp. 111, .ff.]

⁸⁸ cf. deAldama, *An Introductory Commentary on the Constitutions*, o.c., pp. 288, ff.

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

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

- **Any ministry of the Word of God whatsoever**⁸⁹ - this is noted first in the *Formula* in order to indicate that it is the ministry that is the most proper to the Society of Jesus. The *Examen* alludes to the parable of the sower of the seed [cf. Mt 13:1-23]. The ministry is described in generic terms, as ***Praedicare in Paupertate***⁹⁰ - a generic title that emphasizes more the poverty of Jesus Christ and His apostles, as the ideal of ***every Ministry of the Word of God whatsoever***. The broader nature of this word preaching is noted in the encouragement to **preach and exhort**, and that the ministry proper to the 'Professed' is one that demands learning and ability in preaching [CSJ n. 521].

- The Jesuit Constitutions offer a broad understanding of various forms of '**preaching**': - as **sermons, sacred lectures, teaching of Catechism** [n. 645]: these follow the three steps of evangelization: **initiation into the faith [catechesis]; instruction in the faith [sacred lectures]; and exhortations to live it through life [sermons]**. Ignatius always gave special importance to catechesis - that even after it ceased to be a special vow, he made sure it was included in the ***Formula of Profession***⁹¹.

⁸⁹ cf. *Formula* 1.

⁹⁰ Cf. Gunter Switek, *Praedicare in Paupertate. Estudios sobre el concepto de pobreza segun Ignacio de Loyola*. Centrum Ignatianum 1975.

⁹¹ Cf. A.M. deAldama, SJ, "Peculiarem curam circa puerorum eruditionem", in: *Recherches Ignatiennes* 4 [1977], n. 5.

- **Spiritual Conversations**⁹² are a part of the Ignatian and Papal conception of the 'preaching of the word of God'⁹³. In addition to that more formal proclamation of the gospel in the liturgy, in the class room, in catechetical instructions - there is still another very effective and highly important manner - by inter-personal contact, that sharing of one believer's faith with another human being. Our Lord used this method most efficaciously, as the Pope noted: as with Nicodemus, Zacchaeus, the Samaritan woman, Simon the Pharisee - and the Apostles continued this in the early Church.

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

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

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

Summary

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

⁹² Cf. Thomas H. Clancy, SJ, *The Conversational Word of God. A Commentary on the Doctrine of St. Ignatius of Loyola, concerning Spiritual Conversation with Four Early Jesuit Texts*. St. Louis. The Institute of Jesuit Sources 1978.

⁹³ Cf. EN # 46.

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

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The Role of CF # 159: this Constitution presupposes that the two-fold **progress** asked for in **Part Four [CF ## 47, ff.]** has been realized to a marked extent: **progress in the ecclesiastical disciplines;** and the spiritual progress **in one's own life and morals.** Then, there is added under this latter **a sublime probity, moderation of one's affective life;**

- **an erudition that is not mediocre:** this has been repeatedly discussed - this **more than ordinary knowledge,** an **authentic intellectual proficiency** is needed is also due to the varied apostolic service the community is called to render [cf. **CF ## 49; 59; 71; 72; 158**]. St. Ignatius noted: *...minimum vero omnium in Professos; non enim alii quam spiritus et doctrinae selectae viri...*[CSJ n. 819]. This expression is found in Suarez in these words: *...hoc ministerium docendi Christianam doctrinam... ad quod saepe non mediocris scientia necessaria est, et in dogmatibus exponendis, et maxime moralibus rebus..* [p. 854 a].

- **to be outstanding in the conducting of one's life and morals:** this is the living out of the **Perfection of Oneself** [cf. **CF # 6**] as one of the key characteristic signs of the Stigmatine: in all that pertains to clothing, nourishment and living quarters all live as the more perfect clergy strive to do among whom they live and work⁹⁴.

