

THE INFLUENCE OF
FATHER FRANCISCO SUÁREZ, SJ



Father Francisco Suárez, SJ
Granada, Andalusia, Spain, Jan. 5, 1548
† Lisbon, Portugal – Sep. 25, 1617



Father Gaspar Bertoni
Verona, Italy, Oct. 9, 1777
† Verona, Italy – June 12, 1853

IN THE CHARISM OF
FATHER GASPAR BERTONI

Rev. Joseph Henchey, CSS

2000

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PART ONE

FOR THE GREATER GLORY OF THE MOST BLESSED TRINITY
in the Charism of
St. GASPAR BERTONI

INTRODUCTION

The Stigmatine Founder and the Trinity

August 24, 1808:

At St. Joseph's Convent. At the base of one's own nothingness, God may be found. While experiencing some sublime insights regarding God, I also had a much deeper understanding of myself.

This evening I saw a painting of the Most Blessed Trinity. This inspired much reverence and love for the Three Persons. The Eternal Father was depicted with His arms open, which explained His Mercy to me, and the ready communication of His gifts.

Thereafter, the Office was said with much devotion and for the glory of God. [1]

September 27, 1808:

Meditation today was on the Incarnation. I experienced feelings of gratitude for the Most Holy Trinity, and of correspondence with Jesus Christ. I was obliged to love God even before he became man: how much more now. [2]

September 28, 1808:

During Meditation today and afterwards, there was the desire for martyrdom, and prayer for it, along with deep interior exhortation.

This evening, expression of pardon. There was a sentiment of great love toward the Most Holy Trinity, in giving us the Son. Toward Him, there were feelings of much tenderness together with a very vivid faith, and a great desire for union. There was also the yearning for association in His sufferings and shame - with a prayer for the grace to suffer and even to be disregarded as He was. [3]

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1. The Trinity and Mission:

a. Creation and Grace: Fr. Bertoni's interest in the Trinity is concentrated in the doctrines concerning the Indwelling, the Eucharist, Mission and Hope. In accord with many of the Fathers, there is a kind of cycle: the descent through creation; the sharing of the Divine Nature, for an eventual return to eternal life in the bosom of the Trinity. The universe comes forth from God - grace is offered - for one to be elevated to eternal life. Fr. Bertoni is much more concerned in the documents of his that have come down to these times with the Divine Plan of Salvation [the so-called 'Economic Trinity'] than He is with the inner workings of the Trinity, or the 'Immanent Trinity.'

b. Incarnation: this pattern is noted in Jesus Christ: He descends to us from the Father - lives among us in total abjection and lowliness, His *Kenosis* - in order to lead us back to the life of the Trinity. The entire emphasis is on the Mission of the Son, so intimately tied in with His Personality: Jesus has been sent to accomplish our return. The Mission distinguishes the Son, but does not separate Him from the Father.

c. Stigmata: For the Stigmatines, the Paschal Mystery is seen in terms of Jesus' life carrying out this Plan of Redemption. The Five Wounds of Christ are the visible signs of this Paschal Mystery: the descent, the living among us, and the return to the Father [cf. Ph 2:5-11].

This biblical passage - even though not often quoted explicitly by Fr. Bertoni - is one that seems to figure throughout his thinking and life - the *KENOSIS* of Jesus Christ. In some way, we might think of a kind of Kenosis of the Father [who so loved the world that He gave up His only son - whom He did not

spare: cf. Rm 8:32; Jn 3:16] - and the Holy Spirit who has not come to say His own word, but only to remind the Church of the Message of Jesus [cf. Jn 16; 13,f]. The *KENOSIS* of Christ lends itself to this outline:

- Jesus did not cling to his equality with God: 'Pre-existence';
- But, He emptied Himself: His entire earthly sojourn:
 - His Incarnation - assuming the form of a slave;
 - His Redemption - His death on the Cross.
- And the Father raised Him on high - for the divine glory: the Exaltation.

The one classical principle finds a multiple application: *Bonum est diffusivum sui* : would offer some appreciation of the Mystery of the Trinity - the Sacraments - the Church and the Apostolic mission.

The great pattern is this: AS the Son is the Father's Apostle/Missionary, SO He sends His own Apostles, JUST AS He was sent by the Father:

"... Jesus came and stood among the. 'Peace be with you', and he showed them His hands and His side... 'Peace be with you... AS the Father sent Me, SO I am sending you... [cf. Jn 20:21]."

This is the 'Mystique of Service': the Trinity is not only contemplated, but it is also the heart of the message that is 'handed on to others.' It becomes clearer and clearer that the trinity is the ultimate source and principle of the Apostolic Mission. As Christ 'cooperated/collaborated' with the Father, each believe, each Stigmatine is sent, called to work as Christ did for the extension of the Father's Glory.

On the list of the 'Models of the Church', there will have to be room left for ecclesial obedience: Jesus, obedient unto death, is the primordial Model of the Church. While the holy Spirit breathes where He will, Fr. Bertoni saw Him as the source of the Stigmatine Vocation: this vocation is a work begun by the Holy Spirit, and He will bring it to completion [4]. Fr. Bertoni believed, too, that the Spirit has been active in the naming of the hierarchy. It is through the Bishops that the Stigmatines discern the Apostolic Mission for the community. The choice of the apostolates, as the assistance of Bishops - is left up to them, as the Incarnate Divine Will for the Stigmatine ecclesial service.

Jesus is the ICON of the Invisible God [cf. Col 1:15] - Jesus really is the 'Symbol of God'. By probing His humanity, one has a deeper sense of the divinity. The humanity of Jesus is a window into the Trinity, a mirror for Christianity. Fr. Bertoni seemed most aware of this:

August 17, 1808:

"In prayer, begin with Christ, and from His Passion - then the spirit should be left free for wherever the Lord may attract it..." [5].

In his Constitutions on the Progress of Stigmatines in ecclesiastical disciplines, Fr. Bertoni noted the following in his original rule:

"Since the Apostle says: 'for I am determined not to know anything among you, except Jesus Christ, and Him crucified' - and since Christ said of Himself: 'I am the Alpha and the Omega, the beginning and the end' - therefore, all the confreres shall start here, that is, to learn by heart, if possible, the Christian Doctrine as set forth for everyone's understanding in the Catechism of Cardinal Bellarmine. Moreover, those who devote themselves to study, shall every now and then, return to it, putting a deeper knowledge and hold on it from the Roman Catechism" [6].

There is a biblical foundation for all this:

“...whoever sees me, sees the One Who sent Me...” [cf. Jn 12:45]

“... to have seen Me, is to have seen the Father...” [cf. Jn 14:9]

“... He is the radiant light of God’s glory, the perfect copy of his nature...” [cf. Heb 1:3]

The Stigmatine ‘image’ of God, ideal, in some way can be understood through the Devotions to the Holy Spouses [manifesting the diversity of Gifts, and family unity, dedication to Christ, abandonment - and the Sacred Stigmata, indicating the total self-giving of Christ, His abandonment to the Father’s Plan - and the Apostolic Mission [cf. Jn 20:20,f.].

God has ‘removed the veil’, regarding Himself in Jesus Christ as His Work of Art, and of Him we are invited to draw a portrait in our own lives [7]. He is the Father’s Symphony, His Master-piece, made manifest under a variety of aspects in the charism of St. Gaspar Bertoni.

The Second Vatican Council has noted that there is a ‘growth’ in the faith in the lives of the believers as they correspond to God’s word. It seems most evident that this passage was truly ‘experienced’ by Fr. Bertoni:

“... There is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts [cf. Lk 2: 19, 51], through the intimate understanding of spiritual things they experience, and through the preaching of those who have received through episcopal succession the sure gift of truth...” [8].

God is the supreme mystery - but, He has been made known through Jesus Christ:

“... No one has ever seen God; only the Son, who has made Him known. The Son is turned eternally toward the Father...” [cf. Jn 1:18].

This idea of God is completed in Revelation in all that is sufficient for salvation - but, the progressive understanding of Him, and His Plan will go on until the end of time, through the out-pouring of the Holy Spirit into the hearts of those docile to him. The Mystery of God and human destiny are being unfolded also in the Stigmatine charism through the grace of God, the mediation of the Son and the continuing sanctification of the Holy Spirit.

2. God as Father:

This is Christ’s basic revelation of ‘the One Who sent Him’, God, the Father. Very early in the Creed, the Church has prayed for centuries: ‘I believe in Jesus Christ, the only-begotten Son of the father.’ As the Son is the perfect IKON/Image/Copy of the Father, as the Son ‘emptied’ Himself [kenosis], this is the revelation the Church has of the Father:

... God did not spare His own Son, but gave Him up to benefit us all... [cf. Rm 8:32].

...Yes, God loved the world so much that He gave up His only Son, so that everyone who believes in Him may not be lost, but may have eternal life... [cf. Jn 3:16].

In the Trinity, everything is one and the same, where there is not the opposition of relationship. [9]. Jesus is ‘constituted’ by being ‘sent’ - the Father is distinct from Him, but not separated - by His ‘sending’ of the Son. Christ Himself informs us that He has made the Father known:

“... Everything has been entrusted to Me by My Father; and no one knows the Son except the Father, just as no one knows the Father except the Son, and those to whom the Son chooses to reveal Him...” [cf. Mt 11:27].

In a certain sense, the Stigmatine is 'constituted' by the Apostolic Mission - the path to holiness traced by Fr. Bertoni is union with the Trinity in trying to follow Christ as closely as possible, in so far as He is 'sent' by the Father. The 'traditional' treatment, or presentation of the charism of Fr. Bertoni might have emphasized more his 'ascetical' points. There is a real effort in the Second Vatican Council era to understand the charism also from a biblical, 'theological' perspective - there is a 'mysticism of service' evident to the student of Fr. Bertoni's writings. Throughout, much emphasis has been given to the 'discipline', the 'hiddenness' in Fr. Bertoni's spirit - however, there is a wonderful description of his paradoxical charism presented on the first centenary of the foundation of the Congregation, by the late Fr. John Baptist Tomasi, the Superior General in 1916:

"...Our first Confreres were able to bring together these values:

1. A real effort to live modestly, and yet enjoyed a wide reputation for their witness to holiness;
2. Real penance, coupled with genuine joy;
3. A deep sense of poverty, yet maintaining the upkeep of their properties;
4. A disciplined life, yet most apostolic;
- 5.. Real obedience, and at the same time, a wide multiplicity of activity;
6. Continual up-dating, along with deep piety..." [10].

Fr. Bertoni's spirituality was not constituted by his hiddenness, but only at times, manifested by it. In striving to fathom the very heart, or the central core of his spirit, most would agree that his spirituality centers on Abandonment to God and Availability to the Church. This is modelled on, and flows from Christ's own obedience, love for His heavenly Father.

'Abandonment' has been understood in a variety of ways by theologians: for some, 'abandonment' is that state that flows from the heroic fulfillment of all three of the theological virtues. This might be the position of St. Francis de Sales, with his special emphasis on the Treatise of Divine Love. Others might have understood 'Holy Abandonment' as heroic faith. It seems that St. Gaspar Bertoni lived abandonment as heroic hope. the center of his whole restlessness, as well as his interior peace, was his quiet confidence: his absolute trust in Divine Providence [11].

How Fr. Bertoni came to 'abandonment' seems to have been a combination of various elements in his life:

- on the 'natural' level: it seems to have happened to him in the events of life: deaths of loved ones; family troubles, in the division of his father from his mother; physical illness over a long period of time; failure in some apostolates; the Congregation that did not develop in his life time.
- on the level of the spiritual direction received: first from Fr. Louis Fortis, the future 'Prepositus General' of the Jesuits - and also Fr. Nicholas Galvani, his spiritual father during his seminary and early priestly years. He is remembered by Stigmatines in the Necrologies for January 6th, as a 'Benefactor' to the community. It was he who made the gift of the house and Church of the Stigmata of St. Francis of Assisi in Verona to Fr. Bertoni.
- his studies: deep appreciation for St.. Thomas Aquinas, St. Alphonsus Liguori and St. Ignatius of Loyola.
- supernaturally, on the level of grace: his avowed 'Christocentrism', the crucified and risen Christ - Christ as spouse of the soul and of the Church.

Fr. Bertoni was much convinced that all of created being is simply a gift of the Creator. There is nothing that creatures could ever have done in order to be brought into this world - 'nothingness' has no reason of itself for being - has done nothing of itself to 'merit' existence. [12].

Life itself is sheer 'gift'. If existence is indeed a gift, there must be a Giver. Since life, existence, are so fragile - they must be sustained, kept in being. This on-going creation defies any thought that God

is on a 'sabbatical.' The Christian God is not a 'lazy', non-caring, 'sleeping' giant - but is actively engaged in each day's events:

"... can you not buy two sparrows for a penny? And yet not one falls to the ground without your Father knowing. Why, every hair of your head is counted. So, there is no need to be afraid; you are worth more than hundreds of sparrows..." [cf. Mt 10:29,f.].

"...that is why I am telling you not to worry about your life and what you are to eat, nor about your body and how you are to clothe it. For life means more than food, and the body more than clothing.

Think of the ravens. They do not sow or reap; they have no storehouses and no barns; yet, God feeds them. And how much more are you worth than the birds!

Can any of you, for all his worrying, add a single cubit to his span of life?

If the smallest things, therefore, are outside your control, why worry about the rest?

Think of the flowers; they never have to spin, or weave; yet, I assure you, not even Solomon in all his regalia was robed like one of these. Now, if that is how God clothes the grass in the field which is there today and gone tomorrow, how much more will he look after you, you men of little faith! But, you must not set your hearts on things to eat, and things to drink; nor must you worry...

Your Father well knows your needs... set your hearts on His kingdom, and these other things will be given you as well..

There is no need to be afraid, little flock, for it has pleased your Father to give you the kingdom...' [cf. Lk 12:22-32].

Fr. Bertoni's insistence on Poverty [13] seems much more related to this more comprehensive ideal than to discipline. Christian poverty offers a fertile soul for hope and trust. There is an inverse relation between possessions and hope: the less one has, the more one may hope to be.

Fr. Bertoni's idea was that it not simply that creatures received a gift long before, at the moment of their coming into existence - rather, this gift is renewed daily, always, by on-going creation. Conservation is a kind of continuing creation. At this moment, God preserves life, this day is a new gift: this is repeated in all days, at all hours, in each instant. What is so often taken for granted: time, gifts, joys - all are donated.

The Scriptures present the mystery of Creation in a variety of ways:

a. The Divine Breath:

"... God fashioned man from the dust of the soil. Then he breathed into his nostrils a breath of life, and thus man became a living soul..." [cf. Gn 2;7].

"... His breath made the heavens luminous..." [cf. Jb 26:13]

b. His Fingers:

...I look up at the heavens, made by your fingers, at the moon and the stars You set in place - ah, what is man that You should spare a thought for him, the son of man, that you should care for him? [cf. Ps 8:3].

c. His Hands:

"... I it was who spread out the heavens with my hands, and now give orders to their whole array..." [cf. Is 45:12]

"... My hand laid the foundations of the earth, and my right hand spread out the heavens..." [cf. Is 48:13]

d. His arms:

"... Yours was the arm and Yours the prowess... You control the pride of the ocean... the heavens are yours..." [cf. Ps 89:13,f.]

"... Awake, awake! Clothe yourself in strength, Arm of Yahweh...! [Is 51:9].

e. He spread out the skies like a Tent:

“... Thus says God ... He who created the heavens and spread them out... [cf. Is 42:5; Jb 9:8; Ps 24:1,ff.]

The Scriptures themselves present a great sense of hopeful trust in the Creator:

“... As tenderly as a father treats his children, so Yahweh treats those who fear Him; He knows what we are made of, He remembers that we are dust. A man last no longer than grass, no longer than a wild flower he lives, one gust of wind and he is gone, never to be seen there again; yet his love for those who fear Him lasts from all eternity and forever...” [cf. Ps 103:15,f.].

“... Yahweh, my heart has no lofty ambitions, my eyes do not look too high. ... Enough for me is to keep my soul tranquil and quiet, like a child in its mother’s arms, as content as a child that has been weaned... [cf. Ps 131].

The gift of being, existence, life - are but a first step in the Divine Plan. All activity in some ways, flows from the central Source of all life, and is meant to return there. There is great goodness in this cycle, or process - and an enormous possibility to grow spiritually and also culturally, or intellectually. Fr. Bertoni has made special note of this in his ‘Law of Progress’ as noted in his Original Constitutions:

Part IV: Concerning Progress

Chapter 1: One’s Own Perfection [14].

Chapter 2: Concerning Perfection in the Ecclesiastical Disciplines [15].

Fr. Bertoni’s underlying ideal is very close to that of St. Paul in his speech before the Council of the Areopagus:

“... in fact, God is not far from any one of us, since it is in him that we live and move and exist, as indeed some of your own writers have said...” [cf. Ac 17:28].

The next step in living out this sublime hope is the enormous respect for grace in the heart of Fr. Bertoni. In a key Constitution 185 [16], Fr. Bertoni speaks of the ‘special grace of [the Stigmatine] vocation that is more powerful than all dangers and difficulties...’ [17].

While simple creation is a tremendous gift, that of redemption has added considerably to that:

“... You are not your own property; you have been bought and paid for ... [cf. I Co 6:20].

“... You have all been bought and paid for ... [cf. I Co 7:23]

“... remember the ransom that was paid to free you from the useless way of life your ancestors handed down was not paid in anything corruptible, neither in silver nor gold, but in the precious blood of a lamb without spot, or stain, namely Christ - Who, though known since before the world was made, has been revealed only in our time, the end of all ages, for your sake...” [cf. 1 P 1:18].

This gift of grace strengthens the bond and the relationship between humanity and God. The dignity of creation depends on the level of participation in the godly, in the divinity. the gift of Grace/Vocation is described in Peter’s Second Letter:

“...In making these gifts, He has given us the guarantee of something very great and wonderful to come: through them you will be able to share the divine nature... [cf. 2 P 1:4].

The challenge is to become a New Creation:

“... Adam prefigured the one to come ... [cf. Rm 5:12, ff.]

“...as Christ was raised from the dead by the Father’s glory, so we, too, might live a new life...” [cf. Rm 6:3-11].

“... the entire creation, as we know, has been groaning in one great act of giving birth... [Those who love him] they are the ones he called long ago and intended to become true images of His son... [cf. Rm 8:23,29].

“...as death came through one man, in the same way, the resurrection of the dead has come through one man... we will be modeled on the heavenly man ... {cf. I Co 15:20-28, 35-49].

“... we are turned into the image we reflect... [cf. 2 Co 3:18].

... And for anyone who is in Christ, there is a new creation ... [cf. 2 Co 5:17].

In a homily welcoming in the new Year of 1803, Fr. Bertoni seems to have referred to some of the aspects of this ‘New Creation’:

“...‘Create in us a new heart’! [cf. Ps 51:19]... Who else can produce out of nothing, or call someone to new life - other than God alone...? [18]

In his homily for the Sunday ‘*in Albis*’, April 5, 1807, Fr. Bertoni developed beautifully a kind of New Creation brought through the Resurrection of Jesus Christ. These are Fr. Bertoni’s comments:

“... If we are planted, in-grafted into the similitude of Jesus’ death [cf. Rm 6:3], we will also be in His resurrection..... Just as the body of Christ, buried in the ground, had the salvation of the world as its fruit, so we, too, through our own repentance may be buried in penance to bear fruit in justice... Our lives are now hidden with that of Christ [cf. Col 3:3]. This blessed fruit has already been produced - it must now be allowed to come to maturity ... if you wish to see me, said the holy Eleazar, look for me in the wound in the side of Christ...!’ [19].

It is in this context of Creation/Grace that Fr. Bertoni understands vocation. Believers do accept the nothingness from which everyone is called forth by a loving Creator - and an extraordinary goodness is divinely breathed into every human being. In his Hymn to Wisdom, Paul may allude to this:

“...take yourselves for instance, brothers, at the time when you were called: how many of you were wise in the ordinary sense of the word - how many were influential people, or came from noble families?

No, it was to shame the wise that God called what is foolish by human reckoning and to shame what is strong that he chose what is weak by human reckoning... those whom the world thinks common and contemptible are the ones that God has chosen... the only knowledge that I claimed to have was about Jesus, and only about Him as the crucified Christ... [cf. I Co 1:26,ff.].

Fr. Bertoni makes note of this ideal in his original Constitutions:

“...Since the Apostle says: ‘For I am determined not to know anything among you, except Jesus Christ and him crucified’ [cf. I Co 2:2] - and since Christ said of Himself: ‘I am the Alpha and the Omega, the Beginning and the End’ [cf. Apoc 1:8]...” [20].

SUMMARY

Fr. Bertoni’s charism flows out from the Most Blessed Trinity: beginning with the traditional teachings regarding the Indwelling of the Most Blessed Trinity and the Eucharist, Fr. Bertoni discerns the hand of the Trinity in everything.

His heroic hope is expressed as a holy abandonment [21]. His holy abandonment is presented as a superior form of confidence and hope in God [22].

A careful analysis of the Lord’s Prayer would indicate that the intimate relationship with the Father will culminate in the ‘end-time.’ To share in Divine Filiation, this is the ‘special grace of our vocation’, one that is superior to all difficulties, and dangers - this is ‘costly discipleship.’ Christ is identified with the poor, the struggling. Through His own Filiation, Christ with his Sacred Stigmata is inviting all to the eternal nuptials. The Immolated Lamb, with the marks of His immolation still evident on his Body, invites all to come to the nuptials with the Church. It is on this note that all of Scripture draws toward its end:

“... The Spirit and the Bride say, come. Let everyone who listens, answer: COME! [cf. Rv 22:17].

The theological virtues are the sublime ‘experience’ of God through the Holy Spirit to which all are being challenged by Grace. It is the Spirit of God sent into the human heart that enables all to cry out ABBA! [cf. Ga 4:6].

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A. St. GASPAR BERTONI'S DEVOTION TO THE TRINITY
and
THE STIGMATINE LIFE

Introduction:

In the Founder's Original Constitutions, there is much insistence on Mission[s], the 'other' person, and on community. All of these seem to flow from Fr. Bertoni's basic Trinitarian orientation.

Practically every single number of the Original Constitutions from Part X on of the Stigmatine Founder [23] are taken almost *verbatim* from the Commentary of Fr. Francis Suarez, *De Religione Societatis Iesu* .[24].

Turning to Part X of St. Gaspar Bertoni's Constitutions, this constitutes the largest single concern of the Constitutions: The Union among the Members [25] - and Part XI, on the Familiar and Friendly Conversation within the community and in its apostolic mission to others [26].

Under Section I of Part X of his Original Constitutions [27], Fr. Bertoni treats explicitly of the Trinitarian dimension of charity. In speaking the interior inclination or dispositions of one's soul for charity, the Stigmatine Founder follows Suarez almost word for word:

CF # 221: "This depends especially on our interior spiritual progress, for as true charity, that is, **the love of God and Christ increases**, so also the union among the confreres is increased and perfected in so far as each one unites himself to **God and to our Savior**." [28].

CF # 222: "Because this bond of unity is especially strengthened by prayer and meditation, according to that saying: 'In my meditation a fire shall burn', therefore, this is undoubtedly the surer and sounder way of acquiring this unity." [29].

CF # 223: "Moreover, there is nothing which causes us to love another more than to perceive his special endowment of virtues and gifts of the **Holy Spirit**, and to contemplate him as the image of **God** painted with the most beautiful colors of grace. If, therefore, all strive within themselves to grow in these virtues and gifts and to consider them often in others, and if they regard others as superior to them in soul, rejoice over their spiritual gifts, and give thanks to **God**, mutual charity shall flourish among them in a wondrous manner." [30]

The clear designation of the Persons of the Trinity seems evident: "God", "Christ - Savior" - and the "Holy Spirit". There may also be a hint of St. Paul's 'fraternal humility', "*always consider the other person to be better than yourself*" [cf. Ph 2:3]. There are also many other lessons from these Constitutions, along with their evident Trinitarian imprint:

- there is present here Fr. Bertoni's great dream of continuing progress and development. This is the subject matter of his entire Part IV of his Original Constitutions [31]: and includes both the spiritual growth of each member, as well as the intellectual [or, technical] development of all. This principle of vitality is evident in Fr. Bertoni's own charism that grew and intensified all through his life. In the Latin texts for these Constitutions there may be noted a number of key words that communicate this sense of vibrant commitment:

- *spirituali profectu* ;

- *incrementum* ;
- *augetur et perficitur* ;
- *maxime crescit* ;
- *studeant in his virtutibus et donis crescere* ;
- *mutua inter eos caritas crescet* .

The spirit behind Fr. Bertoni's dynamism is clear in this insistence in such a brief space - however, familial/fraternal charity is the core of all he was about.

- charity is a single virtue, with a variety of dimensions: contemplative, apostolic, 'ad intra... ad extra':

"... you should be clothed in sincere compassion, in kindness and humility, gentleness and patience. bear with one another; forgive each other as soon as a quarrel begins... Over all these clothes, to keep them together and complete them , put on love... [cf. Col 3:12, ff.]

- charity: love for God and for others also depends on the Eucharist, personal prayer. Community just does not happen - it is the basic apostolate, due to the Founder's insistence on other Stigmatines as the first Apostolic Mission, in a Constitution derived *verbatim* from Suarez:

CF # 262: "Since the end of the Congregation is the salvation of souls, consequently, it assumes ministries appropriate to this end: therefore, religious should primarily and zealously work for the spiritual benefit of their own Confreres before that of non-members, because charity is very well ordered. As it, therefore, inclines one to seek his own spiritual salvation before that of others, it first intends and seeks the spiritual benefit of the entire body of the Congregation, before that of those outside the Congregation."^[32]

[I] MISSION[S] - SERVICE - 'OBSEQUIUM' -MINISTRY/MINISTRIES: these are all key words in Fr. Bertoni's vocabulary - and, in some way, they are synonymous. The sheer repetition of them would show this to be true. An associated idea is 'the greater glory of God', some form of which is founded in many of the Original Constitutions [33]. It can indeed be said that Fr. Bertoni found in the Trinity his *ALPHA* and *OMEGA* - he had a most sublime and inspiring sense of the Glory of God. Fr. Bertoni saw his community as 'Apostolic Missionaries for the Assistance of Bishops'. This *obsequium* is service in the Reign of God.

Fr. Bertoni's motivation was that of bringing an ever more valuable service to the Church - his ideal was that his followers would offer an ever more competent *obsequium Episcoporum* . As Christ was sent by his Father, so the Son then sends the Apostles in the confirming vision of the Sacred Stigmata that first Easter night [cf. Jn 20:20, ff.]. The Spirit is sent by the Father and/through the Son, to remind the Apostles of all that Jesus had taught them [cf. Jn 16:13, f.]. This 'ICON' is the lowly and obedient Christ, marked with His Five Wounds, totally dedicated to the Plan of the Father in the Holy Spirit.

This filial love for the Trinity, and this missionary love for the Church, is meant to increase as long as life lasts - the Stigmatine is called to be 'a contemplative at home, and a missionary outside'. These roles might also be understood as each Stigmatine being a contemplative missionary at home, and a missionary contemplative outside, 'for the greater glory of God.' The prayer of the Stigmatine is missionary - the contemplation of the mystery of the Father, Son and Holy Spirit have made Fr. Bertoni an 'Apostolic Missionary'. While prayer energizes the Mission, the Mission is meant to empower the prayer of the Apostle. The Christian vocation is an invitation to share in the very Mission of the One sent by the Father in the Holy Spirit. In Fr. Bertoni, the Trinitarian mysticism was not divorced from his asceticism: the vows and common life are missionary in scope.

1. **MISSION[S]/MISSIONARY:** appear in a number of Fr. Bertoni's Original Constitutions [34]. In fact, the booklet opens with these words, so well known within the Stigmatine Community:

CF # 1: "End: 'Apostolic Missionaries' at the service of Bishops." [35].

CF # 2: "Method: 'under the direction and dependence of the Ordinaries of those places in which missions are given. They shall wholeheartedly obey these Ordinaries in everything which pertains to the exercise of the Apostolic Ministry; first, obtaining their consent, with the necessary faculties; and always observing their wishes as to the place and time of exercising this ministry.' [Ex Decret. S. Congr. Prop. , Dec. 20, 1817]. [36].

Fr. Stofella offers an explanation in his Note here. This is the end toward which the Congregation tends, namely, the formation of individuals who by their zeal and apostolic traits would merit the title 'apostolic missionary.'

The entire subsequent structure of the Constitutions, like those of St. Ignatius of Loyola, the great model for Fr. Bertoni, then develops along the ideals of this Apostolic Mission [38]. Fr. Bertoni continues his idea along these lines:

CF # 7: "There shall be a distinction of classes, and promotion to a class shall be determined according to the qualities of the subjects.

"Those who excel in learning and piety shall be promoted to the perfection of the priestly ministry, undertaking the Apostolic Mission.

"Others, however, who have sufficient strength and talents, both physical and spiritual, shall be promoted to the perfect assistance, as helpers of the Missionaries" [39].

Even though all 'classes' of membership have been abolished by Vatican II [40] - there is the spirit of the Founder which remains: there is to be a gradual assumption of ever more important duties [*graviora ministeria*] as one progresses spiritually and in the intellectual life. The core of the charism remains: 'Apostolic Missionaries for the Assistance, service, of Bishops.'

In the gradual promotion of the members according to Fr. Bertoni's Constitutions [cf. Part V], a series of prescriptions has been set down:

CF # 74: "At times, the candidates shall accompany the Missionaries as aides; and, at times, they shall also hear the confessions of women." [41].

CF # 75: "Then they shall also hear the confessions of women regularly, and be assigned to serving in Missions" [42].

CF # 76: "Finally, they shall be entrusted with the direction of the Missions, and make use of all means needful for the salvation of souls" [43].

In Part IX, "On the Grade of the 'Professed'", there is a description of the work of the 'Professed' members, the 'Apostolic Missionaries.' The Means by which the Institute promotes the Salvation of Others' includes the following:

CF # 162: "The administration of the sacraments, especially of Penance and Holy Eucharist, beseeching God, even by the celebration of Holy Masses, to grant the fruit of preaching and of confessions." [44].

This Constitution, including the Ignatian ideal of offering Mass for the success of the Apostolic Mission, may be found in Book I of Suarez. It comes from his discussion regarding the institution of the Society of Jesus, in general - and in particular, regarding those means by which the Company of Jesus achieves its purpose [45].

Throughout, there is much emphasis on the Ministry of the word of God - assisting the priestly and the consecrated] life, and the youth. 'Mission' appears in both the singular and the plural form [46].

2. SERVICE:

It has been said that when St. Ignatius wrote his original rule in his native language, he verbalized his own 'Mysticism of Service' by repeating the same Spanish verb *servir*, over and over again. In the Latin translation, his secretary [Fr. Polanco] varied the Founder's rendition with three Latin verbs and substantives :

- *servire/servitium*;
- *auxiliari/auxilium*;
- *obsequi/obsequium* .

Fr. Bertoni speaks of 'service' on a number of occasions in his Original Constitutions, and often as a synonym of these other words [47]. The verb appears in his third Constitution:

CF # 3: "To serve God and the Church wholly gratuitously" [48].

In developing the requirements for admission, Fr. Bertoni emphasizes much this willingness and ability "to serve":

CF # 26: "Those who are accepted to do the work of the priestly ministry must have fitness of memory; furthermore, they must be desirous of virtue and spiritual perfection, of peaceful character, active and constant in whatever they undertake for the service of God; they must have zeal for the salvation of souls, and, moreover, a great love for this Congregation...." [49].

3. OBSEQUIUM

In St. Ignatius' Constitutions there is abundant use of this synonym for 'service.' It also is used in the Founder's terms for presenting the 'end' of the Community. It is found very often in his writings, and relatively frequently in his Constitutions [50] - from the opening Constitution that defines Stigmatines as: *Missionarii Apostolici in obsequium [seu auxilium] Episcoporum* . It is a Eucharistic term that would offer some insight into the relationship of loving obedience of Jesus Christ, of His oblation toward His Father. The Latin Vulgate uses it in a key text of St. Paul where he asks the Romans to make of their bodies a living oblation [*obsequium*] to the mercy of God [cf. Rm 12:1,f.].

Fr. Bertoni quotes it *verbatim* from Suarez when he describes the Distribution of Studies for the candidates for membership:

CF # 57: "Therefore, there shall be individuals who specialize in one or another of these branches of knowledge for a longer time and with greater diligence; that is of the utmost importance for the various services [*ad varia ecclesiae obsequia*] we must render to the Church according to the diversity of time and circumstances." [51].

This Constitution # 57 speaks of the characteristic 'variety' of 'obsequia' always to be determined by the changing times and needs of the Church. When speaking of promoting studies within the Congregation, the Founder uses the rule of prudence, so that studies may go on for a longer time:

CF # 62: "It shall be incumbent on the Superior to see that the students do not apply themselves to study at times that are harmful to physical health; that they get enough sleep; that they observe due moderation in their studies in order that they may devote themselves for a longer time to mastering the arts and sciences on behalf of the Church'. [*in Ecclesiae obsequium*]" [52].

Once again, this is a word-for-word use of a text in Suarez - who, in turn, has taken it from the Constitutions of St. Ignatius of Loyola, Part IV, c. 4, § 1 - with a notable exception: the text from St. Ignatius concludes *ad Dei gloriam* [53], whereas Fr. Bertoni has: *in Ecclesiae obsequium* .

The Divine Son, Who has come ‘to serve’ and not to be served - Whose food it is to do the Father’s Will [cf. Jn 4:34] - remains the Model, the Source, the Goal of the Apostolic Mission, that service rendered to God through the Church. This ‘oblation’ can be described as *obsequium*. .

4. MINISTRY/MINISTRIES: in both the singular and plural, this word also offers an extraordinary insight into Fr. Bertoni’s charism [54]. A rapid survey of the Stigmatine Founder’s Constitutions would show that both aspects manifest a plurality of proper apostolates:

a. In the Singular:

CF # 7: “...Those who excel in learning and piety shall be promoted to the perfection of the priestly ministry, undertaking the Apostolic Mission...” [55].

CF # 48: “... absolutely shunning idleness, by assiduous involvement in those things that pertain to the ecclesiastical ministry, to the observance of discipline and to the obedience due to Superiors...” [56]

CF # 62: “...that they observe due moderation in their studies in order that they may devote themselves for a longer time in mastering the arts and sciences for the service of the Church...” [57].

CF # 125: “But whenever there is a question of studies which are deemed necessary or helpful, overcoming all fatigue, negligence, or tediousness, they shall apply themselves to them eagerly and wholeheartedly, striving to master them for the glory of God and greater service to the Church.”[58]

CF # 163: “The Ministry of the Word of God under every aspect...” - [this section is drawn from Suarez].

CF # 195: “Since the chief part of charity is to anticipate the mutual rendering of service, honor and benefit...” [60].

CF # 255: “Besides, the principal end of our Congregation is the conversion of souls, this is greatly realized by conversing...” - [this entire huge, final section of the Founder’s Constitutions is taken almost word for word from Suarez] [61].

b. In the Plural:

CF# 26: “Those who are accepted to do the work of the spiritual ministries must have fitness of mind...”[62].

CF # 57: “Therefore, there shall be individuals who specialize in one or another of these branches of knowledge for a longer time and with greater diligence; that is of the utmost importance for the various services we must render to its Church according to the diversity of times and circumstances.” - [this is taken *verbatim* from Suarez] [63].

CF # 158: “Only priests are to be admitted to the ‘Profession’, for the principal government of the Congregation pertains to the ‘Graduate Fathers’. To them also belong the more important ministries, and these require the priestly dignity.” [64]

CF # 162: “The administration of the Sacraments, especially of Penance and Holy Eucharist, beseeching God, even by the celebration of Holy Masses, to grant the fruit of the Missions, of the preaching, and of confessions.” - [this section is also taken from Suarez] [65].

CF # 182: “Their duty is to teach not only by preaching, by giving the Spiritual Exercises and by lecturing on the truths which are useful and necessary to know for the attainment of eternal life, but also by explaining the rudiments of faith and morals, especially to the uneducated and to children, in public and private catechetical instructions and in the oratories. This also is highly beneficial to the Church, and is to be highly recommended to them.” [66].

CF # 185: “...the end of our Congregation, which is to serve the Church by means of the various and proper ministries of its vocation under the direction of the Bishops... with this program we do not propose to expose ourselves to dangers, or to go to this or to that place, or to perform this or that action of our own will: but to follow the direction of the orthodox Bishop placed by the Holy Spirit over the Church to God...” - [this, too, is taken, for the most part, *verbatim* from Suarez] [67].

CF # 262: “Since the end of the Congregation is the salvation of souls, consequently it assumes ministries appropriate to this end: therefore, religious should primarily and zealously work for the spiritual benefit of their own confreres before that of non members, because charity is very well ordered...” - [this is taken from Suarez] [68].

...

[II] THE PERSON:

Fr. Bertoni's Original Constitutions manifest a sublime concept of fraternal caring and sharing. With the broad diversity of ecclesial service and specialization, the differences in intellectual preparation and apostolic work - were not meant in the least to hinder harmony within the community, or lessen the commitment to the Apostolic Mission. As was noted above, this is particularly evident in Part X of the Original Constitutions, the "Interior Disposition of the Soul", with a distinctly Trinitarian imprint: as the love of God and Christ increases through the Holy Spirit, through participation in the Eucharist, contemplating the Word of God - in all this, each confrere is challenged to recognize better the developing likeness of God in one's fellow Stigmatine, noticing the gifts and virtues of the others, depicted within them by the Holy Spirit [69].

This idea of intense fraternal love is present in two very special categories of persons that Fr. Bertoni has more amply described in his Rule: Guests and the Sick:

[a] GUESTS: 'Hospitality' [70] is a theme that comes to the Stigmatine Rule, from the monastic tradition - through Francis Suarez' commentary *De Religione Societatis Iesu*. It has ancient biblical roots, and is most highly recommended as a basic Christian value. Fr. Bertoni saw unity as all the more necessary, especially for a community with such a varied apostolic mission.

Fr. Bertoni dedicates Chapter VI, under the 'Positive Means' of Part X, the Union among the Members, to the matter of Hospitality toward Confreres [71]. These Constitutions can be found practically *verbatim* in Suarez [72]. While there was a distinction in membership: with the 'Professed', those elevated to the 'Grade' of Apostolic Missionary - and the 'Spiritual Coadjutors, Priests with simple vows - and the Brothers. In the matter of hospitality, this would all be done away with:

CF # 245: "This is to be extended to all the confreres without any distinction of family, or country, without respect of persons or limitation whatsoever. Great charity is to be shown towards all, whether they are professed members or novices, well or sick, known or unknown." [73].

This seems almost "Benedictine" in its orientation - however, it is found in Suarez' Tract from the Book where he treats of the positive spiritual means leading to the perfection of the members in their treatment of their fellow human beings. Fr. Bertoni copied this Constitution word for word from Suarez [74].

The level of hospitality must be that of truly distinguished families toward their dear friends or relatives:

CF # 246: "Let this charity first of all be shown by receiving them with those external manifestations of special friendship which are usually employed, according to the custom of the place, by distinguished persons towards their friends, or even towards their own kindred" [75]

Once again, this is a *verbatim* citation from Suarez, where he treats of the hospitality that is to be extended [76]. This is followed by what became the old Aspirants' Rule of the Stigmatines, known as "# 122, the rule of touch"!

Throughout this entire section of both the Commentary of Suarez, and the relatively lengthy texts that Fr. Bertoni copied very carefully there is much emphasis on the harmony of goals, uniformity of ideals. At the same time, there is indicated a genuine appreciation for individual personalities. In discussing the matter of poverty in receiving guests - on the one hand, nothing should be spared. Yet, from a very practical bent of mind, much consideration has to be given for the differing needs of guests. In this, Fr.. Bertoni quotes St. Basil's Longer Rule:

CF # 249: “[St. Basil] finally concludes: ‘Sufficiency varies, however, according to the physical condition and present needs. One, because of his work, requires more substantial food and a larger amount. Another needs a lighter and more digestible diet. The foods that are served should be offered to all, and be such that they might be nourishing and had at a good price. At table, cleanliness should be observed, even a certain elegance - but, all being such that it does not exceed the limits of our means’” [77].

This citation from St. Basil found in Fr. Bertoni’s Original Constitutions came to him directly from Suarez [78].

[b] THE SICK:

Fr. Bertoni dedicates Chapter V of Part X to the ill and the infirm, and their special care. In this Chapter, the authorities who are brought to the fore are the Founders of ancient monasticism and forms of common consecrated life, such as St. Basil, in both his shorter and longer Rules - St. Benedict, Pachomius, Lupus and Rule for Monks - as well as St. Augustine, St. Jerome and also St. Bonaventure. There are nine Constitutions here [79]. This is the longest single Chapter of Part X, and once more - practically every number can be found in Suarez, word for word, with a few exceptions.

The central rule of this Chapter, of course, is that the infirm are to be thought of as *the Lord’s own brothers*, and that all are to serve them as Christ Himself would be served [80]. One of the more unusual numbers is this following:

CF # 240: “Lupus, in his Rule for Monks, says: ‘If someone is taken sick, let him be transferred to a larger place, and so comforted by the assistance of the senior brethren, that he feel no desire for the comforts of the city, nor for maternal affection.’” [81].

In Suarez’ commentary he gives as the source of this principle a work of St. John Chrysostom, quoted by Lupus, in defence of the monastic life [82]

...

[III] COMMUNITY:

This would merit an entire study of itself. Fr. Bertoni dedicates Chapter III of Part X to bringing a bout uniformity in every day living [83]. Perhaps the original Rule of St. Ignatius did not stress community as much as the commentary of Fr. Suarez has- but, it is this latter especially that Fr. Bertoni has followed throughout this entire Part. For the Stigmatine Founder, community remained a central concern. The vows are meant to assist an apostolic missionary charity - not only in uniting one to God, but also to bringing about a certain fairness in externals.

[a] COMMON LIFE: Likeness, even externals can help to bring about this elusive ‘union’ - the example of the early Church described with theological idealism as having ‘one heart and soul’, ‘summaries’ that deeply impressed Fr. Bertoni [84]. This ‘idealized’ theology of Acts has served through the centuries as the inspiration the ideal for community life. the Founder offers the suggestion to honor God in the other:

CF # 228: “Wherefore St. Augustine says: ‘Let all help with one heart and soul’ [cf. Rule c. 2] - as if he meant to say: to be of one heart in helping, it is necessary to be of one soul. He adds: ‘Let each honor God in the other, for you have been made His temple’ - because God alone is ;the One who makes brethren to live together in unity’ [cf. Ps 132:!, Vulgate]. And thus, this uniformity aids greatly in making God known in all, and as a consequence, uniting all in God” [85].

This, too, is a quotation from Book VII of the commentary of Suarez, chapter 8, regarding special elements leading to uniformity [86]. Modern biblical commentaries speak of this Psalm quoted here as one

of the ‘Psalms of Ascents’, regarding perhaps the brotherly relationships meant to bind priests and Levites in the Temple of the Holy City.

[b] RECREATION: The Stigmatine Founder gives surprising emphasis to this when one thinks of his own dedication to the Apostolic Mission - and his enthusiastic ideal for on-going formation, intellectual and spiritual betterment. He dedicates Chapter 7 to this of Part X, a full seven, and rather lengthy Constitutions [87]. It is indeed remarkable as we learn from his biography and Original Constitutions of his plan of total dedication to the Church. His plan calls for an intense spiritual life, life-long formation, or up-dating.

While his times did not know of “burn-out”, this amount of recreation time that he required is important to consider. He tells us that while it is for health, the underlying reason may very well be Aristotle’s idea for friendships to grow - there has to be communication. The ancient monks saw recreation as beneficial for both body and soul. The Stigmatine Founder sees evening recreation a way of achieving the purpose for the foundation of the Congregation: conversion that comes also through conversation:

CF # 255: “Moreover, since the principal end of our Congregation is the conversion of souls, this is to be realized for the most part by conversing with our fellow man, speaking to them of divine things, kindly and prudently. For this they derive much benefit from the conversations they hold among themselves, which quite often should be about the things of God. Thus, let them in practice learn to keep silence during the times prescribed, to speak prudently and fruitfully, for this is the best kind of silence, as St. Ambrose indicated; ‘Pythagoras,’ he says, ‘imposed silence on his disciples that by keeping silence they would learn to speak. David instead, prefers that we learn to speak by speaking; in fact, how can we learn without practice? or make progress without exercise?’ He concludes: ‘Thus let him who wants to acquire a manner of speaking which is prudent and circumspect not repudiate the natural means, and at the same time, let him make use of those means for properly safeguarding the tongue.’ [88].

This rather lengthy constitution is taken from this same Chapter VIII of the Commentary of Suarez [89].

[c] ‘APOSTOLATE OF THE PEN’: a wonderful font for a deeper appreciation of the spirit and mind of Fr. Gaspar Bertoni are the letters of his that have come down to us. He also has dedicated five Constitutions to the exchange of letters among the confreres [90]. His over-all ideal is the ‘one heart and soul’ of the Acts of the Apostles describing the early Church. Citing St.. Basil, who quotes the ‘example of the Apostles’, Fr. Bertoni was convinced that good news should be shared: *bonum est diffusivum sui* ! The Constitution reads thus:

CF # 259: “ St. Basil says: ‘He who through the grace of God has done something good, should also let it be known to others, for the great diffusion of God’s glory’. He cites the examples of the Apostles for this [Rule for Monks, 70]” [91].

Again, Fr. Bertoni has taken this from the Commentary of Suarez, where the Jesuit theologian is responding to objections posited earlier in his text, for the sake of clarifying his position. Suarez places the objection that conversation and communication among confreres take much time - and that further, in much speech, there will always be sin lurking - and there is the constant danger of disagreements cropping up. He responds to these arguments - and in his response he offers the text cited by the Stigmatine Founder for his Original Constitution # 259 [92].

Letter writing remains an excellent means of maintaining contact, and also for encouraging one another in the service of the Lord.

THE TRINITARIAN IDEAL: this Part X of Fr. Bertoni’s Original Constitutions, that treats of the Union of the Members, is the longest of all, comprising some 80 Constitutions [93]. The concluding Constitution of this Part, once more returns to the intra-Trinitarian life as this is meant to move all believers to that harmony and union that would actually make ‘all for one and one for all’:

CF # 266 “St. John Chrysostom, elegantly commenting on the words of Chapter 16 of St. John’s Gospel, ‘that they may be one even as we are’, says very well: ‘Nothing can be compared to the harmony and mutual union of wills: for by it the individual multiplies himself. If indeed two or ten persons agree among themselves, there is no longer once individual, but each individual has multiplied himself ten times, and in the ten you shall find unity, and the ten in each individual.’ Further on he says: ‘This is the excellence of charity, and how it brings it about that one can be multiplied and inseparable; that he can be found in many places at the same time; that he can be in Persia and in Rome: what nature cannot do, love can.’” [94].

For Suarez, too, these are the concluding lines of his rich Chapter 8 of Book VIII, much quoted by Fr. Bertoni. [95]

[d] FAMILIAR AND FRIENDLY CONVERSATION: an entire Part XI is dedicated by the Stigmatine Founder to this exercise, so necessary to keep the community together [96]. Once again, the central ideal that is presented is that of Jesus Christ and His Apostles:

CF # 271: “Let each one keep before his eyes the example of Christ our Lord, who though habitually living with men, even eating and drinking with them, nevertheless not only observed perfection, but also adhered to a state of life which was the most perfect.” [97].

CF # 272: “Let everyone else be mindful of the example of the Apostles, who in their intimate dealings with men, ,’becoming all things to all men that they might save all’, nevertheless kept a state of perfection.” [98].

CF # 273: “The Council of Mainz, held under Leo III, established: ‘That ministers of the altar and monks are to abstain altogether from worldly business’, and then added: ‘Still a becoming occupation is not to be denied them for providing for their various needs; for we read that the holy Apostles were also engaged in business.’

“Thus from the conduct which the Apostles observed in procuring the salvation of souls, we justly conclude that to converse with our fellow men for this reason, according to the rule of our Institute, is not contrary to the religious state.” [99].

All of these Constitutions - as well as the next few which emphasize the example of the early monastic life - are all taken from the ninth Book of Suarez that deals specifically with the Apostolic Mission, or the “Means, or Ministries which the Society employs for the Salvation of its Neighbors.” Suarez’ text almost covers about one half of a column of his large tome [100].

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[IV] THE EARLY CHURCH:

The immediate effect of Jesus’ life in the Trinity was the sharing of it with the Apostles and the early Church. The ‘Apostolic Life’ early on meant that life in union with Christ: revealed in the Scriptures, present in the Eucharist, in community. Fr.. Bertoni presents the Acts of the Apostles as the ideal:

CF # 189: “Let everyone keep before his eyes, as a norm of this harmony, what is read in the Acts of the Apostles about the conduct of the first faithful who are the source from which all religious orders have their origin and form: ‘They were of one heart and one soul, and held all things in common and distributed them among all according as anyone had need. They took their food with gladness and simplicity of heart, praising God and being in favor with all the people. and great grace was in them all.’[cf. Ac 2:44, ff.]” [101].

This is taken from Suarez, as has been seen [102].

CF # 226: “The characteristic means, however, is that of poverty, in the highest degree proper to religious by reason of their vow, as is splendidly taught by St.. Basil: ‘In the religious state’, he writes, ‘ all things are common - hearts, minds, bodies and everything necessary for subsistence and way of life; God is common to all, the exercises of piety are common, and the labors are common.’ The same thing is said by Cassian, who cites the words of Chapter 4 of the Acts: ‘They had but one heart and one soul’; and he observes that right afterwards is said: ‘And they held everything in common.’ [v. 32,f.]” [103].

As has been noted, this Constitution is taken word for word from Suarez [104].

CF # 232: “However, this should not prevent the needs of each from being justly attended to, according to the words of the Acts; ‘Distribution was made to each as he had need’ [cf. Ac 2:45;4:35]- for this is precisely what charity demands.” [105].

This is from Suarez [106].

CF # 261: “Hence, also in the Church there was the ancient custom among the faithful of exchanging communicative letters [as they were called]. In this way Catholics maintained contact with each other and gave testimony of their own faith, as St.. Optatus and St. Augustine record.” [107] - which is likewise from Suarez! [108].

SUMMARY

What seems to come through here is the enormous respect for each person - ‘personality’ reaches its summit in the theology of the Most Blessed Trinity. Much might be obtained by reflecting on ‘relationships’: those within the community, those outside - measured along with our relationship with God. The very challenging ‘abandonment to God, availability to the Church’ present challenges not only as regards the Apostolic Mission, but also regarding the primary apostolate - that of each Stigmatine toward his own confreres.

St. Gaspar Bertoni’s understanding of the Trinity would have been most inspired by St. Thomas Aquinas and also by St. Ignatius of Loyola. In the Thomistic tract, there is much emphasis on relationships, personality and mission. Perhaps the Stigmatine ‘character’ would be intimately bound up with these. It does not seem that the Founder’s grace, charism has died with him - a charism is a gift of one for the entire Church. For his Apostolic Mission, Fr. Bertoni learned much from St. Ignatius and also from Suarez’ Commentary ‘On the Religion of the Society of Jesus’.

Any analysis of the Stigmatine Founder’s spirit will find this recurring dynamic presence of the Trinity: the persons are all equal, distinct, but not divided - each involved in the Father’s Plan of Salvation:

The Father did not spare - but offered up His only Son [cf. Rm 8:32; Jn 3:16].

The Son did not cling to His equality with God - but, emptied Himself, by being 'obedient unto death.' - And the Father raised Him on high, with a name above all names. [cf. Ph 2:5-11].

But when the Spirit of truth comes He will lead you to the complete truth, since He will not be speaking as from Himself, but will say only what He has learnt ... he will glorify Me, since all He tells you will be taken from what is mine. Everything the Father has is mine; that is why I said: all He tells you will be taken from what is mine. [cf. Jn 16:13,ff.].

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B. Fr. Bertoni's Lived Devotion to the Trinity

[I] Unity in Pluralism: 'Various and Proper Ministries'

1. The Trinity: A Central Mystery for St. Gaspar Bertoni:

As has been noted above [109], in the later summer of the year 1808, Fr. Bertoni noted in his Spiritual Diary his passing by an image of the Most Holy Trinity. What impressed him was the Father's open arms - which for the Stigmatine Founder was some insight into the mystery of Divine Mercy, and the divine 'prodigality', or the easy communication of His gifts. Just about five weeks later, in the early autumn of that same year [110], Fr. Bertoni ponders the extraordinary divine love within the Trinity, in sending the Son to us.

There seems to be in this a sense of the divine Mission - and the great sharing of all one is and has. Fr. Bertoni's dream was to hand on only what had first been thoroughly contemplated:

CF # 49: "In this clerical Congregation, which aims not only to contemplate on divine things, but also to teach contemplated truths to others, the members shall possess not an ordinary, but a perfect knowledge of all those things which pertain to faith and morals; therefore, it is necessary that the religious clerics of this Institute eagerly strive to acquire such a knowledge perfectly." [111].

This paragraph is taken word for word from Suarez' Commentary, where he speaks of training the Jesuit Scholastics regarding the purpose, or the end of the Society of Jesus, to be achieved by more than ordinary knowledge. In Chapter I of his Book V, Suarez asks whether in the Society of Jesus the religious might be destined to proficiency in studies. In his affirmative response, Suarez quotes St. Thomas Aquinas on teaching only what has been profoundly contemplated. Fr. Bertoni was much impressed with St. Thomas' principle and Suarez' response, so much so that he took it exactly for his Original Constitutions [112].

Clearly, then, the Stigmatine community has a prayer-filled Apostolic Mission as its primary purpose.

The manner of realizing this Apostolic Mission is presented as quite varied:

CF # 155: "It shall be the concern of this Father Master to form the Novices well in the spiritual life; and every week, on stated days, he shall explain to them the whole rule of our Institute, and the means of working profitably for the good of our neighbor." [113].

The Constitution seems to indicate that there is variety, plurality of ‘modes’ of assisting our neighbor. Fr. Stofella notes that these regulations regarding the ‘Third Probation’ are taken from Suarez’ Commentary [114].

This ‘plurality’ of the ‘more important ministries’ is noted in Part IX, by Fr. Bertoni in Part IX, where he treats of the ‘Grade of the Professed’, which means the ‘Apostolic Missionaries’ properly so called:

CF # 158: “Only priests are to be admitted to ‘Profession’: for the principal government of the Congregation pertains to the Graduate Fathers; to them also belong the more important duties of the ministry, and these require the priestly ministry.” [115].

As Fr. Stofella noted, this Constitution is taken [*verbatim*] from Suarez [116]. Fr. Stofella also indicates that CF # 185 outlines for us ‘the principal task of the Members’ [117]:

CF # 185: “... Since the scope of the Congregation is to offer service to the Church by means of the various and proper ministries of her vocation under the direction of the Bishops, which is at times an arduous and difficult thing... but this is indeed the special grace of our vocation, a grace superior to every danger or difficulty...” [118].

This is taken almost word for word from Suarez [119] where he speaks of the ‘content’ of the Fourth Vow of the Society of Jesus, presenting its Apostolic Mission.

In the Stigmatine history, Fr. Bertoni sacrificed one of his closest collaborators, Fr. Luigi Bragato, at the request of the German-speaking Bishop Grasser, who requested the saint for a confessor to serve the Italian Empress in the royal court of Vienna in the year 1835. Fr. Tabarelli would be the seminary professor of two future Popes [Pius XII and John XXIII], as well as of many Cardinals and Bishops. Some of his former students reached positions of prominence in the Dioceses of the United States of America - from whom would eventually come invitations for the Stigmatines to come to the new world. Examples of ‘the more important ministries’ along with these would be: parish missions; theological conferences with priests, seminary teaching; retreats and spiritual direction for people from all works of life; experts in catechetical instructions; the founding of oratories and the direction of youth groups. these are some of the examples of the ‘varied and proper ministries’ of the Congregation in its history.

Yet, among the Stigmatine Founder’s contemporaries were those who found it very difficult to preach or to teach, to give learned conferences. Men such as Fr. Michaelangelo Gramego and Fr. Modesto Cainer had talents that were used in other areas of the Apostolic Mission. In his great compassion, Fr. Bertoni never forced any ministry on anyone - with its broad scope, there was room for all.

In the varied and proper ministries offered by the original Constitutions, it is the bond of fraternal, familial charity that kept the men together. The ideal was that they could enrich one another by community living and recreation together. The longest part of the original Constitutions, covering about 80 Constitutions, is Part X, regarding the Unity of the Congregation [120]. This, then, is immediately followed by about another 30 Constitutions in Part XI, dedicated to ‘Familiar and Friendly Conversation’ [121].

In the Stigmatine Founder’s own life, the Mystery of the Most Blessed Trinity is tantamount. This reality has been made known, brought to us through Jesus Christ. Hence, Fr. Bertoni’s charism is ‘Christological’. Christ has been sent as the Father’s Apostles, Missionary. The Trinity, then, is the fountal mystery - the spring-board also, for his Eucharistic reflections. The love for the Trinity, expressed through the Eucharist, is evident in the practice of offering the Eucharist for the discernment of, and for assistance and success in the Apostolic Mission:

CF # 162: “The administration of the Sacraments, especially of Penance and Holy Eucharist, beseeching God, even by the celebration of Holy Masses, to grant the fruit of the Missions and of the preaching and of confessions.” [122].

This text seems based on Suarez’ Commentary, Book I where he, in an introductory manner, takes up the matter of the means the Society of Jesus uses to achieve the salvation of its neighbors. Suarez notes that sacrifices are offered for the Church, to assist in the conversion of infidels and the correction of heretics [123].

[2] THE HABIT OF THE APOSTOLIC MISSIONARY: IN IMITATION OF CHRIST AND THE APOSTLES:

Perhaps somewhere within this concept of a very broad Apostolic Mission, and the sense of ‘abandonment’ to the incarnation of the Will of God through the Bishops’ needs - why it is that there is no specific ‘habit’ of the Apostolic Missionary. In the Original Constitutions, it is simply stated:

CF # 6: “Perfection of Self, Perfection in Ecclesiastical Sciences... The rule of life regarding diet, apparel and lodging shall conform to the standards set by the more exemplary clergymen among whom they live; and shall be of edification to the faithful for its Christian parsimony and religious poverty.” [124]

This is further specified:

CF # 137: “One’s attire should be plain and appropriate at the same time bespeaking poverty and fitness for the various ministries and persons with which we deal; and it should be clean and not shabby.” [125].

Suarez speaks of the reason why St. Ignatius of Loyola did not legislate a specific habit for the Jesuits. Suarez notes that one reason is ‘apostolic’. Among the ‘privative’ means the Society uses in living its program is that the Society will not be bound by the choir, in order to be open for its various missions; they will not take on the perpetual care of nuns. A third such means is that the Society does not have a specific habit - but simply assumes the garb of those clerics who live their lives in the proper manner. The Jesuits are asked to follow the customs of the clergy and the area where they are assigned, so that they might have easier access to all their fellow human beings, whether unbelievers, or the faithful [126].

There is a rather extended commentary by Suarez regarding [lack of] the Jesuit habit, that also appears in William Humphrey’s English translation [127]. Among the ‘privative’ means the Society uses are the following: the Society is not bound to choir; it does not accept the perpetual care of nuns - nor does it have its own specific habit.

“The Society is truly and properly called and is a religious body of clerics and priests. it is so called and is declared to be so by the Council of Trent, and by many Bulls of the Pontiffs. It is so called not only by reason of its habit, but by reason of its own institute and functions; for, of its primary end, it demands actions which are proper to clerics, such as the purification, enlightenment [intellectual] and perfection[spiritual] of the faithful. It is to be distinguished, therefore, from those bodies which are called Orders of Clerics merely because they have retained the clerical habit, although of their special aim they have no function for which clerical order is in itself necessary. The Society is not called a body of clerics because it wears the habit of clerics, but it wears that habit because it is in itself a most special manner a religious body of clerics, and primarily aims at the perfecting of its members in the clerical state, and in order that they may fulfill their clerical functions more becomingly, more holily and with greater fruit.

“Although some bodies of regular Clerics have a special habit, such as the Canons Regular, yet for prudent reasons, having regarded to the character of the times and the principal end of the Society, St. Ignatius willed that the Society should have no special religious habit. The heretics of his time so hated monks that their very habit was obnoxious to them, and since the Society specially desired

to gain them to Christ, it would not offend them by appearing in a novel habit, that being in itself a thing indifferent. The absence of a habit, it was considered, would procure more easy access to heretics, while it would at the same time facilitate intercourse with the faithful. It was convenient also in the case of pagans that those who converted and regenerated them should resemble in outward appearance the pastors by whom they should afterwards and ordinarily be governed. With regard to the attire of the members of the Society, St. Ignatius desired three things:

- that it should be respectable;
- that it should follow the custom of the country;
- that it should not be at variance with their profession of religious poverty.

“St. Ignatius may be said not so much to have instituted a new religious Order as to have restored that Order of Religious Clerics which, as we have seen, existed before the institution of monks, and was founded by Jesus Christ in the Apostles; and which had as its proper end the preaching of the Gospel and the defense and propagation of the faith.

As Pius IV says in his Bull: ‘As they have assumed the name of Jesus, so do they strive by deed and doctrine and example to imitate our Lord Jesus Christ, and follow in His footsteps.’”

As would be expected, there was no formal ‘vestition ceremony’ - there was no regular religious habit for the Jesuit Novices. Everything is reduced to this: to live under obedience to the Society, as a member not yet united to it through any vows, but simply with the resolution of entering into the Society, and of living and dying in it, as is noted in the Fifth Part of the Jesuit Constitutions [128].

It seems quite evident then, that for Fr. Bertoni ‘the [religious] habit of the Apostolic Missionary’ is simply that of ‘the more perfect clerics’ among whom they live - and also depending upon the variety of the ministries the Apostolic Missionaries would be called upon to perform by the bishops, in accord with the variety of times, places and circumstances of the Church’s needs. Throughout, there is this insistence on the ‘variety of ministries’ - each of which will create for the Apostolic Missionaries a profound interest in the various fields of the community’s competencies. There is a real community risk in the ‘specialization’ that is needed - unintended, it could divide, rather than enrich.

The charism of Fr. Bertoni is one that passes from contemplation, reflection, thought and planning - to action, service, ministry - to the specific Apostolic Mission. It is very much a work of ‘collaboration’ with God and sharing with one’s confreres. ‘Just as’ the Father sent His only-begotten Son, so also the Son sends His Apostles - in showing His Sacred Stigmata on Easter night [cf. Jn 20:21, ff.]. As is evident especially from his Spiritual Diary [Memoriale Privato] Fr. Bertoni pondered the inner mystery of God and was much inspired by the Trinity involved in the salvation of the world. Fr. Bertoni contemplated the Father sending the Son in poverty, humility, and even shame - all for the sake of the furtherance of the reign of Heaven. In contemplation and prayer, as well as in community sharing, there emerges a discernment that is needed in the acceptance of the specific Apostolic Mission for the assistance of Bishops.

For the choices to be made, the XIIth Part of the Original Constitutions [129], places much insistence on hearing the views of the confreres:

- the superior is bound to take counsel with the confreres [130];
- reunions, or chapters should be held [131];
- the superior shall have councillors, not associates, in his government [132];
- however, in affairs of greater moment and of a lasting nature, the right of making decisions does not reside with the superior alone [133];
- in matters of lesser importance, the superior will be assisted by the advice of his confreres [134];
- an Admonitor should be appointed to admonish the superior of his faults [135].

3. THE WITNESS OF THE BISHOPS OF VERONA: [136]: they all had an impact on Fr. Bertoni, a priest of the Diocese of Verona - and perhaps in some instances, also on the development of his charism.

a. **Bishop John Avogadro [SJ]:** ordained Gaspar Bertoni a priest on September 20, 1800. In these early years as a priest, through his zealous pastor, Fr. Girardi at St. Paul's in the 'Campo Marzio' section of Verona, Fr. Bertoni became the 'Missionary of the Youth.' His early efforts were in the Marian Oratories, to which was joined the dedicated teaching of catechism. We still have Fr. Bertoni's early catechetical instructions to children both from the time his was still a seminarian, as well as in his early years as a priest. His apostolate to the youth also included schools from the time Fr. Bertoni entered the Stimmate, November 4, 1816.

b. **Bishop Innocent Liruti, OSB:** was the Ordinary of Verona for almost 20 years from 1808-1827. It is during this time that Fr. Bertoni became more and more committed as the 'Missionary to the Clergy, to the seminarians and also to religious.' He was called upon to serve as the Spiritual Director to the Diocesan Seminary of Verona - he was also the preacher of the conferences of renewal for the priests called to live in the seminary - and gave much of his time as the 'Angel of Counsel' - as confessor, spiritual director and advisor to many priests, religious and laity. Perhaps with tendencies toward 'Jansenism', Bishop Liruti did not have many 'confidants', but Fr. Bertoni was one of those in whom the elderly Bishop placed much confidence. It is also during this period that Fr. Bertoni's health problems began and were to plague him for the last 40 years of his life.

c. **Bishop Joseph Grasser:** came to the Diocese at a younger age than Fr. Bertoni was at that time - and he would die prematurely as the Bishop of Verona [1828-1839]. It was through him that the invitation to allow Fr. Bragato to go to the royal court of Vienna as Confessor to the Italian Empress in Austria. On July 15, 1831 [137], Fr. Bertoni received special permissions from the Vatican. Instrumental in obtaining these is the letter that Bishop Grasser wrote in Fr. Bertoni's behalf, dated June 18, 1831. In his letter to Cardinal J. Albani, Bishop Grasser - who knew Fr. Bertoni and his special 'work' intimately - described the saint as follows:

"...Your Eminence:

"... with this letter, We testify that Fr. Gaspar Bertoni is a priest outstanding in holiness of his life, his learning and charity, making himself all things to all. He is above all dedicated to the formation of the Clergy, through retreats and counseling - and also to the forming of youth in religion and virtue. The other members of his community are outstanding in their zeal..." [138].

c. **Bishop Aurelio Mutti:** with the untimely death of Bishop Grasser, the Holy See named another Benedictine as Bishop of Verona but only for a short time, until he was promoted to the See of Venice. In that capacity on December 7th, 1853, just six months after the death of Fr. Bertoni, the new Archbishop of Venice described the Stigmatines in these words:

"... there is no other scope of this Institute other than that of offering every kind of service to the Diocese, in response to the indications and the determinations of the Ordinary. We can state regarding that period of time in which We had the responsibility of the Bishop's Chair in Verona, that in accord with the spirit of their community, the priests belonging to the Congregation, showed themselves to be always responsive to our invitations, committing themselves with the same solicitude, zeal and charity:

- in the hearing of confessions;
- as well as in the assistance of the dying;
- in ministering to those in prison, including those under capital punishment;
- hence, We do not hesitate to affirm that we could not have been able to expect from them any greater or more advantageous service of the Diocese than they gave." [139].

d. **Bishop Benedict Riccabona:** then succeeded to the See of Verona from 1854-1861 - being then transferred to the Diocese of Trent, where he died in 1879. In a letter to the Holy See, dated July 22, 1854, he thus presented Fr. Bertoni's community:

"...From its very beginning, this Congregation has never ceased from existing and showing itself to be dedicated in any ecclesiastical ministry whatsoever to which it might be invited by their Bishop. In Verona, and in his diocese, they are known, loved, and venerated by people from all walks of life, for their dedication to hearing confessions, preaching, giving Missions, principally in giving priests' retreats, teaching catechism, observing the Marian feasts in their two Churches, assisting the dying, the imprisoned, those condemned to capital punishment. These priests have been called to supply in the local seminary as Professors of philosophy and theology, and have performed there to the satisfaction of all. It is rare that a bishop would have men ready to employ in every circumstance and for any unexpected need whatsoever. These men have almost as the law of their community not only to be educated and prepared, but also ready for any ministry whatsoever to which their obedience to the superior might call them in the service of the Bishop." [140].

This remarkable document of Bishop Riccabona repeats Fr. Bertoni's quodcumque [regarding: 'any ministry of the Word of God whatsoever'] [141] under the consideration of 'The Grade of the Professed', i.e., the Apostolic Missionaries - and the Ordinary of Trent does this three separate times:

- "in any ecclesiastical ministry whatsoever" [*in qualunque ministero ecclesiastico*'];
- "ready for every circumstance and any unexpected need whatsoever" [*a qualunque inaspettato bisogno*];
- "ready for any ministry whatsoever" [*apparrecchiati a qualunque ministero*].

This Document still retains its importance in the Stigmatine history - in that it was in virtue of the Testimonial Letter of the Bishop of Verona that the Holy See granted the Decree of Praise, April 16, 1855. Almost 40 years later, Pope Leo XIII, through the Sacred Congregation of Bishops and Regulars, bestowed the Decree of Approbation with these words:

"...The members of this Institute look above all to assisting the Bishops in working for the salvation of their neighbors, with any ecclesiastical ministry whatsoever, through any spiritual work of charity, with the exclusion, however, of the ordinary and perpetual care of souls and nuns. [They do this] especially with the sacred missions, with giving retreats, by teaching catechism, specialized preaching, and with the Christian education of youth, dedicating themselves wholeheartedly to guiding them in piety and study, in their own oratories, as well as in the seminaries and in their own schools..." [142].

e. **Luigi Cardinal di Canossa [1862-1900]:** he was the nephew of St. Madeline di Canossa, and as Bishop of Verona, he was named Cardinal in 1877. On various occasions, he praised the work and the person of St. Gaspar Bertoni. In a letter to Fr. Peter Vignola, Superior General of the Stigmatines, the Cardinal stated:

"... Regarding his reputation for holiness, I can assert with full knowledge that his reputation was well known, being on the lips of all - not only within the city, but throughout the Diocese and even beyond. And since he was so well known, on many occasions, I personally had recourse to him for advice, comfort, and spiritual direction... My aunt, too, Madeline, many times, went to him for various matters and to get his advice, and repeatedly spoke to me about the veneration in which he was held, being considered a saint... The well-known surgeon, Luigi Manzoni, mentioned many times to my late Father, with me present, how he, as a professional man, was simply amazed when he would have to repeatedly lance Fr. Bertoni's leg, from the femur all the way to the knee. These lancements were extremely painful - and the surgeon concluded: 'I never saw a patient like he was, undergoing all those painful incisions: I believe he is a saint.' ... In his preaching, too, I heard him many times: he spoke with such gentleness and conviction that whoever would listen to him, would be not only convinced of what he was saying, but deeply moved..." [143].

Throughout his long life, as Bishop of Verona, the old Cardinal had often praised the Stigmatines for the many and wonderful Parish Missions throughout the Diocese. And once again, in his 36th year as Bishop of Verona, Cardinal di Canossa remembered Fr. Bertoni and the enormous impression that the Founder of the Stigmatines had exercised on him, as a boy, long years before in his Pastoral Letter sent out to the whole Diocese :

“... it was in the first years of this century that a young priest, Fr. Gaspar Bertoni, instituted the Oratories, first in the Parish of St. Paul, in the Campo Marzio section of Verona - and then in St. Firmus Major. Under his assiduous and wise direction, those Oratories became models and the spring-board of many others. In a little less than ten years they were established in all the parish and subsidiary Churches of the City, as well as in very many other parishes of this Diocese... In this fertile soil of the Oratories, there were gently developed the seeds of numerous vocations to the priesthood and religious life...

“And We, too, now in these declining years of advanced age, go back in happy memory to those years of my own youth - when, by the grace of God, I, too, was a member, and then for many years, a Prefect of one of these Oratories... The Book of Ecclesiasticus offers great praise to the early patriarchs [cf. Ecclus. XLIV: 10-16] - and this praise might be applied in some way to those Apostles of the Youth of Verona - yet, in great part, the credit is due to him who was the rime mover in our midst of this great work. It was Fr. Gaspar Bertoni, who has perpetuated the work of the Oratories in that fine Congregation that he founded later at the Stimato - he lived and died among us with such ardor of holiness, that precisely in those days, to our own indescribable joy, the Cause of his Beatification is being introduced. We express every hope that this cause might proceed happily, so that we might one day venerate on the altars, the Father of our Oratories...” [144].

...

The testimonies of these bishops - individually and cumulatively - state repeatedly that Fr. Bertoni's plan was that his community be dedicated to a broad apostolic mission: the Apostle of Youth was also the Missionary to the Clergy and those in the Consecrated Life - as well as being both competent and dedicated to a wide variety of preaching assignments. It seems that each of the Bishops praised him for some particular emphasis: the aged Cardinal remembered him especially for his Oratories; Bishop Grasser appreciated Fr. Bertoni's work among the Clergy; Archbishop Mutti emphasized the 'one-on-one' ministry, in the Confessional, assisting the dying, and the imprisoned - including those on 'Death Row.' Bishop Riccabona, writing so that the Congregation would receive its Decree of Praise, emphasized the very broad spectrum of the apostolic mission to which the community is dedicated: ' it is rare that a bishop would have men ready to employ in every circumstance and for any unexpected need whatsoever...' [145].

4. The Appeal for Unity: with this program of 'varied and proper' ministries within the Apostolic Mission, Fr. Bertoni offers this insight:

“... [the Stigmatine vocation is] arduous and difficult...but there is a special grace more powerful than any danger or difficulty...with this program we do not propose for ourselves to be exposed to dangers, or to go to one place rather than to another, or to carry out this, or that apostolate, of our own free choosing. Our vocation is to follow the direction of the Bishop, placed by the Holy Spirit to rule the Church of God: this is a sufficiently sure means not to wander from the path of the Lord...” [146].

As Novice Master, Fr.. Lenotti gave a series of Domestic Exhortations in which he showed the close parallel between the Stigmatines and the Plan of St. Ignatius: “...like the Company of Jesus is in a special way dedicated, directed in its service and to the dispositions of the Roman Pontiff - so, our Congregation is dedicated and determined in a very special manner and characterized through the service and *ossequio* of Bishops...” [147].

Fr. Bertoni's Constitutions manifest an extraordinary openness toward the future in hope - also by not being 'locked in' to any single ministry. Through its nearly 175 years of history, many Stigmatines have been both dedicated to, and competent in: the preaching ministry - in assisting priests and seminarians, as well as assisting those in the consecrated life - and most imaginative in youth work. All is for the development of the Plan of Salvation - since the main purpose of the Stigmatines is the conversion of souls [148] - this scope is also described as the salvation of souls, with ministries accommodated for this purpose [149]: both of these Constitutions are taken verbatim from Suarez. However, with this wide variety of apostolates, there becomes even more urgent the living of community charity [150].

One of the privileged means suggested by the Stigmatine Founder is the offering of the Eucharist for the success of the Apostolic Mission. "Among the Means by which this Institute promotes the salvation of our neighbors, are the following:"

CF # 162: "The administration of the Sacraments, especially of Penance and the Eucharist, beseeching God, even by the celebration of Holy Masses, to grant the fruit of the Missions and of confessions"

This Constitution is based on Suarez, who also includes here the frequent offering of sacrifices, which might assist the Church for the conversion of infidels and the correction of heretics as well as for the advancement of the faithful. [151].

The words of St. Paul might be applied here:

"... There is a variety of gifts but always the same Spirit; there are all sorts of service to be done, but always the same Lord; working in all sorts of different ways in different people, it is the same Lord who is working in all of them. The particular way in which the Spirit is given to each person is for a good purpose... one may have the gift of preaching with wisdom given him by the Spirit; another may have the gift of preaching instruction, given him by the same Spirit; another the gift of faith, given him by the same Spirit..." [I Co 12:4, ff.].

Based on the life of the early Stigmatines, the Constitutions state that the first apostolate will always be 'other Stigmatines':

CF # 188: "If, therefore, we must practice charity towards all, especially must we practice it toward those who are our spiritual brothers, as the Apostle says [Ga 6:10]: 'If one has no care for his own, especially those of his own household, he has denied the faith and has become worse than an infidel.'" [152].

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C. THE TRINITY: UNITY IN PLURALISM

[II.] SPECIALIZATION

Introduction:

From the outset, the Original Constitutions indicate that there will be a wide variety of apostolates, flowing from union with God and a committed community life. The challenge is ‘Diversity in Communion’, *e pluribus unum* ! The various services of the Church [CF # 57]; the various and proper ministries [CF # 185] are to be accommodated to the goal in mind [CF # 262].

Fr. Bertoni presented the ideal for his Congregation in these terms:

CF # 1: End: Apostolic Missionaries for the Assistance of Bishops [153].

CF # 6: Means: Perfection of Oneself.

Perfection in the Ecclesiastical Sciences... [154].

This two-fold perfection is gradually achieved through spiritual and intellectual Progress, as this is described by the Stigmatine Founder in his Part IV of his Constitutions: ‘Concerning the Progress [of the Confreres]’ [155].

The supreme goal of knowledge is presented by Fr. Bertoni in these terms:

CF # 51: “Since the Apostle says: ‘For I am determined not to know anything among you, except Jesus Christ and Him crucified’; and since Christ said of Himself: ‘I am the Alpha and the Omega, the beginning and the end’. Therefore, all the confreres shall start here, that is, to learn by heart, if possible, the Christian Doctrine as set forth for everyone’s understanding in the Catechism of Cardinal Bellarmine. Moreover, those who devote themselves to study, shall every now and then, return to it, getting a deeper knowledge and hold on to it in their study of the Roman Catechism.” [156].

CF # 52: “They shall study Sacred Scripture in its entirety, first textually, and then according to its Catholic commentators.” [157].

In these Constitutions, it is clear that Fr. Bertoni understood that ‘Perfection in the Ecclesiastical Sciences’ was also intended to serve as a means of spiritual perfection of the members of the community. the Stigmatine Founder sees Christ crucified, the Alpha and the Omega, as the recapitulation of all knowledge. He also takes a paragraph from the Jesuit commentary by Fr. Suarez:

CF # 56: “All this has been said of the Congregation in general, that is, of the aggregate of its members. Absolutely speaking, a mastery of all the above-mentioned sciences is necessary to the Congregation, though it would be difficult, or morally impossible for each member to master all these subjects by himself, along with Sacred Theology. Yet, in the Congregation, taken as a body, this is not impossible, and so care must be had that a true pre-eminence in all these sciences exists.” [158].

Fr. Bertoni took this almost word for word from the Jesuit Commentary. Fr. Suarez treats of this in his Book V [159], on the progress of the Jesuit scholastics in their studies. The Stigmatine Founder had this dream of a body of men, each competent in a given field - and each dedicated to the furthering of the Reign of God, committed to community life. For this goal to be achieved, there is always needed a quality library:

CF # 60: “Every house shall be equipped with a common library furnished as completely as possible, according to the requirements and nature of the studies pursued.” [160].

This stipulation was geared to the qualification of all the members. In the present moment of the history of the Church, there is the repeated appeal for an up-dating: going back to the sources, and yet

moving ahead toward a New Evangelization - an on-going formation. The Stigmatine Founder hoped that the community would be truly able and prepared. This grandiose plan was much admired by the bishops who first came to know of Fr. Bertoni and his work. Bishop Benedict Riccabona [+ March 31, 1879], considered as a 'Benefactor' to the Stigmatine Congregation, much admired the preparation of the early Stigmatines whom he knew. He offered his summer home to the students so that their studies would not be interrupted, during the long struggles with the Italian government. The library that was established there prepared some very brilliant young students.

The emphasis is that this be done in a community, family life. Therefore, it is most important that the health of the students be taken care of in their dedication to their very serious studies - once again the Stigmatine Founder has taken this from the Jesuits:

CF # 62: "It shall be incumbent on the superior to see that the students do not apply themselves to study at times that are harmful to their physical health; that they get enough sleep; that they observe due moderation in their studies in order that they may devote themselves for a longer time to mastering the arts and sciences on behalf of their service [*obsequium*] of the Church" [161].

This closely paraphrases a citation from Suarez, Book V, who in turn uses the Jesuit Constitutions as his source [162].

This injunction seems to be a practical understanding of the situation of candidates, striving for approval and also for progress. The Constitution is taken from Part IV, treating of the 'Progress' in the Spiritual as well as in the Intellectual life of the Congregation. The study envisioned here is a real challenge to the physical and intellectual capacity of the candidate - one of the ideals here seems to be that on-going preparation is part of the asceticism of the community. Very few penitential practices are noted in the Original Constitutions - but, much emphasis is given to continuing formation.

The Original Constitutions offer the virtue of prudence as important to the Stigmatine life of study - true learning, expertise in any field, are the work of a life-time. One might think of a phrase of the English spiritual writer, C. S. Lewis, 'Slow-Paced We Come!' The modern ideal of the entire Church is on-going, permanent religious and intellectual conversion as the daily situation of the Church. Fr. Bertoni's challenge is presented thus:

CS # 59: "Special attention and care shall be taken that those who study do not endanger their health, or lack anything that is necessary for them. Therefore, with regard to their diet and apparel, and their appropriate and needful recreation, the Superior shall do his best to dispel all their worries and preoccupations about such matters, so that the students may the more easily put up with their burden of study and be satisfied with the care and attention afforded them by religious life" [163]

Suarez took his thoughts from the Jesuit Constitutions (Chapter 4, § 1) - which Fr. Bertoni consulted here. [164].

"On behalf of the Church" [*in Ecclesiae obsequium*] - and "For the greater Glory of God" are the major concerns throughout - these joint intentions permeate the Constitutions of St. Ignatius, and St. Gaspar Bertoni was much inspired by this spirit. These studies can never be allowed to lessen piety:

CF # 66: "Likewise it shall be incumbent on Superiors to see that the stress in studies be not detrimental to their love of piety, and that too many exercises of piety be not a hindrance to their necessary studies." [165].

Again, this is found in Suarez, who cites as his source the Ignatian Constitutions [166].

1. Specialization and Community:

There is a paradox in fidelity to the past - and creativity toward the future; going back to the sources in order to share the 'New Evangelization' for the new millennium. One Stigmatine means of doing this might be contained among the 'paradoxes' noted by the Superior General, Fr. John B. Tomasi, in 1916: "... the full development of the single activities of the members... with constant study..." [167]

a. Specialization: the Stigmatine Founder's Original Constitutions emphasize this to a great extent - the ideal is developed specifically in Part IV, treating of 'Progress' in the Spiritual and Intellectual Life:

CF # 49: "In this clerical Congregation, which aims not only to contemplate on divine things, but also to teach contemplated truths to others, the members shall possess not an ordinary, but a perfect knowledge of those things which pertain to faith and morals; therefore, it is necessary that the religious clerics of this Institute eagerly to strive to acquire such a knowledge perfectly." [168].

In this instance, Fr. Bertoni has taken this Constitution and the next one directly from the Commentary on Suarez. As the scope of the Congregation is 'any ministry of the Word of God whatsoever' [170], this exalted purpose will require the life-long effort to excel in some aspect of the Word of God - and to increase this expertise also technically, along with the invaluable lived experience that increases with the passing of time. The Founder returns to this idea in the very next number:

CF # 50: "In order to be able, therefore, to enlighten minds which dwell in darkness, to counteract the onslaughts of heresy, to know how to defend one's religion, or to solve the moral problems which arise, and to give a satisfactory answer to all in all things, it is of prime importance that each one be adequately trained in the science of theology, both positive and scholastic, speculative and moral." [171]

Once again, this important section of Fr. Bertoni's Original Constitutions, are taken word for word from Suarez [172].

This Constitution sees the faith as something to be defended - but the challenge of the Stigmatines is also to enlighten minds, to search for solutions for the complex problems of the time. To this day, this Constitution offers a genuine challenge. The Stigmatine Founder's approach is always to have a broad based support for an on-going up-dating process, all through life.

In the area of specialization, the needs of the Church and the changing times are predominant considerations. The entire program is one that is to be determined by the very broad 'apostolic mission':

CF # 57: "Therefore, there shall be individuals who specialize in one or another of these branches of knowledge for a longer time and with greater diligence: that is of the utmost importance for the various services [*obsequia*] that we must render to the Church, according to the diversity of the times and circumstances." [173].

This important Constitution once more has been taken *verbatim* from Suarez' commentary on the high level of competence that is required of the Jesuit Scholastics [174] - this is Fr. Bertoni's dream for the Stigmatines: true competence in each branch of the sacred sciences especially for the varying times, circumstances and needs of the Church as expressed by the Bishops.

As there is no single apostolate envisioned by Fr. Bertoni, there will always be a real need of those who have a competence in the various sacred sciences. But, since the end of the Congregation is not only the specialized ministry toward the clergy and the consecrated state, there are also other apostolic needs that have to be met. Making allowances for the language of the times, the Founder asked for true competence in other fields as well:

CF # 58: “Although these studies in the Congregation refer primarily to Theology and Sacred Scripture, and our members shall chiefly and more often strive to attain a knowledge of these sciences, nevertheless, some members shall devote themselves more at length to the study of even the minor branches of knowledge, in order to specialize and distinguish themselves in them, for the realization of the ends mentioned above.” [175].

This is a Rule from the Jesuit tradition, copied by Fr. Bertoni from his preferred Commentary, composed by Fr. Suarez on the Jesuit Constitutions [176].

This entire section on the broad sweep of ‘specialization’ in the mind of Fr. Bertoni is taken directly and almost totally from Suarez. Underlying all of this, is the spirit of apostolic abandonment: the actual work, ministry, that the Stigmatines will be called upon to do will depend always on the changing, various needs of the Church as history unfolds. The great diversity of ‘missions’ envisioned by Fr. Bertoni, taken from his Ignatian inspiration, require a very varied preparation. While ‘pluralism’ can indeed be an enrichment for the mind, it can present a real challenge for the unity of wills.

The theme of ‘specialization’ receives a further application in Part IX of Fr. Bertoni’s Constitutions [CF ## 158-186]. This is the Part that is concerned with the ‘Professed’, that is, those raised to the dignity of the ‘Apostolic Missionaries’ properly so called. It is to them that are assigned the ‘more weighty ministries’ [*graviora ministeria*] of the Apostolic Mission: these Constitutions are taken word for word from Suarez.

The Original Constitutions ## 158, 159 offer a familiar refrain:

CF # 158: “Only priests are to be admitted to ‘Profession’: for the principal government of the Congregation pertains to the Graduate Fathers; to them also belong the more important duties of the ministry. [*graviora ministeria*] and these require the priestly dignity.” [177].

This is copied precisely from Suarez where he gives his ‘theology’ of the Fourth Vow [178]- the ‘Professed’, or the ‘Graduate Fathers’ are those with the fourth vow, the Apostolic Missionaries in Fr. Bertoni’s plan. This is why there is needed a ‘more than ordinary knowledge’, and a very holy life:

CF # 159: “A more than ordinary scientific culture is required, and a very good proof of probity of life, of exemplary manners, and of dominion over the passions.” [179].

This is the expression taken directly from Suarez [180].

The area of concentration of the community is always ‘any Ministry whatever of the Word of God.’ Great benefit might be garnered by all who would truly pray over the Dogmatic Constitution of the IInd Vatican Council, *Dei Verbum* . In this document, there is a central article dedicated to the development, increase of the faith within the Church. Pondering on it, in the light of the Stigmatine charism, each could find much with which to be inspired, as these important ideas:

“... This tradition which comes from the Apostles, develops in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts [cf. Lk 2:19,51] - through the understanding of spiritual things they experience, and through the preaching of those who have received through Episcopal succession the sure gift of truth...” [181].

b. Unity: Specialization, competence, learning can separate and divide. Not even the religious habit would unify - as each one wears what would be best in accord with the better clerical customs wherever each might serve the Church (cf. CF # 137). Throughout, there is much insistence by

Fr. Bertoni on the wide variety of ministries and plurality of specializations, on that distinction noted in the Fourth Gospel:

“... By this love that you have for one another, everyone will know that you are My disciples..” [cf. Jn 13:35].

Part X of Fr. Bertoni’s Original Constitutions emphasize very much this Unity, or Union of the Community. This is the broadest part of his entire legislation - and much of it is taken exactly from the Commentary of Suarez. For Fr. Bertoni, this is the over-riding challenge: union in diversity, community with plurality, a family committed to a wide variety of ministries. Christ’s words in John’s Gospel are meant to be the only ‘distinctive mark’ the community would have (cf. CF # 187). The idealized example of the early Church described in the ‘Summaries’ found in the Acts of the Apostles (cf. 4L32-35, not unlike 2:4-47) Fr. Bertoni quotes Ac 4:32 twice [182].

Fr. Bertoni lists first the ‘negative means’ for obtaining charity, in Chapter I of this Part X, which has a ‘negative’ title, ‘Of Not Offending the Confreres.” (cf. CF ## 191-196). This is followed by five Chapters of ‘negative’ means (cf. CF ## 197-220). This entire Section is taken almost *verbatim* from Suarez (183). The challenge remains unity in such diversity.

2. The Trinity:

St. Ignatius Loyola has a ‘Proemium’ to his Constitutions which emphasizes the Trinity:

CSJ # 134: “Although it must be the supreme wisdom and goodness of God, our Creator and Lord, which will preserve, direct and carry forward in His divine service, this least Society of Jesus, just as he deigned to begin it; and although what helps most on our own part toward this end must be, more than any exterior constitution, the interior law of charity and love which the Holy Spirit writes and engraves upon hearts; nevertheless, since the gentle arrangement of Divine Providence requires cooperation from His creatures, and since too the Vicar of Christ our Lord has ordered this; and since the examples given by the saints and reason itself teach us so in our Lord, we think it necessary that constitutions should be written to aid us to proceed better, in conformity with our Institute, along the path of divine service which we have entered.” [184].

As has been noted, Fr. Bertoni’s devotion to the trinity was also much enkindled by his contemplation of a painting. This same fascination for painting is noted in his Original Constitutions when he presents the Holy Spirit as an artist:

CF # 223: “Moreover, there is nothing which causes us to love another more than to perceive his special endowment of virtues and gifts of the Holy Spirit, and to contemplate him as the image of God painted with the most beautiful colors of grace. If, therefore, all strive within themselves to grow in these virtues and gifts and to consider them often in others, and if they regard others as superior to them in soul, rejoice over their spiritual gifts and give thanks to God, mutual charity will flourish among them in a wondrous manner.”

This beautiful thought that is so “Bertonian” once more, as Fr. Stofella had pointed out in his presentation of Fr. Bertoni’s Original Constitutions, is taken directly and word for word from Suarez - as are the Constitutions that precede # 223, and those that follow [186].

Once more, Trinitarian dimension of Fr. Bertoni’s charism comes through: in addition to admiring the portrait that the Holy Spirit paints in others, there is also an idea that is very close to St. Paul’s presentation of ‘fraternal humility’ found in his introduction to the Christological hymn found in Philippians:

“... There must be no competition among you, no conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself... in your minds, you must be as Christ Jesus:

His state was divine, but He did not cling to his equality with God, but empties Himself...[cf. Ph 2:3, ff.] [187]

There is a two-fold tendency in the virtue of Christian humility: toward superiors, above us - and toward equals and inferiors. The second aspect is peculiar to Christianity and this humility God gave to us in Jesus Christ. The humility of the Christian is his/her response to this manifestation of loving and humble condescension by which God bestows supernatural grace on undeserving creatures. It is at the same time participation of the creature in the divine act of condescension which empties itself in the supreme service of love to humanity. Humility of the child of God is a filial response to the love of the Creator and Savior.

By grace and the divine filiation, the disciple is elevated to participation in the divine nature, and by faith and love each is brought to some realization of the infinite distance which separates humanity from the Creator and Father. Each is invited to follow the path of humility of Jesus Christ in loving service toward the lease of creatures and in obedience to the heavenly Father. Only love gives to humility the clear insight into the good qualities of our neighbor. Thus love is in the service of humility, and humility in turn is altogether in the service of love [188].

SUMMARY

Fr. Bertoni's great dream was real fraternal unity in a wide variety of ministries in the one Apostolic mission - and in the great pluralism of specializations. This is a challenge his original rule still offers today. As Fr. Stofella noted, Fr. Bertoni took this ideal from the Jesuit Suarez' Commentary [189].

Fr. Bertoni's ideal reads thus:

CF # 228: "Wherefore, St. Augustine says; 'Let all help with one heart and soul' (Rule c. 2) - as if he meant to say: 'to be of one heart in helping, it is necessary to be of one soul', he adds: Let each honor God in the other, for you have been made His temples.' - because God alone is 'the One Who makes brethren to live together in unity': and thus this uniformity adds greatly in making God known in all, and as a consequence, uniting all to God" [190].

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D. THE STIGMATINE CALL TO UNITY

"Future Good, Difficulty, but Possible"

Introduction:

[1] Hope concerns a future good, that is difficult but possible. In the mind of the Stigmatine Founder, the Stigmatine vocation is considered 'arduous and difficult...the scope of our Congregation is to serve the Church through the various and proper duties of its vocation...' [191].

[2] One of the real problems for the Stigmatine community seems to be the fact that on the one hand, there is this wide variety of ecclesial services - each one of which is demanding more and more competence in widely different fields. And yet, at the same time, Fr. Bertoni has made a strong appeal for fraternal family unity, based on the ideal of the early Church [192]. The challenge, then, seems to be the paradox of a wide variety of services, and yet a deep communion within. The Stigmatine union has often been tested, especially in times of pluralism. Christian charity is not the 'natural' response for human beings - this is the Christian ideal to love one another with the same love with which the Father loves Jesus (cf. Jn 15:9; 17:23).

[3] The paradoxes of the Stigmatine vocation have been noted through the years. In 1916, the first centenary of the community foundation, there was no public celebration because of World War I then raging in Europe. Fr. John B. Tomasi, Superior General at the time, wrote a Circular Letter commemorating the event, in which he described these paradoxes as being so evident in the early community:

“... the continuous quest for the hidden way, and the wide reputation that all enjoyed; an austere way of life, coupled with genuine joy; an authentic spirit of poverty, and yet houses and churches that were debt free and unostentatious; a true life in community, and yet the most varied activities; a most complete pooling of resources and yet the full development of the different activities of the confreres; true commitment to study and work, coupled with a solid piety” [193]

[4] Fr. Bertoni’s dream is a united family dedicated to a widely diversified, increasingly competent Apostolic Mission for the Assistance of Bishops. The very source for Stigmatine hope in Christ is in itself paradoxical: “... by His wounds, ours are healed!” (cf. Is 53:5; 1 P 2:21, ff.).

(I) Hope for Unity

Presentation

(1) In the ideal presented here, unity, despite trying diversity, manifests itself as the supreme and constant hope of the community. This ‘pluralism’ that tears at unity is already evident in the ‘internationality’ of the Congregation. Yet, there is this paradox: Pope John XXIII spoke of ‘socialization’ as one of the signs of the times:

“... Certainly one of the principal characteristics which seem to be typical of our age is an increase in social relationships in those mutual ties, that is, which grow daily more numerous and which have led to the introduction of many and varied forms of associations in the lives and activities of citizens, and to their acceptance within our legal framework...” [194].

(2) This coming together of peoples of different continents, nations and languages, was highly esteemed by Pope John XXIII as one of the more promising signs of our times. Yet, paradoxically, religious communities still have the ideal of Jesus Christ upon which to measure their lives. While this seems to be a promising help to internationality, there are these challenges:

- this tendency toward association usually involves one’s own field of interest and specialization, but has not so much to do with daily living. In a religious community, many may indeed find more association outside the institute than within. In the theory of ‘parallel development’, sometimes our very specializations have created an even wider diversity of interests and activity;

- pluralism: there is indeed a wide difference of theological and spiritual opinion alive today in the sacred sciences. As discussions seem almost interminable and almost irreconcilable when one relies solely on human resources alone, some would lose much active interest in trying to succeed in true community sharing;

- in the area of first formation, there is a well-founded caution of disrupting candidates too soon from their native culture.

These and many other challenges are being lived through by many communities: the ‘Catholic’ Church needs to ‘inculturate.’

1. Parallels with St. Ignatius:

a. Under some aspects, the Stigmatine Founder may be thought of as having lived in 'simpler' times - however, historians could also dispute this. He came from a divided city and a divided home. With his vision of faith, he saw that the 'arduous and difficult' vocation of living together as brothers, notwithstanding the 'proper' ministries that are so 'varied', 'accommodated' to the task at hand: unity in such circumstances, he was convinced, is far more the work of God than the result of community efforts.

b. The Jesuit founder, whom Fr. Bertoni sought to emulate so closely, dedicated the entire concluding part of his Constitutions to this unity: Part X, CSJ ## 812-827: "How the Whole Body of the Society can be preserved and developed in its well being." St. Ignatius wrote:

CSJ # 812: "The Society was not instituted by human means; and neither is it through them that it can be preserved and developed, but through the omnipotent hand of Christ, God and our Lord. Therefore in Him alone must be placed the hope that He will preserve and carry forward what He deigned to begin for His service and carry forward what he deigned to begin for His service and praise for the aid of soul [*ad obsequium et laudem suam et auxilium animarum inchoare dignatus est*]. In conformity with this hope, the first and best proportioned means will be the prayers and Masses which ought to be offered for this holy intention through their being ordered for it every week, month and year in all the regions where the Society resides."

St. Ignatius alludes here to a passage from St. Paul's Letter to the Philippians:

"...I am quite certain that the One Who began this good work in you, will see to it that it is finished when the Day of Jesus Christ comes..." [Ph 1:6].

This is a verse that not rarely appears in Fr. Bertoni's writings - he cites it in his very important Constitution # 185, which Fr. Stofella notes presents 'the principal duty of the Congregation' [196]:

"... Even though our Stigmatine vocation is an arduous and difficult call... the program of our particular dedication may nonetheless not be called imprudent or temerarious for these reasons:

"In the first place, because we believe that the realization of our dedication (to the Church) does not depend on the capabilities of human beings alone, but flows from the grace of the Holy Spirit: since, the One Who has inspired and begun this work, He Himself will bring it to completion, when our own abilities are not sufficient to keep it going..." [197].

Fr. Stofella states that this Original Constitution of Fr. Bertoni is taken from Suarez, Book I, Chapter 6. However, one may also read that chapter of Suarez where he treats of the Fourth Vow of Jesuits to the Pope - and the entire Constitution is found word for word, except for the first five, or so, lines [198].

1.) This offering of the Eucharist and fervent prayer for the Society in general and for the success of its Apostolic Mission is a key Ignatian idea that recurs frequently throughout his Constitutions:

CSJ # 424: "The function of the rector will be first of all to sustain the whole college by his prayer and holy desires and then to bring it about that the Constitutions are observed..." [199].

2.) The office of prayer is a particular task enjoined on the Father General for the unity of the whole Company of Jesus:

CSJ # 790: "(The Superior General) will achieve this kind of government primarily by the influence and example of his life, by his charity and love of the Society in Christ our Lord, by his prayer which is assiduous and full of desires and by his sacrifices, to obtain the grace of the aforementioned preservation and development. On his own part, he should hold these means in high esteem and have great confidence in our Lord, since these are the most efficacious means of gaining grace from His Divine

Majesty, the Source of what is longed for. especially should the General do this as necessities occur...” [200].

d. The entire Part VII of the Jesuit Constitutions is dedicated to the Missions of the Society of Jesus. For the Jesuits, ‘mission’ may be defined as follows:

Epitome SJ # 612: “By the word ‘mission’ is intended any apostolic expedition whatsoever performed in response to an order received by the Supreme Pontiff, or the Superiors of the Society, for the greater glory of God and the assistance of souls, as most often happens outside of our own residences.” [201].

1.) St. Ignatius composed a special rule in his Part VII, under Chapter 2, those Missions undertaken at the request of the Superior of the Society (cf. CSJ ## 618-632). The Saint wrote:

CSJ # 631: “Such aids would be prayer and Masses applied especially in the beginnings of undertakings or when greater need of such succor is observed, because the matters are important or the occurring difficulties great...” [202].

2.) Fr. Bertoni has a similar rule in our original Constitutions:

CF # 162: “...(we should) implore from God, even with the celebration of holy Masses, the fruit of the Missions and the preaching and the Confessions...” [203].

In Fr. Stofella’s translation, there is no translation apparent for ‘Missions’ - he might have included it under *concionum*. This entire section of the Stigmatine Founder’s Original Constitutions (Part IX, Chapter II) may be compared to the commentary of Suarez on St. Ignatius’ Rule, when the Jesuit theologian discusses the ‘Means’ by which the Apostolic Mission of St. Ignatius is carried out. This entire section of Fr. Bertoni may be noted in Suarez [204].

In whatever way one might choose to translate *Missionum et concionum et Confessionum* in Fr. Bertoni’s Original Constitution (# 162), it is a common practice to pray sincerely for the ‘Apostolic Mission for the Assistance of Bishops’ that the Stigmatine community is called to offer. the ‘Mission’ of the Jesuits is the manner in which the Jesuits are distributed in the vineyard of the Lord.

St. Ignatius saw government (Part IX) as a means of union, and Part X is the concrete expression of how to preserve and develop the well-being of the Society.

2. The Difficult, Future Good: the Hope for Unity:

a. In the Stigmatine Founder’s Original Constitutions, Part X - the longest single section of his rule (including ## 187-266: about 70 of his Original Constitutions) - is dedicated to the difficult, lived practice of unity. In addition to this long section, he adds Part XI (another 30, or more Constitutions) to the ‘familiar conversation’ and ‘contact’ with other human beings for their spiritual betterment. Almost every one of these Constitutions is taken from Suarez [205]. Fr. Bertoni’s final Part XII, on government has only about 16 numbers (cf. CF ## 298-314). So, it might be noted that in Fr. Bertoni’s Original Constitutions of 314, about 100 of them deal in some way with the Apostolic Mission of charity.

b. Prior to Part X, which is entitled: *Concerning the Unity, or the Union of the Institute* - he offers an Introduction, consisting of four numbers, each one with a biblical phrase:

CF # 187: “Let all have as the aim and distinctive sign of their vocation the saying of Our Lord Jesus Christ: ‘By this love that you have for one another, everyone will know that you are My brothers’ (cf. Jn 13:35)...” [206].

CF # 188: “If, therefore, we must practice charity towards all, especially must we practice it toward those who are our spiritual brothers, as the Apostle says: ‘If one has no care for his own especially those of his own household he has denied the faith, and has become worse than an infidel’ (cf. Ga 6:10). [207].

CF # 189: “Let everyone keep before his eyes, as a norm of this harmony, what is read in the Acts of the Apostles about the conduct of the first faithful who are the source from which all Religious Orders have their origin and form: ‘ They were of one heart and one soul, and held all things in common and distributed them among all according as anyone had need. They took their food with gladness and simplicity of heart, praising God and being in favor with all the people; and great grace was in them all.’ (cf. Ac 2:44, ff.)” [208].

CF # 190: “Let everyone to the best of his ability keep this union of charity and concord, shunning everything which is opposed to it, namely, dissensions and discords, all of which must be studiously avoided, bearing in mind the words of Psalm 132: ‘How pleasant it is for brethren to dwell together in unity.’” [209]

Suarez quotes both Ac 2:44,ff. and Psalm 132 in his Commentary, Book VIII, c.6, n. 3 & 4 [210].

c. The Stigmatine Founder states at least twice that the first area of apostolic interest for the community should be that of one’s own confreres. One of these times is the recently quoted Original Constitution 188, quoting Galatians 6:10. The other is this following text:

CF # 262: “Since the end of the Congregation is the salvation of souls, consequently it assumes ministries appropriate to this end: therefore, religious should primarily and zealously work for the spiritual benefit of their own confreres before that of non-members, because charity is very well ordered. As it, therefore, inclines one to seek his own spiritual salvation before that of others, so also among others, it first intends and seeks the spiritual benefit of spiritual brothers, and of the entire body of the Congregation, before that of those outside the congregation.” [211].

This text and many before and after it, are taken bodily right from the text of Suarez, where he treats of the ‘means’ by which the Society fulfills its Apostolic Mission in the Company of Jesus - Suarez calls this special concern for one’s confreres the ultimate means of increasing fraternal charity [212].

d. After this very positive presentation of the Introduction to Part X, the Stigmatine Founder offers a First Section (from numbers 191-220, about 30 Constitutions) concerning the Negative Means to be considered in removing the impediments to charity:

- not to offend the Confreres (## 191-196);
- to avoid contrast of opinions in so far as this is possible (## 197-201);
- to eliminate contentiousness (## 202-207) [213].
- avoiding particular friendships (## 208-213);
- the discretion, moderation and measure to be brought to the love of one’s Confreres (## 214-217);
- how to recognize private, disordered affections (## 218-22) [214].

e. There follows then, a list of Positive Means, and these too are attributed to Suarez by Fr. Stofella (## 221-266), 45 Constitutions:

- the internal propensity, or inclination of one’s mind (here the Stigmatine Founder suggests a greater love for God and Jesus Christ). Fr. Bertoni says that this union will be fanned - much like a fire - through meditation (## 221-223);

- external circumstances which contribute: it is here that Fr. Bertoni suggests uniformity in obedience and in poverty (## 224-226)
- this likeness should be manifest in everything: food, clothing - and each one is presented with the challenge of seeing God in everyone else (## 227-229);
- concerning common table and lodgings (## 230-233);
- the special care of the sick (## 234-242);
- the hospitality to be shown to the confreres (## 243-249);
- common recreation and conversations (## 250-256);
- letter writing to distant confreres (## 257-261);
- the mutual concern among the confreres for their spiritual growth (## 262-266).

All of these many Original Constitutions of Fr. Bertoni can be found almost word for word in Suarez [215].

This Part X, with its 9 Chapters, ends with an ‘elegant’ citation from St. John Chrysostom:

3. Fraternal Humility

CF # 266 “St. John Chrysostom, commenting on the words of Chapter 16 of St. John: ‘That they may be one even as we are,’ says very well: ‘Nothing can be compared to the harmony and the mutual union of wills: for by it the individual multiplies himself. If indeed two, or ten persons agree among themselves, there is no longer one individual, but each individual has multiplied himself ten times, and in the ten, you shall find unity, and the ten in each individual.’ Further on he says: ‘This is the excellence of charity, and how it brings it about that one can be multiplied and indivisible; that he can be found in many places at the same time; that he can be in Persia, and in Rome: what nature cannot do, love can.’ [216].

This is a *verbatim* citation from Suarez’ commentary - and with these words, he concludes in Chapter 8 of Book VIII [217].

g. Then follows an entire Part XI: Concerning the Familiar Conversation with one’s Neighbor, ordered to their Salvation” (there are more than 30 Constitutions here that Fr. Bertoni wrote, ## 267-297). These Constitutions are practically all copied word for word from Suarez’ Commentary [218].

1.) This entire matter might be re-read today with fresh enthusiasm, in the light of Pope Paul VI’s Encyclical of December 8, 1975, *Evangelii Nuntiandi*, and his emphasis on Indispensable Personal Contact:

“...For this reason, side-by-side with the collective proclamation of the Gospel, the other form of transmission, the person-to-person one remains valid and important. The Lord often used it (for example, with Nicodemus, Zacchaeus, the Samaritan woman, Simon the Pharisee), and so did the Apostles. In the long run, is there any other way of handing on the Gospel than by transmitting to another person one’s personal experience of faith? It must not happen that the pressing need to proclaim the Good news to the multitudes should cause us to forget this form of proclamation whereby an individual’s personal conscience is reached and touched by an entirely unique word that he receives from someone else. We can never sufficiently praise those priests who through the Sacrament of Reconciliation, or through pastoral dialogue show their readiness to guide people in the ways of the Gospel, to support them in their efforts to raise them up if they have fallen, and always to assist them with discernment and availability...” [219].

2.) Fr. Bertoni dedicates an entire Chapter III to this idea: How the Purpose of the Congregation can be achieved through Familiar Conversation (cf. ## 277-281). He suggests also that the Confessor should seek to be the ‘friend’ of his penitents, as the Introductory number to this chapter - which is taken *verbatim* from Suarez, as has been noted [220]. The Stigmatine Founder also suggests that the sacraments of the Eucharist and Reconciliation are among the principal ministries of the Apostolic Missionaries, the ‘Professed’ Members, the ‘Graduate Fathers’:

CF # 162: “The administration of the Sacraments, especially of Penance and Holy Eucharist, beseeching God, even by the celebration of Holy Masses, to grant the fruit of [the Missions], of preaching and of confessions.” [221].

a.) The Stigmatine Founder looked upon spiritual progress as the imitation/following of Christ, as putting on the mind of Christ Jesus - something like painting a portrait:

MP: Feb. 26, 1809: “We must make a portrait in ourselves of Christ Jesus.” [222].

b.) Fr. Bertoni uses a similar idea in his letter to Fr. Bragato, dated June 4, 1836:

“... read the Gospels often, and from the words and deeds of our Lord, draw on them through consideration and meditation, and apply to yourself that which is necessary in the circumstances in which you find yourself. Form yourself on that model, from Whom all the saints drew their ideas.

“Would you like a beautiful copy, as all beginners in art use in order to remain faithful to the design? Then take the life of St. Francis Borgia, written by Bartoli, and you will have something to comfort you, and to lead you to the perfect development of your drawing on the model, i.e., in the life of Christ our Lord, the author and the One Who completes our faith...” [223].

c.) Among the Positive Means for the living of the unity in the Institute, Fr. Bertoni once more returns to the image of a work of art:

CF # 223: “Moreover, there is nothing which causes us to love another more than to perceive his special endowment of virtues and gifts of the Holy Spirit, and to contemplate him as the image of God painted with the most beautiful colors of grace. If, therefore, all strive within themselves to grow in these virtues and gifts and to consider them often in others, and if they regard others as superior to them in soul, rejoice over their spiritual gifts, and give thanks to God, mutual charity shall flourish among them in a wondrous manner.” [224].

This is taken word for word from Suarez’ treatment of the Positive Means by which fraternal charity is conciliated in the Society [225].

This ‘considering others to be superior to oneself’ is a difficult concept of ‘fraternal humility’ forwarded by St. Paul:

“...There must be no competition among you, no conceit; but everybody is to be self-effacing. Always consider the other person to be better than yourself, so that nobody thinks of his own interests first, but everybody thinks of other people’s interests instead...” (Ph 2:3, ff.). [226].

3. There are examples of this in Fr. Bertoni’s own life:

a.) The Stigmatine Founder decided to make an offer of all his goods to the newly re-instated Society of Jesus in Verona. Fr. Bertoni was most anxious that the Jesuits might establish a novitiate in Verona, as soon as possible following their return. For all practical purposes, he made an outright grant, no strings attached, reserving but a few rooms for himself and the few Stigmatines who had followed him. This was in the year 1837. As it turned out, the Jesuits did not need what he was offering - but, later on, the Venetian Province considered him a ‘special benefactor.’ [227]

b.) He then turned to the Vicar of Christ: on August 9, 1838, Fr. Bertoni wrote a letter to Pope Gregory XVI and offered all that he and the community owned [228]. He did this in the belief that these properties could be put to much better use for the *obsequium* of Christ the Lord, and for the greater usefulness of the Church. Fr. Bertoni lived the conviction that all these sacred places truly ‘belonged to

Jesus Christ and the Church, who were the rightful owners of all his property, and that he - Fr. Gaspar Bertoni - was but the 'Procurator.' [229].

c.) Modern theology has developed this concept of humility called 'fraternal', that flows from fraternal charity, based on the example of Jesus Christ [230]:

- that humility which is the virtue of the creature-status, the response of created beings to the Creator, the recognition and affirmation of our utter dependence on God. As for humility toward superiors, or those above us, Christianity has in common with many other systems of thought - but a humility exercised toward equals and inferiors seems to be specifically 'Christian';

- God has taught humility in person (cf. the 'KENOSIS of Christ, Ph 2:5-11). this is a 'humility' which has 'descended' from on high 'to dwell among us.' The 'Magnificat; recorded by St. Luke, is filled with this thought of the awesome mystery of divine humility;

- the Incarnation is the very 'Humility of God'. The humility of Jesus differs from that of all others: His is the humility of sinlessness, of omnipotence. Hence, His is supreme humility. He lacks the two basic conditions from our humility: personal creature-hood and sinfulness. So, indeed, He can truly say: 'Learn from me, for I am meek and humble of heart.' (cf. Mt 11:29).

- this 'Christian' humility is a grateful, adoring love. Humility transforms our knowing and our loving. It flows from profound faith, hope and love. Only the truly humble is capable of a complete and the just estimate of the good qualities and merits of one's neighbor. Such humility is both the result of love, and is its most perfect expression - only love gives to humility the clear insight into the good qualities of one's neighbor. Humility is always Christ's gift which bears with it the task to prepare the way for Him: 'He must increase, but I must decrease' (cf. Jn 3:30), The degrees of humility correspond exactly to the degree of love - truly Christian humility conforms to true love.

(III) An Idea from the Early Stigmatine Community

Sharing more in one another's ministry - is an ideal from those early times. There are several incidents in the life of the early community at the Stimate which seem to shed some light on the community, participating - through prayer and interest - in the apostolates of others. Here are several possible examples:

1. **Fr. Innocent Venturini (1803-1864):** throughout most of his years at the Stimate, Fr. Venturini was dedicated to a form of explanation of Christian Doctrine, known by the name of the *Quarta Classe*. It was customarily held between the two Feasts of the Holy Cross, one in May and the other in September. Perhaps something like the American "Bible Camps", or special catechetical instruction for the summer months, Fr. Venturini became a specialist in this ministry [231].

Among the many works conducted under the *Ministry of the Word of God Whatsoever*, the early Stigmatines were much dedicated to this form of catechetical instruction. It was a ministry very dear to the heart of Fr. Bertoni - suggested about 8 times in his original Constitutions, and four of these as specially recommended to the 'Professed,' the Apostolic Missionaries. It is a ministry described by Fr. Lenotti as "one that was rather difficult." the day the Founder died, those who were absent from his room were out teaching the *Quarta Classe*. [232].

With the closing of the schools in the summer months, the early Stigmatines dedicated much time to this difficult ministry [233] - it was a work that absorbed almost all of the membership.

Fr. Lenotti dedicated a Domestic Exhortation to this subject [234]. In some way, the entire community participated in the preparation and the hearing of these classes. All agreed, that Fr. Venturini's huge success in this aspect of the Apostolic Mission was due not a little to Fr. Bertoni - and this, not only

because of his personal advice and counsel. The Stigmatine Founder had introduced this method among the early members of the community. Before presenting themselves to their ‘public’, they would appear in the community refectory, would present their lessons to the assembled confreres, to receive from them their observations and corrections [235].

2. Shared Sermon/Conference/Catechism Preparation: this custom seems to have been a fairly common practice among the early members of the Stigmatine community. There is some record of the Feast of the Espousals in the year 1825, as one example. That year, the Feast fell on a Sunday, and hence, the number of priests coming to the Stimate to celebrate the Eucharist was somewhat reduced. The preacher for the evening devotions was Fr. Gaetano Brugnoli- yet, in the papers that have come down to us, before reaching the final copy that he actually delivered, there is evidence of other hand-writing: that of Fr. Bertoni, Fr. Marani - along with that of Fr. Brugnoli [236].

It seems clear that in the early Stigmatine community, for the three major festivals of the year (the Stigmata of St. Francis on September 17th; the Feast of St. Francis, October 4th; and the Feast of the Espousals, January 23rd) - it seems that the members of the community collaborated in the preparation of the sermons to be delivered. In this same year 1825, there is a panegyric delivered again by Fr. Brugnoli - and again, in its preparatory phases we find the hand-writing of both Fr. Bertoni and Fr. Marani [237].

Fr. Stofella comments that at the Stimate, not rarely - but apparently very willingly - much of the Ministry of the Word of God was done in collaboration [238]. Fr. Bertoni’s ideal is present throughout this important sermon delivered for the Feast of the Stigmata of St. Francis, in this same year, 1825. At this time of his life, Fr. Bertoni was confined to his room and chair because of a series of surgical operations, and was not able to write much [239]. This was the Founder’s ‘Silver Jubilee’ Year of priestly ordination - he did celebrate on September 20th that year, but there is no record of any special commemoration of the day.

3. Fr. Louis Bragato (1780-1874): in 1835, Fr. Bragato was perhaps the most talented, or prepared member of the early community. He had been the Diocesan Prefect of Studies in the Seminary. On July 1st that year, the Bishop (Grasser) came to the community to ask Fr. Bertoni for the services of a Priest at the Imperial Court of Austria. the Italian Empress, Maria Anna Carolina Pia of Savoy - had asked the Bishop for an Italian priest to serve at the Royal Court as Confessor, and Almsmoner. Throughout this decision making process, the entire Community was together in prayer and sacrifice, in the hopes that this new venture would work out. There is no doubt that Fr. Bragato’s departure cost the community dearly, as is evident from the Chronicles of those days:

“... The Stimate will have to be blessed by the faith and holiness of our Superior - how we need them now!” [240]

The early Stigmatine ‘style’ of a very broad Apostolic Mission was that of collaboration - sometimes physically, and intellectually and sometimes by prayer and sustained interest.

This might all be summarized with this line from Fr. Bertoni, written on January 29, 1840, to his dear friend, Fr. Bragato - who had then been in Vienna for about five years:

“... Be cheerful: if you ever want a happy thought, just return in your mind to Fr. Gramego’s room. Have your wings ready to go beyond the clouds to the Heavenly Father, and find support in the Glorious Wounds of your Savior: ‘Seek the things that are above, where Christ is’ (Col 3:1). Just sit there as one of the faithful in the beauty of that peace (cf. Is 22:18): because all comes to an end, and does so quickly, but that eternal peace does not ever come to an end. And please pray for us and know that we do this for you...” [241].