- **an extraordinary witness of affective moderation:** **CF # 220** offers some good hints: the love of charity needs to be well ordered. For this, there would be required the well known **schola affectus** suggested by St. Ignatius. The Third Probation, the **Schola Affectus,** the School of the Heart [cf. **CSJ n. 516**], is required prior to ultimate admission. This 'Third Probation' seems to be handled by Fr. Bertoni in the VIII Part [**CF ## 152-157**]. This is all connected to the **graviora ministeria** of the **Apostolic Missionary.**

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IV.

COMPENDIUM RUDE

1. The Objective of this Community is to be: **Apostolic Missionaries for the service of Bishops.**
2. The Manner of Achieving this Goal: [the Apostolic Missionaries are] **to work under the direction of, and dependent on the Ordinaries of those places in which the Missions may be offered. The Missionaries are to be totally submissive to these Bishops, concerning all that pertains to the exercise of their Apostolic endeavor. The Missionaries are to receive beforehand from them their permission, along with the necessary faculties, always observing the guide-**

⁹⁴ l.c., n. 5, p. 838 b: *...Rursus postulatur eruditio non mediocris in litteris, ut infra c. 5, n. 7, attingemus; et in vita et moribus conspicuis magna probatio...*

lines set down by these Ordinaries concerning the places and the time in the exercise of their apostolate. [From the Decree of the Sacred Congregation of the Propagation, December 20, 1817].

3. Weapons: The Divine Word and Prayer

The End – The Manner: As the Company of Jesus is with regard to the Pope, we are we towards the Bishops, without binding ourselves by vow to individual Bishops. – *Prepared for all* - The Weapons: the sword of the Word of God and the armament of Prayer. The saying of Fr. Carafa – Exhortation.

Beginning to read our *Original Constitutions*, we read that which our Saintly Founder puts at the forefront.

... It is seen clearly that Fr. Bertoni's intention would have to have been that of instituting a Congregation, which like the Company of Jesus is in a special manner dedicated, directed toward the assistance and the dispositions of the Roman Pontiff, would be that of being dedicated and determined in a very special and outstanding manner to the service of Bishops: however, with this difference, that while the professed of the Company of Jesus make a Vow of Obedience to the Pope, our Members do not make the Vow of Obedience to the Bishop, but seek in every way that they can, to help him, to assist him obsequiously, in a particular manner to be dedicated to him. Since it is one matter to vow oneself to the Pope who has the administration of the entire Catholic Church, it is another to be committed to a Bishop in this way. For, by dedicating oneself to a single diocese would mean to restrict also the sphere of our ministry. We would then be *Apostolic Missionaries for the Assistance of a Bishop*, and not of the *Bishops*: indeed a single Bishop could, in such a case, by sending us here and there, now one confrere, and then another, this would destroy us and consume us. This, then, is the essence of our Institute, its end and the manner of obtaining it⁹⁵.



⁹⁵ This is a very important text: the model for Fr. Bertoni's *Compendium Rude* seems to have been the *Formula* of the Society of Jesus. The nine numbers of this *Formula*, contain 'Five Chapters', perhaps the original Ignatian jotting: 1. the **End** of the Company and its Fundamental Regimen; 2. The **Special Obedience** to the Supreme Pontiff; 3. **Obedience within the Company**; 4. The **Poverty** of the Company; 5. **Miscellaneous**: no specific habit; no service in Choir, etc. Fr. Lenotti's emphasis in this comparison he makes is the special obedience the Stigmatine owed to Bishops [in the plural]. This is the *Stigmatine Modus* - there is an interesting study on the Ignatian *Modus*: *Appunti di Spiritualita'* 12. *El modo nuestro de proceder – il nostro modo d'agire*. [Conference of Fr. General, January 18, 1979. Fr. Stofella has noted that the Founder's CF # 185 articulates the headings left as incomplete sentences in the *Compendium Rude*. It seems that for Fr. Leonotti the essence of the Stigmatine Community is this qualified *obsequium* – service of the Bishops.