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F. “THE GREATER GLORY OF GOD”

Introduction:

The analytical index of the Italian edition of the Jesuit Constitutions simply translates the Latin edition. In the English edition [242], the caption ‘Glory’ is followed immediately by “God” - and it is readily clear that ‘the Glory of God is the supreme norm of the Society of Jesus’. The last entry prior to the formal Constitutions and its Preamble states as follows:

CSJ # 133: “... all things are being directed and ordered toward the greater service and praise of God our Lord.’ [243]

1. St. Ignatius:

It is manifestly not by chance that in St. Ignatius’ Constitutions, certain phrases ceaselessly recur: *the service of God ... the Glory of God ... the greater glory of God...the service and praise of God...* These expressions come again and again like a refrain and conclusion to highly delicate prescriptions. In the first Spanish text of the *General Examen* and of the ten Parts of the *Constitutions* , the following statistics emerge:

- *servicio de Dios* - 140 times;
- *gloria... maior gloria... honor de Dios* - 105 times;
- *servicio, alabanza (gloria)* - 28 times.

This implies that on the average, one or another of these formulations occur on every age. While so much of the Ignatian Constitutions deals with studies, it was still necessary to keep the proper motivation for the intellectual life for the studious Jesuits.

St. Ignatius shows himself to be a saint of paradoxes: he asked for the practice of radical abnegation, a complete renunciation of one’s ease, honor, and especially of one’s own judgment and will through a complete obedience. Yet, there do not seem to be long sections devoted to the prayer life of the Jesuits. Along with all these demands for abnegation, the Jesuit ‘experiments’ during formation are unusual. The Jesuit Constitutions expose unformed souls to the general run of human beings, either in hospitals or in harsh pilgrimages. [244]

The spiritual teachings of the Ignatian Constitutions are in harmony with his *Spiritual Exercises* - in both documents, there is the almost ceaseless recalling of the supreme end of ‘the service of God’, or of ‘God’s Glory’ to be procured in ever greater measure. Along with this ‘theocentrism; of intentions, there is also the constant thought of the interior direction of grace. This thought is constantly translated into the formulas: ‘in the Lord’, ‘according to what is judged in the Lord’, ‘according to the suggestion of the Holy Spirit.’ The Prologue placed at the head of the definitive text of 1556 starts out precisely with recalling the principle that ‘as it was our Creator and Lord in His sovereign wisdom and goodness Who designed to begin this least Society of Jesus, so it is He Who will preserve, govern and foster its growth in His holy service’ and that ‘the inner law or charity which the Holy Spirit traces and engraves upon the heart will contribute to this more than any written constitutions.’ [245].

Ignatius is known for his ‘mysticism of service’ - voluntary and unselfish service in a cause noble among all others. His is indeed a spirituality of service - of unselfish service for the glory of God, of voluntary service embraced through love, of heroic service even to the total denial of oneself. The source of all this seems to be the confluence of two factors:

- powerful supernatural logic: a strong sense of reason and common sense, that goes straight to the decisive point for a life supernaturalized in its entirety;

- there is also an enthusiastic love for Jesus, the incomparable Leader - an enthusiasm which moves a person following to him to embrace even poverty and insults in order to be associated with Him in winning the world to the service and glory of the Father [246].

The Ignatian ideal is simply this: service, the doing of God's will, with Christ as the Leader, in following Him and in union with Him - in these ideas Ignatius brought in no innovations. By his devotion to the mysteries of the Gospel, and by his tender piety toward the humanity of Christ, he simply inserted himself into the great medieval current of devotion to this holy humanity, and especially into its Cistercian and Franciscan streams. In some highly personal fashion he absorbed this already long tradition into himself. Then he drew from it in order to add something more concrete and attractive to his own thoughts about service of God and conformity to his will.

This seems to be the message which God entrusted to Ignatius through the mystical favors with which He almost overwhelmed him: service through love, apostolic service for the greatest possible glory of God, a service given in generous conformity to the will of God, in the abnegation or sacrifice of all self-love, of personal interest in order to follow Christ, the Leader whom he ardently loved [247].

It has been noted that Ignatius drew from many sources: Francis, Dominic and also St. Alphonsus. The chief Ignatian traits are inseparable: true prayer, genuine familiarity with God, abnegation of oneself, and courageous mortification of disordered passions: also, a tender devotion to Christ, His Passion, and His holy Mother; finally, an ardent zeal to labor, at least through prayer and penance, for the salvation of souls and the glory of God. [248].

In Fr. Bertoni's mysticism, the 'various and proper ministries' of the Apostolic Missionary become all united for the greater honor and glory of God, and His ever greater and more competent service on the part of the Stigmatines.

2. **Fr. Gaspar Bertoni:**

In Fr. Bertoni's Original Constitutions, Stigmatines are called to 'serve' God and the Church gratuitously (n. 3) - and this *obsequium* is to be offered under the direction of the Bishops, through the various and proper tasks of their vocation (n. 185). It is all for the greater honor and glory of God - a very central motivation to the heart of Fr. Bertoni, in his two-fold ideal, noted in both the 'Progress in Holiness' and Progress in Knowledge':

CF # 65: "All shall guard the sanctity of their lives, and direct their intention to the glory of God and the salvation of souls, because 'without a pure intention and the imitation of the saints, no one can understand the sayings of the saints,' as St. Athanasias says. Let them often beseech God Who is the Lord of sciences to grant them the necessary knowledge." [249].

Apparently, Fr. Bertoni received this quotation from St. Athanasias from Suarez [250]. In developing his ideal of studiosity the Stigmatine Founder returns once more to the central theme of the service [*obsequium*] and glory of God:

CF # 125: "But whenever there is a question of studies which are deemed necessary or helpful overcoming all fatigue, negligence, or tediousness, they shall apply themselves to them eagerly and wholeheartedly, striving to master them for the glory of God and the greater service to the Church" [251].

Fr. Stofella offers Suarez (Book V, chapter 1, pp. 801-806) as the source for these constitutions.

CF # 133: “Finally, in the fourth place, everything pertaining to one’s personal appearance, such as dress and the like, should be unassuming, so that, whatever common poverty allows and permits the religious for his use, modesty will utilize with all propriety for God’s glory and our neighbor’s edification” [252].

In his Part X, Fr. Bertoni presents the negative means to be employed in the living of charity. Much of this is taken from Suarez:

CF # 218: “The signs of such a love (Particular and Disorderly Friendships) are had first of all: if the motive of greater affection be not the greater honor of God, or the greater advantage to religion and souls, or the greater virtue and holiness discernible in such a person: for what cannot be reduced to these motives, is foreign to the order of religious charity. Likewise, St. Basil says that blood relationship, no matter how close, claims no special attention in religious life, but must be disregarded” [253].

This is taken word for word from Suarez [254].

Another means of communicating God’s glory is through letter writing, and the example of the Apostles is cited:

CF # 259: “St. Basil says: ‘He who through the grace of God has done something good, should also let it be known to others, for the greater diffusion of God’s glory’. He relates apostolic examples of this” [255].

This is from Suarez, as Fr. Stofella noted [256].

In the Government of the Congregation, it is for the honor of God and the common good to call the Council together:

CF # 303: “In affairs of lesser importance, the Superior assisted, as far as he deems advisable, by the counsel of his confreres, shall have all the power of ordering and commanding what seems to him to be more advantageous to the glory of God and the common good.” [257].

Fr. Stofella has indicated that these numbers on government come from Suarez, Book X, chapters 1-3.

CF # 304: “A Monitor shall be appointed. After having prayed, and with due respect and humility, he shall admonish the Superior of any fault he suspects him of being guilty of regarding the greater service and glory of God. Such an office with respect to Superiors is extremely necessary, as St. Basil taught” [258].

SUMMARY

Fr. Nello dalle Vedove offers three Chapters dedicated to the Glory of God in his published doctoral thesis, *A Model of Holy Abandonment*. He writes:

- The Creature is ordained to the Search for the Glory of God;
- The Quest for God’s Glory implies the Exercise of the most Perfect Love;
- The Continuous Search for God’s Glory transforms Life into an Incessant Act of Religion [259].

this was a theme of his own Spiritual Diary - as noted on July 14, 1809: do everything for the glory of God and for his holy love. [260]

For Fr. Bertoni, a ‘devout life’ means the incessant holocaust of oneself to God, in an uninterrupted praise offered to the Divine Majesty and in a reverent carrying out of the Will of the Creator. [261].

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‘GLORY’ - END NOTES

1. Memoriale Privato: 24 agosto 1808: “A S. Giuseppe. In fondo al proprio niente si trova Dio. Sentendo cose molto alte di Dio, una profonda cognizion di me stesso.
“La sera veggendo un’immagine della SS. Trinita’ molta riverenza, e amore alle tre Persone. Il Padre eterno che stava colle braccia aperte mi spiegava la sua misericordia, e la facile comunicazione de’ suoi doni, etc...” [CS IV, p. 39].

2. Memoriale Privato: 27 settembre 1808: “Meditazione. Incarnazione. Sentimento di gratitudine alla Ss.ma Trinita’ e di corrispondenza a Gesu’ Cristo. Io ero obbligato ad amare Dio anche innanzi ch’ei si facesse uomo; quanto piu’ adesso.
“Sera. Perdonanza. Sentimento dell’amore grande della SS.ma Trinita’ in darci il Figliuolo, e gran tenerezza verso di questo insieme con fede molto viva, e desiderio grande di unione: e di associazione alle pene, ed ignominie sue: con petizione di grazia per patire, ed essere disprezzato per lui...” [CS IV, p. 55].

3. Memoriale Privato: 28 settembre 1808: “Meditazione e dopo. Desiderio e petizione umile del martirio, e grand’esortazione interna. [CS IV, p. 55].

4. “De Praecipuo Scopo Sodalium Professorum.
CF # 185: “Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione, obsequium praestare per varia et propria suae vocationis munera; haec autem quandoque ardua et difficilis res sit, et, si ad fragilitatem hominum comparetur quibusdam forte periculis exposita esse videatur, non tamen propterea imprudens aut temerarium est propositum devotionis nostrae. Primo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur, qui enim copeit et inspiravit illud ipse perficiet (cf. Ph 1:6), si per nos non steterit: nam, haec est specialis gratia huius vocationis, quae potentior est omnibus periculis et difficultatibus. Deinde per hanc intentionem non proponimus nos periculis exponere, nec hunc vel illum locum adire, aut has vel illas actiones exercere, sed directionem sequi Orthodoxi Episcopi quem Spiritus Sanctus posuit regere ecclesiam Dei: quod medium satis cautum est ad non errandum in via Dei. Accedit tandem religionis providentia, tum in disponendis et probandis personis, tum etiam in eis eligendis et omni ope sulficiendis et confirmandis.”
{Le parole sottolineate son prese da Suarez, p. 862 a & b}. [cf. sotto, nota n. 67]

5. Memoriale Privato: 17 agosto 1808: “Nell’Orazione si cominci da Cristo e dalla sua Passione, poi si lasci libero lo spirito, se Dio lo attragga...” [CS IV, p. 35].

6. CF # 51: “Cum dicat Apostolus: ‘non enim judicavi me scire aliquid inter vos, nisi Iesum Christum, et hunc crucifixum’ (I Co 2:2); Christus autem de seipso dixerit: ‘Ego sum Alpha et Omega, Principium et Finis’ (Apoc. 1:8), hinc omnes prorsus ab addiscenda Doctrina Christiana, etiam memoriter, ubi fieri potest, prout expositam ad captum omnium habenums a Card. Bellarmino, incipiant. Qui vero studiis operam dabunt postmodum huc revertentur, ut addiscant et conquiescant in Catechismo Romano.”

7. Memoriale Privato: 26 febbraio 1809: “Dobbiam fare un ritratto in noi stessi di Gesu’ Cristo.”

8. DV # 8: “... Haec quae est ab Apostolis Traditio sub assistentia Spiritus Sancti in Esclesia proficit; crescit enim tam rerum quam verborum traditorum perceptio, tum ex contemplatione et studio credentium, quia ea conferunt in corde suo (cf. Lc 2:19, 51), tum ex intima spiritualium rerum quam experiuntur intelligentia, tum ex praeconio

eorum qui cum episcopatus successione charisma veritatis certum acceperunt. Ecclesia scilicet, volventibus saeculis, ad plenitudinem divinae veritatis iugiter tendit, donec in ipsa consummentur verba Dei...”

9. Concilium Florentinum, Decretum pro Armenis: “... Hae tres personae sunt unus Deus, et non tres dii: quia trium est una substantia, una essentia, una natura, una divinitas, una immensitas, una aeternitas, **omniaque sunt unum, ubi non obviat relationis oppositio.**” [D-S # 1330; cf. The Christian Faith, n. 325, p. 111].

10. Breve Cronaca, I, p. 6: “... Preghiamo soprattutto perche’ il Signore ci conceda, sia pure a prezzo di qualche penoso sacrificio, di riacquistare intero quel segreto dei santi, per cui i nostri primi padri seppero conciliare insieme tante cose, che coi criteri umani son del tutto inconciliabili. I nostri primi padri infatti seppero unire:

- 1. La ricerca continua del piu’ umile nascondimento, data come caratteristica della loro vita, con una fama illustre di santita’.
- 2. La penitenza la piu’ austera con la piu’ sincera allegria.
- 3. Un eroico disinteresse ed un vero spirito di poverta’ con le spese per fabbriche di casa e chiesa compite senza debite e pur curandone senza risparmio la proprieta’ ed il decoro.
- 4. La disciplina piu’ regolare con la svariata molteplicita’ delle occupazioni.
- 5. La soggezione piu’ completa col pieno svolgimento delle singole attivita’ dei confratelli.
- 6. Il costante studio e lavoro con la piu’ soda pietas’.”

11. P. Nello Dalle Vedove, CSS, *Un Modello di Santo Abbandono*. Verona: AMB 1951, specialmente pp. 74, ss.: “La virtu’ della Speranza e il Santo Abbandono.”

12. ib., pp. 15, ss

13. ib, pp. 83,ss.

14. cf. CF ## 47-48

15. cf. CF ## 49-68

16. cf. “Nota” di P. Stofella a CF # 165: “... il Praecipuum Munus Sodalium e’ delineato ed affermato in Cost. 185 - {da Suarez}.

17. cf. CF # 185: “...haec specialis gratia huius vocationis potentior est omnibus periculis et difficultatibus...”

18. cf. Pagine di Vita Cristiana, pp. 128,ss.; per l’originale, cf. MssB I, # 735: “...*Cor mundum crea in me, Deus. Ps 50:12*. Ah, Creator mio, mio vero principio, mio Dio! Ecco che per la sola mia lingua tutte queste creature vostre al cospetto vostro prostrate, fiducialmente insieme unite in un solo desiderio, con nuova e forte istanza vi pregano: createci un cuor mondo. Perciocche’ e chi e’ mai che possa far mondo chi trasse dall’immondizia fin la sua origine, se non voi solo, mio Dio? Anzi, chi e’ mai che possa produr dal nulla e chiamar a nuovo essere cosa veruna, non diro’ cosa si’ buona com’e; la grazia vostra, che monda, purifica, rabbellisce i nostri cuori, se non voi pur solo, mio Dio?”

19. cf. Mss B Vol. I, ## 1308-1309: “...Questo e’ in consiglio del nostro Apostolo, perche’ procede Rom 6:5: Se noi siamo piantati nella sua similitudine della sua morte, lo saremo anco della risurrezione. Col nome di piantagione, sotto v’inferisce anche il frutto che si aspetta in noi e da noi. Siccome il corpo di Cristo in terra sepolto ebbe per frutto la salute del mondo, cosi’ noi pure, sepolti nuovamente nella Penitenza, abbiam riportato il frutto della giustizia, dell’adozione, della santificazione, d’innumerevoli doni; riporteremo anche in seguito il dono della risurrezione.

“Intanto la vita nostra e’ nascosta con Cristo in Dio, Col 3:3. Prodotto questo frutto felice, convien stagionarlo. Potrem dire ancor molto di questa pianta della morte, ma gia’ senz’ avvederci avendo tocco un piu’ lieto motivo del frutto della vita, e racchiudendo egli pure qualche difficolta’ a primo aspetto per intenderlo, cosi’ troncando per amore di brevitat’ ogni parola sul primo, passiamo la fretta al secondo...”

20. CF # 51: “Cum dicat Apostolus: ‘non enim judicavi me scire aliquid inter vos, nisi Iesum Christum, et hunc crucifixum’ (I Co 2:2); Christus autem de seipso dixerit: ‘Ego sum Alpha et Omega, Principium et Finish’ (Apoc. 1:8)...” [cf. sopra, nota n. 6].
21. cf. Dalle Vedove, *Un Modello di santo abbandono*, o.c., pp. 74, ss.
22. o.c., pp. 199,ss.
23. cf. CF ## 187-314
24. Suarez, De Religione Societatis Iesu. Lib. VIII, pp. 926-968; Lib. IX, pp. 969-1057.
25. cf. CF ## 187-266.
26. cf. CF ## 267-297.
27. CF # 221 - 223
28. CF # 221: “Haec ex interno spirituali profectu maxime pendet, quo caritas vera, seu amor in Deum et Christum Dominum, dum incrementum habet, unio ipsa inter Sodales, ex quo singuli uninuntur Deo et Salvatore nostro, augetur et perficitur.”
 cf. Suarez VIII, c. 8, n. 1, p. 955 a: “De mediis Positivis... 1. Haec media quaedam sunt interna, ut unio cujusque nostrum in Christo. - Item oratio. - Veniamus ad alia media, quae non in prohibitione, sed in actione consistunt, et ad eundem finem conciliandi charitatem fraternam ordinantur. Quae partim interna esse possunt, partim externa. Illa generaliora sunt, et ex interno spirituali profectu maxime pendent; hujusmodi est, quod octava parte Constitutionum, c. 1 § 8 dicitur: *Praecipuum utriusque partis vinculum, ad membrorum inter se et cum capite suo unionem, est amor Dei ac Domini nostri Jesu Christi, cum cujus divina et summa bonitate, si Superior ac inferiores valde uniti fuerint, perfacile inter seipsos unientur.*”
29. CF # 222: “Unde quia hoc unionis vinculum oratione ac meditatione maxime crescit iuxta illud: ‘in meditatione mea exardescet ignis’, ideo sine dubio haec est certior et solidior via ad hanc unitatem obtinendam.”
Suarez, ib., p. 955 a: “Unde quia hoc vinculum oratione ac meditatione maxime crescit, juxta illud Psalm. 38: *In meditatione mea exardescet ignis*, ideo sine dubio haec est certior et solidior via ad hanc unitatem obtinendam. Sic etiam reduci ad praxim optime poterit, quod p. tertia Constitutionum, c. primo § 4, dicitur: *Atque ita fiat, ut se mutuo considerantes omnes in devotione crescant. Deumque ac Dominum nostrum laudent, quem quisque in alio, ut in illius imagine, agnoscere studeat.* Quae regula sumpta videtur ex reg. 5, Augustini, quam statim numero tertio referam, estque ad rem praesentem optima...”
30. CF # 223: “Quoniam vero nihil ita conciliat erga aliquem verae caritatis amorem, quam cum singularia virtutum ornamenta et Spiritus Sancti dona in eo conspicimus, eumque ut Dei imaginem optimis gratiae coloribus depictam contemplamur; si ergo omnes et in se ipsis studeant in his virtutibus et donis crescere, et in aliis ea frequenter considerare, eosque tanquam sibi Superiores in animo ducere, et de illorum spiritualibus bonis gaudere, Deoque gratias agere; mirum profecto in modum mutua inter eos caritas crescet.”
Suarez VIII, c. 8, n. 1, p. 955 a: “...quia nihil ita conciliat erga aliquem verae caritatis amorem, quem singularia virtutum ornamenta et Spiritus Sancti dona in eo conspicere, eumque ut Dei imaginem, optimis gratiae coloribus depictam, contemplari. Si ergo omnes, et in seipsis studeant in his virtutibus et donis crescere, et in aliis frequenter considerare, eosque (ut ibidem dicitur) tamquam sibi superiores in animo ducere, et de illorum spiritualibus hominis gaudere Deoque gratias agere, mirum profecto in modum mutua inter eos caritas crescet.”
31. cf. CF ## 47-68
32. CF # 262: “Cum sit finis Sodalitatis, animarum salutem procurare et consequenter ministeria postulet huc fini accommodata; hinc in primis fit, ut quilibet sodalis prius et impensius procurare et desiderare debeat

suorum fratrum salutem, quam externorum, quia caritas ordinatissima est. Unde sicut inclinatur ad quaerendam prius propriam spiritualem salutem, quam aliorum, ita etiam inter alios prius intendit et quaerit salutem spiritualem spiritualium fratrum, totiusque corporis Sodalitatis, quam externorum.”

Suarez VIII, c. 8, n. 22, p. 962 a: “22. *Ultimum medium augendae fraternae charitatis, cura cujusque pro alterius profectu.* - *Item zelus quo conspirant socii ad salutem externorum.* - Ultimo finis ipse, et ministeria Societatis, et hanc unionem maxime requirunt, et ad illam valde juvant. Est enim Societatis finis animarum salutem procurare, et consequenter ministeria postulet huic fini accommodata. Hinc ergo imprimis fit, ut quilibet de Societate prius et impensius procurare et desiderare debeat suorum fratrum salutem, quam externorum, quia caritas ordinatissima est; unde sicut inclinatur ad quaerendam prius propriam spiritualem salutem quam alienam, ita etiam inter alios prius intendit et quaerit salutem spiritualem fratrum, totiusque corporis Societatis, quam externorum.”

33. “Glory”: It is found in some form in : CF ## 3; 26; 65; 77; 78; 120; 125; 133; 135; 136; 143; 149; 185; 200; 218; 221; 223; 226; 228; 233; 239; 252; 255; 259; 283; 293; 303; 304.

34. “Mission(s)” : noted in CF ## 2; 7; 76; 85; 162.

35. CF # 1: “Finis: Missionarii Apostolici, in obsequium Episcoporum.”

36. CF # 2: “Modus: sub dependentia Ordinariorum locorum, in quibus Missiones fieri contigerit, quibus omnino parere debeant, quod ad exercitium attinet Apostolici muneris, ac licentiam prius cum facultatibus ab eis recipere, servata semper eorundem Ordinariorum circa loca et tempus ejusmodi munus exercendi moderatione” (ex Decr. S. Congr. de Prop, 20 Dec. 20 1817).

37. P. Stofella writes in the note on page 43, second paragraph, of the *Costituzioni Originali* of St. Gaspar Bertoni: “...Come si disse nell’Introduzione e come il testo esplicitamente conferma, le parole **Missionari Apostolici** etc., non sono il **nome** che vien dato ai membri componenti il nuovo Istituto religioso, ma il fine a cui esso tende, che e’ quello di formare individui che per il loro zelo e qualita’ apostoliche meritino davvero tale grado (cf. nn. 7, 49, 76, 85, 89). **Lenotti**, p. 13.

38. cf. Pedro Arrupe, SJ, *La Missione Apostolica - chiave del carisma Ignaziano* . cf. anche Antonio M. de Aldama *La Missio - centro focale delle Costituzioni Ignaziane* .

39. CF # 7: “Promotionis gradus differt secundum qualitates receptorum.

“Nam alii, quorum ingenium et pietas capax est, promoventur usque ad perfectum opus sacerdotum, assumentes apostolicam missionem.

“Alii vero, quibus vires et facultates animi et corpori sufficiunt, promoventur usque ad perfectum obsequium et auxilium Missionariorum.” [cf. *graviora ministeria* CF # 158; *accomodata* -CF # 262].

40. cf. PC 15

41. CF # 74: “Dentur veluti auxiliares quandoque Missionariis et quandoque etiam feminarum confessiones audiant.”

42. CF # 75: “Hinc etiam mulierum confessiones excipiant et Missionibus inserviant ordinarie.”

43. CF # 76: “Denique munus Missionum dirigendarum accipiant, et saluti animarum omnino insistant.”

44. CF # 162: “Sacramentorum administratio, praecipue confessionis et Eucharistiae; sacrificiis etiam fructuum Missionum et concionum et Confessionum a Deo imploratio.”

45. Suarez I, c. 3, n. 10, p. 572 a: “...Nam imprimis ex illo fine juvandi proximos ortum est, ut haec religio, et habitu et munere clericorum insituta est, ut un c. 5 declarabimus. Unde hoc potest constitui tamquam primum medium scilicet, assumptio status clericalis, quo possint proximis inservire, et consequenter omnis dispositio, quae ad talem statum digne assumendum necessaria est, maxime in his hominibus qui perfectionis viam profitentur.

“Secundo, inter haec media numeranda sunt omnia ministeria sacra, quae ad purgandos, illuminandos, et perficiendos alios utilia sunt, inter quae primum locum tenet sacramentorum administratio, praesertim confessionis et Eucharistiae, quae huius instituti maxime propria est, ut ex bullis Pauli III et Julii III, et Gregorii XIII, et ex forma instituti, quae in eis refertur, et ex omnibus constitutionibus satis notum est. Et hic etiam spectat sacrificiis suis Ecclesiam juvare, pro conversione infidelium; et correctione haereticorum et fructu ac profectu ipsorum fidelium ea frequenter offerendo.

“Tertio, principaliter etiam ad hoc genus mediorum spectat quodcumque ministerium verbi Dei, quod variis modis, et magna ex parte propriis, in hac religione exercetur: primo...”[cf. CF # 163].

46. “Missio-(nes)” - cf. nota n. 34 supra.

47. “Servitium/Servire”: cf. CF ## 3, 26; 64; 77; 78; 236; 236 - i nn. 25; 64; 78 spettano ai Fratelli Laici.

48. CF # 3: “Gratis omnino servire Deo et Ecclesiae.”

49. CF # 26: “In iis vero qui ad spiritualia ministeria admittuntur capacitas ingenii, indoles boni iudicii et sufficiens memoriae tenacitas, universae autem virtutis et perfectionis spiritalis studiosi sint, constantes, et strenui in his quae ad divinum servitium aggrediuntur, et zelum habeant salutis animarum et propterea ad hanc Sodalitatem bene affecti sint...”

50. Obsequium: cf. CF ## 1; 57; 62; 125; 185; 195; 237.

51. CF # 57: “In unaquaque igitur disciplina, aliquis, vel aliqui sint, qui peculiari studio et diuturniori tempore ac diligentia illi incumbat, et ad varia Ecclesiae obsequia, quae pro temporum et occasionum diversitate occurrunt utilissima erunt.”

cf. Suarez V, c. 2, n. 8, pp. 809 b - 810 a: “8. *Dicta peritia quomodo Societati necessaria*. - In quo etiam considero, aliud esse loqui de toto corpore, seu confuse de operariis Societatis, aliud vero de singulis personis ejus. Nam priori modo loquendo, absolute dicere possumus necessariam esse Societati maximam perfectionem omnium dictarum disciplinarum et linguarum; quia licet difficile, vel moraliter impossibile sit, omnes illas simul cum theologica doctrina in singulis personis perfecte conjungi, tamen in ipso corpore Societatis esse potest, et procuranda est excellentia et eminentia in omnibus illis. Quod et facile comparari poterit, si in unaquaque disciplina aliquis vel aliqui sint, qui peculiari studio, et diuturniori tempore, ac diligentius illi incumbat, et ad varia ecclesiae obsequia, quae pro temporum et occasionum diversitate occurrunt, utilissimum est, ut discursus factus ostendit, et ipsa experientia satis hactenus comprobavit. Atque ob eam rem, quamvis haec studia in Societate principaliter ad Theologiam referantur, ad quam, et ad sacrae Scripturae intelligentiam ejus religiosi frequentius et principaliter tendunt, nihilominus interdum aliqui diutius in diutius in his inferribus artibus occupantur, ut in eis singulariter fines excellant.”

[As Fr. Stofella notes: ‘Tutta la sostanza di questo capitolo e quasi tutte le parole son prese dall’ o.c. del Suarez, V, c. 2, n. 8. Infatti si trovano in questa citazione CF ## 56-58].

52. CF # 62: “Satagendum Superiori erit, ut temporibus ad valetudinem corporis incommodis non studeant; somno etiam quantum temporis satis erit tribuant et in laboribus mentis modum servent, ut diutius perseverare in litteris addiscendis et exercendis in ecclesiae obsequium possint.”

53. Suarez V, c. 3, n. 11, p. 816 a: “... In hoc autem eodem genere media privativa dici possunt, quae corporalia impedimenta studiorum auferunt seu praeveniunt. Hujusmodi est illud, quod habetur quarta parte Constitutionum, c. 4, § 1: *Peculiari cura animadvertendum erit ut temporibus valetudini corporis incommodis scholastici non studeant, ut somno quantum temporis satis sit, tribuant, et in laboribus mentis modum servent; sic enim fiet ut diutius in illis perseverare, tam in litteris addiscendis, quam in eisdem exercendis, ad Dei gloriam possint...*”

[Again Fr.. Stofella notes for this whole Cap VI of the *Costituzioni* pf Fr. Bertoni: “Anche qui la sostanza ed intere frasi sono tolte dal Suarez, V, c. 3, nn. 11, 12; c. 4, nn. 9.10...].

54. “Ministerium [sing.]: cf. CF ## 7; 48; 62; 125; 163; 195; 240; 241.

“Ministeria” [pl.]: cf. CF ## 26; 57; 137; 155; 158; 162; 182; 185; 262.

55. CF # 7: [for the Latin text, cf. note n. 39 above].
56. CF # 48: [last paragraph]: "... Fuga otii omnimoda et occupatio assidua in rebus, quae ad ecclesiasticum ministerium, ad religiosa officia, aut ad observantiam disciplinae et obedientiam Superioribus debitam pertinere vedeantur."
57. CF # 62: [for the Latino text, cf. note n. 52 above].
58. CF # 125: "In iis vero, quae necessario, sive utiliter, addiscenda erunt contra laborem, vel negligentiam, vel taedium addiscendi, per vehementiam hujusmodi rerum percipiendam, alacriter et constanter insurgent propter Dei gloriam et ecclesiae majus obsequium."
59. CF # 163: "Verbi Dei quodcumque ministerium..." - cf. Suarez I, c. 4, n. 10, p. 572 b: "... Tertio, principaliter etiam ad hoc genus mediorum spectat quodcumque ministerium verbi Dei, quod variis modis, et magna ex parte, in hac religione exercetur: prima, per publicas conciones, vel lectiones sacras, etc..]
60. CF # 195: "Cum ad religiosam caritatem praecipue pertineat se invicem obsequio, beneficio et honore praevenire..."
61. CF # 255: "Praeterea cum finis praecipuus nostrae Sodalitatis, sit conversio animarum, hunc magnopere consequitur conversando cum hominibus, et de divinis rebus, suaviter ac discrete loquendo: ad hoc autem valde proficiunt religiosi sodales in his, quae inter se habent religiosa colloquia, quae frequentius esse debent de divinis rebus; et itsu addiscunt suis temporibus tacere, et suis prudenter et fructuose loqui, quod est optimum silentii genus, ut indicavit Ambrosius: 'Pythagoras, inquit, suis silentium imposuit, ut non loquendo, loqui doceret. David ut loquendo magis disceremus loqui; quomodo enim sine exercitio doctrina? aut sine usu profectus?' Et concludit: 'Ita ergo qui volunt discere cautionem loquendi, quod naturae est non negent, quod custodiae exercent.' (De Off. libr. 1, c. 10)."
- Suarez VIII, c. 8, n. 17, p. 960 a & b: "17. *Hoc etiam medio instruimur ad agendum cum proximis.* - Alia praeterea consideratio adhiberi potest, quia hoc medium est etiam utile Societati ad finem suum praecipuum conversionis animarum, quem magnopere consequitur conversando cum hominibus, et de divinis rebus suaviter ac discrete loquendo; ad hoc autem valde proficiunt religioni Societatis, in his quae inter se habent religiosa colloquia; quae frequentius esse debent de divinis rebus, cujusmodi praescribuntur in instructione decima quarta, de Renovatione spiritus, ad finem; et ita usu addiscunt suis temporibus tacere, et suis prudenter et fructuose loqui, quod est optimum silentii genus, ut indicavit Ambrosius, in Psalm. 118, Octonar. 2, in principio, et optime toto cap. decimo, libro primo de Offic.: *Pythagoras* (inquit) *suis silentium imposuit, ut non loquendo loqui doceret; David, ut loquendo magis disceremus loqui; quomodo enim sine exercitio doctrina? aut sine usu profectus?* etc., quod late per varia artium humanarum exempla prosequitur, et concludit: *Ita ergo, qui volunt discere cautionem loquendi, quod naturae est non negent, quod custodiae est exercent.* "
62. CF # 26: [for the 1st paragraph, cf. note n. 49 above].
63. CF # 57: [cf. above note n. 51, with the citation from Suarez].
64. CF # 158: "De Professione: Ad professionem non admittuntur nisi Sacerdotes, quia ad Professores pertinet principale regimen Sodalitatis, et graviora ministeria quae Sacerdotium requirunt." [cf. CF # 262].
Suarez VI, c. 1, n. 4, p. 838 b: "... Ratio vero hujus conditionis presbyterii est quia Societas est religio presbyterorum, ut supra lib. I, c. 5, ostensum est, et quia gradus professorum est supremus in Societate, ad eosque pertinet principale regimen ejus, et graviora ministeria, quae sacerdotium requirent."
65. CF # 162: [cf. above, nota e. 44; cf. Suarez, p 572 a & b].

66. CF # 182: “Eorum munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria vel utilia sunt; sed etiam rudimenta fidei et morum, praesertim rudibus, et pueris explanare, in oratoriis, in catechismis publicis et privatis; hoc etiam esse commendatum sit.”

[P. Stofella cites Suarez I, c. 6 per this number - cf. pp. 587-593].

67. CF # 185: [cf above, note n. 4, for the Latino text. Fr. Stofella cites also Suarez I, c. 6 per questo numero - pero', c'e grande parita' con questo testo in Suarez VI, c. 4, n. 25, p. 892 a, [sul 4^o Voto dei Gesuiti]: “25. *Ad tertium ca* viribus, sed Spiritus Sancti gratia implendum creditur; ‘qui enim coepit et inspiravit illud, ipse perficit’ (cf. Ph 1:6), si per nos non sterterit (ut in superioribus, lib. I, cap. sexto, numero nono et cap. septimo, numero decimo, diximus) haec est specialis gratia hujus vocationis, quae potentior est omnibus periculis et difficultatibus. Deinde per hoc votum non promittimus nos periculis exponere, nec has vel illas regiones adire, aut has vel illas actiones exercere, sed obedire Christi Vicario, quo medio nullum potest esse certius ad non errandum in via Dei. Accedit tandem religionis providentia, tum in disponendis et probandis personis, tum etiam in eligendis. At praeterea in Constitutionibus saepe monemur, ut patet in septima Parte Constitutionum, c. 1 § 2, et in Bulla I 1 Pauli III et Julii III, ne ullus inhanc vel illam partem mitti procuret, sed se moveri sinat, quamvis se paratum ostendere malum non sit...”

68. CF # 262: [cf. above note n. 32, with the citation from Suarez, p. 962 a].

69. CF ## 221 - 223 [cf. above notes nn. 28-30, with the abundant citations from Suarez, p. 955].

70. “PHILOXENIA”: CF. Gn 18: 1-8; 24:18-32; Ac 10:23; Rm 16:23; Heb 13:2. cf. also Roland DeVaux, OP, *Ancient Israel: Its Life and Institutions*, pp. 10, ff.; C. Spicq, OP, *Theologie Morale du NT*, II, pp. 809,ss.

71. cf. CF ## 243-249.

72. Suarez VIII, c. 8, nn. 8, 9, pp. 957 a & b, 958 a

73. CF # 245: “Hoc ad omnes extenditur erga quoscumque Sodales, sine ulla generis aut patriae distinctione, absque personarum acceptatione vel limitatione sive professi sint, sive novitii, sive sani, sive infirmi, sive noti, sive ignoti, ad omnes magna caritas exhibenda est.”

74. Suarez VIII, c. 8, n. 8, p. 957 b: “... Unde colligitur officium hoc in unoquoque Societatis domicilio, ad totam in universum Societatem extendi, sine ulla nationum vel provinciarum distinctione, absque personarum acceptatione vel limitatione, sive professi sint, sive novitii; sive sani, sive infirmi; sive noti, sive ignoti; ad omnes magna caritas exhibenda est...”

75. CF # 246: “Haec autem caritas in primis in ipsa receptione ostendenda est, quae esse debet cum externis signis, maxime amicitiae, qualia exhiberi solent, de more regionis a gravibus inter se amicis, aut etiam consanguineis.”

76. Suarez VIII, c. 8, n. 9, p. 957 b: “9. *Dicta hospitalitas signis benevolentiae ostendenda*. - Quae imprimis in ipsa receptione ostendenda est, quae esse debet cum externis signis maximae amicitiae, qualia exhiberi solent de more regionis, a gravibus inter se amicis, aut etiam consanguineis. et ideo in regula trigesima quarta ex communibus, cautum sit *ut nemo alium etiam in joco tangat, et ea, quae religiosos decet, gravitas et modestia retineantur*, subditur; *Praeterquam in signum charitatis amplexando eum, qui aaut abit vel redit pergere*. Deinde non solis signis...”

77. CF # 249: “Tandem concludit unumquemque debere juxta suam qualitatem et necessitatem tractari, ita tamen, ‘ut cibaria, quae promiscue omnibus apponuntur eiusmodi sint, quae cum vili praetio, cum parvo etiam negotio comparentur, Adhibenda tamen in mensa, necessaria ubique munditia, atque elegantia, ita tamen ut numquam extra fines nostros egrediamur.”

78. Suarez VIII, c. 8, n. 10, p. 958 a: “...Et post multa, quae de hoc argumento eleganter prosequitur, et valde notanda sunt ad vitandos excessus, quos non caritas, sed vanitas, vel ambitio, in suscipiendis hospitibus,

saecularibus, aliquando introducit, concludit, unumquemque debere juxta suam qualitatem et necessitatem tractari, ita tamen, *ut cibaria, quae promiscue omnibus apponuntur, ejusmodi sint quae cum vili pretio, tum parvo etiam negotio comparentur. Adhibenda tamen in mensa necessaria ubique munditia, atque elegantia, ita tamen ut numquam extra fines nostros egrediamur.*

79. cf. CF ## 234-242.

80. cf. CF # 236: “...’Infirmorum cura ante omnia et super omnia adhibenda est, ut sicut revera Christo, ita eis serviatur..’” (S. Benedictus, Reg. c.36).

81. CF # 240: “Lupus in Regula monachorum: ‘Si quis, ait, coepit aegrotare, transferatur ad exedram latiore et tanto senum ministerio confoveatur, ut nec delicias urbium, nec matris quaerat affectum.’ (ex S. Hieron. c. pen.).

82. Suarez VIII, c. 8, n. 6, pp. 956 b - 957 a: “... Praeterea in Concilio Aquisgrand., sub Ludovico imperatore, cap. quadragesimo secundo, clericis, seu Canonicis regularibus haec regula maxime commendatur. Item Lupus, in Regula monachorum, ex S. Hieronymo, c. pen.: *Si quis (ait) caeperit aegrotare, transferatur ad exedram latiore, et tanto senum ministerio confoveatur, ut nec delicias urbium, nec mataria quaerat affectum.*”

83. cf. CF ## 227-229.

84. cf. Ac 2:44-46; 4:32,ss. - texts cited by Fr. Bertoni in: CF ## 189; 226; 232.

85. CF # 228: Unde Augustinus: ‘Omnes unanimiter et concorditer juvent’ (Reg. c. 2); ac si diceret: ut iuvent concorditer, necesse est ut vivant unanimiter. Et subdit: ‘Et honorate in vobis Deum invicem, cuius templa facti estis.’ Quia Deus solus est, qui habitare facit omnes unius moris in domo: unde haec uniformitas maxime facit ut Deus in omnibus recognoscatur, et consequenter, ut omnes in Deo maxime uniantur.”

86. Suarez VIII, c. 8, n. 3, p. 955 b: Unde Augustinus in REg. c. 5” *Omnes unanimiter et concorditer vivunt, ac si diceret, ut vivant concorditer, necesse est ut vivant unanimiter. Et subdit: Et honorate in vobis Deum invicem, cujus templa facti estis.* Quia Deus solus est, *qui habitare facit omnes unius moris in domo;* unde haec uniformitas maxime facit, ut Deus in omnibus recognoscatur, et consequenter ut omnes in Deo maxime uniantur.”

87. cf. CF ## 250-256.

88. CF # 255 [for this Latin text, cf. note n. 61 above].

89. Suarez VIII, c. 8, n. 17, p. 960 a & b: [for the Latin, cf. note n. 61 above].

90. cf. CF ## 257-261.

91. CF # 259: “S. Basilius ait: ‘Qui Dei beneficio recte aliquid fecerit, is ceteris quoque notum facere illud debet, ut Dei gloria crebrior efficiatur.’ Affertque de hoc Apostolorum exempla (reg. mon. 70).”

92. Suarez VIII, c. 8, n. 21, p. 961 b: “...extat etiam hac de re instructio data anno 1594, praescribens modum in his litteris tenendum, consonatque huic institutioni, quod Basilius scribit in Regulis moralibus, reg. 70, c. 1: *Qui Dei beneficio recte aliquid fecerit, is caeteris quoque notum facere illud debet, ut Dei gloria crebrior efficiatur.* Affertque de hoc Apostolorum exempla, Acta 14; Ep 6...”

93. cf. CF ## 187-266: [Fr. Bertoni took most of his Constitutions *verbatim* from Suarez].

94. CF # 266: “Eleganter Chrysostomus in illud Ioannis XVI: ‘ut sint unum sicut ego et tu unum sumus’: ‘nihil est concordiae et mutuae voluntati aequiparandum, unus enim multiplex est. Si enim concordēs sint duo vel

decem, non amplius erit unus, sed eorum unusquisque sit decupulus et inuenies in decem unum et in uno decem.’ (Hom. 77 in Io 16).

“Et infra: ‘Ecce dilectionis excellentia, quo pacto unum inseparabilem et multiplicem reddit, et unus in multis simul locis, in Perside et Romae esse possit, et quod natura non potest, dilectio potest.’”

95. Suarez VIII, c. 8, n. 22, p. 962 a & b: “... Ut enim dixit eleganter Chrysostomus, hom. 77, in id. Joan. 16, *ut sint unum, sicut ego et tu unum sumus: Nihil est concordiae et mutuae voluntati aequiparandum; unus enim multiplex est. Si enim concordēs sint duo vel decem, non amplius erit unus, sed eorum unusquisque fit decupulus, et inuenies in decem unum, et in uno decem;* et infra: *ecce dilectionis excellentiae, quo pacto unum inseparabilem et multiplicem reddit, et unus in multis simul locis, in Perside et Roma esse polssit, et quod natura non potest, dilectio potest. Quod hactenus per divinam gratiam in Societate mirum in modum experimur, faxitque Deus ut in perpetuum conservetur et augeatur.*”

96. cf. CF ## 267-297.

97. CF # 271 “Propositum unicuique sit exemplum Christi Domini, qui vitam ita instituit, ut cum hominibus conversaretur, et cum eis manducaret, et biberet; cum tamen non solum perfectionem servaverit, sed etiam vitae statum perfectissimum coluerit.”

98. CF # 272: “Item exemplum Apostolorum, quos statum religiosum et perfectionis habuisse novimus, et tamen constant inter homines familiariter conversatos fuisse et omnibus omnia factos ut omnes lucrifacerent.”

99. CF # 272: “Unde concilium Moguntinum sub Leone III cum dixisset: ‘Ministri altaris, vel monachi a negotiis saecularibus omnino abstineant’, subdit: ‘Non tamen justum negotium est contradicendum propter necessitates diversas, quia legimus Sanctos Apstolos negotiasse.’ (c. 14)

“Sic ergo nos in negotiatione Apostolorum circa animarum salutem recte colligimus, non esse contra religiosum statum eo fine cum proximis conversari ex vi instituti.”

100. Suarez IX, c. 8, n.2, p. 1045 b: “2. *Prima assertio bipartita. - Probatum Prima Pars. - Dicendum nihilominus est primo, medium hoc familiariter conversandi cum proximis ex suo genere non esse alienum ab statu perfectionis, et juxta proprium. Societatis institutum esse illi maxime conveniens. Utamque partem certam existimo. Prior constat exemplo Christi Domini, qui vitam ita instituit, ut cum hominibus conversaretur, et cum eis manducaret et biberet, ut ex Evangelio constat, cum tamen non solum perfectionem servaverit, sed etiam perfectissimum vitae statum coluerit, ut latius in n 2 tom., tertia parte, disp. 28, sect. 1 et 2, diximus. Idem ostendi exemplum Apostolorum, quos statum religiosum et perfectionis habuisse supra ostendimus, tom. praeced., et supra, lib. I, c. 5, n. 6, et tamen constat, inter homines familiariter conversatos fuisse, et omnibus omnia factos, ut omnes lucrifacerent. Unde Concilium Mogunt., sub Leone III, cap. decimo quarto, cum dixisset: *Ministri altaris Domini, vel monachi a negotiis saecularibus omnino abstineant*, subdit: *Non tamen justum negotium est contradicendum propter necessitates diversas, quia legimus sanctos Apostolos negotiasse.* Sic ergo nos in negotiatione Apostolorum circa animarum salutem, recte colligimus non esse contra religiosum statum eo fine cum proximis conversari ex vi instituti.”*

101. CF # 189: “Unusquisque autem veluti hujus concordiae normam, prae oculis habeat de illis primis fidelibus leguntur in Actis Apostolorum, unde omnis religiosum ordo sumpsit initium et formam: ‘Quorum erant cor unum et anima una, qui habebant omnia communia, et dividebant singulis prout unicuique opus erat; et ideo et sumebant cibum cum exultatione et simplicitate cordis, collaudantes Deum et habentes gratiam ad omnem plebem; gratia magna erat in omnibus illis.’ (cf. Ac 2:44, ss.)

102. Suarez VIII, c. 8, n. 3, p. 948 b: “... nec immerito B. P. N. Ignatius in hac unione et vinculo fraternae charitatis praecipuum hujus religionis fundamentum posuit, nam hoc etiam fuit primum vinculum status religiosi, qui in illis fidelibus inchoatus censetur, *quorum erat cor unum et anima una, qui habebant omnia communia, et dividebant singulis, prout unicuique opus erat; et ideo et sumebant cibum cum exultatione et simplicitate cordis, collaudantes Deum, et habentes gratiam ad omnem plebem; gratia magna erat in omnibus illis,* ut Actor. 3 et 4 dicitur.”

103. CF # 226: “Peculiariter vero est paupertatis medium, utpote religiosi ratione voti propriissimum, quod luculenter tradidit Basilius: ‘Ubi, inquit, omnia communia sunt, animi, mentes, corpora, et ea omnia quibus necessario ad victum cultumque utimur, communis Deus, communis pietatis mercatura, communes labores.’ (Const. mon. c. 19).
“Idem Cassianus, afferens illud actorum 4: ‘erat illis cor unum et anima una’: et statim ibidem subditur: ;et erant illis omnia communia.’ (Coll. 16, c. 6).”
104. Suarez VIII, c. 8, n. 2, p. 955 b: “...peculiariter vero paupertatis medium, utpote religiosi ratione voti propriissimum, quod luculenter tradidit Basilius, in Constit. monast. cap. decimo nono: *Ubi (inquit) omnia communia sunt, animi, mentes, corpora, et ea omnia, quibus necessario ad victum cultumque utimur, communis Deus, communis pietatis mercatura, commnes labores*, etc. Idem prosequitur cap. trigesimo quinto; et Cassian., collat. 16, c. 6, afferens id Actor. 4: *Erat illis cor unum et anima una*. Et statim subditur: *Et erant illis omnia communia*, Chrysostomus, libro tertio, contra Vitup., vitae monast., et orat. de S. Philogonio, et alia congerit Gratianus, 12, q. 2, c. *Dilectissimis*, cum aliis.”
105. CF # 232: “Quamquam hoc impedire non debeat quominus necessitatibus omnium cum proportione subveniatur, iuxta illud: ‘Dividebatur singulis prout unicuique opus erat’ (cf. Ac 2:45; 4:35), nam hoc ipsum caritas ipsa desiderat.”
106. Suarez VIII, c. 8, n. 4, p. 956 a: “... ut optime docet Bernardus, serm. trigesimo in Cantica. Quamquam hoc impedire non debeat, ut praecedenti cap., numero decimo septimo, in simili dixi, quominus necessitatibus omnium cum proportione subveniatur, juxta illud, *dividebatur singulis, prout unicuique opus erat*; nam hoc ipsum charitas ipsa desiderat.”
107. CF # 261: “Hinc etiam antiqua fuit in ecclesia consuetudo ut essent inter fideles communcatoriae (sic enim appallebant) litterae, quibus invicem inter se catholici communicare et fidei suae testimonium praebere solebant, de quibus mentionem facit Optatus et Augustinus. (Libr. II de schism Donatist., Ep. 163, ad Eleus.).”
108. Suarez VIII, c. 8, n. 21, p. 962 a: “... Hinc etiam antiqua fuit in Ecclesia consuetudo, ut essent inter fideles communcatoriae (sic enim eas appellabant) litterae, quibus invicem inter se catholici communicare, et fidei suae testimonium praebere solebant, de quibus mentionem facit Optatus, lib. 2, de Schisma. Donatist., et Augustinus, epist. 163 ad Eleusium.”
109. cf. above, note n. I.
110. cf. above, notes nn. 2 & 3.
111. CF # 49: “In hac religiosa Clericali Sodalitate, cujus finis est non solum contemplari, sed etiam contemplata aliis tradere, necessaria est non vulgaris scientia, sed perfecta rerum omnium, quae ad fidem et mores pertinent, ac proinde necessarium est etiam, ut religiosi clerici huiusmodi scientiae perfecte acquirendae, in tali statu religioso incumbant.”
112. Suarez V, c. 1, n. 6, p. 803 a: “6. *Secunda assertio bipartita. - Prior pars ostenditur. - Dico secundo: in statu religioso, cujus finis est non solum contemplari, sed etiam contemplata aliis tradere, necessaria est non vulgaris scientia, sed perfecta rerum omnium, quae ad fidem et mores pertinent, ac proinde necessarium etiam est ut religiosi huiusmodi scientiae perfectae acquirendae in tali statu religioso incumbant. Prior pars adeo est evidens, ut non egeat probatione...*”
113. CS # 155: “Instructor vero illos omnes in spiritu formandos curabit universamque nostri Instituti rationem explanabit per statos aliquot dies cuiusque hebdomadae, ac modis exponet juvandi proximos salutariter.”

114. cf. Suarez VI, c. 2, pp. 844-850. - cf. note here of Fr. Stofella: “Parte VIII: I due Capi di questa Parte sono estratti dal Suarez (o.c., lib. VI, c. 2) e riproducono il così detto Anno di Terza Probazione, tanto importante fra i Gesuiti.”
115. CF # 158: [...*graviora ministeria*... cf. above note n. 64].
116. Suarez VI, c. 1, n. 4, p. 838 b: [... *graviora ministeria* ... questo numero # 158, preso *verbatim* da Suarez, cf. sopra nota n. 64].
117. “... *principale munus Sodalium*...: cf. Note di P. Stofella, *Costituzioni_Bertoni*, p. 115].
118. “...Cum ejusdem Sodalitatis scopus sit, ecclesiae sub Episcoporum directione, obsequium praestare per varia et et propria suae vocationis munera; haec autem quandoque ardua et difficilis res sit...nam haec est specialis gratia huius vocationis, quae potentior est omnibus periculis et difficultatibus...” [questo numero entero si puo' trovare sopra, nota n. 4].
- 119 Suarez VI, c. 4, n. 25, p. 862 a: cf. sopra nota n. 4, dove si spiega le parole in questa CF # 185 prese *verbatim* da Suarez].
120. cf. CF ## 187-266.
121. cf. CF ## 267-297.
122. CF # 162: [cf. above, note n. 44 for the Latino text].
123. Suarez I, c. 3, n. 10, p. 572 a & b: [the Latino text from Suarez is the source for CF ## 163,ss.].
124. CF # 6: “Media. Perfectio sui ipsius. Perfectio in doctrinis ecclesiasticis...Ratio vivendi, sive quod ad alimenta pertinet, sive quod ad vestes et tectum erit consentanea clericis perfectioribus quibuscum vivent et aedificationi fidelium, sive in paritate christiana, sive in evangelica paupertate.”
125. CF # 137: “Vestis simplex sit et honesta, quae paupertatem redoleat simul et deceat tum ministeriis, tum hominibus quibuscum versamur, et munda, nec lacera.”
126. Suarez I, c. 3, n. 13, pp. 574 b - 575 a: “*De mediis privativis ad eandem salutem proximorum*. - ... haec media non tantum positiva, sed etiam privativa esse... non habere usum chori; ...praesertim quia parati esse debent ad varias missiones ... Aliud medium privativum numerari potest, abstinere a suscipienda cura monialium...Potest etiam inter haec media poni non accepisse singularem habitum, sed communem clericorum honeste viventium, juxta morem regionis in qua socii versantur; nam hoc etiam ad hunc finem ordinatum est, ut facilius pateret aditus ad omnes proximos, sive haereticos, sive fideles, etc...”
127. Suarez I, c. 5, nn. 1-8, pp. 582 b - 586 b (passim): “... Societas est et vocatur religio clericorum et presbyterorum... illa est religio clericorum, quae per se instituitur ad eas functiones ad quas clericalis ordo per se necessarius est... (Ipsa) per se maxime est clericorum religio, ac per se primo tendit ad perficiendos homines suos in statu clericali, et ut proprias clericorum functiones honestius, sanctius ac fructuosius perficiant...ita decuit eorum habitum nihil aliud significare, quam clericos religiose et sancte viventes ex vi suae professionis...Quae omnia citato loco ostensa sunt, simulque probatum Christum, non solum fuisse institutorem status religiosi, ut sic, sed etiam factorem cujusdam particularis religionis, quae in Apostolorum collegio primum creata fuit, et postea in aliis discipulis fuit propagata. Illam ergo dicimus fuisse primam religionem clericorum, quia non solum ex sacerdotibus a sui initio congregata est, sed etiam per se primo fuit a Christo instituta ad actiones hierarchicas purgandi, illuminandi, et perficiendi homines, quae sunt proprie actiones clericalis status...hic ordo dicitur coepisse in Apostolis, quatenus ordo clericorum...ad divina mysteria divinamque contemplationem...(Dicere) possumus S. Ignatium non tam novam religionem instituisse, quam eam quae in Apostolis fuit, etiam quoad proprium finem ejus, scilicet, Evangelii praedicationem ac fidei propagationem et defensionem, instaurasse....”

[cf. the partial translation of Suarez: William Humphrey, *The Religioius State. A Digest of the Doctrine of Suarez*, Volume III. London/New York: Burns & Oates, pp. 397-398].

128. Suarez, I, c. 5, nn. 1-8, pp. 582-586: [no religious habit for the novices]. cf. also Suarez ib., II, c. 5, n. 15, p. 647 b: “...Hic etiam non est necessarius specialis habitus regularis, sed totum ad hoc reducitur, quod est vivere sub obedientia Societatis, tamquam membrum nondum illi unitum per aliqua vota, cum proposito illiam intrandi, et in illa vivendi ac moriendi, ut dicitur in quinta Parte Constitutionum, c. I, litt. A...”

129. cf. CF ## 298-314.

130. CF # 299: “Basilus: ‘Nullo modo quis curiose Antistitis consilia pervestiget, aut in eius facta anxie inquirat, his dumtaxat exceptis, qui cum dignitatis gradu, tum consilii prudentia, Antistiti ipsi proximi sunt. Quos quidem ille necessario sibi quandocumque de re aliqua erit deliberaturus, in consilium, ac maturam considerationem adhibebit, nimirum praecepto illi obtemperans: omnia fac cum consilio.’ (Reg. 48, ex fus.)”

131. CF # 300: “Congregatones etiam Sodalium cogendae sunt, in quibus defectus corrigantur, et honesti mores laudentur. ‘Quo videlicet, ait idem Basilius, adhibita locuplete multorum sententia, majore cum auctoritate quod in medium adductum est, quale sit judicetur.’ (c. 54). Non tamen iudicium definitivum erit omnium nex pro singulis, et ordinariis defectibus iudicandis.”

132. CF # 301: “Unusquisque igitur Superior Sodalitatis, pro ratem, solumque consiliiarii, non conjudices illi adjungantur. Primo quidem, quia hoc secundum se et ex genere suo melius est ex communi sententia.

“Deinde quia in statu religioso sine dubio potest maxime conferre ad perfectinam.

“Tum quia hoc modo purior, perfectior obedientia exercetur, tum quia hoc modo est maior dependentia membrorum a capite, et ita etiam major unio qualis inter patrem et filios esse debet, tum etiam quia hoc modo tollitur occasio multiplicandi dignitates tot iudicum et quasi praelationes in religione, et consequenter etiam minuitur ambitionis occasio. Tum, denique, quia si ordinationes, iudicia, et aliae negotiorum expeditiones a plurium sententia et voluntate pendeant multiplicantur pericula schismatum et divisionum; quae videntur esse majoris momenti magisque frequentia quam sint, si potestas regiminis sit in uno tantum posita, et temperata solum per consilia sapientum.”

133. CF # 302: “In rebus tamen gravioribus ac perpetuis non Superior solus, sed Superior ipse de consilio et decisivo suffragio majoris partis Sodalium professorum, jus habeat statuendi.

“Hujusmodi res forent condere vel mutare statuta, declarare seu definire, quae circa ea dubia oriuntur, alienare, vel dissolvere semel fundatas domos et alia graviora negotia.”

134. CF # 303: In aliis autem, quae non ita magni momenti sunt, idem Superior adjutus, quatenus ipse opportunum iudicabit, fratrum suorum consilio per se ipsum ordinandi et jubendi, quae ad Dei gloriam et commune bonum pertinere in Domino videbuntur, jus totum habeat.”

135. CF # 304: “Monitor etiam constituatur, qui praemissa ad Deum oratione, cum modestia debita et humilitate, quicquid sentiat in ipso Superiore requiri ad majus Dei obsequium et laudem, eam debeat admonere. Nam hoc officium erga Praelatos valde necessarium est, ut docuit Basilius (Reg. 27, ex fus.)

136. cf. J. Henchey, *I Vescovi di Verona e il P. Gaspare Bertoni*, in: Comunita' Stigmatina 1989, pp. 26-32.

137. cf. Bertoni, *Epistolario*, pp. 336,f.

138. cf. Vescovo Grasser, quoted by Henchey, o.c., p. 28: “...testamur dictum sacerdotem (P. Bertoni) vitae sanctimonia, doctrina, et charitate ornatum, omnibus omnia factum, maxime in Clericorum disciplina, Spiritualibus Exercitationibus, et consilio promovenda, et pueris religione ac virtutibus imbuendis, ut caeteris de claro zelo suo praeluceat...”

139. cf. Vescovo Mutti, quoted by Henchey, o.c., p.29: "...non e' altro scopo (di questo Istituto) che quelli di prestare ogni sorta di servizio alla Diocesi, dietro i cenni e le determinazioni dell'Ordinario. Attestiamo pure relativamente all'epoca in cui coprivamo la Sede Vescovile di Verona che appunto lo spirito della loro istituzione, i sacerdoti appartenenti alla Congregazione medesima, si mostrarono sempre pronti ai Nostri inviti, prestandosi con la medesima sollecitudine, zelo e carita', tanto nello udire confessioni, quanto all'assistenza degli ammalati, come dei detenuti nelle carceri e dei medesimi giustiziati onde non dubitiamo di affermare che non avremo potuto da essi aspettare un maggior e piu' vantaggioso servizio nei bisogni della Diocesi..." [cf. *Causa Beatificationis et Canonizationis ven. Servi Dei, Gasparis Bertoni. Positio Super Virtutibus*, in: Summarium Additionale. Verona 1960, Documento XXIII, Vol. II, p. 250).

140. cf. Vescovo Riccabona, cited by Henchey, o.c., pp. 29,s.: "...Dopo il suo cominciamento, questa Congregazione non ha lasciato mai di esistere, e dimostrarsi operosa in qualunque ministero ecclesiastico al quale fossero invitati dal loro Vescovo. In Verona e nella sua Diocesi sono conosciuti, amati, venerati da ogni ceto di persone, assidui al confessare, al predicare, al dare Missioni, principalmente nel dare esercizi al Clero, spiegare il catechismo, assistere i moribondi, i carcerati, i condannati all'ultimo supplizio; chiamaati a supplire in seminario i Professori di filosofia e teologia vi si sono prestati con molta soddisfazione di tutti... raro e' che un vescovo abbia pronti ecclesiastici da adoperare in ogni circostanza ed a qualunque inaspettato bisogno; mentre quasi hanno per legge del loro Istituto l'essere non solo istruiti ed educati, ma anche apparecchiati a qualunque ministero li chiamo l'obbedienza del loro Superiore in servizio al Vescovo..." (cf. Summarium Additionale, Documento XXIII, pp. 251-253).

141. cf. CF # 163 (cf. above, note n. 59, for the Latino text - and for the text from Suarez, p. 572 b).

142. cf. Papa Leone XIII, Decretum Approbationis: "...I membri di questo Istituto mirarono soprattutto a coadiuvare i Vescovi, nel procurare la salute dei prossimi, con qualsivoglia esercizio del ministero ecclesiastico, con qualunque opera di spirituale carita', esclusa la cura ordinaria e perpetua delle anime e delle monache... specialmente con le sacre missioni, con gli esercizi spirituali, con i catechismi e i discorsi sacri, e con la cristiana educazione dei fanciulli, industriandosi a tutto potere di guidarli alla pieta' e allo studio, sia nei loro oratori, sia nei seminari, e nelle scuole domestiche..."

143. cf. Cardinale di Canossa, cited by Henchey, o.c., p. 30: "... Circa adunque la fama di santo, posso asserire con piena conoscenza ch'essa era comune e sulla bocca di tutti, non solo in citta' ma sibbene per tuta la Diocesi, e altresì fuori di essa. E come tutti il proclamarono, così quante volte io ricorsi a lui per avere consigli, conforto e direzione di spirito .. La stessa mia zia, ven. le Maddalena, assai volte ebbe a trattare con lui e prenderne consigli; e ripetutamente me ne parlo' colla venerazione che si ha ad un santo... Il rinomato chiurgo, Luigi Manzoni, narro' piu' volte al fu mio padre, me presente, come egli fosse fuori di se' per lo stupore, avvengache' egli ... dovesse molte e molte volte fargli tagli dolorosissimi dal femore al ginocchio... concludeva: '... lo non vidi mai un paziente tale in tante operazioni da ma fatte: io lo ritengo un santo...' Anche nei suoi sermoni che faceva e ch'io udii piu' volte, egli parlava con tale soavita' e zelo che il cuore di chi lo ascoltava rimaneva non solo persuaso, ma commosso e penetrato in modo tutto particolare..." (cf. Summarium Additionale, Documento XXIII, p. 618).

144. cf. Card. di Canossa, quoted by Henchey, o.c., pp. 30, ss.: "... Fu nei primi anni di questo secolo che un giovane sacerdote, D. Gaspare Bertoni, istituiti' prima nella parrocchia di S. Paolo di Campo Marzo, e poi in quella di S. Fermo Maggiore, quelli Oratori, che sotto la sapiente ed assidua direzione di lui, divennero modelli e propaggini di tanti altri, che in poco piu' di un decennio furono eretti in tutte le Chiese parrocchiali e sussidiarie della Citta: ed in moltissime parrocchie di questa Diocesi... nel pingue terreno degli Oratori si sviluppavano soavemente i germi di numerose vocazioni allo staato eccleisastico e religioso..."

"Ed anche Noi possiamo confermarlo che in questa grave Nostra eta' ritorniamo spesso con indicibile compiacenza agli anni nostri giovanili, quando per grazia di Dio. fummo alunno e poi per piu' anni sostenemmo la carica di Prefetto... L'elogio che fa l'"Ecclesiastico degli antichi Patriarchi (xliv: 10-16) il quale elogio di questi Apostolo della gioventu' veronese risale in gran parte a colui, che di tutti fu il principale nel promuovere in mezzo a noi questa grand'opera, a D. Gaspare Bertoni, che perpetuo' l'opera degli Oratori nella benemerita Congregazione da lui piu' tardi fondata alle Stimate, e visse e mori' tra noi con tanto ardore di santita' che proprio in questi giorni con indicibile Nostro gaudio si sta introducendo la Causa di Beatificazione, la quale facciamo voti che prosegua

felicamente fino a farci venerare sugli altari il Padre dei nostri Oratori...” (cf. Summarium Additionale, Documento XIII, pp. 636-638).

145. cf. Riccabona, note n. 140, above: “... raro e’ che un vescovo abbia pronti ecclesiastici da adoperare in ogni circostanza da qualunque inaspettato bisogno... a qualunque ministero...”
146. cf. CF # 185 - cf. above note n. 4 for the Latino text, Suarez, p. 862 a & b.
147. cf. Fr. G. B. Lenotti, in: CS III, pp. 409, ss: “... Come la Compagnia di Gesu’ e’ in modo speciale dedicata, indirizzata all’ossequio e alle disposizioni del Romano Pontefice...(P. Bertoni ha istituito una Congregazione) ... ad essere dedicata e determinata in modo tutto speciale e segnalato al servizio ed ossequio ai vescovi...”
148. cf. CF # 255 - cf. above note n. 61, for for the text in Suarez p. 960 a.
149. cf. CF # 262 - cf. above note n. 32, and for Suarez p. 962 a.
150. cf. CF # 187: “Omnes ut Spiritus vocationis scopum et tesseram habeant illud Christi Domini verbum: ‘In hoc cognoscent omnes, quod discipuli mei estis si dilectionem habueritis ad invicem.’” (NB: Fr.. Stofella cites Suarez I, c. 4, cf. p. 579 a; also VIII, c. 6, cf. pp. 947, ff.)..
151. cf. CF # 162 - for the Latino, cf. above note n. 44 - the text in Suarez I, c. 3, n. 10, p. 572 a & b - cf above nota n. 45.
152. CF # 188: “Si autem ad omnes dilectio caritatis habenda est praecipue ad domesticos fidei, dicente Apostolo: ‘Qui autem suorum et maxime domesticorum curam non habet, fidem negavit, et est infideli deterior.’” (cf. Ga 6:10) - [cf. also CF # 262, the text Suarez, p. 962 a.
153. CF # 1 - cf. above, note n. 35 for the Latino.
154. CF # 6 - cf. above, note n. 124 for the Latin.
155. cf. CF ## 47-48, “De Profectu sui ipsius” - CF ## 49-68, “De profectu in ecclesiasticis doctrinis”.
156. CF # 51: cf. above note n. 6 for the Latin - also note n. 20 above.
157. CF # 52: “Studeant S. Scripturae universae, textualiter primo, postea cum suis commentatoribus catholicis.”
158. CF # 56: “Haec dicta sunt de toto corpore seu confuse de operariis Sodalitatis. Nam absolute loquendo dicere possumus, necessariam esse Sodalitati perfectionem omnium dictarum disciplinarum et linguarum, quia licet difficile, vel moraliter impossibile sit omnes illas simul cum Theologica doctrina in singulis personis perfecte coniungi; tamen in ipso corpore sodalitatatis, esse potest, et procuranda est excellentia in omnibus.”
159. Suarez V, c. 2, n. 8, p. 809 b: “8. *Dicta peritia quomodo Societati necessaria*. - In quo etiam considero, aliud esse loqui de toto corpore, seu confuse de operariis Societatis, aliud vero de singulis personis. Nam priori modo loquendo, absolute dicere possumus necessariam esse Societati maximam perfectionem omnium dictarum disciplinarum et linguarum; quia licet difficile, vel moraliter impossibile sit, omnes illas simul cum theologica doctrina in singulis personis perfecte coniungi, tamen in ipso corpore Societatis esse potest, et procuranda est excellentia et eminentia in omnibus illis...”
160. “In unaquaque domo sit bibliotheca communis, amplior quidem pro necessitate vel qualitate studiorum.”
161. CF # 62: gap ready quoted above, cf. notes nn. 52 e 57.
162. Suarez V, c. 3, n. 11, p. 816 a: - for the Latin, cf. note n. 53 above.

163. CF # 59: “Peculiaris cura et ratio habeatur eorum, qui studiis dicantur, tum ne sanitas laedatur, tum ut commoditas necessaria non desit. Itaque in victu et vestium decentia, et honesta ac necessaria recreatione, Superior ita vigilet, ut omni harum rerum cura et sollicitudine liberi, facilius ferre possint studiorum laborem religiosa moderatione contenti.”
164. Suarez V. c. 3, n. 11 pp. 815 b - 816 a: [Fr. Stofella notes that for this Capo VI of Fr. Bertoni, “Anche qui sostanza e intere frasi sono tolte da Suarez...]
 “...Ob hanc ergo causam provisum est in Societate, ut scholares in suis collegiis habeant unde convenienter sustentari possint, tum quoad victum et vestitum, tum etiam quoad ipsum studium necessaria, ita ut omni harum rerum cura et sollicitudine liberi sint, religiosa moderatione contenti. De quo breviter statuitur quarta Parte Constitutionum, cap. 4, in principio; latius parte Tertia, cap 2, ubi litt. C specialiter advertitur, in his, quae ad vestitum attinet, majorem quandam rationem habendam esse cum scholasticis exterioris decentiae et commoditatis propter studiorum laborem...”
165. CF # 66: “Superiorum item erit providere ne fervore studiorum, pietatis amor tepescat, et ne per nimium pietatis excessum studia debita impediuntur.”
166. Suarez ib., p. 816 b: “...quoad hanc tertiam partem, B. N. Ignatius sufficientia remedia providit, tum singulis moderationem debitam consulendo, tum etiam Superioribus magnam circa hoc curam et vigilantiam injungendo. Atque ita, in cap. 4, saepe citato § 2: “*Cum studiis (inquit) vacant, ut est cavendum ne fervore studiorum intepescat solidarum virtutum ac religiose vitae amor, its mortificationibus, orationibus, ac meditationibus prolixis eo tempore non adeo multum loci tribuetur...*”
167. cf. P. G. B. Tomasi - above, note n. 10: “... pieno svolgimento delle singole attività... il costante studio...”
168. CF # 49: for the Latin, cf. above, note n. 111
169. Suarez V, c. 1, n. 6, p. 803 a: for the Latin, cf. note n. 112, above.
170. CF # 162 for the Latin, cf. above, note n. 44
171. CF # 50: “Ut igitur possint aliorum mentes illuminare, qui in tenebris versantur, aut haeresibus resistere ingruentibus, aut rationem eius, quae in nobis est fidei reddere, aut morales difficultates occurrentes dissolvere, et omnibus satisfacere, in utraque theologica doctrina, positiva et scholastica, speculativa et morali, satis instructus quisque sit necesse erit.”
172. Suarez V, c. I, n. 6, p. 802 a: [a continuation of note n. 112, above]: “...Prior pars adeo est evidens, ut non egeat probatione. Quia nemo potest alios docere, si ipse ignorans sit; quomodo enim poterit mentes illuminare, qui in tenebris versantur, aut haereticis resistere, aut rationem eius, quae in nobis est fidei reddere, aut morales difficultates occurrentes dissolvere, et omnibus satisfacere, nisi in utraque Theologica doctrina, positiva et scholastica, speculativa et morali satis instructus sit? Confirmat hoc D. Thomas...”
173. CF # 57: for the Latin, cf. above notes nn. 51, 63, 112.
174. Suarez V, c. 2, n. 8, pp. 809b - 810 a: for the Latin, cf. above, note n. 51
175. CF # 58: “Quamvis autem haec studia in Sodalitate principalius ad Theologiam referantur, ad quam et ad Sacrae Scripturae intelligentiam eius religiosi frequentius et principalius tendunt, nihilominus interdum aliqui diutius in his inferioribus artibus occupantur, ut in eis singulariter ad praedictos finis excellent.”
176. Suarez, ib, p. 810 a: “...Atque ob eam rem, quamvis haec studis in Societate principalius ad Theologiam referantur, ad quam, et ad sacrae Scripturae intelligentiam, ejus religiosi frequentius et principalius

tendunt, nihilominus interdum aliqui diutius in his inferioribus artibus occupantur, ut in eis singulariter ad praedictos fines excellant...”

177. CF # 158: [for the Latin, cf. notes nn. 64 & 115 above].
178. Suarez VI, c. I, n. 4, p. 838 b: [for the Latin, cf. above, note n. 64].
179. CF # 159: “Postulatur item eruditio non mediocris in litteris, et in vita et moribus conspicuis, et in affectuum moderatione magna probatio.”
180. Suarez, ib., n. 6, p. 838 b: “... 6. *Tertia conditio*, - Rursus postulatur eruditio non mediocris in litteris, ut infra, in c. 5, num. 7, attingemus; et in vita et moribus conspicuis magna probatio, et in eisdem locis citatis declaretur, et p. 10, § 7, ac saepe alias, et in Bullis Pontificiis hoc saepe repetitur...”
181. DV # 8: [for th Latin, cf. above, note n. 8].
182. cf. CF ## 187; 226: “i mezzi positivi per l’unione.”
183. Suarez, VIII, c. 7, nn. 1, ff., pp. 949 a, ss. For CF ## 208-220, cf. Suarez, pp. 953 a - 954 b.
184. CSJ # 134: Proemium Constitutionum.. 1. Quamvis summa sapientia et Bonitas Dei Creatoris, nostri ac Domini sit quae conservatura est, gubernatura atque promotura in Suo sancto servitio hanc minimam Societatem Iesus, et eam dignata est inchoare; ex parte vero nostra, interna caritatis et amoris illius lex quam Spiritus Sanctus scribere et in cordibus imprimere solet potius quam ullae externae Constitutiones ad id adjutura sit; quia tamen suavis dispositio divinae Providentiae suarum creaturarum cooperationem exiigit, et quia Christi Domini nostri Vicarius ita statuit, et Sanctorum exempla et ratio ipsa nos ita docet in Domino; necessarium esse arbitramur Constitutiones conscribi, quae iuvent ad melius in via incepta divini obsequii procedendum, iuxta Instituti nostri rationem.”
185. CF # 223: [for the Latin, cf. above, note n. 30].
186. Suarez VIII, c. 8, n. 1, p. 955 a: - for the Latino, cf. above, note n. 30]
187. Ph 2:3,ss.: [Vulgata]: “...nihil per contentionem neque per inanem gloriam, sed in humilitate superiores sibi invicem arbitrantes .. Hoc enim sentite in vobis, quod et in Christo Iesu, qui cum in forma Dei esset, non rapinam arbitratus est esse se aequalem Deo...”
188. cf. B. Haring, CSsR, *Law of Christ*. I, pp. 546, ss.; Vol. III, pp. 56, ss. Westminster MD: Newman 1966.
189. Suarez VIII, c. 8, n. 3, p. 955 a & b: for the Latin of CF## 221-229.
190. CF # 228: for the Latin, cf. above, notes nn. 85 & 86.
191. CF # 185: for the Latin, cf. above, note n. 4 -also for Suarez, p. 862 a & b. Cf. also above note n. 67].
192. CF # 189: cf. above, note n. 101 - cf. Ac 2:44,ss.; 4:32, ff.
193. Breve Cronaca, I, p. 6: cf. above, note n. 10.
194. Giovanni XXIII, Mater et Magistra 1961, nn. 59, ff.
195. CSJ # 812: “Quia Societas, quae mediis humanis instituta non est, per ea nec conservari nec augeri potest, sed per gratiam omnipotentis Dei ac Domini nostri Iesu Christi; in Eo solo spem constitui oportet quod

conservaturus sit et promoturus hoc opus, quod ad obsequium et laudem suam et auxilium animarum inchoare dignatus est. Et iuxta spem hanc, primum medium et maxime consentaneum, orationum et sacrificiorum erit; quae, hac cum intentione sancta offeri, et singulis hebdomadis, mensibus et annis in omnibus locis ubi Societas residet, certa ordinatione institui debent.”

196. cf. *Costituzioni del ven. Servo di Dio, D. Gaspare Bertoni...* Verona 1950, p. 15, note of Fr. Stofella regarding CF # 185.

197. CF # 185: cf. note above, n. 4.

198. Suarez VI, c. 4, n. 25, p. 862 a: cf. above note n. 4.

199. CSJ #424: “Rectoris officium erit in primis oratione et sanctis desideriis totum Collegium, velut umeris suis, sustinere. Deinde curare ut Constitutiones observentur; omnibus Collegialibus cum omni sollicitudine invigilare...”

200. CSJ # 790: “Hoc praestabit, in primis, auctoritate, et exemplo vitae suae, et caritate ac dilectione Societatis in Christo Domino nostro, et oratione assidua ac desideriis plena, et Sacrificiis, quae gratiam conservationis et augmenti huiusmodi impetrent; et ex iis quae praestare ipse potest hoc maximi momenti apud eum esse debet, et in quo plurimum in Domino confidat. est enim in primis efficax ad gratiam a divina Maiestate impetrandam, a qua, quod expetitur, procedit; idque potissimum faciet, cum necessitas occurrerit; tum etiam id faciet, sollicitudinem adhibendo ad Constitutionum observationem; iniungendo crebro sibi rationem reddi eorum quae in Provinciis omnibus geruntur per Provinciales; scribendo eisdem quod sentit de rebus ad se relatis; et curando ut provideatur, ubi convenit, per se et ministros de quibus augetur.”

201. Epitome SJ # 612: “Misiones dicuntur expeditiones apostolicae iussu Summi Pontificis vel Superiorum Societatis susceptae, ad maiorem Dei gloriam et animarum auxilium ut plurimum extra loca residentiae nostrae.”

202. CSJ # 631: “Cuisumodi essent orationes et Missae, quae initio praesertim suscipiendorum operum, vel quando maior subsidii necessitas cernitur, quod res magni momenti sint vel difficultates graves incidant..”

203. CF # 162: cf. above, note n. 44 for the Latin.

204. Fr. Bertoni synthesized these lines from Suarez I, c. 3, n. 10, p. 572 a per le sue CF ## 161-163.

205. Per le CF ## 187-266, many Constitutions are taken *verbatim* from Suarez VIII, cc. 7 & 8, pp. 948-962.

206. CF # 187: for the Latin, cf. above note n. 150; cf. Suarez, p. 579 a, etc.

207. CF # 187 for the Latin, cf. above note n. 152. For the ‘Proemio’, cf. CF ## 187, 188 - Fr. . Stofella notes Suarez I, c. 4, pp. 582-587; VIII, c. 6, pp. 947-949. Suarez cites Jn. 13:35 on p. 579 a.

208. CF # 189: for the text, cf. above, notes nn. 101, 192.

209. CF # 190: “Singuli hanc unionem et concordiam maxime sectentur, et quae contraria huic sunt omnia, dissensiones, discordias omnino abhorreant, et summo studio evitent, considerantes illud Psalmi 132: ‘Quam bonum et quam jucundum habitare fratres in unum.’”

210. Suarez, p. 948 b where he cites Ps 132.

211. CF # 262 cf. above note n. 32 -

212. Suarez VIII, c. 8, n. 22, p. 962 a. cf. above, note n. 32.

213. Fr..Stofella attributes all these to Suarez VIII, cc. 6 & 7, pp. 947-955.
214. These numbers, CF ##208-219, are *verbatim* in Suarez VIII, c 7, nn. 16-18, pp. 953 a - 954 b.
215. Suarez VIII, c. 8, nn. 1-22, pp. 955 a - 962 b.
216. CF # 266: [for the Latin, cf. above, note n. 94].
217. Suarez VIII, c. 8, n. 22, pp. 962 a & b: [for the Latin, cf. above note n. 95].
218. cf. Suarez IX, c. 8, nn. 1-15, pp. 1045 a - 1049, ss. - ias for the 'pericolo di morte', cf. pp. 1051, ss.
219. EN # 46:“Quapropter, praeter illam Evangelii nuntiationem, quam generalem publicamque opportune dixerimus, semper probanda est suumque tenet momentum alia tradendi Evangelii forma, ab altera ad alteram pertingens personam. Ea enim ipse Dominus persaepe usus est - quemadmodum colloquia cum Nicodemo, cum Zacchaeo, cum Samaritana muliere, cum Simone Pharisaeo testantur - ipsique Apostoli usi sunt. Numquid exstat alia evangelizandi forma ab illa, qua quisque res, wuas in se quoad fidem expertus sit, alteri tradat? Fieri sane non debet, ut necessitate Bonum Nuntium afferendi ad multitudine hominum oblitteretur memoria huius formae, qua personalis hominis conscientia contingitur, quippe cum moveatur mirifico admodum verbo, quod ab altero accipit. Equidem Nos paene impares sumus egregio merito sacerdotum, qui per Paenitentiae Sacramentum vel per pastorales colloquutiones sese impigros sedulosque praestant ad personas secundum Evangelii vias ducendas, ad eas quae enitantur confirmandas, ad eas si ceciderint erigendas, ad eas suo semper consilio studiosaque voluntate adiuvandas.”
220. CF # 277: “In primis, ad perfecte tractandum confessoris munus necessarium saepe est cum poenitentibus etiam extra confessionem familiariter agere, vel propter majorem eorum instructionem aut spiritualem consolationem, vel ad conservandos illos in usu frequenter confitendi, et in bonis operibus, quae ex illo nascuntur.”
cf. Suarez, Bk. 9., c. 8, n. 5, p. 1046 a & b: [“De medio juvandi proximos, conversando familiariter cum ipsis”]: “...Ad hunc autem finem valde accomodatum et moraliter necessarium medium esse, cum proximis familiariter tractare et conversari, per se evidens est, et experientia id docet. Ratio autem est, quis imprimis ad perfecte tractandum confessoris munus, necessarium saepe est cum poenitentibus, etiam extra confessionem, familiariter agere, vel propter majorem eorum instructionem, aut spiritualem consolationem, vel ad conservanda illos in usu frequenter confitendi, et in bonis operibus quae ex illo nascuntur.”
221. CF # 162: [for the Latin, cf. above, note n. 44 - from Suarez, l. c. 3, n. 10, p. 572 a: for the Latin, cf. above, note n. 45: “Quibus Mediis Societas Salutem Proximorum procuret.”
222. Memoriale Privato, 26 febbraio 1809: “Dobbiam fare un ritratto in noi stessi di Gesu’ Cristo.”
223. Epistolario, 4 giugno 1836:“... Leggete spesso nel Vangelo, e dalli detti e fatti di Cristo Nostro Signore sminuzzate con la considerazione e meditatione, e applicate a voi quel che vi e’ all’uopo nelle circostanze che siete. Formatevi su quel modello, onde ritrassero tutti i Santi.
“Volete anche una bella copia, come fanno i principianti in pittura per addestraris al disegno? Prendete la vita di S. Francesco Borgia del P. Bartoli, e ne avrete di vantaggio per confortarvi e condurvi sno alla perfetta distrezza di formare il vostro disegno sul Prototipo, cioe’ nella vita di Cristo Nostro Signore, autore e consummatore della nostra fede. E fidatevi altamente di Dio...” [cf. Ep., p. 313,s.].
224. cf. CF # 223: for the Latin, cf. above note n. 30.
225. Suarez VIII, c. 8, n. 1, p. 955 a: for the Latin, cf. above note n. 30.
226. Fil 2:3,ss.: for the Latino, cf. above note n. 187.

227. cf. Nello Dalle Vedove, CSS, Vol. 5, c. xxi, pp. 509-534.
228. Epistolario, 9 agosto 1838: cf. pp. 339, ss.
229. P.G. Stofella, CSS, *Vita*, III^o Periodo, c. 11.
230. B. Haring, CSsR, *The Law of Christ* III, Part I, c. I, n. 5, pp. 55 ss.
231. Collectanea Stigmatina I, pp. 273-281; 474-475.
232. Breve Cronaca Vol. I, p. 42.
233. ib, p.. 67
234. CS III, pp. 433-440
235. cfr. *Memorie intorno ai Padri e Fratelli della Congregazione*. Verona 1866, p. 69; cf. P. G. Ceresatto, CSS, *Vita*, c. 16, "Alla Scuola del Padre."
236. cf. Nello Dalle Vedove, CSS, Vol. 4, p. 410.
237. ib., p. 411
238. Collelctanea Stigmatina I, p. 257: 'Lo Sposalizio.'
239. Nello, IV, pp. 440,f..
240. Cronaca Cainer, in; Stofella, *Vita*, III^o Periodo, c. 9.
241. Epistolario 29 gennaio 1840, pp. 318, ss.: "... Nel resto siatemi allegro; e quando vi occorra un po' d'allegria, volate col pensiero al camerino di D. Michele: se non avete sempre l'ale pronte da poggiar sopra le nuvole nel seno del vostro Dio, e nelle Piaghe gloriose del vostro Salvatore - - *Quae sursum sunt quaerite, ubi Christus est* (Col 3:1) - Sedetevi ivi come uno de popol suo nella bellezza di quella pace (cf. Is 22:18): che' finisce tutto, e finisce presto, ma quella pace eterna non finisce mai. E pregate per noi, che sarete ricambiato dalle nostre preghiere..."
242. cf. George 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, p. 383.
243. CSJ # 133 "... quandoquidem omnia instituta et ordinata sunt ad maius obsequium et laudem Dei et Domini nostri."
244. cf. Joseph de Guibert, SJ, *The Jesuits. Their Spiritual Doctrine and Practice. A Historical Study*. St. Louis: Institute of Jesuit Sources. 3rd Printing 1980, p. 83, .ss.
245. cf. de Guibert, ib., p. 146.
246. ib., p. 175, s.
247. ib, p. 180, s.
248. ib. p. 252.

249. CF # 65: Custodiant omnes morum probitatem, et rectam intentionem divinae gloriae et fructus animarum, nam sine pura mente et sanctorum imitatione nemo comprehenderit sanctorum verba, ait Athanasius (De Inc. ad fin.), et crebro orent Deum ut scientiam debitam illis largiatur, qui scientiarum Dominus est.”
250. Suarez V, c. 3, n. 12, p. 816 a & b: “...Ob hanc ergo causam haec media saepe in nostris Constitutionibus propnuntur. Nam cap. sexto quartae partis, sic dicitur; *Ut scholalstici plurimum in his facultatibus proficiant, imprimis animae puritatem custodire, ac rectam studiorum intentionem habere conentur, ac rectam studiorum intentionem habere conentur, nihil aliud in litteris, quam divinam gloriam et animarum fructum quaerentes, et in suis orationibus gratiam, ut in doctrina proficiant, ad hunc finem crebro petant.* Sic Athanasius, lib. De Incarnatione Verbi, circa finem: ...Nam sine pura mente, et sanctorum imitatione nemo comprehenderit Sanctorum verba...”
251. CF # 125: [for the Latin, cf. n. 58].
252. CF # 133: “Quarto demum moderentur id omne, quod ad exteriorem apparatus pertnet, puta in vestibus et hujusmodi, ita ut, quod idem religioso homini concedit et relinquit in usum paupertas regularis, modestia hoc ipsum reliquum ad omnem decorem et honestatem concinet in gloriam Dei et proximi aedificationem.”
253. CF # 218: “Indicia autem talis amoris sunt: Primo, si ratio majoris amoris non sit, aut maior Dei gloria et honor, vel major religionis aut animarum utilitas, aut major virtute, et sanctitas, quae in tali persona cernitur; quidquid enim ad haec motiva non reducitur, alienum est ab ordine caritatis religiosae, adeo ut Basilius dicat, etiam sanguinis propinquam, in religiosa caritate non spectandam, sed pro nihilo habendam esse. (Serm. 2 De Inst. mon.)”
254. Suarez VIII, c. 7, n. 18, p. 954 a: “18. *Nimiae familiaritatis unum indicium. - Alterum. - Tertium.* - Indicia autem talis amoris sunt, primo, si ratio majoris amoris non sit, aut major Dei gloria et honor, verl major religionis aut animarum utilitas, aut major virtus et sanctitas, quae in tali persona cernitur; quidquid enim ad haec motiva non reducitur, alienum est ab ordine charitatis religiosae; adeo ut Basilius, d. serm. 2, de Instit. monast., dicit etiam sanguinis conjunctionem quantumvis propinquam, in religiosa charitate non spectandam, sed pro nihilo habendam esse. Secondo, si talis affectio...”
255. CF # 259: [for the Latin, cf. above, note n. 91].
256. Suarez VIII, c. 8, n. 21, p. 961 b: [for the Latin, cf. above , note n. 92].
257. CF # 303: [pfor the Latin, cf. above , note n. 134].
258. CF # 304: [for the Latin, cfr. above, note n. 135].
259. Nello Dalle Vedove, CSS, *Un Modello di Santo Abbandono* . Verona: AMB 1951, Parte I a, cc. 2-4, pp. 22-51.
260. Memoriale Privato, 1 luglio 1809: “Non far niente se non per la gloria di Dio e del suo santo amore...”
261. *ib.*, p. 51.



PART TWO

THEOLOGICAL REFLECTIONS

A. Fr. Francis Suarez, SJ and St. GASPAR BERTONI Reflections on the Catechism in the Apostolic Mission

Introduction

On October 11, 1992, Pope John Paul II promulgated an Apostolic Constitution, entitled *Fidei Depositum*, for the publication of the first general catechism in the Catholic Church in about 400 years. This extraordinary event presents a major source, compendium in the Holy Father's Challenge for the 'New Evangelization' as the Church prepares for her third millennium of existence.

Just about 150 years previous to this date, on May 11, 1841, Fr. Gaspar Bertoni was writing to his beloved companion - Fr. Luigi Bragato - whom Fr. Bertoni had sent at the request of the Bishop to the royal court in Vienna for ministry there. Fr. Bertoni wrote the following to Fr. Bragato:

...Pray also very much for us and for that which I am writing, as though drop by drop - so that should the Lord want it so, it will all redound to His glory... [1]

What Fr. Bertoni was writing 'little by little', at that time was the booklet of his Original Constitutions [often abbreviated "CF"] - which cover only 35 typed, double-spaced legal size pages [2]. In these Original Constitutions, the Founder of the Stigmatines speaks either of reflecting on the Catechism of the Council of Trent [or its 'particular' rendition for Italy, the Catechism of St. Robert Bellarmine]- or the teaching of it, in eight different numbers., as follows: ## 37, 51, 55, 72, 163, 165, 170, 182. There is much interest to be noted in the way that Fr. Bertoni has presented the Apostolic Mission of the Catechism:

- Part I, Chapter 3: Novitiate Probation [CF # 37]
- Part IV, which speaks of the oft-repeated two-fold progress of the members: spiritual and intellectual, the perfection of themselves, and perfection in ecclesiastical disciplines:
 - Chapter 3: under the series of Disciplines to be considered [CF # 51];
 - Chapter 4: Concerning those matters that can assist, or embellish theology [CF # 55]
- Part V, Chapter I: under the heading of Promotion to the Priestly Office - this will be considered in subsequent studies [# 72].

What is striking that in those sections of the Original Constitutions dedicated to the 'Professed' - Fr. Bertoni speaks of the Catechism in four separate Constitutions of Part IX, that considers the 'Professed.' The 'Professed' were the special category of membership, so nominated by the Superior General, and this would require the subsequent approval of a General Chapter in later years. These men were meant to be the equivalent of those with the four vows in St. Ignatius' plan for the Society of Jesus. For Fr. Bertoni, the 'Professed' were the 'Apostolic Missionaries' entrusted both with the regime of the community, and also with the more important ministries. These four Constitutions are listed as follows:

- Part IX:
 - Chapter 2: the apostolic means to which these members are called [CF # 163];
 - Chapter 3: the instruction of the youth: their intellectual development CF [# 165];
 - Chapter 4: their training in morality: their spiritual progress [CF # 170]
 - Chapter 6: the special duties of the 'Professed' [CF # 182].

The impact of these Constitutions was enthusiastically lived in the life of the early Community. During the Founder's last days it is noted that four priests of the Stimmate in Verona would teach catechism to the youth and the uneducated in the Veronese dialect, from the Feast of the Finding of the Holy Cross in May until the Feast of the Exaltation of the Holy Cross in September - this was called the *Quarta Classe* . [3]

In the early Church - always a fascination for Fr. Bertoni - many of the Church Fathers stand out as ideal catechists: St. Cyril of Jerusalem left for the Church his *Catechetical Lectures* these may still be found in English in the recently re-printed *Nicene and Post - Nicene Fathers of the Christian Church* [4]. In like manner, St. Augustine's master-piece has recently re-appeared in English [5]. This volume contains a very useful study concerning the catechetical practices of the early Church.

Largely through St. Augustine's efforts, these instructions were often geared to the 'young and the unlettered.' The Latin word today for this latter, would be offensive: *Rudes* - but is generally translated as the *simple, the unlettered, the un-educated* . Fr. Bertoni speaks of the *catechizandi s pueris et rudibus* [# 72] - *institutio christiana puerorum et juvenum, aliarumve rudium personarum, oratoriis, catechesibus...* [# 165] - *in pueris* [# 170] - *praesertim rudibus et pueris explanare... in catechismis...* [# 182].

Fr. Stofella makes clear that in the writing of the Original Constitutions [6], Fr. Bertoni made use of the Decree that named him an 'Apostolic Missionary' as the 'Formula' for the Institute - and then for the substance of the legislation, the Founder pondered deeply the code of the Company of Jesus in general, and very much in particular from the Jesuit Constitutions as well as Fr. Suarez' commentary on them. For four chapters of Section 3 of the Vows, Fr. Bertoni relied heavily on the *Summa* of St. Thomas Aquinas.

The great Jesuit theologian, Francis Suarez [1548-1617] dedicated an entire volume, the *Tractatus X, De Religione Societatis Jesu* of his work [7] to this study . This rather large tome is divided into eleven books - and was much studied by Fr. Bertoni in the writing of his Original Constitutions. - even to the copying of huge segments almost verbatim from the Jesuit theologian . In addition to entire sections, Fr. Bertoni also copied a number of vital Constitutions almost word for word.

To have an appreciation of the importance of the Catechism: both its study and its being taught - in Fr. Bertoni's plan for the Apostolic Mission, it would be helpful to reflect on how it was considered by St. Ignatius and also in Suarez' commentary.

* * *

St. Ignatius of Loyola

Even a quick reading of the alphabetical Index to the Jesuit Constitutions would impress anyone regarding the importance given in them to 'Christian Doctrine'. The 'charism' of the great Founders and Foundresses of approved religious communities are a combination of divine grace and inspiration, along with a lived experience. It is said that in his own life, in and around the Church known today as the 'Gesu', St. Ignatius developed his catechetical apostolate there. Even after he had been elected the Prepositus General of the nascent Society, he began to teach Christian doctrine in the Church, as it was known then, of 'St. Mary of the Way' - so called, perhaps, because of the painting there of the Blessed Mother hurrying along her way on an errand [a 'Mission'] for Christ . It was well known that St. Ignatius did not have a facility for languages - so, he expressed himself teaching catechism in a rather unusual tongue, a mixture of Italian, his native Spanish, and some Latin. An eye witness of those times later joined the Society, by the name of Ribadeneira - he said he did all he could to assist St. Ignatius, but to little avail! [8]

THE JESUIT CONSTITUTIONS

In the Jesuit Constitutions [hereafter abbreviated as *C.S.J.*] there is a plan for the Catechism that would comprise not only the apostolic commitments of the Society, but also the formation program - from Novitiate, through the Scholasticate - to the life-long commitment of the 'Professed' with the Fourth Vow:

For the Novices:

- among the six general testing 'experiences' for the Novices, the fifth experience is that of the Christian Doctrine in public to boys and other simple persons [C.S.J. # 69];
- all the residents of the house will exercise themselves in learning the Christian doctrine [C.S.J. # 80]; [10]
- on certain days of each week, instruction should be given about Christian doctrine... [C.S.J. # 277]. [11].

For the Scholastics:

- they should likewise bestow appropriate study upon the method of teaching Christian doctrine and of adapting themselves to the capacities of children or simple persons. [C.S.J. # 410] [12]
- it will be helpful to have a written compendary explanation of the matters necessary for the faith [intellect] and Christian life [holiness] [C.S.J. # 411] [13]

To our Students in the 'Colleges' and Universities:

- our intention would be that ordinarily there should be taught in the colleges humane letters, languages and Christian doctrine [C.S.J. # 394]; [14]
- in these schools the procedure should be such that the extern students are well instructed in what pertains to Christian doctrine [C.S.J. # 395]; [15]
- furthermore, on some day of the week, Christian doctrine should be taught in the college. Care should be taken to make the young boys learn and recite it; also, that all, even the older ones, should know it, if possible [C.S.J. # 483]. [16]

The Government of our Colleges:

- the rector ought himself to explain or teach Christian doctrine for forty days. He should also consider which of his subjects should deal with their neighbors inside the house or outside of it, and for what length of time they should do this, in spiritual conversations, in conducting exercises, hearing confessions, and also in preaching or lecturing, or in teaching Christian doctrine.. [C.S.J. # 437] [17].

For the Spiritual Coadjutors

- it is more appropriate for the spiritual coadjutors to aid the Society in hearing confessions, giving exhortations, and teaching Christian doctrine or other branches of study. The same favors may be given to them as to the Professed for the aid of souls [C.S.J. # 113] [18]

The Formula of Profession:

- "I, NN., make profession, and I promise to Almighty God, in the presence of His Virgin Mother, the whole heavenly court, and all those here present, and to you, reverend Father ... representing the Superior General of the Society of Jesus, and the one holding the place of God, and to your successors... perpetual poverty, chastity and obedience; and in conformity with it, special care for the instruction of children, according to the manner contained in the Apostolic Letters of the Society of Jesus and in its Constitutions.... [C.S.J. # 527] [19]

For Admission to Profession:

- the promise to instruct children and uneducated persons in conformity with the apostolic letters and the Constitutions does not induce a greater obligation than the other spiritual exercises by which the

neighbor is aided, such as confessions, preaching, and the like. Each one ought to employ himself obediently in these according to the assignment received from his superiors. But, the promise about the children is placed in the vows that this holy practice may be held as something more especially recommended and must be exercised with greater devotion, because of the outstanding service which is given through it to God our Lord, by aiding the souls which belong to Him, and because it is in greater danger of being allowed to fall into oblivion and dropped than other more conspicuous services, such as preaching and the like [C.S.J., # 528] [20]

The Mission in our Churches:

- in the Church, the Word of God should be proposed to the people unremittingly by means of sermons, lectures, and the teaching of Christian doctrine, by those whom the superior approves and designates for this work, and at the times and in the manner which he judges to be most conducive to greater divine glory and edification of souls [C.S.J. # 645] [21]

ORIGINALLY A FIFTH VOW: TO TEACH CATECHISM

From the very beginning of his conversion, and for the remainder of his life, St. Ignatius remained a most zealous catechist [22]. During that month of May in 1539, all agreed that they would take a Fourth Vow to go anywhere that the Pope would send them. Once this was agreed upon, all then decided that they would add a further special vow to the Pope, one that was related to the teaching of Catechism. This came about because of the personal intervention of Pope Paul III: with the Fourth Vow, each Jesuit would be committed to the Missions of the Holy Father - with this proposed Fifth Vow, all would be obligated to the teaching of Catechism [23]

In those meetings of the spring of 1539, or in the weeks and months following, the Companions drew up the first 'Formula of the Institute.' Among the proper ministries of the Society, a special emphasis from the beginning was always given to the teaching of Catechism, in these words:

...et nominatim per puerorum et rudium in Christianismo institutionem...

Not even being content with this, when they came to legislate regarding the office of the Prepositus General and his Council, it was decided that the teaching of children and the uneducated regarding the ten commandments and the remaining rudiments of Christian Doctrine, all would be obliged by vow, 'attending to the circumstances of persons, places and the times' - a formula that would often recur [24].

It soon became apparent that the Fifth Vow would be excessive, and the decision was made to suppress these words:

Rursus promitto me oboediturum circa eruditionem puerorum in rudimentis fidei...

However, St. Ignatius was not satisfied - and he did not want all mention of teaching Catechism to slip away from the Jesuit rule. As a result, in his own hand he made an addition to the wording of the Fourth Vow:

...Insuper promitto specialem obedientiam Summo Pontifici circa Missiones...et circa puerorum eruditionem in Bulla et in eius Constitutionibus contentam...

Therefore, the obligation to teach children and the unlettered was equal to preaching, and it was to be considered thus. This was in harmony with the Papal Bull of Julius III, and presently serves as the 'Formula of the Institute.' [25]

Fr. Polanco served for many years as the personal secretary to St. Ignatius, and after the Founder's death, he was the secretary of the Society. He is most likely the man who translated Ignatius' original Constitutions, written in his native Spanish, into Latin. In his explanation of the wording of the Vow, he noted that the promise to teach children and the simple hearted, in such harmony with the Apostolic Letters and the Constitutions, did not oblige any more than the other aspects of the apostolic mission. All of these ministries of the Society are for the benefit of their fellow human beings, such as hearing confessions, preaching and the like. Each one ought to carry out the mandate received from the Superiors.

However, the teaching of Catechism to children was special, and needs to be particularly recommended, and with greater devotion because of the singular service that this renders to those souls so treasured by the Lord. Furthermore, there is always the greater danger that such a ministry would more easily be put aside, in favor of others that are more showy and rewarding to the missionary. The more apparent ministries would be preaching, and other commitments of this nature [cf. CSJ # 528] [26]

In the Fourth Vow, as it remains, there is still emphasis given to the teaching of Catechism:

...Insuper promitto Deo... peculiarem curam circa puerorum eruditionem.. et specialem oboedientiam...
[cf. CSJ 527].

This entire process of changing the wording, and even thinking for a while of a possible Fifth Vow, simply points up in graphic terms the great importance that St. Ignatius always gave to the teaching of Catechism. He asked that at all costs there this be mentioned in the Profession - and that in spite of the great difficulties always associated with such a ministry, that it should be a special obligation. What St. Ignatius did was not so much to add a Fifth Vow, as to make very explicit what was implied in the obedience to the Missions of the Superiors in the Society [27]

In this way, the Founder's catechetical fervor has been institutionalized. He was totally persuaded regarding the vital importance of this form of ministry. He knew well how to communicate his own enthusiasm to his Companions. His special recommendation can be felt in the Formula of the Institute - and in the appearance of the challenge to the members of the Society to dedicate 40 days each year to this ministry [28].

In summary, one can still read in present day Jesuit Constitutions, in the previous Bull of Paul III [*Regiminis Militantis Ecclesiae* - Sept. 27, 1540]: *...et nominatim commendatam habeant institutionem puerorum ac rudium in christiana doctrina, decem praeceptorum atque aliorum similibus rudimentorum, quaecumque secundum circumstantias personarum, locorum et temporum...* [n. 6].

This Formula was corrected and these words eliminated in the Formula of 1550 of Paul III - yet, the insistence on the Catechism remains [29]. The emphasis that remains for this most important aspect of the mission is due to the historical fact that the Holy Father had asked the first Companions to undertake the task of catechizing the children of Rome. [30]. The 'special care' for this ministry is captured in the formula for profession [cf. CSJ ## 527,f.] [31]. The teaching of Catechism is expressly mentioned in the formula of profession along with the evangelical counsels. This was a point so much desired by St. Ignatius [32].

It is in the definitive 'Formula of the Institute', therefore, of Julius III, dated July 21, 1550, in the very first number that we find for the first time in the Jesuit Constitutions, the combination of the youth and the simple, the un-educated and unlettered, as the scope of this aspect of the Ignatian Apostolic Mission:

... They had by then praiseworthy exerted themselves in the Lord's vineyard for many years by preaching the word of God, by privately encouraging the faithful to devout meditations and to a good and

blesed I life, by serving in hospitals, by teaching to children and unlettered persons the saving doctrines necessary for the education of a Christian...[33]

This is certainly the influence of St. Augustine and his emphasis on teaching the *rudiments* to the **rudēs** - not meaning by that the 'stupid', or the uncouth. The idea here, as it was from the beginning, was much more the simple-hearted, those who have not had the opportunity for a religious instruction. These are the little ones, the meek of the earth, so much loved by the Lord [34].

* * *

Fr. Francis Suarez, SJ

There is no wonder, then, that Suarez' treatment of the place of the Catechism in the Apostolic Mission of St. Ignatius would be most ample:

FOR ADMISSION TO THE 'PROFESSION':

CSJ # 12 speaks of certain 'experiences' necessary for one to be admitted to all four vows:

...First, some are received to make the profession in the Society with four solemn vows, after they have undergone the required experiences and probations... [40]

These experiences are explained in the Constitutions, as follows :

- the Spiritual Exercises for a month;
- a month's hospital service;
- a month's pilgrimage;
- humble services in the house
- teaching of catechism to the youth and other simple persons;
- preaching and hearing confessions [41].

Suarez offers his perceptive commentary on the fifth 'experiment', or 'experience'. While this can be an exercise in humility and abjection, it also enables one in accord with the opportunities provided by times and places to adapt their message to the level of understanding of their listeners. This is an experiment in which all may be trained [42].

Once more this experiment provides an opportunity to further the progress both in knowledge and in virtue, so much insisted on both for one's own formation, and in reaching out to others in the Apostolic Mission. The teaching of Catechism is something that is eminently proper to the religious state - the challenge of the consecrated life is to lead others to the living of the life of Christ. All religious are called to be most diligent in religious instruction, for the communicating of good morals as well as the teachings of Christ. [43]

The teaching of Catechism is an apostolate that is supremely in harmony with the ultimate purpose and the establishing of the Society of Jesus. The teaching of the succeeding generations is a commitment made from the very beginning of the Church, as is noted from the early histories of the Church, as undertaken by the great Church Fathers [44].

The teaching tradition of Jesuits from their beginning has been committed to developing both the mind and the human spirit - even while students are pouring over Latin and Greek, the ultimate goal of it all is to inspire their spirit. There is no wonder that at times, individual Jesuits have been truly dedicated to individual students, that the future generations be trained in doctrine and in virtue [45].

Suarez makes note of early Dominican General Chapters that decreed that some of the men be deputed to caring for the doctrine and the moral lives of the young. Therefore, Suarez concluded, this practice has been taken over by the Society of Jesus, and perhaps it has come up with a better formula of this apostolate! [46].

The teaching of Catechism is a supremely important ministry for active religious. The consecrated life demands that its members be ordained toward works of charity, even those that are abject and most fatiguing. While the teaching of the young and the unlettered about God and His Plan might seem overly laborious and perhaps even less honorable than some other apostolates, the bottom line is that it is most useful for the Church. It is a ministry from which much can be hoped for the future of the Church [47].

Small wonder, then, that through history - and most particularly, the history of the Company of Jesus, the Roman Pontiffs have so much insisted on this apostolate. It is an aspect of the Apostolic Mission that should never be omitted or neglected. It is so often impeded in so many different ways, and it is a mission that is most demanding, and not always rewarding. It needs to be remembered that the entire life of the Church and more sublime disciples presuppose that this has been done well. It is a challenge that may take religious from what are apparently more elevated ministries, but perhaps no work is of greater need in our own time. The more humble ministries always lay the foundation for later, more perfect disciples. The teaching of Catechism amply prepares the material for the future of the Church [48].

In Suarez' time - as in our own - this apostolic means is most opportune for the life of the Church. It is a ministry by which not only the children, and the young are reached - but, through Catechism very often the parents might be touched. They are often called back from their earlier abandonment of the faith [49].

These thoughts are based on Suarez' Book 5, which treats of the Jesuit Scholastics and their studies. The noted theologian also points out that in the Ignatian plan, this instruction was meant to be both public and private, in Church, in school, even in the public ways. Suarez makes clear that very often lofty sermons are less effective with the young and the unlettered, for the simple reason that public discourse is not often adapted to their level of understanding. Teaching Catechism might even have to be done on occasion on a 'one-on-one' basis. The Jesuit Scholastics were much urged to heed the old Lateran Council [cited by Suarez] - and that they should be committed to this 'experience' at least once a week. Teaching Catechism offers a wonderful service [obsequium] to God and a manifestation of genuine love for Him. [50].

THE "PROFESSED" WITH FOUR VOWS [THE STIGMATINE APOSTOLIC MISSIONARIES]

Only after many 'experiments' and much training should one ever be admitted to solemn profession. Suarez treats of all this in his Book 6 of his Tract on the Society of Jesus. The solemnly professed were meant to be elevated to this 'Grade' and then to serve the rest of their lives in those challenging ministries that required the greater preparation and ability.

Suarez explicitly wondered whether men, the solemnly Professed Jesuits, who were already so gifted, and well trained with their degrees for outstanding ecclesial service behind and ahead of them, on an even more elevated level - should be used in what apparently seems like a very lowly ministry. In order to present his thought on the matter, he offers a very serious 'objections' to the idea [like St. Thomas Aquinas: *Videtur quod non*] - he offers very reasonable sounding arguments, seemingly defending the position that the 'Professed' - our 'Apostolic Missionaries' - should not be consumed in such a ministry. As Suarez answers one aspect of the objection, he counters with a further apparent difficulty - all for the purpose of indicating that the teaching of the Catechism, in the Rule of St. Ignatius is *most*

necessary ... 'one of the Society's principal ministries'... 'one that should be most at the heart of every Jesuit...' a ministry for which mediocre knowledge is never sufficient...'

This is how his argument goes to establish that the teaching of Catechism is one of the **graviora ministeria** for every Jesuit:

Suarez asks the question whether it is fitting for the solemnly 'Professed' members of the Company of Jesus to give their time to the instruction of the youth and the unlettered in Christian Doctrine. He begins his response by showing the difficulties in such ministry for highly trained men. Nevertheless, there are two kinds of 'erudition' for the young: one in letters, and the other in the faith. The Society of Jesus, in some way, includes both of these in her Apostolic Mission and neither seem to pertain to the solemnly 'Professed'. Instruction in letters does not pertain specifically as a proper ministry of the 'Professed', because this work is also done in the 'Colleges' that do not require solemn vows. The 'Colleges' are treated by Suarez in Book 5, chapters 5 and 6. As for instruction in the faith, this seems to pertain to all the members of the Society - and therefore, neither is this form of instruction in any way proper to the solemnly 'Professed' Members of the Company of Jesus. [51]

Suarez' immediate response to this objection is the simple statement that this ministry is very necessary for the Church, because it is the very foundation of Christianity, as Pope Pius V pointed out in the Catechism.

The Jesuit theologian continues his argument, *videtur quod non* : nevertheless, this ministry seems to be very easy, and less demanding - therefore, it must be less necessary, and certainly cannot be listed among the **more serious** apostolic commitments to which the Society is called. This Company of Jesus is called by the Church to the **most serious** [**'graviora - gravissima'**] aspects of the Apostolic Mission. The parents of children should be more engaged in their religious instruction. Furthermore, simple country pastors are being challenged by the Catechism of Trent to teach their flocks the basics of the teachings of the Church. Therefore, it would seem that between family structures and parishes, the teaching of Catechism should not then be expected of those who have gifted intelligences and who have received more arduous training, for a truly specialized service of the Church. So, therefore, it would not seem that teaching Catechism can be very high on the list for the solemnly 'Professed', the Apostolic Missionaries [52].

Suarez responded to his own specious objections - arguments, however, which might have been echoed in his own time, even within the Society itself:

First of all, an argument in response from Authority: such reasoning runs contrary to the Pontifical documents that established the Society, as well as going directly against the Constitutions that flowed from these documents. It should be stated first of all, that this ministry is one of the principal apostolates, one that should be sought after with the ever greater care and perfection. The Constitutions, based also on the Papal Bull of Paul III, commend the teaching of Catechism to the young and the unlettered as supremely necessary. It was even once asked of the Father General and his Council and that they should take every care that this ministry be carried out in the Society. Even though it may be less appealing among the more learned, nonetheless nothing is more fruitful for both those who receive it, and for those who teach it [53].

Suarez continued his argumentation, from reason: in addition to the authoritative statements of the Pontiffs through the years, there are strong reasons why this apostolate should be continued:

- the first is that even though this ministry does not seem to be very sublime, nonetheless in the seed there is great hope of the harvest. In so many ways, the honest and holy life of the faithful depends on a good beginning through religious instruction. Faith is the foundation of all genuine justice.

- secondly, the Catechism teaches not only what the young should believe, but also how they should live their lives. The Catechism teaches them the final end toward which all of life is directed. In order to achieve this sublime final end, it is most necessary to live according to the tenets of the Catechism.

- thirdly, through the instruction of the young and the simple-hearted, it is also possible to reach adults and their families. Sometimes through the instructed young, even old people are brought back to the Church. So many have forgotten, or fallen away from what they learned long ago.

There are so many who are not much moved by solemn discourses. As they do not get much out of them, very often it is the ministry of Christian doctrine that moves listeners the more to repentance and to living a life of virtue. It must be stated that in the matter of religion, the majority of human beings are 'unlettered', and this large majority could receive so much for their lives of faith and virtue from the Catechism than they ever will from what might be commonly thought of as more excellent and high-sounding ministries. In the words of the Papal Bull, cited by Suarez, there is no more fruitful occupation in behalf of our neighbors that sharing with them the truths of the faith through the Catechism. [54]

In our own time there are so many misunderstandings and down-right false doctrine that are communicated in place of the true faith. The Society was founded for the salvation of believers and to help them to a clearer understanding of the faith in a time of many heretical teachings. The truths of the faith need to be shared everywhere, and in every way: publicly and privately, in the meeting squares, in Churches, in the schools just anywhere that anyone would listen. These are the insights of Suarez, four centuries ago! [55].

In the Jesuit Constitutions, this ministry - so much insisted upon by the Popes - is a part of the Fourth Vow. In Part V, chapter 3, of the Constitutions, it is noted that this holy exercise is commended in a particular manner to all Jesuits. It is to be the more devotedly cared for because of the very particular oblation [obsequium], thus offered to God and a greater assistance is given to believers. Other ministries might be more beautiful, attractive - but none is more needed! [56]. The First Jesuit General Congregation [Chapter], Decree 134, noted that this ministry must be specialy commended always to the 'Professed', and must become ever more and more a part of their minds and hearts. This is a ministry that all the 'Professed' must always hold in high esteem. [57].

This is an aspect of the Apostolic Mission that offers a broad latitude: on the part of the listeners, as most members of the Church stand in dire need of this ministry. It is an apostolate that will last as long as the Church does. On the part of the teachers, the catechizers, 'the missionaries' - to engage properly in this kind of ministry requires a not mediocre knowledge. To be more than ordinarily competent in this ministry, there are needed much industry, solicitude and doctrine on the part of religious. It is by right that in the profession formula of the Society this work receives special mention and emphasis. It is expressly laid before and committed to all the membership: not only to the Scholastics, but to all the laborers in the Lord's vineyard. The 'Professed' of the Society - the 'Apostolic Missionaries' - come to see that this pertains to their particular state by particular reasons, and pertains to their office [58].

CATECHISM IS ONE OF THE MEANS FOR OBTAINING SOLID VIRTUE

Especially before treating [in Book IX] of the various and proper ministries of the Ignatian Apostolic Mission, Suarez ponders in Book VIII the various spiritual means that the Society needs to employ for the proper holiness of the membership. The various and proper ministries need to flow from the missionaries' spiritual life.

Regarding the Catechism, it is pointed out that while none of the works of mercy, such as visiting the prisons and the hospitals, should never be neglected - the VIIIth Part of the Ignatian Constitutions [**De Missionibus**] makes it very clear that the instruction of the young and the simple of heart in Christian Doctrine is to be highly recommended to the membership of the entire Company of Jesus. However, it is one of the principal obligations of the 'Professed'. This ministry also enters among the 'Means' of one's spiritual life as it is a difficult Mission, one that includes the continuous exercise of humility, along with the great charity that is constantly needed to persevere in this work with profit.

It is a ministry that enables one to become more and more in conformity with Christ, who became all things to all, in order to save all. He made Himself poor, small, and bends down to whispering in the ears of the little ones. This is a mission of great charity, great humility, virtues that are much needed by the workers of the Society in the vineyard. It is a work that can be a delight to the intellect in penetrating the heart, and also a wonderful work of charity - by leading one to eternal life. [59].

THE APOSTOLIC MISSION: Part VII of Jesuit Constitutions [**De Missionibus**] - Book IX of Suarez' Tract [**De Mediis, Ministeriis**]

Wherever the faithful can be gathered - or an individual believer can be approached - the Word of God can and should be communicated. The laity can be a part of teaching Christian Doctrine through catechetical instruction - and it is a ministry that is particularly suited to religious [60]. It is an essential apostolate in the Ignatian Apostolic Mission.

While the Word of God is very often communicated in public preaching, there are also other forms of sharing it that are warmly recommended by the Papal Magisterium. God's Word can be shared also - and sometimes especially - in private conversations. The teaching of Catechism is not properly included in the words 'preaching the Word of God' - but the ministry of God's Word is a broad one - to describe it, St. Ignatius uses the word **quodcumque** as is found in the first number of the 'Formula of the Institute.' The Society of Jesus was specially founded, among other reasons, also for the Christian instruction of the young and the unlearned. The Bull of Paul III makes special mention of this ministry. [61].

Summary

It is no surprise, then, to note just how important the study and the teaching of Catechism were to St. Ignatius Loyola. The Catechism was meant to be a part of the spiritual and apostolic life of every level in the Company of Jesus:

[1] In the very first text of the Examen, there was prescribed that the Novices should study it and even learn segments of it by heart - and this is also required of the university students:

... all the residents of the house will exercise themselves in learning Christian doctrine... [62]

...On certain days of each week, instruction should be given about Christian doctrine... [63].

[2] Among the 'experiences', 'experiments' of formation, the young Jesuits should all be given the opportunity to teach Christian Doctrine:

... the fifth experience is that of explaining the Christian doctrine, or a part of it... in public... or teaching it to individuals... [64]

[3] In the pastoral formation of candidates, the scholastics will learn to adapt their catechism lessons to the level of the young people and the unlettered persons who listen to them:

...they should likewise bestow appropriate study upon the method of teaching Christian doctrine and of adapting themselves to the capacities of children or simple persons...[65].

[4] In Part VII of St. Ignatius' Constitutions, as would only be expected as it deals with the Apostolic Mission, the teaching of Catechism is highly recommended among the various manners of propounding the divine Word:

... in the Church, the Word of God should be proposed to the people unremittingly, by means of sermons, lectures and the teaching of Christian doctrine... [66]

[5] Lastly, in the 'Colleges' - [rather involved structures in the Mission of the Company of Jesus] - much emphasis is given to the study and the teaching of catechism:

...in these schools the procedure should be such that the extern students are well instructed in what pertains to Christian doctrine...

... Furthermore, on some day of the week Christian doctrine should be taught in the college... [66].

It might also be noted that when St. Ignatius opened the doors to what would eventually come to be known as the 'Roman College', he had this printed over the main door:

School of Grammar, Humanities, and Christian Doctrine. Tuition Free. [67].

The Ministry of the Word of God is the most proper apostolate of the Company of Jesus. Jesuits are called to fulfill the preaching of the Word, as Jesus and the Apostles did in the Gospel [cf. Mt 13:1-23]. The Jesuits are called to travel the world over, to preach and to exhort - this is the Jesuit 'Profession', or charism. There are three basic forms of preaching the divine word: sermons, lectures, and the teaching of Catechism.

These three forms simply follow the three steps of Evangelization:

- Initiation into the Faith [**Catechesis**];
- Instruction in the Faith [**Sacred Lectures**];
- Exhortation to live the Faith [**Sermons**]. [68].

* * *

Modern Papal Teaching

The 'teaching' [**docens**] Church is also a 'learning' [**discens**] Church - so, the saints have always had a profound impact on her teaching as well as on her mission. While receiving from the Church, the saints also contributed mightily to her.

The Society of Jesus came into being for the sanctification of its own members - but also for the spread and defense of the faith, as well as for progress in the living the life of Christ, and His teaching. It all comes down to the expression: any Ministry of the Word of God whatsoever, and the administration of the sacraments. The Ministry of the Word of God is a biblical expression, and the living of it culminated in the life of Jesus Christ with His Apostles. It might be noted in the Acts of the Apostles, where they continued to devote themselves to the service of God's Word [cf. Ac 6:3; 20:24] [69].

In the years following the close of the IInd Vatican Council [December 8, 1965], and the promulgation of the Catechism of the Catholic Church [October 11, 1992 - the 30th anniversary of the opening of the Council] there are two major papal documents that have been incorporated into the new Catechism - both should be carefully read, but here a few high-lights of them will be presented:

[1] Pope Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi* - December 8, 1975 [70]

... each individual can achieve the kingdom and salvation by a total spiritual renewal of himself, which the gospel calls *metanoia*, that is by a conversion of the whole man by virtue of which there is a radical change of mind and heart... [# 10].

...this proclamation of the kingdom of God by Christ is achieved by the assiduous preaching of the word - a word which is peerless: 'Here is a teaching that is new and with authority behind it. 'And all spoke well of him and wondered at the gracious words which came from his lips.' 'No man ever spoke like this man.' For the words of Christ reveal the secrets of God, his plan and his promises and thereby change the heart of man and his destiny.. [# 11]

...In this way, they establish a community which becomes itself a herald of the Gospel... [# 13].

...'We wish to affirm once more that the essential mission of the Church is to evangelize all men...' [# 14].

...The church appreciates that evangelization means the carrying forth of the good news to every sector of the human race so that by its strength it may enter into the hearts of men and renew the human race. 'Behold, I make all things new.' But, there cannot be a new human race unless there are first of all new men, men renewed by 'baptism', and by a life lived in accordance with the gospel. It is the aim of evangelization, therefore, to effect this interior transformation. In a word, the Church may be truly said to evangelize when, solely in virtue of that news which she proclaims, she seeks to convert both the individual consciences of men and their collective conscience, all the activities in which they are engaged, and finally their lives and the whole environment which surrounds them... [# 18].

... Finally, the man who has been evangelized becomes himself an evangelizer. This is the proof, the test of the genuineness of his own conversion. It is inconceivable that a man who has received the word and surrendered himself to the kingdom should not himself become a witness and proclaimer of the truth... As we have already said, evangelization is a complex process involving many elements, as, for example, a renewal of human nature, witness, public proclamation, wholehearted acceptance of, and entrance into the community of the Church, the adoption of the outward signs and of apostolic works...These elements... are complementary and perfect each other... [# 24]

...This preaching by which the gospel is proclaimed may assume many forms and zeal for souls will suggest an almost infinite variety... [#43]

...**Catechetical instruction** is another instrument of evangelization which must on no account be neglected. A systematic course of religious instruction should lead the minds of all and especially those of children and adolescents to an understanding of the principal components of that living treasure of truth which God has been pleased to communicate to us and which the church in the course of her long history has always been zealous to enunciate ever more comprehensively. No one will deny that this doctrine is to be imparted, not as a mere intellectual exercise, but in order to inculcate the Christian way of life... [# 44]

..Accordingly, in addition to this public and general proclamation of the gospel, the other form of individual communication of the gospel from person to person must be encouraged and esteemed. This is the method which Our Lord himself constantly employed - as we see in his discussions with Nicodemus, with Zacchaeus, with the Samaritan woman and with Simon the Pharisee - it is the method employed by the apostles. It may indeed be said that the only true form of evangelization is that by which the individual communicates to another those truths of which he is personally convinced by faith. We must not allow

the necessity of proclaiming the good news to the multitude to make us neglect this method which the personal conscience of the individual is touched by some inspiring words which he hears from another. We cannot sufficiently extol the outstanding merit of those priests who, in the sacrament of penance, or in their personal interviews, exercise their zeal in leading souls in the ways of the gospel, in encouraging those who are striving to advance, in bringing back those who have fallen and in helping all with discernment and generosity... [# 46]

...Religious, for their part, find in their own lives consecrated to God an instrument of special excellence for effective evangelization. By the very nature of religious life, they are involved in the dynamic action of the church which, aspiring ardently towards the 'Absolute' which is God, is called to sanctity. They themselves are witnesses to this sanctity since they are the living expression of the church's aspiration to respond to the more urgent demands of the beatitudes. By their manner of life they are a symbol of total dedication to the service of God, of the church and of their fellow men. Accordingly, religious have a special importance in regard to that form of witness which, as we have already said, is a primary element of evangelization. This silent witness of poverty, of detachment from the things of this world, of chastity, pure innocence of life and voluntary obedience, as well as offering a challenge to the world and to the church herself, constitutes an excellent form of preaching which can influence even non-Christians who are of good will and appreciative of certain values... [# 69].

...In the name of our Lord Jesus Christ and of the holy apostles, Peter and Paul, we urge all those who, under the inspiration of the Holy Spirit and the mandate of the church, are true heralds of the gospel, to be worthy of the vocation to which they have been called, to yield to no fear or hesitation in carrying it out and to omit nothing which can prepare the way for evangelization or make it effective and fruitful. ..[#74].

...We, too, have many obstacles to contend with in our own times. we shall mention one which is complex and all the more serious because it arises from within: that is the apathy and especially the lack of joy and hope in many of our evangelizers. We earnestly exhort, therefore, all those who in any capacity are engaged in the work of evangelization to nourish and increase their fervor... to proclaim Christ and his kingdom with all due respect for others is not merely the right of the evangelizer: it is his duty...[# 80]

[2] Pope John Paul II, Apostolic Exhortation, *Catechesi Tradendae* October 16, 1979 [71]

...The image of Christ the teacher was stamped on the spirit of the Twelve and of the first disciples, and the commission: ' Go... and make disciples of all nations...' set the course for the whole of their lives.... The whole of the book of the Acts of the Apostles is a witness that they were faithful to their vocation and to the mission they had received.... [# 10]

...to begin with, it is clear that the Church has always looked on catechesis as a sacred duty and an inalienable right... [# 14]

... The second lesson concerns the place of catechesis in the Church's pastoral programs. The more the Church, whether on the local or the universal level, gives catechesis priority over other works and undertakings the results of which would be more spectacular, the more she finds in catechesis a strengthening of her internal life as a community of believers and of her external activity as a missionary Church. As the 20th century draws to a close, the Church is bidden by God and by events - each of them a call from him - to renew her trust in catechetical activity as a prime aspect of her mission. She is bidden to offer catechesis her best resources in people and energy, without sparing effort, toil, or material means, in order to organize it better and to train qualified personnel. This is no mere human calculation;

it is an attitude of faith. And an attitude of faith always has reference to the faithfulness of God, who never fails to respond... [# 15]

...The third lesson is that catechesis always has been and always will be a work for which the whole Church must feel responsible and must wish to be responsible... Priests and religious have in catechesis a **preeminent field** for their apostolate... [# 16]

...All in all, it can be taken here that catechesis is an education of children, young people and adults in the faith, which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life. Accordingly, while not being formally identified with them, catechesis is built on a certain number of elements of the Church's pastoral mission that have a catechetical aspect, that prepare for catechesis, or that spring from it. These elements are: the initial proclamation of the Gospel, or missionary preaching through the kerygma to arouse the faith, apologetics or examination of the reasons for belief, experience of Christian living, celebration of the sacraments, integration into the ecclesial community, and apostolic and missionary witness... [# 18]

...It is reassuring to note that, during the Fourth General Assembly of the Synod and the following years, the Church has widely shared in concern about how to impart catechesis to children and young people. God grant that the attention thus aroused will long endure in the Church's consciousness. In this way, the Synod has been valuable for the whole Church by seeking to trace with the greatest possible precision the complex characteristics of present-day youth; by showing that these young persons speak a language into which the message of Jesus must be translated with patience and wisdom and without betrayal; by demonstrating that, in spite of appearances, these young people have within them, even though often in a confused way, not just readiness or openness, but rather a real desire to know 'Jesus... who is called Christ'; and by indicating that if the work of catechesis is to be carried out rigorously and seriously, it is today more difficult and tiring than ever before, because of the obstacles and difficulties of all kinds that it meets; but it is also more consoling, because of the depth of response it receives from children and young people. This is a treasure which the Church can and should count on in the years ahead... [# 40].

...It must be restated that nobody in the Church of Jesus Christ should feel excused from receiving catechesis. This is true even of young seminarians and young religious, and of those called to the task of being pastors and catechists. They will fulfill this task all the better if they are humble pupils of the Church, the great giver as well as the great receiver of catechesis... [# 45].

...It is on the basis of Revelation that catechesis will try to set its course, Revelation as transmitted by the universal Magisterium of the Church, in its solemn or ordinary form. This Revelation tells of a creating and redeeming God, whose Son has come among us in our flesh and enters not only into each individual's personal history but into human history itself, becoming its center. Accordingly, this Revelation tells of the radical change of man and the universe, of all that makes up the web of human life under the influence of the Good News of Jesus Christ. If conceived in this way, catechesis goes beyond every form of formalistic moralism, although it will include every true Christian moral teaching. Chiefly, it goes beyond any kind of temporal, social or political 'messianism'. It seeks to arrive at man's inner most being...[52].

...For your part, priests, here you have a field in which you are the immediate assistants of your Bishops. The Council has called you 'instructors in the faith', there is no better way for you to be such instructors than by devoting your best efforts to the growth of your communities in the faith. Whether you are in charge of a parish, or are chaplains to primary or secondary schools or universities, or have responsibility for pastoral activity at any level, or are leaders of large or small communities, especially youth groups, the Church expects you to neglect nothing with a view to well-organized and well-orientated catechetical effort. ... [#64].

...Many religious institutes for men and women came into being for the purpose of giving Christian education to children and young people, especially the most abandoned. Throughout history, men and women religious have been deeply committed to the Church's catechetical activity, doing particularly apposite and effective work. At a time when it is desired that the links between religious and pastors should be accentuated and consequently the active presence of religious communities and their members in the pastoral projects of the local Churches, I wholeheartedly exhort you whose religious consecration should make you even more readily available for the Church's service to prepare as well as possible for the task of catechesis according to the differing vocations of your institutes and the missions entrusted to you, and to carry this concern everywhere. Let the communities dedicate as much as possible of what ability and means they have to the specific work of catechesis... [# 65].

* * *

Fr. Gaspar Bertoni's Challenge of the Catechism
in his Apostolic Mission

Fr. Gaspar Bertoni understood his Congregation of the Sacred Stigmata of our Lord Jesus Christ as being inspired by the Holy Spirit, as 'Apostolic Missionaries for the assistance of Bishops', through any Ministry of the Word of God whatsoever - through preaching, the assistance of priests and the consecrated life in general, and the youth.

In his plan, as outlined for us in his incomplete Constitutions, we find great emphasis placed upon the Catechism, upon its study and teaching. The Catechism, or catechetics, are mentioned in 8 different Constitutions [cf. ## 37; 51; 55; 72; 163; 165; 170; 182].

As was true with St. Ignatius, St. Gaspar Bertoni legislated diffusively throughout his Constitutions from a life of grace that he personally lived. From the originals of his own catechetical instructions of almost two centuries ago, we read these words from the heading of his Instructions on the Lord's Prayer, young Bertoni placed in his own hand:

From the 7th of May to the 20th of September 1807 , Feasts within which 'Doctrine' is taught [73].

In his introduction to the typed Manuscripts, Fr. Louis Benaglia, CSS, noted the following:

...Their Origin: concerning the origins of these pages, we might very well use Fr. Bertoni's own 'Conclusion' to them as our 'Introduction':

"... I undertook this little project for the greater glory of God and the edification of my brothers, under obedience to him, who has been placed over me..." [74].

As is true in the Jesuit Constitutions and the Commentary of Suarez on them, Fr. Bertoni proposes the Catechism both as a tool for formation, and also a most important part of his Apostolic Mission.

I. For Formation:

a. For Novices:

37: [Under the procedure for testing the Novices]: "Also, each one shall be trained, according to his ability and the needs and places and the times, in explaining Christian Doctrine to the youth and the

uneducated. For this purpose, each one after his entrance into the Novitiate, shall apply himself to the study of Christian Doctrine, unless he already knows it well enough” [75].

b. Progress in Ecclesiastical Studies:

51: [Chapter II: The Branches of Knowledge]: “Since the Apostle says: ‘For I am determined not to know anything among you, except Jesus Christ and Him crucified’ [I Co 2:2] - and since Christ said of Himself: ‘I am the Alpha and the Omega, the Beginning and the End’ [Ap 1:8] - therefore, all the confreres shall start here: that is, to learn by heart, if possible, the Christian Doctrine as set forth for everyone’s understanding in the Catechism of Cardinal Bellarmine. Moreover, those who devote themselves to study, shall constantly return to the Roman Catechism, profiting by their study and obtaining an ever deeper knowledge of it.” [77]

First of all it is necessary to show the difference between the Catechism of Cardinal Bellarmine and ‘the return to the Roman Catechism’. The Roman Catechism, which is also the Catechism of Trent, because it was mandated by that Universal Council of the Church - like the present day Catechism of the Catholic Church - are called **General** Catechisms - that of Cardinal Bellarmine, as that of the Council of Baltimore in the USA (1884) are called **Particular** Catechisms, intended for a given area.

Fr. Stofella, compiled his magisterial commentary on the Founder’s Constitutions almost a half a century ago. He noted for this Part IV, c. 2 - treating of the progress in studies for the members, following Fr. Bertoni’s challenge for their progress in perfection of themselves, that the Founder followed here St. Thomas’ ideal of only handing on to others, what one has first contemplated himself [78] . This idea is presented by Fr. Bertoni in his CF # 49, which is taken almost *verbatim* from Suarez [79].

c. The Branches of Knowledge which aid and embellish Theology

55: ...”Lastly, they will study sacred Eloquence and the art of teaching Christian Doctrine...” [80]

2. Promotion to the Priestly Office:

72: “Without giving up the particular study of those sciences in which they already excel to a greater degree, or which are the more necessary, they shall gradually train themselves in preaching in our churches, in teaching catechism to children and the uneducated, and in hearing the confessions of children and adolescents”. [81]

The promotion of candidates to the ministeria graviora ... sacerdotale officium.. is also considered in Jesuit studies by the late Father General, Fr. Pedro Arrupe [82] and by Fr. Antonio M. Aldama, SJ, long time Secretary of the Jesuit Curia [83].

3. Promotion to the ‘Grade’ of the ‘PROFESSED’ [the *Apostolic Missionaries*]

Part IX of Fr. Bertoni’s Original Constitutions corresponds to Suarez’ Book IX, of his Commentary on Part VII of St. Ignatius’ Constitutions “Concerning the Missions’ This Part is the heart of the Jesuit rule and the charism of Fr. Bertoni - and would need its own special study. Fr. Bertoni speaks of the Catechism in the following Chapters of this Part IX:

- Chapter II: Any Ministry of the Word of God whatsoever [# 163]
- Chapter III: Regarding the instruction given to children and the young [# 165]
- Chapter IV: Regarding the Means to be employed for maintaining a moral life in the young [#

- Chapter VI: The Tasks of the 'Professed' [# 182] - i.e., those raised to the Grade of Apostolic Missionary.

These four original Constitutions need their own special reflection - as they are found almost copied from the earlier work of Suarez, who was commenting on the Mission of the Jesuit Professed. Fr. Bertoni wanted this same idea lived "for the assistance of Bishops":

a. Ministry to the Young, the Unlettered: this aspect of the Stigmatine Apostolic Mission pertains to the very purpose of the community, and is one of the special tasks in which the 'Professed' are meant to be experts:

165: Our members shall undertake the Christian education of children and of youth, also of the uneducated, in every possible way, by means of the oratories, by teaching catechism, and even through private instructions. [84]

170: Concern above all must be had that the young be well instructed in Christian Doctrine. they shall be taught it once a week; they shall learn it well and be able to recite it .[85].

b. The Catechism: A Ministry of the Stigmatines: 'The Means by which Congregation promotes the Salvation of Others:

163: The Ministry of the Word of God under any aspect whatsoever:
Preaching publicly, or instructing the people by public and private catechism lessons... [86]

182: Special Duties of the 'Professed' Fathers:

Their duty is to teach not only by preaching, by giving the Spiritual Exercises, and by lecturing on the truths which are useful and necessary to know for the attainment of eternal life, but also by explaining the rudiments of faith and morals, especially to the uneducated and to children, in public and private catechetical instructions, and in the oratories. This also is highly beneficial to the Church, and is to be highly recommended to them. [87]

Fr. Stofella had already pointed out that this entire section, as compiled by Fr. Bertoni, follows Suarez' commentary quite closely for these various chapters for the 'Professed' of the Stigmatine Congregation [88]. Some of Fr. Stofella's citations might have suffered a mis-print - but, at any event, Fr. Bertoni follows Suarez here most closely .

In his Book I, Suarez treats of the introductory question regarding the Society of Jesus in general. In Chapter 3, he brings up the matter of those means by which the Company of Jesus reaches its goal. In number 10 of this Chapter 3, he treats of the "Positive Means, those formally spiritual". He makes the central point that will be repeated by Fr. Bertoni in CF # 185, viz. that the means are both proper and varied. Suarez notes that the order of those means that are directly concerned with the reaching out to other human beings, are both varied and multiple. Some of these 'means' might be thought of as consisting in action - and other means are privations - and then, there are those means that refer to the disposition of the entire Society, regarding its very reason of living.

The first emphasis is that this way of life asks the members of the Company of Jesus to live in the habit and carrying out the tasks of the clerical state. Therefore, the first 'means' is the assumption of the clerical state of life. In this manner, the Society is to offer assistance to its fellow human beings. Thus, each member is called to live every disposition that would be necessary for assuming such a state in a worthy manner. This is especially so in taking on the responsibility of living that manner of perfection [89].

The second series of 'means' are all those sacred ministries that are useful for the cleansing, the illuminating and perfecting others. The primary means in this category would be the administration of the Sacraments, especially that of Confession and the Eucharist, and these are supremely proper ministries for this Society. This is evident from the various papal documents, and Suarez notes those of Paul III, Julius III, and Gregory XIII. The very 'form' of the Institute is explained in these documents. Much emphasis is also given to those sacrifices [of Masses] that greatly assist the Church, help in the conversion of infidels, the correction of heresies - and bring great profit to the faithful asking that they be offered. Suarez develops the sacramental aspect of the apostolate more fully when he develops his commentary on Ignatius' idea of the Apostolic Mission, in Book IX, Chapters 2 & 3. [90]

The third series are those principal means, as Suarez calls them - these would be included under the expression taken from the Formula of St. Ignatius, # 1: Verbi Dei quodcumque ministerium. This is carried out in various ways, that are proper to this Institute. Suarez then offers a list of seven - Fr. Bertoni has made use of the first six: these are the means by which the Community is to work for the salvation of their neighbors:

- first, through public sermons, or sacred lectures to the people [cf. Book 9, c. 1 of Suarez];
- secondly, by communicating the very rudiments of the faith to the young and to the uneducated - in this sense the divine word is most useful not only as it is preached in the Churches, but also in public ways and squares it should be publicly disseminated;
- thirdly, by assisting one's neighbors through private colloquies and holy conversations, either by fraternally correcting their vices, or by exhorting them to frequenting the sacraments - by instructing them in the works of perfection, and encouraging them to follow these [Suarez develops this further in Book 9, chapter 8];
- fourthly, to these is joined the giving of the spiritual exercises. In these Spiritual Exercises, believers are able to change their lives for the better, they are able to come to know themselves more deeply, and seriously to ponder the eternal truths. They also learn in these Exercises to work out with God the grave matter of their own salvation, and to ask His assistance in this;
- fifthly, there can be enumerated the various congregations that have been set up under direction of the Society - and which have been endowed with the Indults of the Pontiffs, where in so many different ways, and in a very informal manner, the matter of one's eternal salvation might be promoted;
- sixthly, here also pertains the assistance of our neighbors at the point of death, that they might meet it in a pious and holy manner.

All these are the means for reaching out to our fellow human beings, and they are discussed throughout Book IX of the Commentary of Suarez. Fr. Bertoni's Constitution 163 ends here, whereas Suarez adds a further paragraph:

- in the seventh place, there might be added here all those means that are assumed in the Society for the conversion of any unbelievers whatsoever, whether among the gentiles or living among heretics. This would include all that pertains to the Fourth Solemn Vow of obeying the Supreme Pontiff in the matter of the Missions, even the most difficult, and anywhere whatsoever in the world - even to the most remote regions, and even among the most hostile nations. We are to do this without receiving any money for the journey. The only reward we await is the salvation of souls [91].

This is one of the descriptions of the Apostolic Mission with its varied and proper ministries - to be agreed upon, in accord with the changing circumstances of time and place, between the ecclesiastical superiors and the religious community.

From his own early teaching of the Catechism, Fr. Bertoni offers a real challenge today. In his Introduction to the Creed, he cites the qualities of humility, diligence, firmness and simplicity [92].

Conclusion

From his earliest writings, right up through the compilation of his Constitutions, one of Fr. Bertoni's traits was that of relying on what he felt was a 'superior' text, or authority. Fr. Benaglia put it this way in his Introduction to the five typed volumes of the Manuscritti Bertoniani [93]:

... he followed the Catechismus ex Decreto Concilii Tridentini ad parrochos...In these catechetical instructions, there is a meticulous adherence to the 'Catechism.' This indicates a tendency that places in bold relief a psychological trait of the Founder, which manifests itself on various occasions. It was always his concern, or perhaps a need he experienced, of having solid support in his statements. His use of a document of incontestable guarantee, was this both for himself and for those he instructed. He lived and taught in an era that our own civilization is in the process of radically changing. He spared no effort in basing himself on those intellectual and social tenets, most in adherence with the development then in vogue, staunchly defending the valued conquests of the past.

As an educator and teacher, he manifested a readiness to accept revised programs and the more current approach, when facing problems connected with methodology. However, he was an instructor to whom was entrusted the exposition of a doctrine that is essentially immutable. Thus, he entrenched himself within the confines of a tradition from which he derived not on concepts, but also its precise order, and not infrequently the identical expressions, cited precisely - and at length.. As is true of so many other human phenomena, so, too, is this compliance open to a varied interpretation....

Nonetheless, it does constitute a characteristic in the make-up of our Founder that cannot be neglected by anyone desirous of penetrating his soul.

He taught some of these catechism lessons that have come down to us in the year 1807, from May 7th to September 20th, and notes that in this time there were 24 Sunday and Feast Day lessons. [94]. This custom was continued throughout the history of the Stigmatine community.

We conclude these initial reflections with quotes from the Chronicles of Fr. Charles Zara, from the years 1875 - 1884, the year of his death. Fr. Zara had a very broad idea of the Apostolic Mission - in preparing for the General Chapter of February 1874, a few years after Fr. Marani's death, Fr. Zara was assigned to the House of the Stimmate in Verona. The house submitted a proposal to the General Chapter, signed by Frs. P. Vignola, J. Marchesini, T. Vicentini, L. Morando, P. Beltrami, L. Pizzini, L. Rigatti, along with Fr. Charles Zara, with this wording:

*....there is proposed that an Elementary and High School be opened, and if this is not immediately possible, there is requested that an Night School be opened.. This would accomplish the following:
- first, it would correspond to one of the principal purposes [ends] of our Congregation, that was born, and made itself loved through instruction... [95].*

Throughout the years that Fr. Zara kept the house Chronicles, he much admired the ministry of the **Fourth Class**, the summer teaching of the Catechism throughout Verona, by so many of the early Stigmatines [96]:

May 6, 1875: Ascension Thursday. Today, consecrated to the memory of Jesus Christ, ascended into heaven: after dinner, our Fathers fanned out through our city, to teach the so-called Quarta Classe : or, catechism to the faithful... Five of our priests are thus employed each Sunday for the advantage of souls, to break for them the bread of the divine word, to instruct them in the maxims and the truths of our Religion. What a beautiful experience this is! **And what an important mission! This is perhaps the most useful and necessary among all the missions!**

May 7, 1877: Sunday. today our Fathers began the so-called Fourth Class of Christian Doctrine. ..**This is the life of the Missionary**: To be all things to all.

May 6, 1880: Feast of the Ascension. Today the so-called Fourth Classes of Christian Doctrine began... **This is the Summer Mission**: to catechize the people....

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END NOTES

CATECHISM

1. Nello Dalle Vedove, CSS, *San Gaspare Bertoni e l'istituto delle Stimmate nella prima meta' dell' 800 Veronese*. Roma: Vol. 6, pp. 115,ff.
2. *Manoscritti Bertoni V*, pp. 2024 - 2029 [abbreviation: **Mss B**]
3. N. dalle Vedove, ib., p. 665.
4. Edinburg: T & T Clark/Grand Rapids MI, 2nd Series, Vol. VII 1989
5. *Ancient Christian Writers. St. Augustine. The First Catechetical Instruction*. NY/Ramsey NJ: Paulist 1946
6. *Costituzioni del Ven. Servo di Dio, D.Gaspere Bertoni, Fondatore dei Preti delle Sacre Stimate di N.S. G.C.* Roma: anno Santo 1950 [abbreviation: **CF**]
7. Franciscus Suarez, SI, *Opera Omnia . Tractatus X, De Religione Societatis Iesu*, Tomus XVI. Paris: Vives 1877, pp. 554-835
8. Antonio M. de Aldama, SI, *Peculiarem Curam circa Puerorum Eruditionem . Recherches Ignatiennes*. Service de Documentation/CIS. Roma. Vol. v, 1977, no. 5, p. 2: Pero su apostolado [S. Ignacio] catequistico se desarrollo' sobre todo, en Roma. Apenas elegido General de la Compania, comenzo' a enseñar la doctrina cristiana en la iglesia de Santa Maria della Strada, a pesar de sus dificultades de diccion. Se expressaba en un lenguaje singular, mezcla de italiano, castellano y latin, que Ribadeneira [nino entonces de 14 anos] se esforzo' en vano por enmendar.
9. *Societatis Iesu Constitutiones et Epitome Instituti* . Roma 1949 [abbreviation: **CSJ**] # 69: Quintum est doctrinam christianam vel aliquam eius partem pueros et alios rudiores homines, publice vel privatim, et prout occasio se obtulerit et in Domino commodius visum fuerit, et iuxta personarum proportionem, docere.
10. CSJ # 80:... Omnes, qui domi sunt, in addiscenda doctrina christiana se exercebunt, et etiam in predicatione...
11. CSJ # 277: ...Explicetur aliquot diebus in singulis hebdomadibus doctrina christiana... cureturque, non solum ut addiscant quae conveniunt, sed etiam ut memoria teneant et exercent quae didicerint...
12. CSJ # 410: Studium etiam congruum in modo tradendae doctrinae christianae, qui sit captui puerorum ac rudium accomodatus, adhibeatur.

13. CSJ # 411: Iuverit etiam in compendium redactam habere explicationem rerum ad fidem et vitam christianam necessariarum.
14. CSJ # 394: ... Nostra tamen mens haec esset ut in Collegiis communiter Litterae Humaniores ac linguarum, et doctrina christiana et, si opus esset, lectio aliqua de casibus conscientiae praelegeretur;...
15. CSJ # 395: Teneatur in huius modi scholis is modus quo externi Scholastici in iis quae ad doctrinam christianam pertinent bene instituantur...
16. CSJ # 483: Praelegantur etiam in Collegio aliquo die cuiuscumque hebdomadae christiana doctrina; et ut pueri eam ediscant et recitent, omnesque etiam adultiores, si fieri potest, eandem sciant, curabitur.
- 17: CSJ # 437: Rector ipse legere, aut docere christianam doctrinam quadraginta dies debet. Videat etiam qui ex Collegialibus, et ad quem usque limitem domi et foris in colloquiis spiritualibus, Exercitiis tradendis, Confessionibus audiendis, tum etiam in contionibus, vel lectionibus, vel doctrina christiana tradenda, partim ad ipsorum exercitationem [praecipue sub finem studiorum], partim ob alorum domesticorum vel externorum fructum, aliis se communicare debeant; et in omnibus, quod senserit divinae ad summae Bonitati gratius et ad Ipsius obsequium ac gloriam maiolem, omnibus perpensis, provideat.
18. CSJ # 113: Priorum magis proprium est Societatem in audiendis Confessionibus, in exhortationibus, in doctrina christiana et aliis litteris edocendis iuvare. His vero eadem gratiae ad animarum auxilium communicari possunt quae Professis ipsis solent.
19. CSJ # 527: Ego, NN, professionem facio, et promitto omnipotenti Deo, coram Eius Virgine Matre, et universa caelesti Curia ac omnibus circumstantibus, et tibi, Patri Reverendo N., Praeposito Generali... perpetuam paupertatem, castitatem et obedientiam; et secundum eam, peculiarem curam circa puerorum eruditionem; iuxta formam vivendi in Litteris Apostolicis Societatis Iesu, et in eius Constitutionibus. In super promitto specialem obedientiam Summo Pontifici circa Missiones, prout in eisdem Litteris Apostolicis et Constitutionibus continetur
20. CSJ # 528: Promissio docendorum puerorum ac rudium hominum, iuxta Litteras Apostolicas et Constitutiones, non inducit aliam obligationem quam reliqua spiritualia exercitia quae ad auxilium proximorum adhibentur; cuiusmodi sunt Confessiones et praedicationes, etc., in quibus quisque se debet occupare, iuxta rationem obedientiae suorum Superiorum. Quod autem de pueris docendis in voto fit mentio, ea de causa fit ut sancta haec exercitatio peculiari modo sit commendata, et devotius curetur propter singulare obsequium quo Deo per eam in animarum auxilio exhibetur; et quia facilius oblivioni tradi poterat et in desuetudinem abire quam alia magis speciosa, cuiusmodo est praedicatio, etc.
21. CSJ # 645: Propoponatur verbum Dei populo assidue in ecclesia, in contionibus, lectionibus et in christiana doctrina, per eos quos Superior probaverit et ad tale munus destinaverit; et quidem iis temporibus et modo qui eidem ad maiorem Dei gloriam et animarum aedificationem expedire videbitur.
22. deAldama, *Peculiarem Curam...* Recherches Ignatiennes, n. 5, p. 1: ...San Ignacio fue' catequista desde su conversion, y durante todo el resto de su vida. Lo fue' ya en Manresa... donde... se conservaba viva la tradicion del lugar mismo en que solia ponerse al enseñar la doctrina...
23. de Aldama, ib., pp. 3,ss.: ...La primera conclusion que llegaron al 3 de mayo [1539], y que confirmaron al día siguiente, fue' que todos hiciesen un voto de obediencia al Papa, con que se obligasen a ir dondequiera el Sumo Pontifice los enviase ... Dado ese primer paso necesario, pasaron en segunda, antes de otra temas, al de la ensenzna del catecismo... Notemos que las dos determinaciones a ligarse con un voto especial, la que se referia, a la obediencia al Papa, y la relacionada con el catecismo vinieron despues de dos intervenciones ersonales de Pablo III....Con la primera se habia este reservado las las Misiones; con la segunda, habia ordenado que fuesen los padres de la Compania, los que catequisasen a los niños de las escuelas Romanas...

24. de Aldama, ib., p. 4: ...En estas mismas reuniones de la primavera de 1539, o inmediatamente despues, fue redactada la primera 'Formula del Instituto.' No nos extranaremos, pues, que al enumerse en ella los ministerios propios de la Compania, se de; un rilieue especial al de enseñar el catecismo: ... et nominatim per puerorum et rudium in christianismo institutionem... [nn. 16 & 20]... Pero, no contento con eso, cuanto menos se espera, al tratar del gobierno del Preposito, inserta el redactor un largo parrafo, con que recomienda especialmente [*nominatim*] el mismo Preposito y a su Consejo, 'la instruccion de los ninos y gente ignorante [rudium] en los diez mandamientos y demas rudimentos de la doctrina cristiana, segun que paracera' conveniente, atendidas la circunstancias de personas, lugares e tiempos...

25. de Aldama, ib., p. 10: ...suprimio' en ella al parrafo que contenia el quinto voto: *rursum promitto me oboediturum circa eruditionem puerorum in rudimentis fidei.* De esta manera, con ese parrafo suprimido, fue copiada la '**Formula**' en el texto siguiente [text A]. Pero San Ignazio non podia permitir que se omitiese toda mencion del catecismo. Despues del voto de obediencia al Papa: ... *Insuper promitto specialem obedientiam Summo Pontifici circa Missiones...* - anadio' de su mano: *...et circa puerorum eruditionem in Bulla et in eius Constitutionibus contentam...* Una declaracion, sin embargo, hacia notar que la obligacion de enseñar a los ninos era igual a la de predicar, y que asi' se habia de tomar, conforme a la Bula de Julio III, es decir, **conforme a la 'Formula del Instituto'** apropiada por la Bula *Exposcit Debitum* [de mano de S. Ignacio].

26. deAldama, ib., p. 12 ...[Polanco] explicaba la mencion del catecismo a los ninos con ideas del parrafo suprimido en la 'Formula del instituto': 'La promesa de enseñar los ninos y personas rudes, conforme a las Letras Apostolicas y Constituciones, no obliga mas que los otros ejercicios espirituales con que de ayuda al projimo, como son confesiones y predicaciones, etc., en las cuales cada uno debe ocuparse segun elorden de la obediencia de sus superiores... Pero ponese lo de los ninos en el voto, para que se tanga mas particularmente por encomendado este santo ejercicio, y con mas devocion se haga, por el singular servicio que en el se hace a Dios nuestro Senor, en ayuda de sus animas, y porque tiene mas peligro de ser puesto en olvido e dejado de usar que otros mas aparentes, como son el predicar, etc...

27. deAldama, ib., p. 12 , s.: ...la 'promesa' non obliga mas que otros ministerios espirituales, las palabras expressaban voto especial: *Insuper promitto Deo ...* Admeas, desde 1541, habia quedado establecido que el 'Profeso' se obligaba solo a obedecer, cuando se la mandase enseñar el catecismo. Aqui prometia directamente ocuparse en este ministerio de modo especial: *Peculiarem Curam ...* Y si, a pesar de lo que suenan la palabras, ese *Promitto Deo* no imponia obligacion especial en el caso del catecismo, tampoco la impondria en el de la obediencia al papa, que dependia del mismo verbo: *Promitto Deo peculiarem curam .. et specialem obedientiam...* A todo este processo reveal, en primer lugar, la importancia que dio' siempre san Ignacio a este ministerio. Quiso a toda costa que se mencionase en la profesion, y aun en los votos de los demas sacerdotes, a pesar de la dificultades por encontrar la formulacion justa. Y a pesar del parecer contrario de uno de sus companeros parece que en otros casos acepto' con gran docilidad. .. En segun lugar, advertimos que las palabras *secundum eam peculiarem curam circa puerorum eruditionem...* no expresan voto especial, distinto de los otros votos: no hacen mas que explicitar algo que esta' ya incluido en el voto de obediencia al superior...

28. deAldama, ib., p. 15, s. : ...Concluyendo, lo que mas impresion nos hace en toda esta historia, es el fervor catequistico de San Ignacio e y su persuasion de la importancia singular de este ministerio. Desde su conversion, hasta su muerte [tenemos testimonios de unos dos o tres anos antes de ella], lo ejercito' personalmente. Este fervor y esta persuasion los supo comunicar a sus companeros, como lo prueba, entre otros hechos, la recomendacion especial incluida en dos pasajes de la primera 'Formula del Instituto', y mas aun la determinacion de enseñar en adelante el catecismo durane curanta dias cada ano, obligandose a ello con voto especial...Sin embargo, San Ignacio, aun contra el parecer de alguno de sus companeros, quieve que en la profesion se mencione explicitamente la ensenanza del catecismo a los ninos. No es facil dar con el modo de hacer esa mencion, sin que ello implique obligacion y aun voto especial. Pero al fin, la mencion queda, y se anade tambien en la profesion de tres votos y en los votos de los coadjutores espirituales...

29. deAldama, ib., p. 8, s.: ...En las Constituciones de 1541, vuelven a determinar que todos deb votos... de muchachos - y enumeran así los votos que van a hacer: voto de obediencia, pobreza, y castidad, y voto al papa - y voto circa mostrar muchachos. Y en la 'Formula' de Profesion, se sirven de expresiones semejantes para el voto de obediencia al Papa y para el de enseñar el catecismo: *Insuper promitto... rursus promitto...* Según esta decisiones, fue' efetivamente corregida la 'Formula del Instituto.' En el primero capitulo [n. 1], donde decia *et nominatim per puerorum et rudium in christianismo institutionem...* fue borrado el adverbio *nominatim* . Y en el capitulo tercero [n. 6] se omitio el parrafo de recomendacion especial de este ministerio al Preposito y su Consejo.

30. Antonio M. de Aldama, *Notes for a Commentary on the Formula of the Institute, in the Constitutions of the Society of Jesus* Roma: CIS/ St. Louis: The Institute of Jesuit Sources [English Translation] 1990, p. 43: ... This added emphasis might have been due partly to the reasons we shall review in Chapter 3, and partly also to the fact that **the Pope had asked the first Fathers to undertake the catechizing of the children of Rome...**

31. de Aldama, *Peculiarem Curam...*, Recherches Ignatiennes, n. 5, 1977, pp, 5, 7: ... Antes de hacer la profesion - come es sabido - quisieron San Ignacio y sus Companeros definir algunos puntos del Instituto, que habian quedado imprecisos. Una seccion de las Constituciones entonces establecidos lleva el titulo: *De Mostrar Muchachos* - o sea, de enseñar a los niños. En ella se puntualiza quienes han de hacer el voto de enseñar el catecismo, en que circunstancias estaron obligados a observarlo, que' es lo que han de enseñar, donde, y por cuanto tiempo.... [p. 7]. Despues, de los tres votos [que pronunciaron] de pobreza, castidad y obediencia - y del voto de obediencia especial al papa, *circa Misiones* , el Preposito, San Ignacio, anadio': ... *Rursus promitto me curaturum ut puerierudiantur in rudimentis fidei iuxta eandem Bullam et Constitutiones...* y los otros companeros a sua vez: ... *Rursus promitto me oboediturum circa eruditionem puerorum in rudimentis fidei iuxta enadem Bullam et Constitutiones...*

32. Antonio M. de Aldama, SJ, *An Introductory Commentary on the Constitutions of the Society of Jesus* . Roma: CIS/ St. Louis: The Institute of Jesuit Sources [an English Translation] 1989, pp. 208,ff.: ...Besides the three evangelical counsels, the teaching of Catechism is expressly mentioned. But, there is no question of a special vow here [as some modern translators seem to have understood it]: otherwise, there would be five vows and not four. As explained in Declaration B [cf. CSJ # 528], this is merely a special mention of something already contained in the vow of obedience, **a special mention because of the importance of this ministry and the danger that it might be forgotten...**

p. 213: ... One significant detail is **the inclusion of the teaching of Catechism in the 'Formula of Profession'**, a point desired by Ignatius, even though it was not necessary, since it was implied in the Vow of Obedience...

33. *Formula Instituti Societatis Iesu, a Julio III approbata et confirmata*, n. 1: ...Quicumque in Societate nostra, quam Iesu nomine insigniri cupimus, vult sub crucis vexillo Deo militare, et soli Domino ac Ecclesiae Ipsius sponsae, sub Romano Pontifice, Christi in terris Vicario, servire, post sollemne perpetuae castitatis, paupertatis et oboedientiae votum, proponat sibi n animo se partem esse Societatis, ad hoc potissimum institutae ut ad fidei defensionem et propagationem, et profectum animarum in vita et doctrina christiana, per publicas praedicationes, lectiones et aliud quodcumque verbi Dei ministerium ac Spiritualia Exercitia, puerorum ac rudium in christianismo institutionem, Christi fidelium, in Confessionibus audiendis ac ceteris sacramentis administrandis, spiritualem consolationem, praecipue intendat...

34. deAldama, *Peculiarem Curam...* Recherches Ignatiennes, n. 5, p. 5:...En la 'Formula del Instituto', aparece per la primera vez la palabra *Rudes*, junto a la de *Pueri* . Hubo quizas en ello un influjo de San Agustin, *De Catechizandia Rudibus* - donde *Rudes* no tiene el sentido de *toscas, o torpes* - sino el de *ignorantes, indoctos* . En las Constituciones, la palabra ha quedado a veces sin trudir; otras veces, Polanco la trudiojo por *simples* : fuera de la Constituciones aparece tambien la expresion *Rudos, Personas rudas* , probablemente por una sencilla transliteracion del latin.

[NB: Note 40 is next, due to an error]

40. CSJ # 12: In primis aliqui admittuntur ut professionem in Societate, quattuor sollemnibus votis [ut dictum est] emissis, facint peractis prius experimentis et probationibus debitis...
41. CSJ ## 65 - 70
42. Suarez, II, c. 5, n. 9, pp. 644 b - 645 a: ...9. Quintum, exerceri in doctrina christiana rudioribus docenda: - ... Quintum experimentum est, ut in doctrina Christiana pueris et rudioribus hominibus docenda, pro singulorum captu, et temporum et locorum opportunitate, exercentur... [NB: cf. CF # 37 for similar wording]
 Quintum autem ab omnibus fere potest aliqua ex parte exerceri, sive ipsi per se doctrinam Christianam doceant, sive aliorum socii sint, eosque, ut possunt, juvent. In quo etiam saepe occurrit occasio aliquod opus propriae humilitatis et abjectionis exercenda.
43. Suarez, V [De Scholasticis et Studiis], c. 5, n. 5, p. 826 a: ... Ex hoc ergo Capite etiam manifestum Ecclesiae et Reipublicae multum expedire, ut haec puerorum eruditio per religiosos fiat. Quia per se loquendo, et ex vi sui status perfectionis in bonis moribus esse debent, et diligentiores in discipulis instituendis in bonis moribus simul cum doctrina...
44. ib., n. 7, p. 826 b: ... Nihilominus censemus et hoc non esse novum, neque alienum a religioso statu; et pro tempore et opportunitate Societatis fini et institutioni fuisse maxime consentaneum. Probo singula, et imprimis ex antiquis historiis et ex Patribus constant puerorum eruditionem a viris religiosis tamquam piam et Ecclesiae valde utilem fuisse susceptam...
45. ib., n. 8, p. 827 a & b: ... cujusdam adolescentis curam haberet, ipsiusque formaret animum, dum ipse latinae et graecae linguae studeret... Nec mirandum est religiosum illum virum unius pueri curam et magisterium tanta cura suscepisse, ... sed ancillam, vel sponsam Christi erudiam... educate illos in disciplina, et correctionem Domini...
46. ib., n. 9, p. 828 a: ... In historia etiam religionis Praedicatorum refertur in quodam suo Capitulo Generali statutum esse, ut in singulis monasteriis aliqui Fratres deputarentur, qui circa doctrinam et mores puerorum, qui in scholis versantur, curam haberent. Non est ergo hoc novum, licet fortasse, quia majori ex parte antequam erat, per Societatem fueret instauratum, et fortasse etiam auctum et ad meliorem formam reductum...
47. ib., n. 10, p. 828 a: ... Et ex eadem traditione et exemplis constant ministerium hoc non esse indecorum, sed maxime decens religiosos viros ... Quod si ad alia opera charitatis, etiam abjectum et laboriosum, merito ordinatur religio, cur non etiam ad hoc opus docendi pueros, quod licet valde laboriosum et minus honorificum sit, tamen sine dubio est utilissimum Ecclesiae, ut ostensum est in c. 2....per hoc ministerium... magna sperari possit...
48. ib., n. 11, p. 828 b:... Qui ergo Summus Pontifex... multo magis judicaret opportunum ac decens, religiosos aliquos occupari circa puerorum eruditionem in inferioribus, quatenus ad majores necessario sunt...
n. 12: ... Praeterea quod ministerium hoc non sit omittendum propter impedimenta, vel pericula quae secum affert, declaratur breviter, quia imprimis hoc ministerium per sese est adeo utile ac necessarium Ecclesiae, ut praetermittendum non sit, etiamsi majora aliqua ex parte impedire videretur... ex illo et Ecclesiae mores et altiores disciplinae magna ex parte pendeant... Praeterea, quamvis opus hoc ad eas personas comparatum ab altioribus ministeriis eas impediatur, tamen non ibi sistendum est conferendum [1 Co 12: ... multa membra in corpore...] ... quominus perfectiores actiones per altiores facultates possit efficere... inferiora ministeria ad altiora juvant, tum praeparando materiam... iut idonei sint ad perfectiores disciplinas capessendas...
49. ib., n. 13, p. 829 b: ... Tandem, quod hoc tempore in hac religione medium hoc [quidquid sit de religionibus aliis et temporibus] fuerit valde opportunum Ecclesiae... In regionibus autem haeresis labe infectis, per hanc puerorum educationem non solum filii, sed etiam parentes saepe ab haeresi praeservati sunt, at ab illa interdum ad fidem revocati...

50. ib. c. 6, n. 4, p. 831 b: Tertium medium, institutio doctrinae Christianae ac exhortationes privatae, etc. : - Tertio quia generales conciones, quae pro toto populo fiunt, minus accommodatae puerorum captui, atque adeo minus utiles esse possunt, ideo praeceptores Societatis cura instruendi, et exhortandi ad virtutem suos discipulos variis modis commendatur... Nam in dicto Concilio Lateranensi inter alia sic dicitur: ‘... verum etiam docere teneantur ea quae ad religionem pertinent: ut sunt praecepta divina, articuli fidei, sacri hymni, et Psalmi, et sanctorum vitae, etc’... curandum est ut Scholastici in his, quae ad doctrinam Christianam pertinent, bene instituantur... ut semel in hebdomanda praelegatur pueris Christiana doctrina... Et § 4 commendatur praeceptoribus ut inter legendum, cum se occasio obtulerit, ad obsequium et amorem Dei ac virtutum discipulos moveant; quod etiam in privatis colloquiis opportune facere debent...

51. ib., Lib VI [‘De Professione’], c. 3, n. 5, p 851 a & b: Utrum conveniens fuerit Societati Professae peculiarem curam et obligationem pueros in doctrina Christiana erudiendi suscipere: -

5. Eruditio Puerorum duplex: - Imprimis igitur circa puerorum eruditionem ad quam votum obedientiae specialiter in professione determinatur, notandum est duas esse eruditionem puerorum [sub quibus semper quascumque rudes et ignorantes personas comprehendimus]:

- unam in litteris, alteram in fide, seu doctrina Christiana; utramque vero amplectitur religio Societatis; sed prior, quia non est tam propria ‘Professorum’, et quia ad Collegia Societatis pertinet, superius in Lib. 5, cc. 5 & 6;

- hic altera est explicanda: nam de illa in particulari sermo est in praedicta forma profitendi, unde licet hoc ministerium commune sit omnibus membris Societatis, quia tamen peculiari modo videtur annexum et expressum in ipsa forma professionis Societatis, ideo hic breviter explicandum est.

52 ib., c. 3, n. 6, pp. 851 b & 852 a: n. 6: - Rationes dubitandi: quod ergo ad ipsum ministerium valde necessarium, quia est veluti fundamentum totius Christianismi, ut dicitur in Catechismo Pii V. Quia vero tale ministerium facile videtur, et minus grave, ideo minus necessarium videri potest, ut inter praecipua officia hujus Religionis, quae aliis gravissimis rebus occupata est, poneretur, et cum tanta exaggeratione, ut solum illud in obedientiae voto exprimeretur. Etenim Christiani parentes filios suos Christianam doctrinam docere possunt et debent, quia unum ex praecipuis muneribus parentum est filium in religione instruere...

...Deinde spectat etiam haec cura per se et ex officio ad parrochos, ut sumitur ex Concilio Tridentino... Videbatur, ergo, quoad hanc partem sufficienter provisum Christianae republicae: non ergo oportebat Societatem tam sedulo ministerium hoc profiteri;

... neque oportebat ‘Professos’ ad illud peculiariter obligari; deinde non apparet quia sit haec specialis obligatio ad hoc ministerium, potius quam ad alia...

53. ib., n. 7, p. 852 a: Prima assertio: - Suadet auctoritate Societatis - Item Pontificum.: - Dicendum vero imprimis est, ministerium hoc merito a Societate susceptum esse, tamquam unum ex praecipuis, et majori cum cura et perfectione exercendis. Quod imprimis satis persuaderi potest auctoritate ipsarum Constitutionum, quam nemo potest facile praeterire... Tum maxime propter approbationem Pontificiam, non solum in generali, sed etiam in particulari. Nam in prima Bulla Pauli III, sic dicitur: *Et nominatim commendatam habeant institutionem puerorum, ac rudium in Christiana Doctrina...* est enim maxime necessariam circa providentiam hujus rei diligenter Praepositum et Concilium invigilare, cum et in proximis aedificium fidei sine fundamento non possit consurgere... tamquam primo aspectu minus speciosam, forsitan detrectare conetur, cum tamen revera nulla sit fructuosior, vel proximis ad aedificationem vel nostris ad charitatis et humilitatis simul officia exercenda...

54. ib., n. 8, p. 852 a & b: 8. Accedunt rationes tres: - In quibus Pontificiis verbis omnes rationes et sane gravissimae attinguntur, quibus assertio posita suaderi potest:

Primo: enim, licet ministerium hoc in se non videatur nimis excelsum, in semine tamen ex virtute est maximum, quia ex eo magna ex parte pendet honesta et sancta vita fidelium, tum quia fides est fundamentum omnis justitiae;

tum, etiam quia non solum docentur pueri quid credere debent, sed etiam quid debeant operari, et in quem finem debeant vitam instituere: quod maxime in principio necessarium est; nec solum circa haec illuminantur, sed

etiam excitantur, et variis mediis illi aetati excitantur et variis mediis illi aetati accomodatis alliciuntur, et ad opera pietatis incitantur;

Deinde occasione puerorum fit, ut etiam homines gravioris aetatis, vel interdum senes numquam in rebus fidei antea satis instructi, doceantur; alii vero, qui eas oblivioni tradiderant, denuo addiscant. Multi enim, qui gravioribus concionibus interesse non solent - vel eas non satis percipiunt, hoc medio Doctrinae Christianae solent magis ad paenitentiam agendam et virtutem sectandam commoveri.

Unde cum maior pars hominum rudis sit et indocta, sperari profecto potest per hoc medium si convenienter exerceantur, plures proficere posse in fede et in virtute, quam per alia excellentiora et altiora ministeria.

Et ideo, cum tanta asservatione in illa Bulla dictum est: ***‘revera nullam esse fructuosiore[m] erga proximos occupationem,’*** quia haec prodesse potest omnibus quibus aliae, non vero e converso.

55. ib. n. 9, p. 852 b: n. 9: - Accedit praeterea hoc medium esse efficacissimum ad obviandum erroribus et falsis doctrinis: et ob hanc causam existimo graviter fuisse B. P. N. Ignatio commendatum, quia Religionem hanc praecipue contra insurgentes hac tempestate haereses Deus per eundem Ignatium praeparavit...; nam, multa ex illis loquuntur praecipue de institutione eorum in fide, et rudimentis eius, ut ibi notavimus... Cum ergo Societas sit Religio sacerdotum, merite assumpsit provinciam non solum admonendi, ut haec addiscant, sed etiam faciendi, ea nimirum docendo in omnibus locis et occasionibus quibus possunt, scilicet in templis, in puerorum scholis, ac per vias et plateas...

56. ib., n. 10, p. 853 a: Secundo, dicendum est, merito in forma profitendi in Societate explicatum esse hoc ministerium in voto obedientiae, quamquam id factum sit, non tam propter novam obligationem imponendam, quam propter ministerium commendandum. Sumitur haec assertio ex declaratione ejusdem Constitutionis, Parte V, cap 3^o, lit. 3:... de pueris docendis in voto fit merito, ea de causa fit, ut sancta haec exercitatio peculari modo sit commendata, et ut devotius curetur propter singulare obsequium, quod Deo per eam in animarum auxilio exhibetur, et quia facilius oblivioni tradi poterat, et in dissuetudinem abire, quam alia magis speciosa...

57. ib., n. 11, p. 853 a & b: Est autem circa priorem partem de obligatione speicali advertendum, in Prima Congregatione Generali ejusdem Societatis, Decreto 134^o, post electionem commendari specialiter hoc ministerium ‘Professis’, et subjungi haec verba: *Pater quidem noster Ignatius injunxit singulis ‘Professis’, ut semel per 40 dies id fecerit...*

n. 13, p. 854 a: .. inde enim factum est ut cura hujus ministerii in ‘Professorum’ animis magis insederit, et in majori etiam aestimatione habeatur...

58. ib., n. 14, p. 854 a & b: ...Accedit quod hoc ministerium docendi Christianam doctrinam habet latitudinem, tum ex parte personarum, quia non solum pueri, sed etiam multi ex adultis hac eriditione indigent; tum ex parte modi docendi, et explicandi rudimenta fidei, ad quod saepe non mediocris scientia Scholares Societatis nondum satis instructi supponuntur; ideoque multum potest in hoc ministerio industria, et sollicitudo ac doctrina nostrorum religiosorum, maxime provectorum, Ecclesiae prodesse, prout hactenus per divinam gratiae experientia demonstravit. Merito ergo in professione Societatis hujus operis specialis et expressa mentio fit, ut non solum Scholaribus, sed omnibus operariis ejus sit commendatum ipsique ‘Professi’ intelligant peculiari ratione ad suum statum et officium pertinere, ut declaravimus...

59. ib. Lib VIII [De Mediis Spiritualibus], c. 9, n. 12, p. 966 a:...Ideoque nulla misericordiae opera in hospitalibus, carceribus, etc., fugere debent, juxta Septimam Partem [De Missionibus] Constitutionum, c. 4, § 9, et tandem eruditio puerorum cum Christiana Doctrina, adeo in Societate commendata est, ut sit una ex praecipuis obligationibus ‘Professorum’, cum tamen non parvum humilitatis exercitium includat; quia, ut Augustinus attigit, Lib. *De Catechizandis Rudibus*, c. 10, in hujusmodi munere: illud maxime solet hominem taedio afficere, quod pueros Christianos rudimentis imbuere, vilis sermo abjectusque vedentur. Unde ad illud opus alacriter suscipiendum necessarium esse judicat Christo DOMino conformari, *‘qui factus est infirmus, ut informos lucrifaceret, quomodo paratus esset impendi pro animabus eorum, si eum pigeret inclinari ad aurem eorum. Hinc ergo [ait] factus est parvulus in medio nostrum, tamquam nutrix fovens filios suos.’* Est ergo opus illud sicut magnae charitatis, is etiam magnae humilitatis, quibus duabus virtutibus indigent operarii Societatis. Unde elegantissime Augustinus, citato

loco, ita concludit: *Si delectat intellectus in penetralibus sincerissimis, hoc etiam intelligere delectet, quomodo charitas, quanto officiosius descendit ad infima, tanto robustius recurrit in intima per bonam conscientiam, nihil quaerendo ab eis, ad quos descendit, praeter eorum sempiternam salutem....*

60. ib., Lib. IX [De Ministeriis] c. 1, n. 17, p. 975 a: Haec autem maxime procedunt de publica concione, quae fit in Ecclesia, vel in quocumque in quo fiat convocatio fidelium ad verbum Dei pro concione audiendum: nam si non fiat hoc modo ad illuminandum et excitandum populum, sed solum ad catechesim, et instructionem Doctrinae Christianae, et aliquid hujusmodi, illa non est prohibita laicis, neque est per se indecens, praesertim religiosis, quod etiam tacite sentit Ecclesia, admittens in paternos catechizandi, laicos et feminas...

61. ib., c. I, n.31, p. 981 a: ... ob hanc ergo causam, Pontifices, tam in hac nostra Bulla, quam in praedicta Clemn. et Extravag. dixerunt, '*Clero et Populo*' ut significarent sermonem esse de publica et propriissima praedicatione, nam ad alia privata colloquia, etiamsi in eis proponatur verbum Dei, vel exhortatio ad virtutem, non erat necessarium speciale privilegium.

Et eodem modo intelligenda sunt quae diximus de toto hoc munere, et praesertim quod solum a Clericis, tam jure ordinario, quam ex vi hujus facultatis fieri jussit.

Under simpliciter docere doctrinam Christianam ad puerorum vel rudium instructionem, non comprehenditur proprie sub nomine praedicationis, quia per se non ordinatur ad docendam et exhortandam totam Ecclesiam, et comprehendit clerum et populum, doctos et indoctos.

Ideoque fieri potest a nostris, etiamsi primam tonsuram non habeant, idque non tam ex vi hujus privilegii, quam quia ad munus illud speciale privilegium necessarium non est, sed sufficit generalis approbatio Societatis, quae ad illud munus, inter alia, specialiter instituta est, ut supra, Libro VI^o, cap 3^o, a n. 4, vidimus, et in eadem Bulla Paul III expresse dicitur; et fortasse ob hanc causam in nostris privilegiis Pontificiis nullum est, quod de illo ministerio specialiter loquatur...

62. CSJ # 80: ... Omnes, qui domi sunt, in addiscenda doctrina christiana se exercebunt; et etiam in praedicatione illi, quibus Superior Domus id faciendum iudicbit...

63. CSJ # 277: Explicetur aliquot diebus in singulis hebdomadibus doctrina christiana, ac modus bene et cum fructu confitendi, communicandi, Missam audiendi....'sed etiam ut memoria eneant et exerceant quae didicerint...

64. CSJ # 69: Quintum est doctrinam christianam vel aliquam eius partem pueros et alios rudiores homines, publice vel privatim, et prout occasio obtulerit et in Domino commodius visum fuerit, et iuxta personarum proportionem, docere.

65. CSJ # 410: Studium etiam congruum in modo tradendae doctrinae christianae, qui sit captui puerorum ac rudium accomodatus, adhibeatur.

66. CSJ # 645: Proponatur verbum Dei populo assidue in ecclesia, in contionibus, lectionibus, et in christiana doctrina, per eos quos Superior probaverit et ad tale munus destinaverit; et quidem iis temporibus et modo qui eidem ad maiorem Dei gloriam et animarum aedificationem expedire videbitur.

67. CSJ # 395: Teneatur in hujusmodi scholis is modus quo externi Scholastici in iis quae ad doctrinam christianam pertinent bene insituantur...

CSJ # 483: Praelegeatur etiam in Collegio aliquo die cuiuscumque hebdomadae christiana doctrina; et ut pueri eam ediscant et recitent, omnesue etiam adultiores, si fieri potest, eandem sciant, curabitur.

68. Antonio M. deAldama, SJ, *Peculiarem curam circa puerorum eruditionem* . in: Recherches Ignatiennes, Service de Documentation, CIS Vol. 4, 1977, n. 5, pp. 9-10 ...En las Constituciones, la doctrina cristiana ha ocupado siempre un puesto de singular relieve.

[1] En el primer texto del Examen se prescribia que los Novicios la estudiasen y aprendiesen de memoria, aunque fuesen 'letrados', es decir, aunque tuviese estudios universitarios: 'Todos los tales letrados,

coadjutores y escolares, durante las tales experiencias y probaciones, deben ser enderezados y con mucha diligencia instruidos en la doctrina cristiana, dando a cada uno de los tales, y que pudiese entender, su volumen o libro della, o de otra forma en escrito, segun las personas, lugares y tiempos, y [segun] que cada uno se hallare capaz para encomendar a la memoria. Los que no tuvieren letras algunas, segun la capacidad dellos, sean ayudados y instruidos en ella [cf. CSJ # 80; 277].

[2] Despues, a las tres primitivas experiencias del Noviciado [ejercicios espirituales, hospitales, y peregrinacion], y junto con los oficios domesticos y al predicar y confesar, anadio san Ignacio de la enseñar la doctrina cristiana o una parte della, en publico o en particular a muchachos y a otras personas rudas, segun se ofreciere y mas comodo en el Señor nuestro pareciere, y proporcionado a las personas [de los mismos Novicios] [cf. CSJ # 69].

[3] En la formacion de los Escolares no olvido' el estudio competente que estos habian de poner, en el modo de enseñar la doctrina cristiana y acomodarse a la capacidad de los ninos y personas simples [cf. CSJ ## 410, 411 - la 'Quarta Classe' degli Stigmatini]

[4] En la Parte VII [De Missionibus], como era de suponer, enumera la catequesis entre los diversos modos de proponer la palabra divina en la iglesia de la Compania, y fuera de ella, 'en otras iglesias, plazas y ootros lugares de la tierra [cf. CSJ # 645].

[5] Por ultimo los Colegios [cf. CSJ ## 29, 392, f.f - cf. CF # 115, nota di P. Stofella] que abran sus aulas tambien a los alumnos externos, lo mismo que sean 'bien instruidos en lo que toca a la doctrina cristiana', y que se les haga 'aprender y repetir' de manera que 'todos la sepan, aun los mayores, si posible fuere [cf. CSJ ## 395; 483].

Es bien conocido al letrado que san Ignacio hizo colocar sobre la puerta en la primera Sede del Colegio Romano: *Scuola di grammatica, d'umanita', e di Dottrina Cristiana. Gratis* .

68. Antonio M. deAldama, SJ, The Constitutions. An Introduction. St. Louis 1989, pp. 259,f.: ...The Ministry of the Word occupies the first place in the Formula of the Institute in order to indicate that it is the Ministry most proper to the Society. Actually, the Examen, alluding to the Parable of the Sower [cf. Mt 13:1-23] says that men enter the Society 'in order to be good and faithful sowers in the Lord's service and to preach His divine Word [cf. CSJ # 30] ...After the Society's ability in preaching. [cf. CSJ # 521]...

...There are three forms of 'preaching the Divine Word' as listed in the Constitutions: sermons, lectures, teaching catechism [cf. CSJ # 645] - following the three steps of Evangelization:

- **Initiation** into the Faith [Catechisis];
- **Instruction** in the Faith [Sacred Lectures]
- **Exhortation** to live the Faith [Sermons].

The parallel place in Part IV shows us that homiletic, or liturgical preaching [also possible apart from the Eucharistic celebration [cf. Paul VI, EN # 46] is considered as included in the 'Sacred Lectures.' [cf. CSJ # 404].

69. Antonio M. deAldama, SJ, The Formula of the Institute. St. Louis : Institute of Jesuit Sources 1990, pp. 41,ff.: ...The Society ... was founded chiefly for this purpose: to strive especially for the defense and propagation of the faith, and for the progress in Christian life and doctrine... Practically speaking, everything is reduced to the Ministry of the Word and the administration of the Sacraments... 'Ministration of the Word of God' is a biblical expression. The Acts of the Apostles relate how in the dispute over the assistance given to the widows, the Apostle said: *It would not be right for us to neglect the Word of God, so as to give out food... We will continue to devote ourselves to prayer and to the service of the word ...* [cf. Ac 6:2; 20:24 - [Vulg.]

70. Paul VI, Apostolic Exhortation, Evangelii Nuntiandi , December 8, 1970:

10: ...At in primis eadem bona quisque consequi potest per plenam sui ipsius renovationem, quae in Evangelio *metanoia* appellatur, scilicet per totius hominis conversionem, quo ipsius mens et cor penitus immutantur.

11: Haec Dei Regni nuntiatio a Christo peragitur per assiduum praedicationem verbi, cui par et aequale nusquam invenias: *Quaenam doctrina haec nova? quia in potestate... imperat. Et omnes testimonium illi dabant: et mirabantur in verbis gratiae, quae praecedebant de ore ipsius... Numquam sic locutus est homo*. Namque Christi verba Dei arcana revelant, eius consilium eiusque promissiones, ac propterea cor hominis sortem permutant.

13: Qui Bonum Nuntium sincero corde suscipiunt, vi eiusdem suscepti nuntii ac fidei secum communicatae, iidem in nomine Iesu congregantur, ut una simul Regnum quaerant, aedificent, in vitam suam traducant.

18: Ecclesia sentit evangelizare idem revera esse ac Bonum Nuntium exportare in omnes usque coetus generis humani, ut, dum hoc propria vi intrinsecus penetrat, humanitatem ipsam novam efficiat: *Ecce nova facio omnia*. Atqui nulla esse poterit nova humanitas, nisi prius novi fuerint homines, ex baptismatis nempe novitate, et ex vita secundum Evangelium. Eo igitur spectat evangelizatio, ut perficiatur haec interior mutatio; quod si necesse est id uno veluti verbo explicari, rectius ac verius dici potest Ecclesia tum evangelizare, cum ex sola divina virtute illius Nuntii, quem proclamat, convertere enititur et singulorum hominum et omnium universim conscientiam, deinde opera etiam, quibus vacant, ac tandem eorum vitam et omnem, in quo ipsi versantur, convictum.

24: Tandem, ipse qui evangelizatus est, alios vicissim evangelizat. Haec quidem veritatis probatio est, haec obrussa evangelizationis est: concipi, enim, animo non potest, quemquam Verbum suscepisse, et sese Regno dedidisse, quin simul testis et nuntiator is ipse fiat... Ut iam diximus, evangelizatio est processus implicatio variisque elementis compositus, cuiusmodi sunt: renovatio humanitatis, testificatio, nuntiatio aperta, animi adhaesio, ingressio in communitatem, acceptio signorum, apostolatus opera. Elementa haec videri possunt inter se dissidere, immo etiam excludere. Sed revera inter se complent ac perficiunt. Quapropter, oportet unumquodque elementum cum ceteris coniunctum inspicere...

43: Haec autem praedicatio, qua Evangelium nuntiatur, multas induere formas potest, easque ardens animorum studium suggeret et in infinitum paene multiplicabit...

44: Alia ratio, quam evangelizatio nullo modo neglegere debet, catechetica institutio est. Ex religionis enim doctrina ordinatim tradita oportet mentes in primis infantium et adolescentium comprehendant partes principales, vivum thesaurum veritatis, quam Deus nobiscum; communicare voluit quamque Ecclesia per longum suae historiae cursum plenius usque declarare statuit. Nemo praeterea negabit eandem doctrinam idcirco impertiendam esse, ut vitae christianae mores inde conformentur, non vero ut quoddam intellectus ornamentum maneat...

46: Quapropter, praeter illam Evangelii nuntiationem, quam generalem publicamque opportune dixerimus, semper probanda est suumque tenet momentum alia tradendi Evangelii forma, ab altera ad alteram pertingens personam. ea enim ipse Dominus persaepe est - quae admodum colloquia cum Nicodemo, cum Zachaeo, cum samaritana muliere, cum Simone Pharisaeo, testantur -, ipsique Apostoli usi sunt. Numquid exstat alia evangelizandi forma ab illa, qua quisque res, quas in se quoad fidem expertus sit, alteri tradat? Fieri sane non debet, ut necessitate Bonum Nuntium afferendi ad multitudines hominum obliteretur memoria huiusce formae, qua personalis hominis conscientia contingitur, quippe cum moveatur mirifico admodum verbo, quod ab altero accipit. Equidem Nos paene impares sumus egregio merito sacerdotum, qui per Paenitentiae Sacramentum vel per pastorales colloquutiones sese impigros sedulosque, praestant ad personas secundum evangelii vias ducendas, ad eas quae enitantur confirmandas, ad eas si ceciderint erigendas, ad eas suo semper consilio studiosaque voluntate adiuvandas.

69: Religiosi sodales praeterea in sua ipsorum vita, Deo sacramento, adiumentum singularis excellentiae inveninunt ad evangelizationem efficaciter peragendam.

Ex ipsa religiosae vitae natura ii inseruntur in dynamicam actionem Ecclesiae, quam **'Absolutum'**. **quod Deus est, sitienter expetit et ad sanctitatem vocatur**. Huius sanctitatis ipsi sunt testes, cum Ecclesiam in se expriment, quatenus severioribus Beatitudinum postulationibus se committere exoptat. Per suam vivendae rationem signum sunt eius vitae status, quo quis Dei Ecclesiae ac fratrum famulatus se totum addicit. Quam ob rem, religiosi sodales peculiare momentum habent quod attinet ad testificationem illam, quae, ut supra diximus, primum est evangelizationis elementum. Tacita huiusmodi testificatio paupertatis et seiunctionis a rebus huius mundi castitatis et candidae vitae innocentiae, voluntatis in oboedientia acquiescentis, praeter quam mundo atque ipsi Ecclesiae considerandi causa suggerit, fieri etiam potest diserta quaedam praedicandi forma, quae permovere valet etiam homines non christianos, recta praeditos voluntate et ad certa spiritualia bona aestimanda propensos.

74: Ita nomine Domini Iesu Christi atque sanctorum Apostolorum Petri et Pauli, eos omnes, qui Spiritus Sancti instinctu ecclesiaeque mandato veri evangelii praecones sunt, cohortamur, ut vocatione, quam audierunt, digni sunt, illamque nulli dubitationi vel timori cedentes exercent, neque omnino omittant ea, quae ad evangelizationem non modo aditum faciunt, sed assiduam etiam ac fructuosam reddant. en, prae ceteris, primarias quas iuvat condiciones commendare.

80: Satis habemus ex illis impedimentis, quae nostrorum etiam temporum sunt, illud indicare, quod et multiplex et tamen gravissimum est, cum sit domesticum: neglegentiam videlicet, et praesertim gaudii ac spei defectionem in multis evangelizatoribus. Nos itaque omnes hortamur, qui aliquam ob causam aliquove modo, evangelizandi funguntur munere, ut fervorem spiritus alant et augeant.

His fervor exigit in primis, ut excusationis titulos reiciamus evangelizationi contrarios. Omnium insidiosissimi ii sunt quibus quid conendit se hac vel alia doctrina, a concilio proposita, fulciri et sustineri.

71. Pope John Paul II, Apostoli c Exhortation, Catechesi Tradendae, October 16, 1979

10: Christi docentis imago inhaeserat in mentibus duodecim Apostolorum ac priorum discipulorum; atque iussum: Euntes ergo docete omnes gentes [Mt 28:19], omnem vitam illorum direxit...Totus autem liber Actuum Apostolorum testatur fideles illos acceptae vocaioni missionique fuisse..

14: Patet ante omnia catechesim semper fuisse sacrum Ecclesiae officium iusque perpetuum, a quo discedi non possit...

15: Alterum deinde documentum afficit locum ipsum catecheseos in pastoralibus Ecclesiae propositis ac rationibus. Quanto enim magis Ecclesia tum localis tum universalis ostendit se primatum catechesi assignare - prae aliis scilicet operibus et inceptis etiam cum fructibus evidentioribus - tanto quidem magis in catechesi detegit confirmationem interioris vitae suae, uti communitatis credentium, et exterioris suae industriae, uti missionalis. Exeunte hoc vigesimo saeculo Ecclesia movetur a Deo ipsisque rerum eventibus - quo totidem sunt ab eo missae voces - ut suam redintegret fiduciam in catechetico opere collocatam quasi in parte sui muneris usquequaque vere praecipua. Incitatur Ecclesia, ut optimas suas opes catechesi reservet, homines videlicet et vires, nullis parcens conatibus, laboribus, subsidiis materialibus, quoo melius ordinentur instituaturque idonei illius ministri. Neque haec sola aestimatio humana est, verum fidei affectio. Atque talis fidei affectio semper refertur ad Dei ipsius fidelitatem, qui numquam non respondet.

16: ...Sacerdotes praeterea, religiosi atque religiosae sodales habent profecto in catechesi fertilem agrum apostolatus exercendi.

18: ... In universum affirmari potest catechesim esse educationem in fide impertiendam pueris, iuvenibus, adultis, potissimum per institutionem doctrinae christianae, quae plerumque cohaerenti fit via atque ratione eo nempe consilio ut credentes christianae vitae plenitudini iniiantur. Quae quidem institutio plura elementa pastoralis missionis Ecclesiae continet, quae sane catechesim sapiunt quaeque vel eam praeparant vel ab illa manant, quamvis cum iisdem elementis illa haud plane coalescat. Sunt autem: prima Evangelii annuntiatio seu praedicatio missionalis per kerygma ad fidem excitandam; res apologetica seu inquisitio argumentorum, quae ad credendum moveant; exercitatio christianae vitae; celebratio sacramentorum; plena communitatis ecclesialis participatio; testimonium demum vitae apostolicae atque missionalis....

40: Gaudio sane affecti sumus cum intellexeremus, tempore quarti Coetus Generalis Synodi et annis eum subsequens, Ecclesiam longe lateque hanc curam communicavisse; **quomodo tradenda est catechesis pueris et iuvenibus?** Faxit Deus ut sollicitudo ita excitata diu in Ecclesiae conscientia persistat! Hoc demum pacto Synodus utilitatem magnam Ecclesiae universae attulit cum describere quam accuratissime studuit perpeltam hodiernae iuventutis figuram, cum eandem illam iuventutem adhibere rationem loquendi ostendi, secundum quam oportet aliquis patienter sapienterque sciat transferre, et non adulterare, Iesus Christi nuntium, cum contra exteriorem rerum speciem demonstravit iuvenes habere, etsi confuse tantum et obscure, plus quam promptam voluntatem mentemque apertam sed magis etiam veram cupiditatem cognoscendi quis sit hic 'Iesus, qui vocatur Christus', cum denique pronuntiavit opus catecheseos, si modo quid illud serio religiosoque animo exsequi cupiat, hodie magis esse arduum magisque fatigare quam alias umquam propter impedimenta ac difficultates omnis generis, quae illi obstant, atque maioris etiam consolationis esse fontem propter altitudinem ipsarum responsionum, quas pueri et iuvenes reddunt. Ibi enim iacet thesaurus, cujus rationem ecclesia futuris annis potest ac debet habere.

45: ...Istud dicere audemus extremum: in Ecclesia Iesu Christi nemo immunem se arbitrari debet a catecheseos accipiendae officio; cogitamus hac in re etiam ipsos iuvenes sacrorum alumnos sodalesque iuvenes religiosarum familiarum necnon omnes qui ad pastorum et catechistarum munus destinantur, qui tanto quidem melius idem munus procurabunt quanto demissius doctrix est, magna simul catecheseos receptrix.

52: ...Etenim catechesis oportet ad Revelationem se conformet, ad Revelationem dicimus qualem Magisterium universale Ecclesiae tradit sive ratione solemni sive ordinaria. Haec Revelatio est patefactio Dei

creatoris et redemptoris, cuius Filius, ad homines veniens, eorum carne assumpta, non solum in res vicesque cuiusque, hominis ingreditur sed etiam in ipsam historiam humanam, cuius centrum efficitur. Itaque haec Revelatio ad penitus mutandos homines et universum spectat, lesu Christi Evangelio ducente, ad mutandam totam compagem existentiae humanae. Catechesis, hoc modo accepta, omnem moralismum, ut aiunt, externis observantiis nimis haerentem superat, licet veram de moribus doctrinam contineat. Praesertim vero omnem messianismum temporalem, sociale vel politicum egreditur; siquidem ea quae in homine sunt ima, exquirunt.

64: Quod ad vos, sacerdotes, pertinet, en ager, in quo vos cooperatores proximi estis Episcoporum vestrorum. Concilium vos vocavit 'educatores in fide.'; nonne hi maxime eritis, si quam impensissime conitemini, ut communitates vestrae in fide crescant? Ecclesia exoptat, ne quid neglegatis eorum quae operi catechetico recte ordinando recteque dirigendo conducant, sive in paroecia versamini sive pietatis magistros agitis in scholis, Lycaeis vel studiorum universitatibus, sive curatores estis rei pastoralis, in quovis gradu, sive animatores communitatum parvarum, vel magnarum, praesertim coetuum iuvenum...

65: Non paucae familiae religiosae, sive virorum sive mulierum, ortae sunt, ut in christianam institutionem puerorum et iuvenum, praesertim maxime derelictorum, incumberent. Temporum cursu religiosi et religiosae plurimum versati sunt in actione catechetica Ecclesiae, hac in re opus sane aptissimum et efficacissimum patrant. Nunc ipsum cum et religiosorum vincula cum pastoribus firmantur et, consequenter, actuosa praesentia communitatum religiosarum, earumque sodalium propositis pastoralibus Ecclesiarum localium expostulatur, vos enixe cohortamur - quos consecratio religiosa oportet promptiores efficiat ad serviendum ecclesiae - ut ad munus catechetikum quam diligentissime vos praeparetis, secundum diversas vocationis rationes vestrorum institutorum et secundum munera vobis commissa, ubique vero de hac re solliciti. Utinam communitates summum ingenii virium et facultatum peculiari operi catecheseos impendant!

72. Antonio M. deAldama, SJ, *An Introductory Commentary on the Constitutions* . 1989, o.c., pp. 257,f.: ...Ignatius composed three lists of ministries proper to the Society: one in the first number of the Formula of the Institute; another in the 8th chapter of Part IV; and the third, in Part VII. These lists coincide in content, in the ministries enumerataed, but they differ in the order of listing, which depends on the purpose intended in each:

- the intention in the Formula is to define the specific ministries of the Society...;
- in Part IV the objective is pedagogical, to teach the scholastics how they are to prepare themselves to exercise the ministries of the Society...
- in Part VII, the purpose is to indicate the means for helping the neighbor in the houses and colleges of the Society.

... the ministries are ordered according to the greater or lesser frequency: going from those which everyone can exercise at all times, to those exercised only occasionally and by selected persons...We wish only to draw attention to the surprising coincidence of these Ignatian lists with the Apostolic Exhortation, *Evangelii Nuntiandi* [December 8, 1975].

73. Manoscritti Bertoniani, I, # 276:1807: dal 7 di maggio a' 20 di Settembre, feste di Dottrina: 24. Dell'orazione in genere, istruzioni 8; e del Pater Noster, istruzioni 16.

74. Fr. Luigi Benaglia, CSS, in: Mss B I, p. i: Introduzione all'Istruzione del Modo di ricevere degnamente il Sacramento della Confessione o Penitenza, Verona, l'anno 1798: Origine: - Sull'origine di questo lavoro, in una conclusione che starebbe bene come prefazione, il Padre si esprime cosi': - *Intrapresa quest'operetta a maggior gloria di Dio ad edificazione dei miei fratelli, per comando di chi mi presiedeva...*

75. CF # 37: In tradenda pueris et rudioribus Christiana doctrina unusquisque pro captu ac temporum et locorum opportunitate exercebatur.

[NB: for almost the same wording, compare with Note # 42 above: , Suarez II, c. 5, n. 9, pp. 644b - 645 a: Quintum experimentum est, ut in doctrina Christiana pueris et rudioribus hominibus docenda, pro singulorum captu, et temporum et locorum opportunitate, exerceanur...]

[cf.also CSJ # 410 {Part IV, c. 8}: Studium etiam congruum in modo tradendae doctrinae christianae, qui sit captui puerorum ac rudium accomodatus, adhibeatur.]

76. [missing!]

77. CF # 51: Cum dicat Apostolus: *non enim iudicavit me scire aliquid inter vos, nisi Iesum Christum, et hunc crucifixum* {I Co 2:2}; Christus autem de seipso dixerit: *Ego sum Alpha et Omega, Principium et Finis* {Apoc 1:8}, hinc omnes prorsus ab addiscenda Doctrina Christiana, etiam memoriter, ubi fieri potest, prout expositam ad captum omnium habemus a Card. Bellarmino, incipiant. Qui vero studiis operam dabunt, postmodum huc revertentur, ut addiscant et conquiescant in Catechismo Romano.

78. P. Giuseppe Stofella, CSS, Note, p. 70, s. delle Costituzioni Originali del Fondatore: - N. 49: Vien di nuovo ricordato quale e' il fine della Congregazione: contemplativo e insieme attivo. Il Fondatore e' qui ricorso a S. tommaso [II-II, q. 188, a. 6] per esprimere il suo pensiero...

79. CF # 49: In hac religiosa Clericali Sodalitate, cujus finis est non solum contemplari, sed etiam contemplata aliis tradere, necessaria est non vulgaris scientia, sed perfect rerum omnium, quae ad fidem et mores pertinent, ac proinde necessarium est etiam, ut religiosi clerici hujusmodi scientiae perfecte acquirendae, in tali statu religioso incumbant.

[NB: Questo paragrafo, e il numero seguente, CF # 50, sono stati copiati da Suarez, Lib. V, c. I, n. 6, p. 803 a: 6. Secunda assertio bipartita. - Prior pars ostenditur. - Dico secondo: in statu religioso, cujus finis est non solum contemplari, sed etiam contemplata aliis tradere, necessaria est non vulgaris scientia, sed perfecta rerum omnium, quae ad fidem et mores pertinent ac proinde necessarium etiam eeligiosi hujusmodi scientiae perfecte acquirendae in tali statu religioso incumbant.

Prior pars adeo est evidens, ut non egeat probatione. Quia nemo potest alios docere, si ipse ignorans sit; quomodo enim poterit mentes illuminare, qui in tenebris versatur, aut haeticis resistere, aut ratinem ejus, quae in nobis est, fidei reddere, aut morales difficultates occurrentes dissolvere, et omnibus satisfacere, nis in utraque Theologica doctrina, positiva et scholastica, speculativa et morali, satis instructus sit?

80. CF # 55: Demum Concionariae et Catechisticae Sacrae.

81. CF # 72: Non omittentes aliquod studium eorum, in quibus magis proficiunt, aut quae magis necessaria sunt; paulatim se exercent in concionibus in propriis ecclesiis, in catechizandis pueris et rudibus, in audiendis confessionibus puerorum et adolescentium.

82. Pedro Arrupe SJ, La *'Missione Apostolica'*, *chiave del carisma Ignaziano*.

83. Antonio M. de Aldama, SJ, La *'Missio'* - *centro focale delle Costituzioni Ignaziane*.

84. CF # 165: Institutio christiana puerorum et juvenum, aliarumve rudium personarum, oratoris, catechesibus, privatis etiam instructionibus, pro virili promoveatur a nostris.

85. CF # 170: Curandum est maxime, ut in iis, quae ad Christianam doctrinam pertinent, bene instituantur: semel praelegatur Doctrina Christiana, quam etiam addiscant et recitent.

86. CF # 163: Verbi Dei quodcumque ministerium:

1. Publice concionando vel instruendo populum catechismis tum publicis, tum privatis.
2. Colloquiis piis et sanctis conversationibus, vitia fraterne corrigendo, nunc ad virtutum exercitium et sacramentorum frequentiam hortando.
3. Nunc ad perfectionem instruendo et excitando.
4. Spiritualium exercitiorum usus.
5. Congregationum promotio.
6. Infirmorum et maxime morientium devota cura.

87. CF # 182: Caput VI. De munere Professorum Sodalitatis. Eorum munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria vel utilia sunt, sed etiam rudimenta fidei et morum, praesertim rudibus, et pueris explanare, in oratoriis, in catechismis publicis et privatis; hoc etiam maxime Ecclesiae utile est, et ideo maxime iis commendatum sit.

88. cf. Pars IX, delle Costituzioni del Fondatore, p. 113: - nota di P. Stofella: “Parte IX, Capo I: La Professione, di cui qui si parla, e’ la Professione Solenne, alla quale nella Compagnia di Gesu’ corrisponde la Professione dei quattro voti: essa e’ la sola che costituisce i Professi propriamente detti ai quali appartenga il regime principale dell’Istituto. Fonte: Suarez, Lib. VI, c. 1.”

89. Suarez, De Religione Societatis Iesu, Lib. I, c. 3, n. 10, pp. 572, a: De mediis positivis, ac formaliter spiritualibus. - Super est dicendum de alio ordine mediorum, quae circa proximum directe versantur, vel ad illum proxime referuntur, quae varia sunt et multiplicia.

Partim enim in actione consistunt, partim in privatione, partim vero in ipsomet modo, seu dispositione totius Societatis, et rationis vivendi illius.

Nam imprimis ex illo fine juvandi proximos ortum est, ut haec religio, et habitu et munere Clericorum instituta est, ut in c. 5, declarabimus.

Unde hoc potest constitui tamquam primum medium, scilicet assumptio status Clericalis, quo possint proximis inservire, et consequenter omnis dispositio, quae ad talem statum digne assumendum necessaria est, maxime in his hominibus qui perfectionis viam profitentur.

[NB: per S. Gaspare Bertoni, questo e’ numero # 161 delle sue Costituzioni].

90. ib. p. 572 a & b: Secundo, inter haec media numeranda sunt omnia ministeria sacra, quae ad purgandos, illuminandos et perficiendos alios utilia sunt, inter quae primaria locum tenet sacramentorum administratio, praesertim Confessionis et Eucharistiae, qua hujus Instituti maxime propria est, ut ex Bullis Pauli III et Julii III, et Gregorii XIII, et ex forma Instituti, quae in eis refertur, et ex omnibus Constitutionibus satis notum est, et huc etiam spectat sacrificiis satis notum est.

Et hoc etiam spectat sacrificiis suis Ecclesiam juvare, pro conversione infidelium, et correctione haereticorum et fructu ac profectu ipsorum fidelium ea frequenter offerendo. [cf. also Suarez, lib. IX, cc. 2 & 3]

[NB: per s. Gaspare Bertoni, questo e’ numero 162 delle sue Costituzioni].

91. ib. p. 572 b: Tertio, principaliter ad hoc genus mediorum spectat quodcumque ministerium verbi Dei, quod variis modis, et magna ex parte propriis, in hac religione exercetur:

primo, per publicas conciones, vel lectiones sacras ad populum {cf. Lib. IX, c. 1};

secundo, **rudimenta fidei pueris et rudioribus hominibus tradendo**, qua occasione, ad communis vulgi utilitatem divinum verbum, non tantum in ecclesiis, sed etiam in vicis et plateis publice disseminant;

tertio, privatis colloquiis et sactis conversationibus proximos juvando, nunc eorum vitia fraterne corrigendo, nunc ad virtutem opera et sacramentorum frequentiam eos exhortando, nunc etiam in operibus perfectionis eos instruendo, vel excitando {cf. Lib. IX, c. 9};

quarto, his adjungitur spiritualium exercitiorum communicatio, et usus, quo homines et vitam in melius mutare, et se ipsos congoscere incipiunt, et de rebus aeternis serio cogitare, ac negotium propriae salutis cum Deo tractare, et ab ipso postulare addiscunt {cf. Lib IX, cc. 5 & 8};

quinto, annumerari possunt congregationes cujuscumque status virorum sub regimine Societatis creatae, ac Pontificum Indultis munitae, ubi plerisque modis familiarius ad aeternam salutem promoventur;

sexto, huc etiam spectat tempore mortis juvare proximos ad pie sancteque moriendum.

Atque haec fere media sunt, quae circa fideles ipsos exercentur, quaeque Lib. 9 sigillatim tradentur.

[NB: per S. Gaspare Bertoni, questo numero e’ n. 163 delle sue Costituzioni originali].

septimo, hic adjungi possunt omnia illa quae ad conversionem infidelium quorumcuque in Societate assumuntur, sive inter gentiles, sive inter haereticos. Quo praecipue spectat quartum solemne votum obediendi Summo Pontifici in Missionibus, etiam difficillimis, et ad quascumque orbis partes, etiam remotissimas, et inter

barbaras nationes, etiam sine viatico peregrinando ex elemosunis, si necesse sit, nullum aliud emolumentum nisi salutem animarum inde expectando.

92. Mss B I, ## 150-154: Umilta' ... Diligenza ... Fermezza ... Semplicita'.

93. Mss B I, P. L. Benaglia, Introduzione, p. vi: ... il Padre {Fondatore} procede sulle orme fedelmente seguite dal *Catechismus ex Decreto Concilii Tridentini ad parochos, S. Pii Pont. Max. iussu editus* - che ho sotto occhio in una edizione romana {Officina Typographica Senatus - Ioannis Bardis} del 1920. E' una aderenza che non va sorvolata, perche' indica una tendenza che si innesta nella psicologia del Padre {Fondatore}, quale si manifesta in varie occasioni: la premura cioe', si direbbe il bisogno, di avere dietro alle spalle, garanzia sicura a se' e agli altri, un documento di indiscussa autorita'. Trovatosi a vivere e ad insegnare in un momento nel quale la nostra civiltà sta attraversando una profonda trasformazione, e cerca a fatica di attestarci su posizioni intellettuali e sociali piu' aderenti allo sviluppo raggiunto, il Padre {Fondatore} si schiera decisamente a difesa di quanto il passato ha conquistato il valido. Non che egli sia uno spirito chiuso, o che si sforzi di sbarrare il passo all'avvenire; ma, quando egli, educatore e pedagogo, dimostra aperto a programmi e forme aggiornate o addirittura precorritrici, poiche' si trova a risolvere un problema che in sostanza e' di metodo, altrettanto da istruttore, cui e' affidata l'ispirazione di una dottrina immutabile nei suoi elementi essenziali, si riscontra trincerato nei confini della tradizione, da cui desume non solo i concetti, ma il loro ordine preciso, e non di rado ampiamente ed esattamente le identiche espressioni. Come tante altre cose umane, anche questo atteggiamento si presta a diverse valutazioni, ma costituisce un lineamento della fisionomia del Padre {Fondatore}, che non va trascurato da chi desideri conoscerne l'anima.

94. ib., # 276

95. Atti del Capitolo Generale, febbraio 1874:

Radunati dietro invito del P. Direttore, i Vocali dei Missionari Apostolici della Casa delle Stimate di Verona, per esprimere Capitolarmente quello che desidererebbero fare trattare nella Congregazione Generale che deve prossimamente tenersi, si trovano presenti i Rev. Padri: P. Pietro Vignola, Direttore; Marchesini Giuseppe, Zara Carlo, Vicentini Thomas; Morando Luigi, Beltrame Pietro; Pizzini Lorenzo; Rigatti Lorenzo.

Invocato il divino aiuto, spiego' il Direttore il motivo della riunione, ed invito' gli interventi per ordine d'anzianita' a proporre quello che in Domino credessero spediente di proporre alla Congregazione Generale, a maggior gloria di Dio, ad inserimento della Congregazione, e a maggior profitto dei membri di essa.

Discusse le varie proposte, e formulate, indi sottoposte a scrutinio secreto, risultarono siccome 3a proporre alla Generale Congregazione, le tre seguenti:

1. Si prega la Congregazione di rivedere le regole degli Uffici speciali dei singoli Superiori a fine di evitare il pericolo di qualche collisione.

2. Si prega di aprire una Scuola Elementare e Ginnasiale - e se questo non fosse attualmente possibile, sollecitare l'apertura di una Scuola serale; affinche':

1° di corrispondere ad uno dei principali fini della nostra Congregazione, che nacque e si fece amare colla istruzione;

2° di corrispondere al desiderio del pubblico, che nelle presenti circostanze, l'aspetta;

3° di ovviare allo scandalo di tenere un locale si' vasto senza uno scopo di pubblica beneficenza, memori di quella sentenza del N.S. Padre Pio IX: *Per l'istruzione della gioventu' andate fino al peccato.*

3. Si esprime un vivo desiderio che possa essere accettato un numero maggiore d'Aspiranti.

Chiuso quest'atto, tutti passarono alle firme.

{Ricevuta oggi, 25 febbraio 1874. P. Rigoni Segretario}

[Poi, dagli Atti della Congregazione Generale, si legge:

3. Si passa alla discussione della 2a fra le tre proposte della Casa Stimate, cioe' d'una scuola elementare e Ginnasiale, o serale alle Teresie.

La Congregazione unanime nel riconoscere la necessita' di prender parte alla pubblica istruzione, per venire a qualche cosa di concreto accetta la seguente proposizione, e la sottopone ai voti.

Proposizione: Che due individui da designarsi dal Superiore si preparino e si presentino per essere abilitati all' insegnamento ginnasiale. Quanto poi al tempo o al modo di attuare le scuole, si rimette al Superiore col suo Consiglio.

Messa ai Voti; Votanti, n. 8 - Pel si', voti 7 - pel no, l. Amessa].

96. Cronaca Zara 1875-1889, 2 volumi:

Archivio Storico Bertoniano. Serie I: Cronache, N° 2, 1875-1877. Provincia 'sacro Cuore' degli Stimmadini, Verona 1991:

p. 43:

6 maggio 1875: Oggi, giovedì', giorno consacrato alla memoria di Gesu' Cristo ascenso in cielo, il dopo pranzo i nostri padri si divisero per la nostra citta' per fare le cosi dette Quarte Classi: ossia catechismi ai fedeli... Sicche' ecco 5 dei nostri missionari ogni domenica impiegati a vantaggio delle anime, a spezzar loro il pane della divina parola, ad istruirli nelle massime e verita' della nostra Religione. Oh che bella cosa e' mai questa! **Che missione importante! Questa forse tra le missioni e' la piu' utile e necessaria.**

6 maggio 1877: Domenica. Oggi i nostri Padri incominciarono le cosi' dette Quarte Classi della Dottrina Cristiana... A questo punto noto altresì che due Padri vanno ogni domenica per tutto l'anno alle Carceri in Tribunale per insegnar la Dottrina Cristiana due o tre altri alle Carceri agli Scalzi. **Ecco la vita del Missionario: Omnia omnibus!**

Cronaca Zara II [1878-188, Verona 1993, pp.107, 108:

6 maggio 1880: Giovedì' Festa dell'Ascensione. Oggi cominciano le cosi' dette Quarte Classi della Dottrina Cristiana...**ecco la Missione dell'estate: catechizzare il popolo.** Costa fatica e sudori - *euntes ibant et flebant mittentes semina sua* - verra' poi il tempo della mietitura. Alleluja!

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PART THREE

The 'New Evangelization'
and the 'Difficulty' and 'Possibility' of the *Graviora Ministeria*
in the Apostolic Mission of St. Gaspar Bertoni

The Greater Glory of God, the Greater Service

The recent Popes have insisted much on a new approach with renewed zeal in the communicating of God's Word. This is most evident, particularly in two documents, the publication of which have had a large impact on the Deposit of Faith, Pope John Paul II's promulgation of the new Catechism, dated October 11, 1992. These two papal documents are:

- *Evangelii Nuntiandi* - Apostolic Exhortation of Pope Paul VI, December 8, 1975 [abbreviated: 'EN'];
- *Catechesi Tradendae* - Apostolic Exhortation of Pope John Paul II, October 16, 1979 [abbreviated 'CT'].

A few of the more pertinent thoughts are the following:

EVANGELII NUNTIANDI:

... each individual can achieve the kingdom and salvation by a total spiritual renewal... metanoia ... that is, by a conversion of the whole man, by virtue of which there is a radical change of mind and heart... [# 10].

... the words of Christ reveal the secrets of God, his plan and his promises, and thereby change the heart of man and his destiny... [# 11].

... the church appreciates that evangelization means the carrying forth of the good news to every sector of the human race so that by its strength it may enter into the hearts of men and renew the human race...but, there cannot be a new human race unless there are first of all new men... renewed by baptism... interior transformation... [# 18].

... evangelization is a complex process involving many elements, as, for example, renewal of human nature, witness, public proclamation... [# 24].

... this preaching by which the gospel is proclaimed may assume many forms and zeal for souls will suggest an almost infinite variety... [# 43].

CATECHESI TRADENDAE:

*...The more the Church, whether on the local or universal level, **gives catechesis priority** over other works and undertakings, the results of which would be more spectacular, the more she finds in catechesis a strengthening of her internal life... [# 15].*

... revelation tells of the radical change of man and the universe, of all that makes up the web of human life under the influence of the Good News of Jesus Christ...It seeks to arrive at man's inner most being... [# 52].

As 20th century winds down, and the dawning of the Third Millennium of Church life dawns, Pope John Paul II speaks often of the need for a 'New Evangelization.' An insightful description of this is offered by Kenneth Boyack, CSP, in his article 'what is 'New' in the New Evangelization?' [1]

Through the Paschal Mystery God is bringing about the Kingdom, the 'New Creation' [cf. 2 Co 5:17]. The action of the Holy Spirit is unfolding the Father's Plan in Jesus Christ. Hence, NEW might be applied in a variety of ways;

- a new definition: evangelizing means to bring the good news into all strata of society - we need to be new persons, live lives renewed through the Gospel;
- a new need to preach: the Word needs to be directed to those who have never heard of Christ, those who have become lukewarm, alienated - the number of those who do not know Christ, has doubled in 25 years [cf. John Paul II, *Redemptoris Missio*] ;
- a new theology: Disciples of the Master need to learn from Him all through life - there is a deeper appreciation of the inner-Trinitarian missions.
- a New Praxis: in the Rite of the Christian Initiation of Adults [RCIA], there are various periods and liturgical stages through which those desirous of learning the faith are led.;
- a new emphasis on Action: the US Bishops have issued a Document, *Go and Make Disciples* , in which they suggest three goals:

- engender enthusiasm for the faith;
- extend the invitation to all to come and hear the message;
- foster Gospel values in Society.

One Jesuit commentator has noted the surprising coincidence of the suggested apostolates noted in the papal documents and the lists of proper and various ministries noted by St. Ignatius of Loyola in his Constitutions [2] St. Gaspar Bertoni has followed this tradition in his Constitution # 185, that was taken almost word by word from Suarez: “Since the scope of our Congregation is to offer an *obsequium* [assistance] to the Church, under the direction of the Bishops, **through the various and proper works of her vocation...**” [3]

It is worth comparing the well-known slogan of St. Ignatius with the title of the Community established by St. Francis of Assisi. With a very broad program of apostolic activity to choose from, St. Ignatius had as his slogan; *Ad Maiorem Dei gloriam* ! In a variety of ministries, there will always be the challenge of choice: in the Ignatian charism, there is handled under the process of ‘discernment’. The will of God becomes incarnate in the apostolic choices of the Roman Pontiff, the scope of the Fourth Vow. With the Franciscans, the minores in their title this comparative is always a challenge until they are the very least.

It has been noted that there are three separate times that St. Ignatius offers a list:

- 1.] - the Formula # 1: [# 3 in English translation]: the definition of the specific ministries:

“Whoever desires to serve as a soldier of God beneath the banner of the cross in our Society, which we desire to be designated by the name of Jesus, and to serve the Lord alone and the Church, His spouse, under the Roman Pontiff, the Vicar of Christ on earth, should, after a solemn vow of perpetual chastity, poverty and obedience, keep what follows in mind. He is a member of a Society founded chiefly for this purpose:

- to strive especially for the defense and propagation of the faith,
- and for the progress of souls in Christian life and doctrine, by means of
 - public preaching, lectures and any other ministrations whatsoever of the word of God;
 - and further by means of the Spiritual Exercises,
 - the education of children and unlettered persons in Christianity,
 - and the spiritual consolation of Christ’s faithful, through hearing confessions and administering the other sacraments.

“Moreover, this Society should show itself no less useful in reconciling the estranged, in holily assisting and serving those who are found in prisons or hospitals, and indeed in performing any other works of charity, according to what will seem expedient for the glory of God and the common good.

“Furthermore, all these works should be carried out altogether free of charge and without accepting any salary for the labor expended in all the aforementioned activities” [4].

2.] - **Part IV, Chapter 8: Pedagogical:** to teach the Scholastics how to prepare to exercise the proper ministries of the Society [cf. C.S.J. ## 400-414: [5]

“...they will exercise themselves in preaching and in delivering sacred lectures in a manner that is suitable for the edification of the people, which is different from the scholastic manner [# 402] ...they should also practice themselves in the administration of the sacraments of confession and Communion... [# 406] ... After they have had experience of the Spiritual Exercises in their own selves, they should experience in giving them to others...[# 408] ...they should likewise bestow appropriate study upon the method of teaching Christian doctrine and of adapting themselves to the capacities of children or simple persons...[# 410]...an effort should be made to know what helps them to die well...[# 412].

With an apostolic mission this broad, there is needed some principle of discernment, that is offered to the Scholastics as the conclusion to this Chapter 8 [CSJ # 414]:

“In general, they ought to be instructed about the manner of acting proper to a member of the Society, who has to associate with so great a diversity of persons throughout such varied regions. Hence, they should foresee the inconveniences which may arise and the opportunities which can be grasped for the greater service of God, by using some means at one time, and others at another. Although all this can be taught only by the unction of the Holy Spirit [1 Jn 2:20, 27], and by the prudence which God our Lord communicates to those who trust in his Divine Majesty, nevertheless the way can at least be opened by some suggestions which aid and dispose one for the effect which must be produced by grace.” [6].

3.] - the third list of Ministries is found in Part VII, where the purpose is to indicate the means for assisting one’s neighbor in the houses and Colleges of the Society:

- good example and Prayer [## 637-641];
- Administration of the Sacraments [## 642-644];
- Ministry of the Word [## 645-649] - three basic forms: - initiation [catechism]; instruction in the faith [sacred lectures]; exhortation [sermons];
- works of mercy [650-651]
- the Colleges [652-653]. Fr. Bertoni did not include these in his Constitutions. [7].

Evidence of these various and proper ministries in the Apostolic Mission permeates many of the Constitutions of St. Ignatius of Loyola. In this actual choice of a particular Mission, the Fourth Vow directed the obedience of the Society toward the Roman Pontiff, as the incarnation of the divine will:

“... Since the end of the Society and of its studies is to aid our fellowmen to the knowledge and love of God and to the salvation of their souls, and since the branch of theology is the means most suitable to this end, in the universities of the Society the principal emphasis ought to be put on it...” [8]

“...the promise about the children is placed in the vow that this holy practice may be held as something more especially recommended and may be exercised with greater devotion, because of the outstanding service which is given through it to God our Lord by aiding the souls which belong to Him, and because it is in greater danger of being allowed to fall into oblivion and dropped than other more conspicuous services, such as preaching and the like... [9]

“... Just as Part VI treats of the duties which each member of the Society has in regard to himself, so Part VII deals with the members’ duties toward their fellowmen [which is an end eminently characteristic of our Institute] when these members are dispersed to any part of Christ’s vineyard, to labor in that part of it and

in that work which have been entrusted to them. They may be sent to some places or others by the supreme vicar of Christ our Lord, or by the superiors of the Society, who for them are similarly in the place of His Divine Majesty...” [10]

‘... therefore, to avoid erring in the path of the Lord, they made the promise or vow, in order that His Holiness might distribute them for the greater glory of God. They did this in conformity with their intention to travel throughout the world and, when they could not find the desired spiritual fruit in one region, to pass on to another and another, ever intent on seeking the greater glory of God our Lord and the greater aid of souls....” [11]

“... However, there are many who request help while considering more their own spiritual obligations to their flocks, or other advantages not so immediately their own, rather than the common or universal benefits. Therefore the superior general, or whoever holds this authority from him, ought to bestow much careful thought on missions of this kind in order that, when he sends subjects to one region rather than to another, or for one purpose rather than for another, or one particular person rather than another, or several of them, in this manner or in that, for a greater or lesser time, that procedure may always be used which is conducive to the greater service of God and the universal good...” [12]

With various and proper ministries included under the Apostolic Mission, a basic principle needs to be kept in mind in the discernment of which task needs to be done. The basic idea behind it all is whatever is conducive to the greater service of God and the universal good. There is a style of writing that yields the following double point: the ‘service’ [or, the glory, praise] of God - and the ‘good [help, edification, spiritual benefit]’ of souls. Glory is given to God by aiding the souls that belong to Him. The service of God that is constantly sought, means helping other human beings to come to know and love God, which leads to final salvation. The aspect of the universality of the good to be achieved is what is the most proper to the vocation, or charism of the Society. It is precisely this ‘universal’, or ultimate good that led to making this the heart of the Vow pertaining to the Pope regarding the ‘Missions’. All pressure to limiting this universality needs to be withstood. Underneath all of this, the principles of St. Thomas Aquinas have had their impact [13].

This principle, from **Aristotle**, is found in various texts of St. Thomas: *Quanto aliquod bonum est communius, tanto divinius*. Something akin to this is noted where St. Thomas seeks to define ultimate happiness - this has to be a supreme good for human beings. Hence, it would have to pertain to the ‘rational’, contemplative aspect of human beings. Happiness is the most principle human good, that needs to be found in this sense, in the spiritual part of humanity. [14] The Jesuit charism centers on the eternal happiness of human beings.

In the Fourth Book of Sentences, **St. Thomas** asks whether beatitude consists in the goods of the body, or those of the soul. In objecting, he quotes Aristotle’s principle: *quanto aliquod bonum est communius, tanto divinius, ut patet in I Ethic.* [15].

The Angelic Doctor synthesizes much of his teaching in the *Summa* - he raises the question whether ultimate beatitude could ever be something coporeal. He brings it up again, as an objection to his thesis, and quotes the principle: *quanto aliquid est communius, tanto ab altiori principio dependet*. The very ultimate end of humanity is the first principle of being. [16]

The charism of St. Ignatius is basically directed toward what is ‘ultimate’, the ‘supreme’ eternal happiness of human beings. The Apostolic Mission always aims at what is the more divine - what leads to God.

The Special Grace of the Vocation

If the charism of St. Ignatius could be expressed in other terms it might be looked upon as one of abandonment to divine Providence, noted in St. Ignatius' prayer, the *Suscipe*. In the actual choice of the particular apostolic mission, there is needed discernment, and the 'incarnation' of the will of God. This seems evident also in the development of a certain 'Founderology', to be noted in Suarez' study. He points out that there are three aspects of the Efficient Causality of the Company of Jesus that need to be pondered:

- the First and Principal cause of the Society of Jesus is God Himself;
- the proximate and ministerial cause is a private human being, whom God illumined to think up this wonderful work for the Church, and moved him to bring it about;
- the third aspect, of course, is the Apostolic See, which acts in the name of God and takes the place of Christ on earth. The Holy See accepted the Company of Jesus, and confirmed it with the pontifical interventions and guidance [17].

Suarez specified further regarding the First and Principal Cause, by noting that the Holy Spirit was the principal author of this religious institute. The Company of Jesus was certainly not merely some kind of human invention, one that resulted from the genius of a private individual, not even one of the stature of Blessed Ignatius. The Holy Spirit brought about the Society, by offering divine wisdom to Ignatius, by illuminating him with a special instinct, and moving him to bring it about [18].

By pondering a few lines of the 'Formula of the Institute' one can note a certain **abandonment** that permeates the entire structure - even including the lack of any specific 'Jesuit' habit: the Latin words: ***Quicumque ... Quodcumque ... Quocumque...Gratis omnino...*** are all noted in the Formula [19]. These might be interpreted thus:

- **whoever**: total abandonment of the personnel;
- any form of the Word of God **whatsoever**: apostolic abandonment;
- **any place** in the world: geographic abandonment;
- without expecting anything whatever: economic abandonment.
- to all these might be added abandonment regarding any official habit.

It is interesting to note, too, that there is no specific Jesuit religious garb, as Suarez explains. This is one of those 'privative' means decided on by St. Ignatius in his discernment process. The Founder decided that there would be no specific religious dress for the Jesuits, but that all would simply dress as do the better clergy of the locale where they live and work. They are always to be guided by the customs of the area where they live. A missionary purpose might also be noted - this would enable them to approach all their fellow human beings, whether those in heresy, or the simple faithful. [20].

The 'difficulty' of the vocation is noted in its great openness to service in the Church. Suarez notes that the Society has one of the greatest of all the works of mercy as its ultimate end: that is, the eternal salvation of humanity. Therefore, no work that would lead to this end, within the charism of Ignatius as described in his rule, could ever be neglected [21].

With the 'ultimate' as its specific purpose, a vocation to living in the 'company', or in the 'society' of Jesus was seen from the outset as a difficult and arduous vocation. Suarez teaches extensively that the manifold actions of the Jesuit must always be connected with perfect contemplation. While this is 'difficult', it is not 'impossible' because there is given a special divine grace for such a call. The 'difficulty' can always be overcome by the workings of divine providence and the grace-filled establishment of the

Society itself. It is the 'Grace of the Vocation' that makes it possible to live in the company of Jesus. In all of the Christian life, there is needed a grace of vocation. Faith teaches that it is the Holy Spirit Who inspires this wonderful work, and also the hearts and minds of those who would follow it.

St. Thomas teaches that when anyone is called to a certain eminent vocation, the Lord Himself will always supply the special assistance of His grace. The sense of this is that divine grace assists, incites, and aids anyone whom the Lord calls - and that He offers the greater and the more special grace in accord with the difficulty of the vocation at hand [22].

Suarez continues his teaching on the 'difficulty' inherent in St. Ignatius' charism by quoting the example of Moses from the Book of Exodus. As Moses offered excuses when he recognized himself unequal to the task that the Lord was proposing to him, the Lord makes a promise that will be continued through the ages by God: **'I will be with you!'** This is not so much a special privilege as it is 'a sweet disposition of divine providence' giving grace to anyone so called. All religious institutes that have been approved by the Church do require a special intervention of God's providence for their ideals to be lived. God's special grace, however, is always in proportion to what is being asked: and the more sublime and difficult are the ideals being suggested - when a community is established for the ever greater assistance - [*obsequium*] of God and to be for the ever greater usefulness to the Church - would also need a very special grace of vocation.

There is no doubt that the more difficult and the more dangers involved in the apostolic mission, so much the more is a special grace of a vocation needed to meet them. There is also an inherent difficulty to be found in any effort of uniting a total apostolic commitment to a sublime development in the contemplative life, a very special grace is needed for this [23].

The Ignatian charism is seeking sublime perfection in both the contemplative as well as the active dimensions of the life. When the effects from grace are most necessary, in ever greater and a more copious intensity, then the grace of vocation needs to be all the more 'special'. This grace also needs to grow in the corresponding disposition of the recipient. Each of the missionaries is invited to face ever greater difficulties, that will require ever greater abnegation from each.

In the Jesuit tradition, their theologians have looked upon the Society as being blessed with a singular efficacy, from two perspectives:

- from the part of the Holy Spirit, the Company was instituted for the most excellent of purposes of divine grace, as the propagation and defense of the faith, and the conversion and perfection of souls;
- on the part of those who are called to this community, much self-denial and excellence are required of them. They will be called upon to meet all kinds of changes and difficulties - and for this, they will need a very special grace of vocation for their own perfection and to be ready for the challenge. [24].

In teaching why St. Ignatius desired the Jesuits to abstain from chant and choral duties, Suarez shows the preaching is the proper office of Prelates and deacons - and that 'preaching' is one word that describes all the ministries that are geared toward the salvation of one's fellow human beings. Preaching is proper to the priesthood and the diaconate - whereas chant and the choir can be exercised by the laity. The priesthood is geared not only to conducting the divine offices, but also and specially, to the salvation of souls. Therefore, the Institute which is 'clerical' in this sense, that it is geared to salvation through priestly ministry, finds special 'difficulty' in this and needs a special grace of vocation [25].

This is a universal apostolic mission, with its own proper and varied ministries, asking excellence of the membership, true competence in many fields in the community taken as a whole, one that asks total missionary commitment and a highly developed contemplative life. In the face of this challenge,

each member is called to be 'indifferent' to his assignment, 'content' with his grade. Since the goal is to offer always a greater honor to God through a greater service of the entire Church - and since no one may know precisely where the greatest possible fruit might be garnered, the concrete apostolic choice is left up to the Vicar of Christ on earth. As he is the head of the whole Church, he would have a better view of the greater necessities of the Church. The members indeed need to be prepared to go to the far ends of the world [26].

In Book VI, treating of the solemn profession of the fourth vow, and the reasons why Jesuits should refuse the Episcopacy, Suarez points out that the concrete choice of the apostolic mission must always be dictated by the greater service [*obsequium*] of the Church. It is through the grace of the vocation of each member, along with the discernment in the will of the Superior, taking the place of God, that one can carry out the purpose of this Society, whose very vocation and institution is to assume a wide variety of ministries. It is in this way that all difficulties confronting the sublime ideal are overcome [27].

THE ADJECTIVE *GRAVIORA*

In order to handle the wide variety of ministries of the Jesuit Apostolic Mission contained in the Formula, in Part IV for the Scholastics, and in Part VII on the Mission, St. Ignatius presents the principles of discernment in his treatment of 'Mission':

- what is the greater service of God ... the more universal good ... where the greater need might be met... where the greater fruit will probably be reaped.. where they encounter better dispositions...where the Society's indebtedness is greater...where it would be more fitting... the more universal the good the more divine...wherever the enemy has sown the more cockle..... [28].

This 'litany' of comparatives continues as well in the next Constitution of St. Ignatius: For better success... the greater divine honor and the greater universal good must be kept in view... the men should be engaged with matters pertaining to the soul, more than to the body... in those matters of greater perfection over those of lesser... those which of the greater good... those which are the more urgent, the safer, over the more dangerous... those that might be the more quickly dispatched... those always of the more universal good... those whose effects are longer lasting... [29].

The more serious [*graviore*s] matters are also presented in the following Constitution: Although it is the Holy Spirit that must efficaciously guide us... we need to send those who are more suitable, those who fit in better. it is a matter of greater importance that subjects ought to be sent who are the more select, those who are more healthy ... those with a more pleasing appearance ... those with special gifts ... those who get along better together... those with the greater experience ... [30].

A further element in discernment, members should be sent in that manner which will be for the greater edification of the neighbor and the service of God should be kept in mind - whether the men should be sent in the manner of the poor, without food and money [31].

The difficulty of the Jesuit vocation is also clearly seen in Constitution 132: 'After he has been thus instructed, he will be asked whether he finds himself entirely indifferent, content, and ready to serve his Creator and Lord in whatever office or ministry to which the Society or its superior will assign him. Likewise, this question should be put to him. In case the Society or its superior desires to make perpetual use of him only for low and humble offices [in which he devotes himself to the salvation of his own soul], is he ready to spend all the days of his life in such low and humble offices, for the benefit and service of the Society, while believing that in this he is serving and praising his Creator and Lord and doing all things for His divine love and reverence.' [32]

The intention of the fourth vow... is also to avoid erring in the path of the Lord... so His Holiness might distribute them for the greater glory of God. The early members did this in conformity with their intention to travel throughout the world, and when they could not find the desired spiritual fruit in one region, to pass on to another and another, ever intent on seeking the greater glory of God our Lord and the greater aid of souls. [33].

In treating of the missions received from the superiors in the society, the Constitutions read: ‘... the superior will consider the greater edification of the neighbor and the service of God our Lord, and then decide what should be done.’ [34]. Keeping in mind that one should attend to the first characteristic of the institute... in everything the honor and glory of God and the universal good are being sought [35].

Commentary of Fr. Suarez

As would be expected, reflecting on this insistence of St. Ignatius on what is the more universal is the more divine - and hence, the more to be sought - Fr. Suarez offers a profound commentary concerning this principle. As an over-all general ideal, the Jesuit theologian maintains that all the priests of the society, by the very nature of the institute and by the very profession these men make to God, they need both education and training from the youth for this ‘sacerdotal perfection.’ [36]

[1] Special Insistence on Catechism: this has been seen in an earlier reflection, and need only be reviewed briefly here, in that it is a unique apostolate. Even though it might not qualify directly as one of the *graviora ministeria*, it is very special - because it is one of the ways to reach the youth - to prepare for the future of the Church - and it is one of the principal reasons why the Society was founded.

Teaching Catechism is one of the very important ministries for religious. This is a work that is quite difficult and laborious, and might even seem less sublime than many others. However, the underlying fact is that this ministry is very useful to the Church, and much can be hoped to be gained from it [37].

The usefulness of this ministry is especially evident for Suarez in that in his view, very often the more lofty sermons are not as suited to the ordinary grasp of the young. They need especially to be encouraged in various ways along the path of virtue - even the Scholastics in training, as is well known, should take part in such work at least once a week. Private conversations with the young, for the purpose of encouraging them to live a virtuous life, are of great use for the service and love of God. Very often much can be accomplished by private conversations with them [38].

The paradox is that this ministry is most necessary as the foundation of the life of faith - and since it seems to easy, and ‘less grave’, some might deduce that it is less necessary. The Society of Jesus is occupied with other very grave concerns - nevertheless, **the teaching of catechism is among its principal duties**. And it is not enough to think that this could be left up to the local pastors, or to the families themselves. [39].

This ministry deserves the greatest concern among Jesuits, as it is indeed one of the principal apostolates to be accomplished and with ever greater perfection. It was intended to be one of the concerns of the Prepositus General and his Council - nothing can be more fruitful for the well being of our fellow human beings.[40]

Since so much of the future life of virtue within the Church depends on each believer being well grounded in the faith, the teaching of Catechism assumes very grave proportions among her ministries. By these catechetical instructions, there is not only communicated to the young and unlettered what they are to believe, but also how they are to act. Very often, too, a further benefit is that through the instruction of the young, very often other members of the children’s family are drawn into it. The solid catechetical

instruction has been known to lead others to repentance. In the papal documents it is noted that it is difficult to think of anything any more fruitful that the Church can do than to bring the teachings of Jesus Christ to her members through good and orderly instruction of the Catechism [41].

The teaching of Catechism then comes to be mentioned in the religious profession of Jesuits, as it is a ministry highly commended by St. Ignatius. It is to be commended in a 'particular manner', because of the singular service that it offers to God, and for the assistance of souls. It is a ministry that the more easily might be allowed to slip away into oblivion and disuse - so, it always needs to be insisted upon, so that it will be continued in the Society [42].

[2] IN GENERAL:

As the works of the Society are the more perfect, then it only stands to reason that those admitted showed be the more promising, the more endowed with gifts. Those priests who are to be sent on the formal missions by the Holy Father, are those ordained and who and who take the four vows. Since life in the Society requires an openness to many ministries, these require a variety of gifts of nature and grace. These will not be found in many men, and perhaps only in a few. Those who are to be sent on the 'missions' should be endowed with a sufficiency for all the ministries in the Constitutions [43].

Suarez maintained that any religious institute which was of itself **primarily ordained toward the perfecting of priests**, as such, that is, in their sacerdotal tasks - certainly such an institute would be more perfect than one that would be established for the laity [44].

In reflecting on the 'hierarchy' of values in the various vocations of service to the Church, the Jesuit theologian maintained that the formal element of the life of Prelates or Deacons was that the office of preaching pertains to them - and that **under this word 'preaching' was included all the ministries to which they are called**. The task of doctrine and preaching is superior to that of ecclesiastical chant - especially when both duties cannot be perfectly exercised at the same time. 'Preaching', in this broad sense, is the proper office of priests - as the sacerdotal vocation is not simply toward the divine offices of choir, but to work industriously for the salvation of other human beings. Since the priestly life is geared primarily to the saving of the eternal souls of human beings, this is by far a duty that is greater than some of the lesser priestly tasks. [45].

Suarez manifests much concern regarding the restrigent admission process as outlined in the Jesuit Rule. He notes that the Society was founded for the 'most grave activities' - and it would be to the great detriment to the Church to admit those who were unequal to them [46].

He insists that the Jesuit Society is ordained toward the 'most perfect activities'. In order to accomplish these - in addition to grace, there are also required many gifts of nature. The Society of Jesus, by its very institution, is ordained toward the pontifical missions - to achieve these, one needs both virtue and learning [47].

Suarez comments that the 'Grade of the Professed' is the supreme in the Society, and to these men pertain the regimen, the government of the community. Their responsibility is the *graviora ministeria*, the more important ministries [48].

He continues by pointing out that the *gravissima ministeria ecclesiastica* - the most important ecclesiastical ministries and the care of souls be committed only to those individuals who are the most prepared for these. It is from such highly prepared individuals that the greatest fruit is expected. [49].

The 'Professed', in the strength of his profession, is to be open to more matters and Missions than are the other members. This is because this special "Profession" should not be granted unless to

men who are outstanding in prudence, learning and their living of the religious life. In other words, only those are to be admitted to 'Profession' [of the Fourth Vow] who are judged to be suitable for all ministries, and who would thus have the necessary qualities to handle them.

By the same token, those who do accept this special 'Profession', offer themselves for all those ministries in so far as the Superior might judge they are prepared for - and the 'Professed' in this way, are not allowed to proffer excuses against accepting such missions. Other members of the Society, who might live in a lower grade of profession, are allowed to excuse themselves from these more important Missions [*ab illis gravioribus missionibus*]. [50].

In accord with the very institution of the Society of Jesus, it is necessary that there be members within her ranks who dispose themselves and prepare themselves for the more sublime [*altiora*] ministries and even for some acts exercised by the hierarchy. The Society cannot be continually engaged in lower ministries [51].

In treating of the specific ministries among the various and proper works of the Apostolic Mission of the Society, Suarez takes up the matter of giving the Spiritual Exercises, certainly an important Ignatian apostolate. In the spirit of the Society, the overall goal is always that some service to God be rendered [*quodlibet Dei obsequium*]. There is always in the background the ideal of the '**imitation, or similitude of Christ.**' This must not be understood in some 'material' sense, but formally: that is, in so far as the work of the Company of Jesus brings glory to God, always tending toward His greater glory. This glory, and the service of God [*obsequium*] are the ultimate reason for everything [52].

In Chapter 7 of Book IX, Suarez considers the prudence employed by St. Ignatius in the work of the Spiritual Exercises, that needs to be continued always. Suarez notes two principles employed by St. Ignatius, principles that are in accord both with the Gospel and also with natural prudence:

- the first is that the intention of the minister must always be pure and perfect in always seeking the greater glory of God. This fundamental principle is noted at the very outset of the Spiritual Exercises - it is repeated again in the Prelude and again in the rules, and in almost all of the Constitutions and documents. It is from the abundance of the heart that the mouth speaks - the greater glory of God and the greater service of souls: this is the basic challenge that St. Ignatius offered to the Society he founded.

- the second principle is that presupposing this lofty challenge offered by Ignatius, each Jesuit needs to exercise a certain indifference of soul regarding the apostolic means that might be chosen for him to be engaged in: there is always the danger of error in the concrete choice of apostolic means. This sometimes happens because of what could be the prejudicial pre-dispositions of the members. In accord with this principle, some individuals might indeed be inclined to choose those means that are the more in accord with their own personal tastes. [53].

...

As a summary to this chapter, the 'difficulties' in the various and proper ministries of the Ignatian Apostolic Mission might be considered from many perspectives:

- on the part of the Society itself, there is proposed the truly sublime ultimate goal, of the conversion and perfection of human beings - the propagation and the defense of the faith. In order for this to be accomplished there will always be needed accomplished individuals to encounter these lofty challenges.

- on the part of the membership: each and everyone is called to serve under the banner of the Cross of Jesus Christ [*quicumque*] - they should be ready to go anywhere [*quocumque*] - in the body of

the Society, there has to be genuine competence in every aspect of the word of God whatsoever [*quodcumque*] - all of this is to be done entirely gratuitously [*gratis omnino*] - and the end of the community is that only those truths and challenges that have been sublimely contemplated can be handed on, there needs to be apostolic excellence and spiritual depth. All is to be done for the ever greater glory of God and the greater service of souls.

...

QUODCUMQUE : THE VARIOUS AND PROPER MINISTERIES

A. ST. IGNATIUS OF LOYOLA

The Society of Jesus was founded for a very basic purpose: to strive especially for the defense and propagation of the faith, and for progress in the Christian life and doctrine. Practically speaking, everything in its varied apostolic program is reduced to the Ministry of the Word of God under any form whatsoever, and the administration of the Sacraments.

The 'Ministry of the Word of God' is a biblical expression. The Acts of the Apostles relate how in the dispute over the assistance given to widows, the Apostles said: *It would not be right for us to neglect the word of God so as to give out food...* [cf. Ac 6:2]. Sometimes Paul's words of farewell to the elders of Ephesus are also quoted: *life to me is not a thing to waste words on, provided that when I finish my race, I have carried out the mission the Lord Jesus gave me - and that was to bear witness to the Good News of God's grace ...* [cf. Ac 20:24, Vulgate especially]. [54]

In the expression, '*and any other ministration of the Word of God whatsoever* [**quodcumque Verbi Dei ministerium**] can be summed up with the one word: **Evangelization**. They coincide with those indicated by Paul VI in the Apostolic Exhortation, *Evangelii Nuntiandi*. So it is that St. Ignatius states in his Constitutions that one enters the Society 'in order to be a good and faithful sower in the Lord's field and to reach His divine word' [55].

The '**Ministry of the Word**' occupies the first place in the Formula of the Institute, in order to indicate that it is the ministry most proper to the Society. Actually, the Examen, alluding to the Parable of the Sower [cf. Mt 13:1-23] says that men enter the Society 'in order to be good and faithful sowers in the Lord's service and to preach His divine word'.

After the Society had been founded, Ignatius declared that 'our Profession', or charism, is to travel under the banner of Christ in order to preach and exhort. Consequently, this is also the ministry most proper to the Professed and the one that particularly demands learning and ability in preaching. There are three forms of 'preaching' the Divine Word as listed in the Constitutions. These are sermons, sacred lectures, and the teaching of the Catechism. These seem to follow the three steps of Evangelization:

- Initiation into the Faith [Catechesis];
- Instruction in the Faith [Sacred Lectures];
- Exhortation to live it [Sermons]. [56]

The broad scope of the Ignatian apostolic program is manifest from beginning to end of the original Jesuit Constitutions. In opening questions regarding possible impediments that would hinder one entering the Society, we read:

'...those who hope to enter the Society in order to be good and faithful sowers in the Lord's field and to preach His divine Word will be instruments the more apt for this purpose...' [57]

Under the instructions to the Scholastics in the means for helping their fellowmen, St. Ignatius legislated the following:

'It will be helpful if they have studied in a manner that is special and directed toward preaching, the gospel passages which occur throughout the year; and to have studied some part of Scripture for purposes of lecturing; likewise to have considered in advance what pertains to the vices and leads to abhorrence of them and to their correction; and, on the contrary, what pertains to the commandments, virtues and good works, and motives for esteeming them and means of acquiring them. It will be better, if possible, to have this material in excerpts, to avoid so great a need for books' [58].

The qualities required in those who would be admitted to the Profession of the Fourth Vow are also shown by implication in the description offered in the Constitutions for the requirements of those who are admitted to a lesser 'Grade':

'...These will ordinarily be persons who, it seems in our Lord, ought to be admitted because of their meritorious achievements and great devotion, even though they do not possess such great learning and ability in preaching as our Institute requires in the professed.' [59].

In the fourth and final Chapter of the central Part VII of the Jesuit Constitutions on 'Mission', St. Ignatius describes his 'classical' treatment of the three central forms of the 'Ministry of the Word, under any form whatsoever'. These three forms here are in reverse order, but are meant for Initiation [Catechism], Instruction [Lectures] and Exhortation [Sermons]:

'In the church the word of God should be proposed to the people unremittingly by means of sermons, lectures and the teaching of Christian doctrine, by those whom the superior approves and designates for this work, and at the times and in the manner which he judges to be most conducive to greater divine glory and edification of souls.' [60].

Suarez treats of these three aspects of communicating the Word of God in his Book IX, the book he reserves for the reflection on St. Ignatius' Part VII, 'On the Missions'. He employs the word 'preaching' in a very broad manner, to include all three of these forms of sharing God's Word:

The duty of preaching is not the same in all instances:

- some are geared toward educating the unlettered people [*ad rudem erudiendam*], to instruct them and encourage them in common every-day language, to live a good life;
- others then must illumine the doctors, by refuting heretics and by proposing in a higher manner and illustrating the mysteries of the faith;
- others finally share God's Word leading to the path of perfection and to a more thorough treatment of spiritual doctrine.

It is a simple fact of life that in some there is greater doctrine than in others - as in some there is also already a higher level of perfection. For all, however, there has to be a basic minimum: that the dogmas of the faith, and a proper level of a virtuous life be followed. Each Jesuit must be prepared at least to be able to explain these truths and this path without any danger of error.

As a further explanation of the importance of this wider understanding of 'preaching', there are several forms of communicating God's Word that deserve particular reflection. While, in some

circumstances they might not always be thought of as pertaining to the *graviora ministeria*, they have their own powerful appeal on St. Ignatius and find a position of honor in the Jesuit Apostolic Mission:

[a] Catechism: while apparently simple, it remained important to St. Ignatius throughout his entire life. He speaks of it in a number of Constitutions. He explains why this particular apostolate is an essential part of the Formula of Profession for Jesuits:

'The promise to instruct the children and uneducated persons in conformity with the apostolic letters and the Constitutions does not induce a greater obligation than the other spiritual exercises by which the neighbor is aided, such as confessions, preaching, and the like. Each one ought to employ himself obediently in these according to the assignment received from his superiors. But the promise about the children is placed in the vow that this holy practice may be held as something more specially recommended and may be exercised with greater devotion, because of the outstanding service which is given through it to God our Lord by aiding the souls which belong to Him, and because it is in greater danger of being allowed to fall into oblivion and dropped than other more conspicuous services such as preaching and the like.'

The 'preaching' of the Jesuits is meant to be geared to both 'clergy and people' - that it assume the form both of a public preaching as well as private colloquies. The Word of God is always to be the subject matter of this communication of the divine Word, that its hearers be moved to virtue. While teaching Catechism to children may not assume the lofty name of 'preaching', nevertheless it is a task meant for all Jesuits. The Society of Jesus, among many other purposes, was specially founded for this ministry, that is, of teaching Catechism to children and to the unlettered [63].

[b] Spiritual Exercises: In Constitution 528, St. Ignatius speaks of the *spiritualia exercitia* in a kind of generic sense, meaning the variety of ministries contained in the Apostolic Mission, as he adds: '... such as confessions, preaching and the like...' However, the companion volume to the Constitutions for St. Ignatius is also his Spiritual Exercises, a four weeks' course on discernment, conversion. Suarez makes note of this very special understanding of the "Spiritual Exercises." St. Bonaventure considered them as most necessary - that all be conserved in virtue, and that they persevere. The great Franciscan Doctor offered thirteen different exercises that pertain not only to interior activities, such as contemplation and meditation. Furthermore, there are also other actions and pursuit of virtue that are interior. This is a doctrine common to other Doctors and Fathers of the Church. Some kind of a definition, or description is attempted: 'spiritual exercises are distinguished from those that are corporal, and they mean the internal meditations and thoughts of the soul, through which one progresses to interior purity and to greater union with God.' The Spiritual Exercises are usually listed as Reading, Meditation, Oration, and the Examination of Conscience. [64].

Suarez recalls that St. Ignatius wrote a world-famous booklet that bears as its title, *The Spiritual Exercises of St. Ignatius*. This was written 'not without the great assistance of God', and the saint's own long-term experience. It is defined by St. Ignatius himself in these terms: By the term 'Spiritual Exercises' is meant every method of examination of conscience, of meditation, of contemplation, of vocal and mental prayer, and of other spiritual activities that will be mentioned later. For just as taking a walk, journeying on foot, and running are bodily exercises, so we call Spiritual Exercises every way of preparing and disposing the soul to rid itself of all inordinate attachments, and, after their removal, of seeking and finding the will of God in the disposition of our life for the salvation of our soul. [65].

In giving the Spiritual Exercises, the doctrine imparted is more practical than speculative - but, it must always be sound teaching. Nothing can be imparted that would lead to doubting, as all must be presented as principles that are certain and doctrinal - and it should be from the more accepted theologians. The main purpose of these Exercises is not so much that theology be communicated. What is shared in the Exercises is much more practical teaching, and it is more along the lines of 'art' than

perhaps 'science.' In order for meditation to be useful, it presupposes truth from the matter that is being pondered. In what pertains to the mysteries of the Life of Christ, it all must be based on the truths of history, as these are known [66].

The Spiritual Exercises of St. Ignatius have enjoyed an honored position in the history of the Jesuits. Aspects of them have been part of daily use for Jesuits, such as meditations, examinations and the like - and some aspects are for annual usage, very often serving as the subject matter of the yearly retreat. Furthermore, Jesuits look at them 'passively' when they themselves make use of them, and 'actively' when the Jesuits have used these Spiritual Exercises as a part of their apostolic mission in communicating the Word of God to others. [67].

[c] Preaching: in the many forms that this may take in the Jesuit tradition, Suarez offers a kind of theology concerning it, based on the teachings of St. Ignatius. Each communicator of the Word of God needs to have before him a lofty purpose, or scope. The ideal was proposed from the beginning by the Roman Pontiffs. The mission of preaching, proposing and interpreting the Word of God has as its purpose to lead the listeners to the path of truth, and to incite them to live their lives in a more holy manner. They must be exhorted and admonished by both word and example. In the ideals presented by the Pontiffs, Suarez sees two realities to be kept in mind:

- the first is the actions, or the concrete means to be employed in the sermon, or the lesson itself;
- secondly, the purpose of all preaching, sharing God's Word: this has to be that the listeners come to live well, and in a blessed manner, that they might be edified and exhorted to a more sublime manner of living. So the preacher, or the one teaching, must not look for his own glory, nor popularity, as St. Paul makes very clear in 2 Th 2. The purpose of everyone sharing God's Word can only be the greater glory of God. [68].

...

The Word of God is a most sacred reality. St. Augustine connects it so often with the Eucharist [69]. This is an ancient reality: John 6 with its theme of the '**Bread of Life**' clearly has Eucharistic and Sapiential application, the doctrine, teachings of Christ as well as the Blessed Sacrament. This is also the theme in the classic spiritual book, *The Imitation of Christ* [Book 4, Chapter 11]. All of this leads to the beautiful declaration of the Second Vatican Council:

"...The Church has always venerated the divine Scriptures as she venerated the Body of the Lord, in so far as she never ceases, particularly in the sacred liturgy, to partake of the bread of life and to offer it to the faithful from the one table of the Word of God and the Body of Christ." [DV 21].

...

ST. GASPAR BERTONI

In a letter to his beloved Fr. Louis Bragato, dated December 1, 1837, Fr. Bertoni offers a most enthusiastic description of Fr. John Mary Marani, his first follower and companion [70]. In the letter, Fr. Bertoni describes the wide variety of the ministry of the Word of God to which Fr. Marani is dedicated:

- preaching: in the evenings, he goes to the Dereletti; he gives the instructions at St. Sebastian's; he preached the Octave of All Souls at San Zeno.
- priests and seminarians: in the evenings, he conducts conferences in Moral with 10 or 12 priests; he explains the most intricate cases, like Fr. Guerreri of old; on Thursday's, he examines the Seminarians.
- youth: during the day, he is at school.

- sacraments: on Saturday evenings and Sunday's, he hears confessions; he has penitents of every class and type, and often interrupts his dinner, supper and his rest to be with them; he hears Confessions in the Choir of St. Stephen's.

Within a few years of this letter, Fr. Bertoni would begin the writing of his Constitutions, 'drop by drop.' In his general outline, the Founder of the Stigmatines follows the division of books as presented by Fr. Francis Suarez. In Book IX, Fr. Suarez, discusses Part VII of the Jesuit Constitutions, which presents the Apostolic Mission according to the heart of St. Ignatius. For Fr. Bertoni, his **Part IX** is 'The Class of the Professed.' It is in this section

The very first Constitution of this section reads as follows:

'Only priests are to be admitted to the *Profession*, for the principal government of the Congregation pertains to the *Graduate Fathers*; to them also belong the more important duties of the ministry [graviora ministeria], and these require the priestly dignity.' [71].

To be prepared for all of this, Fr. Bertoni quotes Suarez word for word, when he speaks of the Progress in the Ecclesiastical Doctrines:

'49. In this clerical Congregation which aims not only to meditate on divine things, but also to teach meditated truths to others, the members shall possess not an ordinary, but a perfect knowledge of all those things which pertain to faith and morals; therefore, it is necessary that the religious clerics of this Institute eagerly strive to acquire such a knowledge perfectly.

'50. In order to do this, therefore, to enlighten minds which dwell in darkness, to counteract the onslaughts of heresy, to know how to defend one's religion, or to solve the moral problems which arise, and to give a satisfactory answer to all in all things, it is of prime importance that each one be adequately trained in the science of theology, both positive and scholastic, speculative and moral.' [72].

To show how closely Fr. Bertoni followed Suarez, it would suffice to compare the Jesuit theologian's explanation of the duty of the students of the Society and their progress in learning. This he handles in Book V, and in Chapter 1 of this Book, he shows how legitimate it is that the students be committed to serious studies. These lines from Suarez caught Fr. Bertoni's eye [73].

Fr. Bertoni continues his reflections in Chapter of his Part IV, regarding the Progress of Stigmatines: first in regard to their spiritual life, and then in regard to their progress in studies. As Fr. Stofella noted in the footnotes to this Chapter V [Constitutions of the Founder, ## 56-58], almost each and every word is taken directly from Fr. Suarez [74].

Thus, in the body of the Congregation as a whole, this excellence in theological sciences especially is needed - which would be impossible in any individual. However, there is needed this excellence in the members, that each one indeed might be specialized, more especially in the theological sciences, Scripture, in order to handle the various services [varia Ecclesiae obsequia] the Congregation offers in accord with the diversity of the times and occasions would require - which is most useful to the Church. This close following of Suarez, in this entire section, is evident as he is quoted by Fr. Bertoni almost word for word throughout entire paragraphs, and hinted at in many others.

Fr. Suarez noted that this '**more than ordinary knowledge**' is also very necessary also for the teaching of Catechism. In order to explain the rudiments of the faith well and clearly, an extraordinary knowledge is needed. There is the appeal for all Jesuits that this ministry be met with every industry, solicitude and doctrine on the part of Jesuits. Catechism is an apostolate for each and every Jesuit,

because of its vital importance to the Church [75]. This idea is noted by Fr. Bertoni in his Constitutions for the 'Professed':

"A more than ordinary scientific culture is required and a very good proof of probity of life, of exemplary manners, and of dominion over the passions." [76]

In his vital **Part IX, on the Grade of the 'Professed'**, in three Constitutions, Fr. Bertoni outlines three very special areas of concentration in those means by which this Institute promotes the salvation of our neighbors. Following the emphasis on the assumption of the clerical state, and the administration of the Sacraments, Fr. Bertoni lists three areas of vital importance for his idea of the Apostolic Mission:

- any ministry of the word of God whatsoever [CF # 163] - this involves public preaching, teaching catechism, private conversations, the use of the spiritual exercises, the promotion of Congregations, and the devout care of those dying; this is treated at much length by Suarez, which Fr. Bertoni synthesized [77];
- the instruction of Clerics, in seminaries, parishes, and even at home [CF # 164];
- then several chapters on the instruction of young boys and the youth [CF ## 165-181], including Chapters 3, 4 and 5 - more than 16 Constitutions dedicated to the instruction of youth, intellectually - and the guiding of them spiritually - in harmony with the Founder's two-fold hope for Stigmatines themselves, constant progress in their own spiritual lives [cf. CF ## 47-48] and in their intellectual development [cf. CF ## 49-68].

Very early in his Constitutions, Fr. Bertoni speaks of the promotion to various 'Grades', to the perfect work of priests, perfect assistance of the Missionaries':

"There shall be a distinction of classes, and promotion to a class shall be determined according to the qualities of the subjects. Those who excel in learning and piety shall be promoted to the perfection of the priestly ministry [*perfectum opus Sacerdotum*], undertaking the Apostolic Mission. Others also, who have sufficient strength and talents, both physical and spiritual, shall be promoted to the perfect assistance, as helpers of the Missionaries [*ad perfectum obsequium et auxilium Missionariorum*] [78].

In **Part VIII, Chapter 6**, Fr. Bertoni discusses the duty of the 'Professed'. In the introductory Constitution to this chapter, the Stigmatine Founder offers a broad sweep of his vision:

"Their [i.e., the 'Professed', the 'Apostolic Missionaries'] is to teach, not only by preaching, by giving the Spiritual Exercises, and by lecturing on the truths which are useful and necessary to know for the attainment of eternal life, but also by explaining the rudiments of faith and morals, especially to the uneducated and to children, in public and private catechetical instructions and in the oratories. This also is highly beneficial to the Church, and is to be highly recommended to them." [79].

In the Constitutions that immediately follow this one, Fr. Bertoni speaks of the **sacramental ministry** of the Apostolic Missionaries, and also that their service is entirely gratuitous. This then, leads us to the Constitution which Fr. Stofella has described as presenting the principal scope of the membership [80]. Fr. Bertoni did not include 'Colleges' in his scope here - it might be useful to note just how much personnel these 'Colleges' would absorb, as they are described in the alphabetical index at the back of the Jesuit Constitutions. Certainly, when Fr. Bertoni was writing his Constitutions, one such 'College' would have required all the available membership then, and most likely for years to come! In Part VII of the Jesuit Constitutions, St. Ignatius speaks about 'Colleges' in that Chapter 4 [81].

Fr. Bertoni describes the principal scope of the 'Professed' in two very important Constitutions:

“185: Although the end of our Congregation, which is to serve the Church by means of **the various ministries** of its vocation under the direction of the Bishops is at times **an arduous and difficult thing**, and - if it is considered with a view to human frailty - also seemingly exposed to dangers, nonetheless the program of our particular dedication to the Church cannot be called imprudent or rash. This is true, in the first place, because we believe that its achievement does not derive from the strength of man, but from the grace of the Holy Spirit: for He who has inspired and begun the work, will see it through [cf. Ph 1:6], when our own forces are unable to carry on: this is indeed **the special grace of our vocation**, a grace superior to any danger or difficulty.

In the second place, with this program we do not propose to expose ourselves to dangers, or to go to this, or that place, or to perform this or that action of our own will: but to follow the direction of the orthodox Bishop, placed by the Holy Spirit over the Church of God.

This is a means sufficiently safe for avoiding error in the way of the Lord. Finally, the concern of the Congregation in preparing, trying or selecting its subjects, and in sustaining and strengthening them with every means, must be added to what is given above.

“186: Besides, no one should contrive to be sent to this or that place, but everyone shall allow himself to be moved by obedience, though it is not wrong to show one's preference and inclination. In fact, Isaiah offered himself, and Jeremiah excused himself; but neither Jeremiah refused God when He sent him, nor did Isaiah presume to go without first being purified with the coals of the altar: because no one should dare, says St. Gregory, to undertake the sacred ministry unless he be purified, and the one chosen should not proudly refuse, under pretext of humility” [82].

In these Constitutions, there is admirably protected the needs of the Church, the tastes of the members, and the incarnation of the Will of God.

Both of these important Constitutions are again taken almost word for word from Suarez. Fr. Stofella [it may be a mis-print] cited Book I of the Jesuit theologian but, it seems that the practically 'verbatim' citation comes from Book VI, that speaks of the solemn Profession of the Four Vows in the Society of Jesus [83].

CONCLUSION

Pope Paul VI stated in *Evangelii Nuntiandi* that evangelization is a complex process, involving many elements [cf. EN # 24] - and that preaching may assume many forms [cf. EN # 43]. Pope John Paul II, in his *Catechesis Tradendae*, pointed out that there may be more spectacular apostolates, but catechism is primary for these times [cf. CT # 15].

Fr. John Baptist Lenotti was the successor of the Founder both as Superior General and also as Master of Novices. In this latter role, he has left behind a number of excellent 'Domestic Exhortations'. One of these is entitled: *Finis: Missionarii Apostolici*.

Among his many comments, he had this to say:

“The intention of Fr. Bertoni might be clearly seen. He had in mind the founding of a Congregation, which - like the Company of Jesus is in a special manner dedicated, addressed to the service [*ossequio*] and to the dispositions of the Roman Pontiff - so, Fr. Bertoni's Congregation would be dedicated and determined in a totally specially manner, and marked for the service and obedience [*ossequio*] of the Bishops. However, there would be this difference: while the Professed of the Company of Jesus make a vow of obedience to the Pope, our members do not make a vow of obedience to the Bishop, but they strive in every way that they can, to help him, to assist him obsequiously, and are in a particular manner dedicated to him. It is one thing to make a vow to the Pope who has the government of the entire Catholic Church - while it is quite another matter to make a vow to a Bishop. This would restrict

one to a single diocese alone, and would limit our ministerial sphere. We would then be *Apostolic Missionaries for the assistance of a single Bishop* - and not of all Bishops. In this case, any single bishop could send us here, or there, and this would destroy us, and take up all our members. This is the essence, then, of our Institute, its end, and the means to obtain it.

“This is a great undertaking, as you see well, and also you see the lofty excellence of this end: to serve the Bishops *whom the Holy Spirit has placed to rule the Church of God* [cf. Ac 20:28]. To be the successors of the Apostles, and companions of all the Missionaries spread throughout the world “ [84].

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Fr. Lenotti has a similar thought in his exhortation on what is a religious in our Congregation:

“We are missionaries not only when we are busy in our ministries and we are actually on the battle field, either at the rostrum for the missions, or in the confessional, or in the pulpits - but also when we are at home, purifying ourselves from our sins, and to make ourselves better suited for our ministries with our studies and with the practice of virtue, and the like “ [85].

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On January 5, 1995, Pope John Paul II addressed the Jesuits' 34th General Congregation. In his comments the Holy Father noted: “At the very beginning you desired to meet with the Pope, in order to underline the singular charism of fidelity to the Successor of Peter which, according to St. Ignatius should characterize the Society of Jesus. You expect to receive ‘missions’ from the Pope, as the Constitutions of your institute say : *that in everything God our Lord and the Apostolic See may be better served* [CSJ # 612]. Following in the footsteps of your Founder and his first companions, with this gesture of loyalty to the ministry of the Roman Pontiff you declare that the Society is totally and without reservation of the Church, *in* the Church, and *for* the Church...

“Your General Congregation certainly takes on particular importance at this present historical moment, since it is essentially dedicated to discerning the specific contribution your institute is called to make to the *new evangelization, on the threshold of the third Christian millennium* , as well as to updating the internal organization and legislation of the Society of Jesus so that it can render ever more faithful and effective service to the Church ...”

This is the moment of the **New Evangelization**, which demands of the Society an apostolic commitment renewed and ever more concrete in its ardor, its methods, its expressions.

Such a commitment must be rooted first of all *in trust in the Lord* who can fully sustain the Society even in difficult moments like our own, so that it may never cease to work generously for the increase of the kingdom by means of *public preaching, lectures, and any other ministry whatsoever of the word of God, and further by means of the spiritual exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ's Faithful, through hearing confessions and administering the other sacraments...* [cf. Formula SJ # 1]. Indeed, this Society is of the Lord Jesus, and his is the good that it daily accomplishes in its service to culture, especially in the university world, in the formation of youth and in the spiritual support of so many priests, religious men and women, and lay people. The fruits of divine grace are found no less in the apostolates of the parishes, in social centers, in the area of mass-media work, and in many centers for alleviating human suffering...

“... you must not give in to the easy temptation of softening this formation, which has such importance in all its aspects: human, spiritual, doctrinal, disciplinary and pastoral...I also want to express my appreciation for how much the Society of Jesus has done to improve the formation of the Coadjutor Brothers, who are irreplaceable members of your order's life and apostolate.

“...the recent Synod of Bishops, dedicated to the consecrated life and to its role in the Church and in the world, has addressed to all religious an urgent appeal that *they put their prophetic mission at the service of the new evangelization* , giving visible and clear witness in their style of life, in their work and prayer, in radical imitation of our chaste, poor and obedient Lord. May this appeal direct and accompany the labors you are about to undertake, and guide the choices you are called to make. Be well assured that the Church needs your able contribution to proclaim the Gospel of Christ more effectively to the people of our time... “ [86].

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Observing what is to be observed, so many of these thoughts might be taken in by the present-day Apostolic Missionaries - in accord with this paragraph of our Founder’s Spiritual Diary of almost two centuries ago:

September 15, 1808: Introduction to the Retreat: In a visit to the altar of St. Ignatius with a few of my companions, I experienced much devotion and recollection, with much interior consolation, and even some tears, even though the visit was brief. It seemed to me that the Saint welcomed us and extended the invitation to promote the greater glory of God - just as he himself had done, and by the same ways, even though not in all those means that he was able to employ. It seemed to me that he wanted to say to us: On, soldiers of Christ, gird yourselves with fortitude, take up the shield of faith, the helmet of salvation, and the sword of the word of God, and fight with the ancient serpent. Make my spirit come alive in you, and in others through you [87].

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‘GRAVIORA’
END NOTES

1. Cf. Kenneth BOYACK, CSP, in: *The Living Light* Fall 1993, pp. 3-8.
2. Antonio M. de Aldama, SJ, *An Introductory Commentary on the Constitutions of the Society of Jesus*. St. Louis: Jesuit Sources 1969, p. 258: “..We wish only to draw attention to the surprising coincidence of these Ignatian lists with the Apostolic Exhortation of Paul VI [December 8, 1975]”.
3. CF # 185: “Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione, obsequium praestare per varia et propria suae vocationis munera; haec autem quandoque ardua et difficilis res sit, et, si ad fragilitatem hominum comparetur quibusdam forte periculis exposita esse videatur, non tamen propterea imprudens aut temerarium est propositum devotionis nostrae. Primo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur, qui enim coepit et inspiravit illus ipse perficiet [cf. Ph 1:6], et si per nos non steterit: nam haec est specialis gratia hujus vocationis, quae potentior est omnibus periculis et difficultatibus. Deinde per hanc intentionem non proponimus nos periculis exponere, nec hunc vel illum locum adire, aut has vel illas actiones exercere, sed directionem sequi orthodoxi Episcopi quem Spiritus sanctus posuit regere ecclesiam Dei: quod medium satis cautum est ad non errandum in via Dei. Accedit tandem religionis providentia, tum in disponendis et probandis personis, tum etiam in eis eligendis et omni ope suffulciendis et confirmandis.”
4. CSJ Formula # 1: “ Quicumque in Societate nostra, quam Iesu nomine insigniri cupimus, vult sub crucis vexillo Deo militare, et soli Domino ac Ecclesiae Ipsius sponsae, sub Romano Pontifice, Christi in terris Vicario, servire, post sollemne perpetuae castitatis, paupertatis et oboedientiae votum, proponat sibi in animo se partem esse Societatis, ad hoc potissimum institutae ut ad fidei defensionem et propagationem, et profectum animarum in vita et doctrina christiana, per publicas praedicationes, lectiones et aliud quodcumque verbi Dei ministerium ac Spitalia exercitia, puerorum ac rudium in christianismo institutionem, Christi fidelium, in Confessionibus audiendis ac ceteris Sacramentis administrandis, spiritualem consolationem praecipue intendat; et nihilominus ad dissidentium reconciliationem et eorum qui in carceribus, vel in hospitalibus inveniuntur, piam subventionem et ministerium, ac reliqua caritatis opera, prout ad Dei gloriam et commune bonum expedire visum erit, exsequenda, gratis omnino et nullo, pro suo in praedictis omnibus labore, stipendio accepto, se utilem exhibeat...”
5. CSJ ## 400 - 414, passim:
“In contionibus etiam et sacris lectionibus eo modo proponendi aedificationi populi conveniat..” [# 402]
“In ministerio etiam sacramentorum Confessionis et Communionis se exercent... [# 406].
“Ad Exercitia Spitalia aliis tradenda...Dei gratia ad Ipsius obsequium... [# 408].
“Studium etiam congruum in modo tradendae doctrinae christianae, qui sit captui puerorum ac rudium accomodatus, adhibeatur.” [# 410].
“... its curandum est ut ea quae ad bene moriendum illis conferunt percipiantur..[# 412].
6. CSJ # 414: “In universum loquendo, edocere nos convenit, quem modum tenere oporteat huius Societatis operarios, qui in tam variis mundi regionibus cumque tam diversis hominum generibus versari debent, antevetendo incommoda quae possunt accidere; et emolumenta quae ad maius Dei servitium conferunt captando; omnibus rationibus adhibitis quae possunt adhiberi. Et, quamvis hoc sola unctio Santi Spiritus, et ea prudentia quam communicare solet Dominus illis qui in divinis sua Maiestate confidunt docere possit; via saltem aliquo modo quibusdam documentis, quae iuvent et ad effectum divinae gratiae disponent, aperiri potest.”
7. cf. Antonio M. de Aldama, *An Introductory Commentary...*, ib., pp. 257-263.
8. CSJ # 446: “Cum Societatis atque studiorum scopus sit proximos ad cognitionem et amorem Dei et salutem suarum animarum iuvare; cumque ad eum finem medium magis proprium sit Facultas Theologiae;...”

9. CSJ # 528: “Promissio docendorum puerorum ac rudium hominum, iuxta Litteras Apostolicas et Constitutiones, non inducit aliam obligationem quam reliqua spiritualia exercitia quae ad auxilium proximorum adhibentur; cuiusmodi sunt Confessiones et praedicationes, etc., in quibus quique se debet occupare, iuxta rationem oboedientiae suorum Superiorum. Quod autem de pueris edocendis in voto fit mentio, ea de causa fit ut sancta haec exercitatio peculiari modo sit commendata, et dovotius curetur propter singulare obsequium quod Deo per eam in animarum auxilio exhibetur; et quia facilius oblivioni tradi poterat et in desuetudinem abire qual alia magis speciosa, cuiusmodi est praedicatio, etc. “

10. CSJ # 603: Ut in sexta Parte de iis dictum est quae observanda sunt cuique de Societate erga seipsum, its in hac septima de iis dicendum est quae erga proximos, [qui finis nostri Instituti valde proprius est], dum dividuntur per Christi vineam, ut in ea illius parte atque opere quod ipsis commissum fuerit se exercent, observari debent; sive a Summo Christi Domini nostri Vicario, sive a superioribus Societatis, qui etiam divinae Maiestatis loco ipsis praesunt, per diversa loca mittantur, sive ipsimet sibi eligant ubi et qua in re occupentur, si ipsorum iudicio relictum fuerit ut discurrant quacumque maius Dei et Domini nostri obsequium et animarum profectum assequi se posse aarbitrentur; ...”

11. CSJ # 605: “...Intentio quarti voti ... ne in via Domini errarent, promissionem illam vel votum emisissent, ut Summus Pontifex eos ad maiolem Dei gloriam et iuxta ipsorum intentionem per orbem discurrendi distribueret; et sicubi optatum spiritualem fructum non invenirent, ut inde in alium atque alium locum maiolem Dei gloriam et animarum auxilium investigando, se conferrent.”

12. CSJ # 618: “... Et quia complures sunt qui aliquos ex Nostris sibi concedi petant, potius propriae obligationis spiritualis erga suum gregem, vel aliorum commodorum a fine nostro magis distantium, ratione habita, quam communium et universalium; Praepositus Generalis, vel qui ab eo hanc habuerit facultatem, diligenter in huiusmodi missionibus curet ut in suis ad hanc potius quam ad illam partem mittendis, et ad hoc opus potius quam ad illud, et ut hanc personam potius quam illam mittat, hoc vel illo modo, ad prolixius vel brevius tempus; il semper quod ad maius Dei obsequium et bonum universale facit, statuatur...”

13. Antonio M. de Aldama, *An Introductory Commentary on the Constitutions...* o.c., pp. 254,f.: “... The norms, or criteria, are reduced to a basic principle: the one who sends ought to bestow much careful thought ... in order that ... the procedure may always be used which is conducive to the greater service of God and the universal good.

Here we come across the double phrase which is often repeated in the Constitutions:

- SERVICE [or, glory, praise] of God;
- and the GOOD [help, edification, spiritual benefit] of souls.

It is a double phrase which is summed up in a single concept: the service given to God by aiding the souls which belong to Him - because the service of God which is sought consists in helping men to know and to love Him, and thereby to save their souls.

The second element of the double phrase is conceived here under the aspect of universsal good - because precisely this universality, proper to the vocation or charism of the Society, is what led to the making in it of the Vow of Obedience to the Pope in regard to Missions.

Therefore, the Superior 'ought to bestow careful thought', so as not to yield readily to pressures from those who are seeking rather the particular good of a town, or diocese - and a saying of St. thomas Aquinas [IV Sent., d. 49, a. 1] [based on Aristotle, Nicom. Eth. c. 1, 2]: **THE MORE UNIVERSAL THE GOOD, THE MORE DIVINE...**

14. St. Thomas Aquinas, I Ethicorum, Lectio II [Vol. XXI, pp. 5 b & 6: “...In rebus humanis, est aliquis finis et optimus ... Unde et bonum, quod habet rationem causae finalis, tanto potius est, quanto ad plura se extendat... Hox est divinius, eo quod magis pertinet ad Dei similitudinem, qui est ultima causa omnium bonorum ... Nam ultimum finem totius universi considerat scientia divina, quae est respectu omnium principalissimus...

Lectio X, p. 22 a & b: “... Definitio felicitatis... Beatitudinem summum bonum esse... Felicitas quaeritur sicut quoddam proprium hominis bonum... homo speciem sortitur ab hoc, quod est rationale; Sed rationale est duplex:

Alius vero est rationale essentialiter, quod scilicet habet ex seipso rationari et intelligere. Et haec quidem pars principaliter rationis dicitur.

Quia quod est per se, semper est principaliter eo quod est per aliud.

Quia igitur felicitas est principalissimum bonum hominis, consequens est, ut magis consistat in eo quod est rationale essentialiter, quam in eo quod est rationale per participationem.

Ex quo potest accipi quo felicitas principaliter consistat in vita contemplativa, quam in activa: et in actu rationis vel intellectus, quam in actu appetitus rationis regulati...”

15. St. Thomas Aquinas, IV Sent., d. 49, q. 1, a. 1, ad 3um: [Vol VII, 2, pp. 1181]: “Articulus Primus: Utrum beatitudo in bonis corporis consistat? Ad 3.... Praeterea, quanto aliquod bonum est communius, tanto divinius, ut patet in I Ethoc [cp. I]...”

p. 1185 b: : Ad tertium: dicendum quod dupliciter aliquid dicitur esse commune:

Uno modo per praedicationem; hujusmodi autem commune non est idem numero in diversis rebus; et hoc modo, habet bonum corporis, communitatem.

Alio modo est aliquid commune secundum participationem unius et ejusdem rei secundum numerum; et haec communitas maxime potest in his quae ad animam pertinent, inveniri; quia ad id quod est commune bonum omnibus rebus, scilicet Deum; et ideo ratio non procedit...”

16. St. Thomas Aquinas, I - II, q. II, a. 5, ad 3um : Praeterea, quanto aliquid est communius, tanto ab altiori principio dependet; quia quanto est causa superior, tanto ejus virtus ad plura se extendit...

Ad Tertium: dicendum, quod quia finis respondet principio, ex illa ratione probatur quod ultimus finis est primum principium essendi, in quo est omnis essendi perfectio cujus similitudinem appetunt, secundum suam perfectionem, quaedam quidem secundum esse tantum, quaedam secundum esse vivens, quaedam secundum esse vivens et intelligens et beatum; et hoc paucorum est. ...”

17. Suarez, I, c. 4, n. I, p. 575 a & b: “1. Post causam finalem Societatis, agendum de triplici efficienti... Tres autem causae in ea fundanda considerari possunt, scilicet:

- Prima et Principalis, quae est Deus;

- Proxima et Ministerialis, quae fuit privatus homo, quem Deus ad hoc mirabile opus excogitandum illuminavit, et exequendum impulit et animavit;

- Tertia est Apostolica Sedes, quae Dei nomine ut Vicem Christi gerens in terris, religionem hanc sua auctoritate suscepit et confirmavit, et de singulis pauca dicenda sunt...”

18. Suarez, ib., n. 4, p. 576 b: “Spiritum Sanctum fuisse principalem auctorem hujus religionis.

4. Suadetur testimonio Ignatii - Probatur auctoritate Pontificum: -

Atque hinc [ut ad primam et principalem causam hujus religionis ascendamus] colligere licet, non fuisse hoc humanum inventum, nec B. Ignatium solo suo humano ingenio aut virtute, tantum negotium inchoasse, sed Spiritum Sanctum fuisse principalem hujus religionis auctorem ...Quod sane non aliter fecit divina sapientia, quam Ignatium speciali instinctu suo illuminando, et ad tantum opus excitando et movendo...”

19. CSJ, Formula Instituti, # 1 [cf. above End Note # 4].

20. Suarez, I, c. 3, n. 13, p. 575 a: “... Potest enim haec media [‘privativa’] poni, non accepisse singularem habitum, sed communem clericorum honeste viventium, juxta morum regiminis in qua socii versantur; name, hoc etiam ad hunc finem ordinatum est, ut facilius pateret aditus ad omnes proximos, sive haereticos, sive fideles, etc...”

21. Suarez I, c. 2, n. 5, p. 563 a: “... Hinc igitur colligo, nam religio instituti potest, quae pro suo peculiari fine principaliter habeat aliquod ex praedictis misericordiae operibus, ut ex usu Ecclesiae constat; ergo multo magis instituti potest, quae pro fine habeat maximum charitatis opus erga proximos, quale est eorum aeternam salutem procurare, nullumque laborem propter hunc finem assequendum recusare...”

22. Suarez I, c. 6, n. 9, p. 592 a & b: "...fieri possit ut tam multa actio, quam Societas profitetur, cum perfecta contemplatione conjungatur.

Respondemus imprimis hoc non esse impossibile cum divina gratia; et quamvis id 'difficile' videatur, perfectum tamen virtutem circa 'difficile' versari, atque ita difficultatem illam, per religionis providentiam et perfectam institutionem, cum vocationis gratia posse superari.

Dico autem 'cum vocationis gratia', tum quia nemo pro ratione sui status potest pie vivere, nedum perfecte, sine speciali gratia Dei; tum quia pie credendum est, vel potius est moraliter certum, Deum unicuique religioso dare specialem gratiam, quam communhat omnibus qui ab Spiritu Sancto ad illam vocantur, si per illos non steterit, ut finem illius instituti consequi valeant.

Sic enim dixit D. Thomas in IV Sent., d. 2, q. 1, a. 2, ad 9 um, ad quamlibet enimentiam status dari speciali gratia auxiliante, excitante et adjuvante, quam Deus quantum in Ipso est, majorem et specialiozem tribuit his, quos in speciali statu ac munere constituit, ad cuius convenientem usum illa indigent..."

23. Suarez, ib., p. 592 b: "...Atque hoc voluit Deus significare Moysi, quando se excusanti a divino mysterio, eo quod ad illus imparem se agnosceret, resondit: 'Ego ero tecum'; hoc enim verbo non tantum speciale privilegium, sed suavis etiam dispositio providentiae divinae significata est, dantis unicuique gratiam muneri vel statui ab ipso Deo instituto accomodatam.

Cum ergo omnes religiones approbatae merito censeantur speciali Dei providentia institutae dubitandum non est quin singulae habeant paratum speciale Dei auxilium suae vocationi proportionatum, ac proinde eo magis, quo institutum fuerit altius ac difficilius et ad majus Dei obsequium, majoremque ecclesiae utilitatem ordinatum...

... ergo, dubitari non potest quin [Societas] habeat a Deo paratam specialem vocationis gratiam, qua praedictum finem comparare valeat...

... Nam quia ille actus et difficilior et periculosior aliis esse potest, ideo gratiae vocationis specialiter illum attribuit; sic ergo nos dicimus, si quae est difficultas in conjugenda perfectione vitae activae cum perfectione vitae contemplativae, per gratiam vocationis non difficile superari posse..."

24. Suarez I, c. 7, n. 10, p. 597 a: "...sexto, ex suae vocationis gratia. - Denique ex peculiari ratione in subditos vigilandi. -

Hinc, sexto ad hanc perfectionem spectare potest singularis illa gratia vocationis, quam capite praecedenti, numero nono, ostendi ab Spiritu Sancto dari. Quamvis enim haec distributione accomoda unicuique religioni tribuatur, verisimile tamen est ei dari copiosorem et majorem, quae ad altiores effectus divinae gratiae assumitur; nam, ut ibidem quoque ostendi, confert Deus gratiam juxta mensuram obligationis et muneris qua gratia etiam crescere solet ex dispositione hominis, ad quam pertinent affectus ille quo persona, vel majorem difficultatem propter Deum amplectitur, vel magis se ipsam abnegat.

In utroque autem videtur haec religio habere singularem excellentiam; nam

- ex parte Spiritus Sancti instituta est ad excellentiores effectus divinae gratiae, quales sunt propagatio, fidei defensio, animarum conversio et perfectio;

- ex parte vero eorum qui ad hanc religionem vocantur, quia eximia quaedam abnegatio ab eis postulatur, ita ut nec locum, nec officium, nec quidquam aliud certum at securum habere possint, sed ad omnem mutationem, omnemque difficultatem superandam expositi semper esse debeant; et sine dubio credendum est propriam gratiam hujus vocationis singulari modo esse perfectam et paratam, quantum est ex parte Dei.

25. Suarez I, c. 8, n. 6, pp. 599 b - 600 a: "... Quod decretum tractans D. Thomas II-II, q. 91, a. 2, ad 3um, verba habet ad nostrum institutum valde notanda:

Ad 3um, inquit, dicendum quo nobilior modus est provocandi hominis ad devotionem per doctrinam et praedicationem, quam per cantum, et ideo diaconi et Praelati, quibus competit per praedicationem et doctrinam animos hominum provocare in Deum, non debent cantibus insistere, ne per hoc a majoribus retrahatur.

In quibus verbis ratio potius attendenda est, quam particulae personae, quae in eis nominantur. Quod enim sint Praelati aut diaconi, materiale quid est [ut sic dicam]; formale autem, quod eis ex proprio munere competat officium praedicationis exercendae, sub quo omnia ministeria comprehenduntur, quibus proximorum salus directe procuratur.

Illud etiam ex his testimoniis constat, praefendum esse munus doctrinae et praedicationis, psalmodiae, seu cantui ecclesiastico, quando utrumque non potest simul perfecte et stabiliter exerceri.

Denique, hinc etiam observari potest differentia inter cantum et praedicationem, quod praedicationis est propria actio sacerdotum vel diaconorum; cantus vero per quoslibet inferiores clericos exerceri potest, adde etiam per laicos, si necesse sit, et maxime si sint divino servitio mancipati.

Et hinc factum est, ut regiones monachorum, quia per se non sunt regiones sacerdotum, sed laicorum, chori ministerium profiteantur, quia optime per illos exerceri potest, et est fini eorum accommodatum, scilicet, ad contemplationem; non tamen idem est de omnibus religionibus sacerdotum; quia sacerdotes officium non est solum divinis officiis, sed maxime salutem hominum procurandam insistere, ut Gregorius dixit...religio tamen sacerdotum, quae totum eorum ministerium, et praecipue illud, quod ad salutem et profectum animarum pertinet, proficitur, non poterat in choro et cantibus occupari.”

26. Suarez VI, c. 4, n. 12, p. 858 a & b: “...Tertia circumstantia, in quovis mittantur: tertia circumstantia hujus materiae est, ut sit universalis, et indifferens ad omnia loca, et ad omnes gentes, cujuscumque religionis, seu opinionis...

... quoniam cum majus Dei et totius ecclesiae obsequium in proximorum auxilio optaret, et ignoraret ubinam cum majori fructu versari posset, negotium hoc Christi Vicario commitendum judicavit, tum quia illi ut totius ecclesiae capiti, major cognitio rerum ac necessitatum totius ecclesiae futura erat; tum etiam quia sperandum merito putavit, distributionem ministrorum Societatis per Pontificem futuram esse optimam, et majori auxilio Spiritus Sancti factam...

n. 13, p. 858 b: “...debere esse paratos ad discurrendum per quascumque mundi partes...”

27. Suarez VI, c. 8, n. 20, p. 889 a: “...Quod maxime verum habet in ea religione, quae ex proprio instituto et vocatione his ministeriis incumbit; nam sperandum est gratiam vocationis non defuturam ad ea pericula superanda, quanto pura intentione, et ex voluntate Superioris locum Dei tenentis et de ipso subdito, et conditione ejus sufficientem notitiam habentis, suscipiuntur...”

28. CSJ # 622 [Part VII] {passim}: “...maius divinum obsequium et universale bonum ... quae magis indiget ... fructum uberiores ... ubi ostium apertius et major dispositio ... maiori devotione ... magis sunt idoneae ... magis debemus... magis conveniret ... aliis praeferi... quo universalius, eo divinius est ... debeant praeferi ... viris doctrina et auctoritate eminentioribus ... boni universalioris existimandum est... debeat praeferi... impensius esset incumbendum... “

29. CSJ # 623 [Part VII] {passim}: “... Ad meliorem ac certiore operum delectionem... eadem regula ob oculos versetur, scilicet, divinius honor maior maiusque bonum universale... in rebus maioris suae perfectionis ... in rebus ex se melioribus... priora [ceteris paribus] secundis semper est praeferenda... magis urgeant... melius ferant... priores posterioribus sunt anteponendae... securior... facilius et expeditius ... : priora etiam debent praeferi... occupationes universalioris boni et quae se ad plurimum auxilium extendunt, ut contentari vel legere... priores praeferantur, nisi aliquae circumstantiae... diuturniora... priora secundis praeferenda...

Fiunt vero haec omnia propterea quod ad maius Dei obsequium maiusque proximorum bonum ita conveniat.

30. CSJ # 624 [Pars VII] {passim}: “...meliora... magis convenient... ad res GRAVIORES...mitti viros magis delectos, quibusque magis confidatur, oportet {{BRAGATO??}}...labores maiores... robustiores et saniores... magis quadrant ... aptiores... magis utiles ... magis exercitato...magis circumspectus...maioris esset momenti in divino obsequio ac maiorem multitudinem exigeret... ad maiorem Dei gloriam et universale bonum spectantium ... vel in divinae maiestatis conspectu melius convenientiusque ipse senserit...

31. CSJ # 625 [Pars VII] {passim}: “...ut sine iumento ac pecunia, an maiori cum commoditate mitti oporteat... undecumque maiorem proximorum aedificationem et divinum obsequium intuendo, quod convenit constituet...

32. CSJ # 132: “Postquam sic fuerit admonitus, interrogetur an se omnino sentiat indifferentem, quietum et paratum ad inserviendum Creatori ac Domino suo in quovis officio et ministerio, quod ei Societas vel eius Superior commiserit. Interrogetur etiam si Societas vel eius Superior illum vellet, vacantem quidem animae suae salutem, ad officia tantum interiora et humilia semper applicari, an se paratum sentiat ad vitam omnem, in huiusmodi inferioribus et humilioribus in auxilium et ministerium Societatis exigendum...”
33. CSJ # 605 [Part VII]: “...Intentio quarti voti ad Summum Pontificem... ne in via Domini errarent, promissionem vel votum emiserunt ut Summus Pontifex eos ad maiorem Dei gloriam et iuxta ipsorum intentionem per orbem discurrendi distribueret; et sicubi optatum spiritualem fructum non invenirent, ut inde in alium atque alium locum maiorem Dei gloriam et animarum auxilium investigando, se conferrent...”
34. CSJ # 625 [Pars VII]: “...ad maiorem Dei gloriam et universale bonum spectantium...”
35. CSJ # 626 [Pars VII]: “...Demum, habita ratione primi nostri Instituti ratione... et quod in omnibus honor et gloria divina et bonum universale quaeritur, sibi persuadeant...”
36. Suarez III, c. I, n. 3, p. 651 a: “...quo enim presbyteri Societatis, ex vi sui instituti et vi professionis, ad perfectionem sacerdotalem [ut sic dicam] indigent educatione et institutione a juventute sua...”
37. Suarez V, c. 5, n. 10, p. 828 a: “...et ex eadem traditione et exemplis constat ministerium hoc non esse indecorum, sed maxime decens religiosos viros... Quod si ad alia opera charitatis, etiam abjecta et laboriosa, merito ordinatur religio, cur non etiam ad hoc opus docendi pueros, quod licet valde laboriosum et minus honorificum sit, tamen sine dubio est utilissimum Ecclesiae, ut ostensum est in capite 2... per hoc ministerium ... magni sperari possit...”
38. Suarez V, c. 6, n. 4, p. 831 b: “...Tertium medium, institutio doctrinae christianae ac exhortationis privatae, etc.:
Tertio, quia generales conciones, quae pro toto populo fiunt, minus accomodatae puerorum captui, atque adeo minus utiles esse possunt, ideo praeceptores Societatis cura instruendi, et exhortandi ad virtutem suos discipulos variis modis commendatur... Nam in dicto Concilio Lateranensi inter alios sic dicitur: ‘... verum etiam docere teneantur ea quae ad religionem pertinent: ut sunt praecepta divina, articuli fidei, sacri hymni, et Psalmi, et sanctorum vitae, etc.’
... curandum est ut scholastici in his quae ad doctrinam christianam pertinent, bene instituantur...ut semel in hebdomada praelegatur pueris christiana doctrina...
Et § 4 commendatur praeceptoribus ut inter legendum, cu se occasio obtulerit, ad obsequium et amorem Dei ac virtutum discipulos moveant; quod etiam in privatis colloquiis opportune facere debent..”
39. Suarez VI, c. 3, n. 6, pp. 851 b - 852 a: “n. 6: rationes dubitandi: quod ergo ad ipsum ministerium valde necessarium, quia est veluti fundamentum totius christianismi, ut dicitur in Catechismo Pio V.
Quia vero tale ministerium facile videtur et minus grave, ideo minus necessarium videri potest, ut inter praecipua officia hujus religionis, quae aliis GRAVISSIMIS rebus occupata est, poneretur, et cum tanta exaggeratione, ut solum illud in oboedientiae voto exprimeretur. Etenim christiani parentes filios suos christianam doctrinam docere possunt et debent, quia unum ex praecipuis muneribus parentum est filium in religione instruere...
Deinde spectat etiam haec cura per se et ex officio, ad parrochos, et sumitur ex Concilio Tridentino...
...Videbatur, ergo, quoad hanc partem sufficienter provisum Christianae reipublicae: non ergo oportebat Societatem tam sedulo ministerium hoc profiteri;... neque oportebat professos ad illud peculiariter obligari; deinde non apparet quae sit haec specialis obligatio ad hoc ministerium, potius quam ad alia...”
40. ib., n. 7, p. 852 a: “...Prima assertio: Suadet auctoritate Societatis - Item Pontificum:
Dicendum vero imprimis est, ministerium hoc merito a Societate susceptum esse, tamquam unum ex praecipuis, et majori cura et perfectione exercendis.

Quod imprimis satis persuaderi potest auctoritate ipsarum Constitutionum, quam nemo potest facile praeterire...

Tum maxime propter approbationes Pontificum, non solum in generali, sed etiam in particulari. Nam in prima Bulla Pauli III sic dicitur: 'Et nominatim commendatam habeant institutionem puerorum, ac rudium in christiana doctrina...

Est enim maxime necessariam circa providentiam hujus rei diligenter Praepositum et Concilium invigilare, cum et in proximis aedificium fidei sine fundamento non possit consurgere... tamquam primo aspectu minus speciosam, forsitan detrectare conetur, cum tamen revera nulla sit fructuosior, vel proximis ad aedificationem vel nostris ad charitatis et humilitatis simul officia exercenda..."

41. ib. n. 8, p. 852 a & b: "8. Accedunt rationes tres: - In quibus Pontificiis verbis omnes rationes et sane GRAVISSIMAE attinguntur, quibus assertio posita suaderi potest.

Primo enim, licet ministerium hoc in se non videtur nimis excelsum, in semine tamen ex virtute est maximum, quia ex eo magna ex parte pendet honesta et sancta vita fidelium, tum quia fides est fundamentum omnis justitiae;

Tum etiam quia non solum docentur pueri quid credere debent, sed etiam quid debeant operari, et in quem finem debeant vitam instituere: quod maxime in principio necessarium est.

Non solum circa haec illuminantur, sed etiam excitantur, et variis mediis illi aetati excitantur et variis mediis illi aetati accomodatis alliciuntur, et ad opera pietatis incitantur.

Deinde occasione puerorum fit, ut etiam homines grandioris aetatis, vel interdum senes, numquam in rebus fidei antea satis instructi, doceantur; alii vero qui eas oblivioni tradiderant, denuo addiscant.

Multi enim, qui gravioribus concionibus interesse non solent - vel eas non satis percipiunt, hoc medio doctrinae christianae, solent magis ad paenitentiam agendam et virtutem sectandam commoveri.

Under cum maior pars hominum rudis sit et indocta, sperari profecto potest per hoc medium, si convenienter exerceatur, plures proficere posse in fide et in virtute, quam per alia excellentiora et altiora ministeria.

Et ideo cum tanta asservatione in illa Bulla doctum est: 'reveram nullam esse fructuosiore[m] erga proximos occupationem', quia haec prodesse potest omnibus quibus aliae, non vero e converso..."

42. Suarez VI, c. 3, n. 10, p. 853 a: [cf. CSJ ## 527, ss.] "...Secundo, dicendum est, merito in forma profitendi in Societate explicatum esse hoc ministerium in voto oboedientiae, quamquam id factum sit, non tam propter novam obligationem imponendam, quam propter ministerium commendandum. Sumitur, haec assertio ex declaratione ejusdem Constitutionis, Parte V, cap 3^o, lit. 3: '... de pueris docendis in voto fit merito, ea de causa fit, ut sancta haec exercitatio peculiari modo sit commendata, et ut devotius duretur propter singulare obsequium, quod Deo per eam in animarum auxilio exhibetur, et quia facilius oblivioni tradi poterat,, et in dissuetudinem abire, quam alia magis speciosa...'.

43. Suarez I, c. 3, n. 12, p. 574 a: "...Nam quo finis et actiones propriae Societatis perfectiores sunt, eo magis probati et perfecti esse debent, qui ad eas simpliciter et solemniter admittuntur.

Ita ergo primus gradus membrorum Societatis, in quo Scholastici approbati existunt, constituitur. Postquam vero, hujusmodi scholastici, et sufficienter probati et in litteris instructi sunt, et per sufficientem experientiam apti et idonei invenintur ad exercenda ministeria circa proximos supra declaratur, et praesertim ad eas **MISSIONES**, ad quas pro salute animarum a Pontifice mitti possunt, jam tunc presbyteri ordinati in ultimum gradum per veram professionem ad quattuor vota solemnia, quibus alia simplicia adjunctae sunt, ut lib. 6, a. c. 6, videbimus, a Societate admittuntur.

Quoniam vero praedicta Societas ministeria multa dona et naturae et gratiae requirunt, quae non in omnibus, sed fortasse in paucis inveniuntur, ideo necesse fuit aliquos etiam sacerdotes post studia litterarum, et sufficiens de illis experimentum, in Societate intimius quam Scholares ipsos admitti, ut juxta suum captum in spiritualibus ministeriis proficere possint, qui propterea coadjutores spirituales appellantur, qui quantum votum obediendi Pontifici IN MISSIONIBUS non emittunt, quia non supponuntur habere sufficientiam ad omnia ministeria, quae ex vi illius voti comprehenduntur..."

44. Suarez I, c. 7, n. 4, p. 595 a: “...ergo religio quae per se primo ordinatur ad perficiendos sacerdotes, ut sic, id est **IN IPSIS MUNERIBUS SACERDOTALIBUS**, perfectior sine dubio et ex suo genere, quam professio quae per se est laicorum...”
45. Suarez I, c. 8, n. 6, pp. 599b - 600 a: [cf. supra, nota # 25] : “...quod eis ex proprio munere competat officium praedicationis exercendae, sub quo omnia ministeria comprehenduntur...praefendum est munus doctrinae et praedicationis...SACERDOTIS OFFICIUM non est solum divinis officiis, sed maxime salutis hominum procurandae insistere..”
46. Suarez II, c. 3, n. 3, p. 631 a: “...nam vel admittitur ut, qualiscumque sit, retineatur; et hoc est in magnum religionis praepudicium, ut ex omnibus dictis constat; quod maxime verum est in Societate, propter finem, et **GRAVISSIMAS ACTIONES**, quibus incumbit, quia sic facile fieret ut ad suum finem consequendum inutilis redderetur, quod etiam in maximum ecclesiae detrimentum redundaret...”
47. Suarez II, c. 3, n. 11, p. 634 a: “... Quia vero principaliter haec religio ordinatur ad **PERFECTISSIMAS ACTIONES**, quae ultra divinam gratiam multa naturae dona, magnamque prudentiam et eruditionem requirunt, ideo in his omnibus, quoad fieri potest, magna perfectio vel dispositio ad illam, in iis qui admittuntur, desideratur.
Denique, quia difficile est haec omnia in unum conjungere, et non nihil potest esse periculi in extremis actionibus, et praesertim in PEREGRINATIONIBUS et MISSIONIBUS, ad quae maxime Societas, ex vi sui instituti, dicata sit, ideo quaedam naturae et passionum moderatio in admissio postulatur, quae sine nimia difficultate per virtutis exercitium perfici possit...”
48. Suarez VI, c. I, n. 4, p. 838 b: “... ratio vero hujus conditionis presbyterii est quia Societas est religio presbyterorum, ut supra lib. I, c. 5, ostensum est, et quia gradus ‘Professorum’ est supremus in Societate, et eosque pertinet principale ejus, et **GRAVIORA MINISTERIA**, quae sacerdotium requirunt. “
49. Suarez VI, c. I, n.19, p. 842 b: “... Addo vero non esse novam, praesertim quoad spiritum et finem per eam intentum: videlicet, ut **GRAVISSIMA MINISTERIA ECCLESIASTICA** et animarum sollicitudo non committatur, nisi personis valde dignis, de quibus sperari possit, quod cum earum securitate, et aliarum fructu, et religionis integritate ac decentia illa valeant exercere...”
50. Suarez VI, c. 4, n. 34, p. 865 a: “... Accedit praeterea quod Professus, ex vi professionis, pluribus negotiis et MISSIONIBUS exponitur, quam alii, quia cum professio dari non debeat nisi hominibus prudentia, litteris et religione conspicuis, eo ipso quod ad professionem admittuntur, quasi judicantur idonei ad omnia ministeria, ad quae dotes illae sunt necessariae.
Et similiter, cum ipsi professionem acceptant, omnibus illis ministeriis se offerunt, prout Superior judicaverit; quare vix jam in eis locum habet legitima excusatio.
Alii autem, dum in inferioribus gradibus existunt, merito possunt se ab illis **GRAVIORIBUS MISSIONIBUS**, saltem ex parte rerum vel negotiorum ad quae destinantur, excusare...”
51. Suarez VIII, c. 9, n. 11, p. 956 b: “... Quia vero juxta Societatis necesse est ad **ALTIORA MINISTERIA** et ad actus etiam hierarchicos disponi et praeparari, ideo non possunt diu ac continuo in his humilioribus ministeriis religiosi ejus occupari...”
52. Suarez IX, c. 5, n. 23, p. 1026 a: “... Nam: illa quae alioqui sunt naturae incommoda, non sunt per eligibilia, secundum rectam rationem, sed solum propter spiritualia commoda vel quodlibet Dei obsequium; sed hic finis cessat in omni casu, quia supponitur aequale obsequium Dei, et spirituale commodum sine his malis naturae contrariis; cur ergo ad perfectionem spectat Nec satisfacit quod ibi insinuat at tunc illa eligere?
Nec satisfacit quod ibi insinuat de imitatione vel similitudine Christi; nam imitatio haec non est ponenda in his rebus, quasi materialiter sumptis, sed formaliter, id est, quatenus ad Dei gloriam conferunt; non legimus autem Christum aequali Dei gloria paupertatem pro divitiis elegerisse, sed propter majorem Dei gloriam, paupertatem elegerit et mortem.

Ergo ad ejus imitationem solum debemus nos similem affectum exercere, non vero ad haec affici, absque ulla utilitate ad gloriam vel obsequium Dei.

Imo videtur clare repugnantia, quod sit major perfectio hoc eligere prae illo, et tamen quod in illo non sit major gloria Dei, nam quidquid est perfectius est in ratione virtutis, eo ipso ad majorem Dei gloriam pertinent...”

53. Suarez IX, c. 7, n. 6, p. 1042 a & b: “...Duo autem principia sunt, quibus potissimum utitur B. Ignatius in hoc opere, suntque maxime consentanea et Evangelio, et naturali prudentiae:

Unum est, ut intentio operantis sit pura et perfecta quaerendi majorem divinam gloriam. Hoc fundamentum pointur in principio Exercitiorum: hoc autem repetitur in praeludio ad rectam electionem, et iterum in his regulis et fere in singulis suis Constitutionibus et documentis, hoc repetit Ignatius, quia ex abundantia cordia, os loquitur, et quia revera est res maxime momenti...

n. 7.: Aliud principium. - Aliud principium est supposita praedicata intentione, **habere animum indifferentem** circa media, nam saepe erratur in electione medii, etiamsi bona sit, propter indispositionem subjecti provenientes ex aliqua alia affectione, quae in causa est, ut id, quod eligitur ad medium non ut pure medium moveat, sed secundum aliam rationem, quae inefficacem reddit vel diminuit alteram intentionem...”

54. Antonio M. de Aldama, SJ, ‘The Formula of the Institute’ St. Louis: Jesuit Sources 1990, pp. 41,f.: “... The Society... was founded chiefly for this purpose: to strive especially for the defense and propagation of the faith, and for the progress in christian life and doctrine.

... Practically speaking, everything is reduced to the ministry of the Word and the administration of the sacraments...

... The **Ministration of the Word of God** is a biblical expression. the Acts of the Apostles relate how in the dispute over the assistance given to the widows, the Apostle said: *It would not be right for us to neglect the Word of God so as to give out food... We will continue to devote ourselves to prayer and to the service of the Word* ... [cf. Ac 6:2; 20:24 - Vulg.].

55. Antonio M. de Aldama, SJ, The Formula ... ib., p. 43: “... ‘Lecture’ means ‘sacred letters’ on a book from Holy Scripture, since it is immediately followed by: ‘and any other ministration of the WORD OF GOD.’ Classroom lectures are not ‘ministrations of the Word of God’: this is confirmed by a parallel contemporary text meaning ‘sacred lectures’ among these ministries.

... These aims and means can be expressed in one single word: **EVANGELIZATION**. They coincide with those indicated by Paul VI in the Apostolic Exhortation, *Evangelii Nuntiandi* . For that reason, Ignatius states in the Constitutions that one enters the Society in order to be a good and faithful sower in the Lord’s field and to preach His Divine Word...”

56. Antonio M. de Aldama, SJ, An Introductory Commentary on the Constitutions . St. Louis: 1989, pp. 259,ff.: “... The Ministry of the Word of God occupies the first place in the Formula of the Institute in order to indicate that it is the ministry most proper to the Society. Actually the examen, alluding to the parable of the Sower [cf. Mt 13:1-23] says that men enter the Society in order to be good and faithful sowers in the Lord’s service and to preach His Divine Word.

... After the Society had been founded, he declared that our ‘Profession’, or charism, is to travel under the banner of Christ in order to preach and exhort. Consequently this is also the ministry most proper to the Professed and the one that particularly demands learning and ability in preaching...

...There are three forms of preaching the Divine Word as listed in the Constitutions: ... sermons, sacred lectures, teaching of catechism [cf. CSJ # 645], following the three steps of Evangelization:

- **Initiation** into the Faith [**Catechesis**];
- **Instruction** in the faith [**sacred lectures**];
- **Exhortation** to live it [**sermons**].

In the ‘sacred lectures’ [cf. The parallel place in part IV shows us that homiletic or liturgical preaching also possible apart from the Eucharistic celebration - [cf. EN # 46] is considered as included. [cf. CSJ # 404].

57. CSJ # 30: “...qui in eam sunt ingressuri ad bene et fideliter evangelizandum, et in agro Domini verbum divinum seminandum, eo aptiora ad id instrumenta... se totum dedicat maiori servitio et gloriae sui Creatoris et Domini...”

58. CSJ # 404: “... Conferat vidisse Evangelia toto anno occurrentia, peculiari studio adhibito quod ad contionandi rationem destinetur; et aliquid ex sacra Scriptura, ut populo praelegatur; praevidisse etiam, quod ad vitia pertinet, et in eorum detestationem inducit, et remedia eisdem applicanda; sicut e contrario, quae ad praecepta, ad virtutes, ad bona opera pertinent; tum ea, quae movere possint ad illa amanda, et media etiam ad eadem consequenda; et haec in compendium, si fieri potest, redacta utiliora esse solent; ne tam multis libris opus sit.”

59. CSJ # 521: “... ut Praepositus Generalis, vel alius cui suas vices ad hoc ille speciali commissione concederet, ad maius Dei obsequium, et Societatis bonum sic convenire iudicaret. Et hi, ut plurimum, homines erunt qui, propterea quod bene meriti sint et valde devoti, quamvis minori doctrina ac contionandi aptitudine praediti quam nostrum Institutum in Professis requirat, admittendi esse in Domino videbuntur.”

60. CSJ # 645 [Part VII]: “...Proponatur Verbum Dei populo assidue in ecclesia, in contionibus, lectionibus, et in christiana doctrina, per eos quos Superior probaverit et ad tale munus destinaverit; et quidem iis temporibus et modo qui eidem ad maiorem Dei gloriam et animarum aedificationem expediri videbitur.”

61. Suarez IX, c.1, n. 20, p. 976 a: “...Itaque praedicandi munus non est aequale in omnibus;
- alii enim ad rudem plebem erudiendam, et in communi ac vulgari honeste vitae modo instruendam et excitandam destinatur;
- alii ad illumindandum doctores, confutandos haereticos, et mysteria fidei altius proponendum et illustrandum;
- alii denique ad perfectionis viam et spiritualem doctrinam subtilius tradendam assumuntur; et ideo in quibusdam major doctrina, quam in aliis; et similiter major perfectio sanctitatis, et efficacia spiritus postulatur.
In omnibus autem, quod ad doctrinam attinet, ad minimum necessarium est, ut fidei dogmata, et propria ac moralis doctrina virtutum et vitiorum ita teneantur, ut absque periculo erroris sufficienter possint publice explicare...”

62. CSJ # 528 [cf. etiam # 527]: “...Promissio docendorum puerorum ac rudium hominum, iuxta Litteras Apostolicas et Constitutiones, non inducit aliam obligationem quam reliqua spiritualia exercitia quae ad auxilium proximorum adhibentur, cujusmodi sunt Confessiones et praedicationes, etc., in quibus quisque se debet occupare, iuxta rationem obedientiae suorum Superiorum
Quod autem de pueris docendis in voto fit mentio, ea de causa fit ut sancta haec exercitatio peculiari modo sit commendata, et devotius curetur propter singulare obsequium quod Deo per eam in animarum auxilio exhibetur; et quia facilius oblivioni tradi poterat et in desuetudinem abire quam alia magis speciosa, cujusmodi est praedicare, etc.’

63. Suarez IX, c.1, n. 31, p. 981 a: “.. ob hanc ergo causam Pontifices, tam in hac nostra Bulla, quam in praedicta Clemen. et extravag., dixerunt: ‘clero et populo’, ut significarent sermonem esse de publica et propriissima praedicatione, nam ad alia privata colloquia, etiamsi in eis proponatur Verbum Dei, vel exhortatio ad virtutem, non erat necessarium speciale privilegium.

Et eodem modo intelligenda sunt quae diximus de toto hoc munere, et praesertim quod solum a clericis, tam jure ordinario, quam ex vi hujus facultatis fieri possit.

Under simpliciter docere doctrinam Christianam ad puerorum vel rudium instructionem, non comprehenditur proprie sub nomine praedicationis, quis per se non ordinatur ad docendam et exhortandam totam Ecclesiam, et comprehendit Clerum et populum, doctos et indoctos. Ideoque fieri potest a nostris, etiamsi primam tonsuram non habeant, idque non tam ex vi hujus privilegii, quam quia ad munus illud speciale privilegium necessarium non est, sed sufficit generalis approbatio Societatis, quae ad illud munus, inter alia, specialiter instituta est, ut supra, Libro sexto, cap. tertio, a n. 4, vidimus, et in eadem Bulla Pauli III expresse dicitur; et fortasse ob hanc causam in nostris privilegiis Pontificiis nullum est, quod de illo ministerio specialiter loquatur.

64. Suarez IX, c. 5, n. 1, p. 1017 a & b: “...Nam D. Bonaventura, in fine, primi tomi opusculorum, scripsit quod spiritualia exercitia nominavit, quae adeo necessaria esse censuit, ut his verbis librum inchoet: ‘Ut in virtutibus conservaris, oportet te habere exercitia spiritualia, quibus animum tuum occupes, quia nisi sit, non poteris in virtutibus perseverare.’ Et deinceps, breviter ponit tredecim exercitia in quibus non tantum interiores actus pertinentes ad contemplationem, vel meditationem, aut eorum materiam vel modum, sed etiam alios actus et studia virtutum, sub eo nomine comprehendit, quod frequens est in aliis Patribus, et spiritualibus viris quorum sententiam statim attingemus.

Non est autem minus usitata locutio, quae exercitia spiritualia a corporalibus distinguuntur, significanturque internae animae meditationes et cogitationes, quibus ad intimam animae puritatem, et cum Deo unionem progreditur...

... Unde constat exercitia spiritualia vocare lectionem, meditationem, orationem, et conscientiae examinationem...

65. Suarez IX, c. 5, n. 2, p. 1018 a: “...n.2. S. Ignatius librum Exercitiorum scripsit pro suis ac pro externis. .. Est igitur advertendum secundo, B. P. Ignatium inter alia virtutis instrumenta, quae suae religioni reliquit, peculiarem librum non sine magno Dei auxilio, et diuturna experientia edidisse, quam Exercitia Spiritualia appellavit. In cujus initio ita ipse loquitur: ‘*Nomine Spiritualium Exercitiorum intellegitur quilibet modus examinandi propriam conscientiam, item meditandi, contemplandi, orandi secundum mentem et vocem, ac postremo alias quascumque spirituales operationes tractandi.*

Sicut enim deambulare, iter facere et currere, exercitia corporalia; ita quoque praeparare et disponere animum ad tollendas affectiones omnes male ordinatas et his sublatis, ad quaerendam et inveniendam voluntatem Dei circa vitae suae institutionem et salutem animae, exercitia vocantur spiritualia.

66. Suarez IX, c. 5, n. 4, p. 1018 b: “... 4. Doctrina haec magis practica quam speculativa. - Semper tamen in ea elucet sana doctrina. - Quod ergo attinet ad doctrinam, nemo jure revocare potest in dubium aliquid in eo libro contentum: omnia enim sunt aut principia certa et dogmatica, aut ex doctrina Theologorum magis recepta fuere desumpta.

Quod ut clarius constet, adverto illud opus per se et ex instituto non esse ad Theologicam doctrinam tradendam; ut enim ita dicam, magis doctrinam practicam quam speculativam continet, traditurque per modum artis magis quam per modum scientiae ideoque in eo magis veritas practica, seu potius utilitas spectanda est quam speculativa.

Quia tamen meditatio, ut sit utilis, veritatem ex parte materiae debet supponere, ideo in hoc opere praecipue in singulis exercitiis seu meditationibus supponitur veritas historiae, quando in illa fundantur, ut sunt exercitia omnia quae de vita Christi Domini nostri traduntur, aut de peccato populorum, vel de lapsu primi hominis et similibus...”

67. Suarez IX, c. 7, n. 8, p. 1042 a: “...8. Hic usus in Societate partim quotidianus est. - Partim annuus. - Quod ad secundam tituli partem attinet, duplex est in Societate horum exercitiorum usus: unus pro ipsismet religiosis Societatis, quem passivum vocare possumus; alius est activus pro externis proximis, quibus per sacerdotes haec exercitia tribuuntur ad vitae emendationem vel profectum...”

68. Suarez IX, c. 1, n. 34, pp. 981 b - 982, passim: “... n. 34. Quem finem sibi proponit concionator. - octavo attingit Pontifex modum quem operarii Societatis in praedicationibus suis observare debent, dicens: *Verbum Dei praedicandi, proponendi, et interpretandi, ac eos viam veritatis edocendi, et ad bene, beateque vivendum, ita ut in vobis verbo pariter, et exemplo aedificentur in Domino hortandi et admonendi.*

In quibus verbis duo insinuantur, scilicet, et finis praedicationis, et actiones, seu media quibus ad eum finem in ipsa concione utendum est.

Nam finis esse debet, ut proximi ad bene beateque vivendum aedificentur et exhortentur...

... Aedificatio ergo proximi esse debet scopus praedicationis; doctrina autem et modus ejus talia esse debeant, qualia illi fini fuerint accomodata.

Ad debitum autem finem maxime spectat non propriam laudem, nec popularem auram in concionibus quaerere, ut disserte tradit Paulus, I Th 2:... quaerere solius Dei gloriam...”

69. Suarez IX, c. I, n. 24, p. 978 a: “... Verbum autem Dei est res valde sacra, et adeo ab Augustino cum ipsa Eucharistia quodammodo conferatur...”

70. S. Gaspare Bertoni, EPISTOLARIO, p. 316 [Lettera a P. L. Bragato, 1 dicembre 1837]: “...Vengo adesso a soddisfare la caritatevole vostra e fraterna curiosita’, e darvi un po’ di materia alla ricreazione vostra solitaria dopo cena, nel tempo del famoso Chilo.

D. Marani e’ il giorno di scuola alle Stimate; la sera e i giorni di vacanza ai Dereletti. Alle Stimate fa la sua scuola e studia qualche poco in libreria per le sue Prediche.

Ai Dereletti le sere del sabato e della della Domenica confessa e molto e con frutto grande si quella contrada. L’altre sere tiene una Conferenza di Morale con diecidodici sacerdoti, sul gusto di quella nostra antica di S. Fermo.

Dopo la lezione metodica fa una specie di P. Guerrerri: determina e definisce secondo l’occorrenza, ed e’ quotidiana, i casi piu’ intricati: e il Signore gliene da’ lume e prudenza e franchezza non ordinaria.

Il Giovedi’ esamina, secondo il solito, i Chierici del Seminario, a seguita pur accogliendo Penitenti d’ogni maniera ad ogni ora, interrompendo il pranzo, la cena, differendo il riposo.

Simigliamente la Festa, che sta udendo le Confessioni nel Coro di S. Stefano sino all’ora di poter venire a fare l’Istruzione a S. Sebastiano, la quale continuera’ egli fino a che piaccia al Signore.

La gente lo ascolta molto volentieri, e pare che la parola di Dio nonsia gettata, ma ricevuta in buona terra [cf. Mt 13:8,20]. Innanzi di riprendere il corso delle sue Istruzioni, l’ho mandato a S. Zeno fare l’Ottavario de’ morti...”

71. CF # 158: “Ad Professioem non admittuntur nisi sacerdotes, quia ad Professos pertinet principale regimen Sodalitatis, et **GRAVIORA MINISTERIA**, quae Sacerdotium requirunt.”

72. S. Gaspare Bertoni ha copiato queste *Costituzioniverbatim* da Suarez:

CF # 49: “In hac religiosa Clericali Sodalitate, cujus finis est non solum contemplari, sed etiam contemplata aliis tradere, necessaria est non vulgaris scientia, sed perfecta rerum omnium, quae ad fidem et mores pertinent, ac proinde necessarium est etiam, ut religiosi clerici huiusmodi scientiae perfecte acquirendae, in tali statu religioso incumbant.”

CF # 50: “Ut igitur possint aliorum mentes illuminare, qui in tenebris versantur, aut haeresibus resistere ingruentibus, aut rationem eius, quae in nobis est fidei reddere, aut morales difficultates dissolvere, et omnibus satisfacere, in utraque theologica doctrina, positiva et scholastica, speculativa et morali, satis instructus quisque sit necesse erit.”

73. Suarez V, c. I, n. 6, p. 803 a: [Il passo copiato dal Bertoni]: “6. Secunda assertio bipartita. - Prior pars ostenditur. - Dico secondo: in statu religioso, cujus finis est non solum contemplari, sed etiam contemplata aliis tradere, necessaria est non vulgaris scientia, sed perfecta rerum omnium, quae ad fidem et mores pertinent, ac proinde necessarium etiam est ut religiosi hujusmodi scientiae perfecte acquirendae in tali statu religioso incumbant.

Prior pars adeo est evidens, ut non egeat probatione. Quia nemo potest alios docere, si ipse ignorans sit; quomodo enim poterit mentes illuminare, qui in tenebris versatur, aut haereticis resistere, aut rationem ejus, quae in nobis est, fidei reddere, aut morales difficultates occurrents dissolvere, et monibus satisfacere, nisi in utraque Theologica doctrina, positiva et scholastica, speculativa et morali, satis instructus sit?

Confirmat hoc d. Thomas...

74. CF ## 56-58: [P. Stofella nota quia: ‘tutta la sostanza di questo capitolo e quasi tutte le parole sone prese dall’o.c. del P. Suarez, lib. V, c. 2, n. 8:

CS # 56 “Haec dicta sunt de toto corpore, seu confuse de operariis Sodalitatis. Nam absolute loquendo dicere possumus, necessariam esse Sodalitati perfectionem omnium dictarum disciplinarum et linguarum, quia licet difficile, vel moraliter impossibile, sit omnes illas simul cum Theologica doctrina in singulis personis perfecte conungi; tamen in ipso corpore sodalitatis, esse potest, et procuranda est excellentia im omnibus.”

CF # 57: “In unaquaque igitur disciplina, aliquis, vel aliqui sint, qui peculiari studio et diuturniori tempore ac diligentia illi incumbat, et ad varia Ecclesiae obsequia quae pro temporum et occasionum diversitate occurrunt utilissima erunt.”

CF # 58: Quamvis autem haec studia in Sodalitate principalius ad Theologiam referantur, ad quam et ad Sacrae Scripturae intelligentiam eius religiosi frequentius et principalius tendunt; nihilominus interdum aliqui diutius in his inferiobus artibus occupantur, ut in eis singulariter ad praedictos fines excellent.”

Suarez V, c. 2, n. 8, p. 809 a: “...Docta peritia quomodo Societati necessaria: In quo etiam considero aliud esse loqui de toto corpore, seu confuse de operariis Societatis - aliud vero de singulis personis eius.

Nam priori modo loquendo, absolute dicere possumus necessariam esse Societati maximam perfectionem omnium dictarum disciplinarum et linguarum; quia licet difficile, vel moraliter impossibile sit, omnes illas simul cum theologica in singulis personis perfecte conjungi, tamen in ipso corporoe Societatis esse potest, et produranda est excellentia et eminentia in omnibus illis.

Quod et facile comparari poterit si in unaquaque disciplina aliquis vel aliqui sint, qui peculiari studio, et diuturniori tempore, ac diligentius illi incumbat, et ad varia Ecclesiae obsequia, quae pro temporum et occasinum diversitate occurrunt, utilissimum est, ut discursus factus ostendit, et ipsa experientia satis hactenus comprobavit.

Atque ob eam rem, quamvis haec studia in Societate principalius ad theologiam referantur, ad quam, et ad sacrae Scripturae intelligentiam eius religiosi frequentius et principalius tendunt, nihilominus interdum aliqui diutius in his inferiobus artibus occupantur, ut in eis singulariter ad praedictos fines excellent.”

75. Suarez VI, c. 3, n. 14, p. 854 a & b: “... Accedit quod hoc ministerium docendi christianam doctrinam habet latitudinem, tum ex parte personarum, quia non solum pueri, sed etiam multi ex adultis hac eruditione indigent; tum ex parte modi docendi, et explicandi rudimenta fidei, ad quod saepe **NON MEDIOCRIS SCIENTIA** scholares Societatis nondum satis instructi supponuntur; ideoque multum potest in hoc ministerio industria, et sollicitudo ac doctrina nostrorum religiosorum, maxime provectorum, ecclesiae prodesse, prout hactenus per divinam gratiam experientia demonstravit.

Merito ergo in professione Societatis hujus operis specialis et expressa mentio fit, ut non solumschoaribus, sed omnibus operariis ejus sit commendatum, ipsique ‘Professi’ intelligant peculiari ratione ad suum satum et officium pertinere, ut declarivimus... ‘

76. CF # 159: Postulatur item **ERUDITIO NON MEDIOCRIS** in litteris, et in vita et moribus conspicuis, et in affectuum moderatione magna probatio.

77. Suarez I, c. 3, n. 10, p. 572 b [Nota P. Stofella a Costituzioni 161-163: ‘Capo II. Suarez, o.c., lib. I, c. 3., I mezzi qui esposti per promuovere la salute spirituale dei prossimi, son pure quelli che sono in uso presso la Compagnia di Gesu’.]

“...De Mediis positivis, ac formaliter spiritualibus. - Superest dicendum de alio ordine mediorum, quae circa proximum directe versantur, vel ad illum proxime referuntur, quae varia sunt et multiplicia.

Partim enim in actione consistunt, partim in privatione, partim vero in ipsomet modo, seu dispositione totius Societatis, et rationis vivendi illius.

Nam imprimis ex illo fine juvandi proximos ortum est, ut haec religio et habitu et munere clericorum instituta est, ut in c. 5 declarabimus. [cf. CF # 161].

Unde hoc potest constitui tamquam primum medium, scilicet assumptio status clericalis, quo possint proximis inservire, et consequenter omnis disposition, quae ad talem statum digne assumendum necessaria est, maxime in his hominibus qui perfectionis viam profitentur.

Secundo, inter haec media numeranda sunt omnia ministeria sacra, quae ad purgandos, illuminandos et perficiendos alios utilia sunt, inter quae primaria locum tenet sacramentorum administratio, praesertim confessionis et Eucharistiae, quae hujusInstituti maxime propria est, ut ex Bullis Pauli III et Julii III et Gregorii XIII, et ex forma instituti, quae in eis refertur, et ex omnibus Constitutionibus satis notum est, et huc spectat sacrificiis satis notum est.[cf. CF # 162]

Et huc etiam spectat sacrificiis suis Ecclesiam juvare, pro conversione infidelium et correctione haereticorum et fructu ac profectu ipsorum fidelium ea frequenter offerendo.

Tertio, principaliter etiam ad hoc genus mediorum spectat **QUODCUMQUE MINISTERIUM VERBI DEI**, quod variis modis, et magna ex parte propriis, in hac religione exercetur:

primo, per publicas conciones, vel lectiones sacras ad populum [cf. lb. 9, c.1];

secundo, rudimenta fidei pueris et rudioribus hominibus tradendo, qua occasione ad communis vulgi utilitatem divinum verbum, non tantum in ecclesiis sed etiam in vicis et plateis publice disseminant;

tertio, privatis colloquiis et sanctis conversationibus proximos juvando, nunc eorum vitia fraterne corrigendo, nunc ad virtutem opera et sacramentorum frequentiam eos exhortando, nunc etiam in operibus perfectionis eos instruendo, velexcitando [lib. 9, c. 8];

quarto, his adjungitur spiritualium exercitiorum communicatio, et usus, quo homines et vitam in melius mutare, et se ipsos cognoscere incipiunt, et de rebus aeternis serio cogitare, ac negotium propriae salutis cum Deo tractare, et ab ipso postulare addiscunt [lib. 9, c.5-8];

quinto, annumerari possunt congregationes cujuscumque status virorum sub regimine Societatis creatae, ac Pontificum Indultis munitae, ubi plerisque modis familiarius ad aeternam salutem promoventur;

sexto, huc etiam spectat tempore mortis juvare proximos ad ieiunium sancteque moriendum. [cf. CF # 163].

Atque haec fere media sunt, quae circa fideles ipsos exercentur, quaeque lib. 9 singillatim traduntur.

Septimo, hic adjungi possunt omnia illa quae ad conversionem infidelium quorumcumque in Societate assumuntur, sive inter gentiles, sive inter haereticos. Quo praecipue spectat quartum solemne votum oboediendi Summo Pontifici in MISSIONIBUS, etiam difficillimis, et ad quascumque orbis partes, etiam remotissimas, et inter barbaras nationes, etiam sine viatico peregrinando ex eleemosynis si necesse sit, nullum aliud emolumentum, nisi salutem animarum inde expectando...”

78. CF # 7 :...Nam alii, quorum ingenium et pietas capax est, promoventur usque ad perfectum opus Sacerdotum, assumentes apostolicam missionem.

Alii vero, quibus vires et facultates animi et corporis sufficiunt, proventur usque ad perfectum obsequium et auxilium Missionariorum.”

79. CF # 182: “Eorum munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria, vel utilia sunt; sed etiam rudimenta fidei et morum, praeasertim rudibus, et pueris explanare, in oratoriis, in catechismis publicis et privatis; hoc etiam maxime Ecclesiae utile est, et ideo maxime etiam iis commendatum sit.”

80. P. Stofella, nota sulle Costituzioni del Fondatore, s. Gaspare Bertoni, p. 115 - per i numeri 163, ss., *De puerorum et juventutis institutione*” : “Capo III: Suarez, o.c., L. V, c. 5. Il Capo fissa la natura e il grado dell'importanza che deve avere presso di noi il ministero in favore della gioventu' nel pensiero del Fondatore. Pare chiaro che tale ministero, nel pensiero di lui, non possa elguagliare il *praecipuum munus sodalium* com'e' delineato ed affermato nel n. 185. e' abbastanza significativo il fatto che, usando come principale fonte delle sue Costituzioni il *De Religione S.J.* del Suarez, da cui trae anche le espressioni, omette proprio il capo che tratta dei Collegi.”

81. cf. CSJ ## 636-654.

82. [Due Costituzioni centrali di S. Gaspare Bertoni, prese quasi *verbatim* da Suarez:]

CF # 185: Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione, obsequium praestare per varia et propria suae vocationis munera; haec autem quandoque ardua et difficilis res sit, si ad fragilitatem hominum comparetur quibusdam forte periculis exposita esse videatur, non tamen propterea imprudens aut temerarium est propositum devotionis nostrae.

Primo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur, qui enim copeit et inspiravit illud ipse perficiet [cf. Ph 1:6], si per nos non steterit; nam, haec est specialis gratia huius vocationis, quae potentior est omnibus periculis et difficultatibus.

Deinde per hanc intentionem non proponimus nos periculis exponere, nec hunc vel illum locum adire, aut has vel illas actiones exercere, sed directionem sequi orthodoxi Episcopi quem Spiritus Sancti ad non errandum in via Dei. Accedit tandem religionis providentia, tum in disponendis et probandis personis, tum etiam in eis eligendis et confirmandis.”

CF # 186: “Nullus praeterea in hanc, vel illam partem se mitti procuret, sed se moveri sinat, quamvis, se etiam paratum ostendere malum non sit.

Nam, et Isaias se obtulit, et Hieremias se excusat sed nec Hieremias restitit Deo mittenti, nec Isaias ire contendit prius quam se per altaris calculum purgatum vidit. Ne aut non purgatus, ait Gregorius, adire quisquam sacra ministeria auferret, aut superna gratia eligit, sub humilitatis specie, superbe contradicat.”

83. Suarez VI, c. 4, nn. 24, 25, p. 862 a & b: “...In Societate ergo ministerium hoc circa animarum salutem, *sub speciali oboedientia Summi Pontificis*, est specialis scopus ejus, ad quem a Deo vocata est et ordinata. Quapropter singularitas haec, non humana tantum ratione, sed speciali [ut credimus] Spiritus Sancti gratia inventa est, ad disseminandam fidem in tot remotissimis regionibus, et ad ecclesiam a tot haereticorum incursum defendendam,

25. *Ad tertium caput responsio triplex*. - Quamvis autem hoc votum sit de re valde ardua et difficili, et, si ad fragilitatem hominum comparetur, periculis expositum [id enim non negamus], non tamen proptererea imprudens est aut temerarium

Primo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur; ‘qui enim coepit it inspiravit illud, ipse perficiet’ [cf. Ph 1:6], si per nos non steterit, nam [ut in superioribus, lib. 1, cap. sexto, numero nono et cap. septimo, numero decimo diximus], haec est specialis gratia hujus vocationis, quae potentior est omnibus periculis et difficultatibus.

Deinde per hoc votum non promittimus nos periculis exponere, nec has vel illas regiones adire, aut has vel illas actiones exercere, sed oboedire Christi Vicario, quo medio nullum potest esse certius, ad non errandum in via Dei.

Accedit tandem religionis providentia, tum in disponendis et probandis personis, tum etiam in eis eligendis.

Et praeterea in Constitutionibus et Bullis saepe monemur, ut patet in septima parte Constitutionum, c. I § 2, et in Bulla I Pauli III et Julii III, ne ullus in hanc vel illam partem mitti procuret, sed se moveri sinat, quamvis se paratum ostendere malum non sit. Ita expendit Gregorius lib. 6, epist. 5, c. 169, illud isai. 6, ubi cum Deus diceret: *Quem mittam? aut quis ibit nobis?*

ipse se obtulit dicens: *Ecce ego, mitte me*. It illum confert cum Jeremia, qui c. 1, se excusabat, dicens: *A, A, A, Domine Deus, nescio loqui* - atque utrumque spiritum laudat, quia ex bono affectu proficisci potest, et quia nec Jeremias restitit, nec Isaias ire contendit prius, quam se per altaris calculum purgatum vidit: *Ne aut non purgatus* [inquit Gregorius] *adire quisquam sacra ministeria audeat, aut quem superna gratia elegit, sub humilitatis specie superbe cointradicat.*

Et hactenus de prima comparatione, quam in fine numeri tertii proposuimus.

84. Collectanea Stigmatina [abb. CS] III, p. 409: [P. G. B. Lenotti]: “...Si vede chiaro che l'intendimento del P. Bertoni deve essere stato di istituire una Congregazione, la quale, come la Compagnia di Gesu' e' in modo speciale dedicata, indirizzata all'ossequio e alle disposizioni del Romano Pontefice, avesse ad essere dedicata determinata in modo tutto speciale e segnalato al servizio ed ossequio dei Vescovi: per altro con questa differenza, che mentre i Professi della Compagnia di Gesu' fanno voto di obbedienza al Papa, i Nostri non facciano il voto di obbedienza al Vescovo, ma cerchino in ogni guisa che possano, aiutarlo, assisterlo ossequiosamente, in modo particolare a lui dedicati.

Essendo che altro e' votarsi al Papa che ha la reggenza di tutta la Chiesa Cattolica, altro ad un Vescovo, che stringendosi ad una sola diocesi verrebbe a restringere anche la sfera del nostro ministero; e noi saremmo allora *Missionarii in obsequium episcopi* et non *Episcoporum*: anzi il Vescovo potrebbe in tal caso, mandandoci [qua e la], ora l'uno ora l'altro, distruggerci e consumarci. Questa e' l'essenza adunque del nostro Istituto, il suo fine e il modo di ottenerlo.

Grande impegno, come voi ben vedete, ed eccellenza di questo fine: servire ai Vescovi, *quos posuit spiritus sanctus regere ecclesiam Dei* [Atti 20:28].

Essere successori degli Apostoli, e compagni di tutti i Missionari sparsi per tutto il mondo!

85. CS III, p. 405: “...Così noi **Missionarii** lo siamo non solo quando ci esercitiamo nei nostri ministeri nel campo di battaglia, cioè sui palchi nelle missioni, o nel confessionale, o sui pulpiti, ma anche quando ce ne stiamo **in casa** a purificarci dai nostri peccati, a renderci atti ai nostri ministeri con lo studio e con la pratica delle virtù, ecc.”

86. Osservatore Romano, Jan.5, 1995, English Edition [Indirizzo del Papa alla 34 a Congregazione Generale dei Gesuiti].

87. Memoriale Privato, 15 settembre 1808 - in: CS IV, p. 46: “...Introduzione agli Esercizi. In una visita coi compagni all’altare di S. Ignazio molta divozione, e raccoglimento con gran soavità intirna, e qualche lagrima, benché la visita fosse breve.

Parreami che il santo ne facesse buona accoglienza, e ne invitasse a promuovere la maggior gloria [di Dio], siccome egli fece, e per le stesse vie, benché non in tutti que’ modi ch’egli pote’ usare.

Parvemi che volesse dirci, Su via, soldati di Cristo, accingetevi di forza, pigliate lo scudo della fede, l’almo della salute, la spada della prola divina, et pugnate con antiquo serpente. fate rivivere il mio spirito in voi, e in altrui per vostro mezzo.”

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PART FOUR

ST. GASPAR BERTONI and THE STIGMATINE ‘SPIRITUAL MINISTRY’

Introduction:

[1] The assistance to the Bishops [*obsequium Episcoporum*] which Fr. Bertoni described as the Stigmatine ‘Apostolic Mission’ comes across both in the singular and in the plural, in his original Constitutions (“CF”) about 50 times, about equally divided:

[a] In the Singular:

- obsequium Episcoporum (# 1);
- apostolici muneris (# 2);
- servire Deo et Ecclesiae (# 3);
- perfectum opus sacerdotale ... missionem apostolicam (# 7);
- divinum servitium (# 26);
- in tradenda doctrina (# 37);
- Ecclesiasticum ministerium (# 48);
- in Ecclesiae obsequium (# 62);
- munus missionum (# 76);
- ad communem scopum... in munero suscepto.. (# 77);
- juxta scopum (# 85);
- ministerii spiritualis (# 102);
- Ecclesiae maius obsequium (125);
- quodcumque ministerium (# 163);
- ad obsequium Dei (# 172);
- obsequium praestare (# 185);
- se invicem obsequio (# 145);
- una mensa ... ministerium (# 230);
- ministerio (# 240);
- ministerium infirmarii (# 241])
- scopum per conversationem (# 277);
- fidem conservandi...augendi.. (# 186);
- maius Dei obsequium (# 296);
- maius Dei obsequium (# 304).

[b] In the Plural:

- labores proprios hujus vitae (# 26);
- spiritualia ministeria (# 37);
- ministeria praedicandi, confessionum... (# 38);
- ad omnia munia Instituti (# 48);
- contemplata tradere (# 49);
- ad varia Ecclesiae obsequia (# 57);
- in aliis ministeriis (# 63);
- in tradendis exercitiis, ETC. (# 73);
- inserviant Missionibus (## 75; 175);
- vestis redoleat ministeriis (# 137);

- in ministeriis Sodalitatis (# 152);
- modos juvandi proximos (# 155);
- graviora ministeria (# 158);
- fructum Missionum (# 162);
- munus docere, non solum... (# 182);
- illas actiones... per varia, propria munera... illas actiones exercere ... (# 185);
- sacra ministeria (# 186);
- munerum distributio (# 220);
- conversio animarum ... ministeria accomodata (# 255);
- animarum salutem procurare (# 262);
- cura per colloquia, sermones... (# 265).

[2] **Fr. Joseph Stofella (1885-1966)**, the Stigmatine historian, presented to the community his annotated version of St. Gaspar Bertoni's Original Constitutions ["CF"], during the Holy year of 1950 [1]. Even a rapid survey of his notes made in this edition of the Original Constitutions would indicate the extraordinary dependence that Fr. Bertoni had on the study made by Fr. Francis Suarez, SJ (1548-1617), entitled De Religione Societatis Iesu. The following are some of the indications:

[a] As for the substance of his Constitutions, Fr. Bertoni drew them substantially from Fr. Suarez, and, of course, from the Jesuit Constitutions. One of the Stigmatine Founder's characteristics was that he most often '**preferred others' formulations**'. His was basically a work of adaptation - he truly desired a religious order founded on the Company of Jesus [2].

[b] - for CF # 3, *gratis omnino* , this is one of the 'substantial' traits taken from St. Ignatius [3];
 - for CF # 8, the election of the Superior for life was one taken from the substantial traits of the Jesuits [4];
 - the sources for Fr. Bertoni Parts I and II (On Admission, and on what precedes it, numbers 9-39), are taken From Suarez Books I, II and III [5];
 - regarding some of the 'reading of legislation for Novices', Fr. Bertoni's CF # 33, these are based on St. Ignatius' and his 'experiments/experiences' for Novices [6];
 - for Parts III (On the Second Probation, nn. 40-46) and part IV (On Progress, numbers 47-68) [7];
 - for numbers 43-44, these are clearly Jesuit rules [8];
 - for Chapter V (Constitutions nn. 56-58), the entire substance is from Suarez [9];
 - for Chapter VI (Constitutions nn. 59-68), the entire substance is from Suarez, Book V, chapter 3, nn. 11 and 12; Chapter 4, nn. 9 and 10 [10];
 - for Chapter I (Constitutions nn. 90-95), of Part VII (On the Vows), the Source again is Suarez, Book 4, Chapters 4 and 7 [11];
 - for Chapter II (Constitutions nn. 96-105), on individual poverty, the source is the same section of Suarez as just noted [12];
 - Chapter I of the Section on Chastity (Constitutions 106-109) as well as Chapter II, on the Means (Constitutions 110-119) also depend on Suarez, Book IV, chapter 3 [13];
 - the dependence on Suarez is also true concerning the section on obedience, as well as all the rest of the Constitutions (nn. 138 to the end, # 314) all are seen to depend on Suarez!

To summarize, the following Constitutions compiled by St. Gaspar Bertoni, were seen by Fr. Stofella as depending on Suarez: numbers 3, 8, 9-68; 90-119; 138-314: this is about 260 Constitutions out of the Original 314, or roughly 83 %. Initial studies have shown that this dependence is *verbatim* in the following Constitutions: numbers 49,50,56-68 (paraphrased), 158-159,161,162, 163 (synthesized), 185 (substantial copying) 186, 187, 189, 208-210, 217-266 (for the most part, copied); 271-289 (mostly copied); 292-297 (almost literal dependence): roughly one third - but many more sections are still to be studied.

One observation should be made; the very important Original Constitutions numbers 49 and 50 are taken word for word from Suarez [14].

With this information in mind, a closer look at some of these Constitutions will show the broad sweep of Fr. Bertoni's ideal.

Rather than in consecutive order, the plan in this study is to look at a variety of terms that Fr. Bertoni used, most of which in dependence on Suarez to describe the works of the Stigmatines:

A. ACTIONES: Fr. Bertoni makes use of this term on a number of occasions:

CF # 32:

"... The Novitiate shall begin ...according to the customary discipline and practice of the prescribed actions..." [15]

The word is used to describe also the various services that Stigmatines render to the Church under the direction of the Bishops:

CF # 185

"...with this program we do not propose to expose ourselves to dangers, or to go to this or that place, or to perform these or those activities, but to follow the direction of the Orthodox Bishop..." [16].

These words, as is most of this number 185, taken word for word from the Commentary of Suarez [17].

The word is also found a third time, describing the "action of a merchant" - when, or when this may not be proper for a religious:

CF # 288

"There are, however, two principles by which we can ascertain whether such actions be appropriate or inappropriate..." [18]

This rule is based on Suarez, but has been paraphrased [19].

B. AUXILIUM - ADJUVARI

As this is often used in place of the central word, *obsequium*, it is no small wonder to find in conjunction with it and also is used to describe the ministry of the community:

CF # 7

"...others, also, who have sufficient strength and talents, both physical and spiritual, shall be promoted to the perfect assistance and help of the Missionaries." [20].

This fundamental Constitution on the distinction of classes of membership is a central aspect of the Jesuit rule. The very next Constitution discusses the assistants of the various officials of the community:

CF # 8:

"...The Director shall have as his assistants and helpers, a Bursar, a Procurator and two Prefects, one of the interior, the other of exterior discipline" [21].

The next time the word appears is as follows:

CF # 74:

“At times, they shall accompany the Missionaries as aides; and at times, they shall also hear the confessions of women.” [22].

These are the ‘Spiritual Collaborators.’ This Constitution is presented under the heading of the promotion of the members - this is a gradual insertion of the membership into the ever more serious ministries - important legislation (cf. CF # 158) taken word for word from Suarez [23].

The variety of ‘ways’ of serving one’s neighbors is shown to be plural in this following Constitution:

CF # 155:

“It shall be the concern of this Father Master to form them well in the spiritual life; and every week, on stated days, he shall explain the whole rule of the Institute, and the means of working profitably [*juvandi*] for the good of our neighbor.” [24].

This indicates that there are various ‘ways’ of assisting our neighbors - a commitment taken also from Suarez. This is a Constitution presented under the heading of the promotion of the students, and the formation needed for the apostolic mission.

...

C. CURA - PROCURE: Fr. Bertoni often uses this word to describe the Apostolic Mission of the Community:

CF # 4:

“They shall be free of dignities, residences, benefices, and of the perpetual and particular care of souls and of nuns.” [25].

This rule is further developed later on, within the body of Fr. Bertoni’s Original Constitutions [26].

“Care” is also the word used to describe the ministry to the sick:

CF # 241:

“Besides the care of Superiors and the service of the Infirmarian, let there also be one appointed in each community to look after its general health.”

The “End” of the Congregation is described in a variety of ways - one of the important Original Constitutions is the one that follows - one that will also be considered under the “END” and also under the “MINISTRIES” of the Congregation:

CF # 262:

“Since the end of the Congregation is (to procure) the salvation of souls, consequently it assumes ministries accommodated to this end; therefore, religious should primarily and zealously work for (*procurare*) the spiritual benefit of their own Confreres even before that of non-members, because charity is very well ordered...” [28].

This biblical injunction is taken word for word from the commentary by Suarez, Book VIII, Chapter 8 [29].

The word “care” is also used to describe an aspect of the Congregation’s service of Bishops, working for the benefit of its own confreres, through various aspects of the word of God:

CF # 265

“Likewise from this there should arise that mutual concern that all must have of fostering fraternal charity by their discourses and conversations, and by encouraging one another to the practice of virtue and the acquiring of perfection. [29].

The ‘spirit’ of this Constitution may be noted in the same general area of the study by Suarez [30].

Safeguards are suggested for any religious who would engage in buying and selling - as has been noted earlier for the word ACTION:

CF # 288:

“... The same principle holds in due degree, too, if such work were to oppress the soul excessively with thoughts and cares of worldly things (cf. Hom 24 of Gregory)...” [31]

This use of the word “CARE” is only used here in connection with apostolic ministry - but, technically does not describe it. It is interesting to note that the central sense of this Constitution is paraphrased from Suarez [31]. Constitution 288 has a variety of expressions to explain the apostolic mission, as “ACTIO”, “OPUS”, in addition to” CURA”.

Fr. Bertoni also did not want to see the small number of members all absorbed in any single work: this seems to be a reason why he chose not to opt for “COLLEGIA” as these are minutely described in the Jesuit Constitutions of St. Ignatius. These “Colleges” would require a considerable commitment of personnel. Fr. Bertoni offers in his Constitutions a further explanation of what he means by “ordinary CARE”:

CF # 290:

“It was stated in the beginning that our Congregation does not accept the ordinary care of souls. This must be understood not only in respect to communities of seculars, or in respect to monasteries, or congregations of religious women; but also in the sense that no confrere shall assume the ordinary care of individual souls, be they men, or especially women, either by office, or by mutual obligation on the part of both, or on the part of one only; nor that anyone agree to receive the obedience of any person.” [33].

Fr. Suarez explains why such perpetual care of any restricted number of souls is not part of the Jesuit charism - the basic reason is that it would inhibit apostolic mobility, on a broader scope which is the purpose of the Society. It would also consume large numbers of confreres who would be capable for other services of the Church [34].

...

D. FINIS (cf. below, “SCOPUS”):

This word is of major importance in understanding a charism - this is the term ordinarily used to describe the main spiritual and apostolic reason of being, any community would have. Fr. Bertoni uses the word to describe his plan, making use of texts very often taken word for word from Suarez.

CF # 1:

“End: Apostolic Missionaries at the service of Bishops” [35].

This Constitution can be considered also under the important terms “MISSIO”, and also “OBSEQUIUM”, both of which will be treated below. A very important Constitution is the one that follows:

CF # 49:

“In this clerical Congregation, which aims not only to contemplate on divine matters, but also to teach the contemplated truths to others, the members shall possess not an ordinary, but a perfect knowledge of all those things which pertain to faith and morals; therefore, it is necessary that the religious clerics of this Institute eagerly strive to acquire such a knowledge perfectly.”[36]

Fr. Stofella places St. Thomas Aquinas as the source for this important Constitution - which, indeed he is. However, the text is taken word for word from Suarez [37].

From St. Ignatius, Fr. Bertoni also emphasized greatly the enormous apostolic value of private conversations on divine matters. This aspect of the apostolic mission is also very important in the private tutoring in the Catechism, as well as in the Sacrament of Reconciliation and spiritual direction. There are ample testimonies of the broad use Fr. Bertoni made of ‘counseling’, being considered the ‘Angel of Counsel’ to his contemporaries in Verona. The important following Constitution shows that such conversations pertain as a means of achieving the very “end” of the Congregation:

CF # 255:

“Since the principal end of our Congregation aims at the conversion of souls, for the most part this is to be realized by conversing with our fellow men, speaking to them of divine things, kindly and prudently. For this they derive much benefit from the conversations they hold among themselves which quite often should be about the things of God. Thus, let them in practice learn to keep silence during the times prescribed, to speak prudently and fruitfully, for this is the best kind of silence, as St. Ambrose indicated: ‘Pythagoras’, he says, ‘imposed silence on his disciples that by keeping silence they would learn to speak. David instead prefers that we learn to speak by speaking; in fact, how can we learn without practice? or make progress to acquire a manner of speaking which is prudent and circumspect not repudiate the natural means, and at the same time, let him make use of those means for properly safeguarding the tongue.’ (De Off. libr. I, c. 10)” [38].

This insightful rule is taken *verbatim* from Suarez [39]. The next Constitution to be considered is one that is replete with ‘missionary’ language:

CF # 262:

“Since the end of the Congregation is the salvation of souls, consequently it assumes ministries accommodated to this end: therefore, religious should primarily and zealously work for the spiritual benefit of their own Confreres before that of non-members, because charity is very well ordered. As it, therefore, inclines one to seek his own spiritual salvation before that of others, so also among others, it first intends and seeks the spiritual benefit of one’s spiritual brothers, and of the entire body of the Congregation, before that of those outside the Congregation.” [40]

This Constitution seems connected also with those Constitutions that speak of ‘the more important ministries’ (*graviora*) [41]. Constitution 262 is taken word for word from Suarez [42].

There can be very little doubt that Fr. Bertoni considered ‘Private Conversations’ a very key facet of the purpose of his Congregation. However, in order for private conversations to be a ministry, an integrating part of the Apostolic Mission, they need to be elevated to a higher order, as is clear from the following Constitution:

CF # 282:

“The first condition is a right intention of charity, or piety; that is, the motive must be one of spiritual necessity or utility; for friendship or conversation with persons of the world, considered in itself, is a worldly business unless its end be elevated to a nobler order.

“Wherefore, St. Basil says: ‘ To visit someone because of fleshly ties or friendship is a thing alien to our calling.’ (Rule 311, ex brev.). Here he proposes two motives which seem to be the most praiseworthy of all human motives; and still he requires a motive which is nobler, in order to render such an act becoming to the religious state.

“Therefore, he did not say that it was an evil thing to visit relatives and friends, but that it is a thing foreign to the religious state.” [43].

Much of this Constitution may be found word for word in Suarez [44].

...

E. LABORES PROPRIOS HUIUS VITAE:

This rather generic sounding expression is found as the concluding number of Part I, on what ‘precedes admission.’ It is also couched in other phrases that describe a broad apostolic program:

CF # 26:

“Those who are accepted to carry out the spiritual ministries must have fitness of mind, sound judgment, retentiveness of memory; furthermore, they must be desirous of virtue constant in whatever they undertake for the service of God; they must have zeal for the salvation of souls, and, moreover, a great love for this Congregation.

“Also, they must have completed at least fourteen years of age, have good health and sufficient strength to bear the hardships of this life, and an integrity of character which will be of edification to others; finally, it is desirable that they cultivate the art of fine speaking, a quality so very necessary in dealing with others.” [45].

This Constitution speaks of spiritual ministries in the plural, and also notes that there are many realities in the ‘divine service’ and that the ‘labors proper’ to this life, are many.

...

F. MEDIA: this term is often used to discuss the apostolic commitment in a variety of circumstances for the ‘Professed’, or the ‘Apostolic Missionaries’ in the community:

- it is used in the title of Part IX, c. 3, regarding the means chosen to be employed in developing and increasing goodness in youth [46];

- it is also the word used for the title of Part IX, Chapter 5, pertaining to the means to be used in developing the education of the young [47];

- the term is used as the titles of Sections I and II for the increase of unity in the Congregation, of Part X, indicating both ‘Negative’ as well as the ‘Positive Means’ [48];

- a very important use of the word is found in that vital Constitution describing the need of serving in ‘the various and proper tasks of this vocation’, in obedience to the Bishops:

CF # 185:

“...(this vocation) is to follow the direction of the orthodox Bishop whom the Holy Spirit has placed to govern the Church of God: this is a sufficiently cautious means to avoid erring in the way of God...” [49].

These words, and most of the others making up this important Constitution in Fr. Bertoni's plan is from Suarez [50].

...

G. MINISTERIUM/MINISTERIA: these terms in both singular and plural need to be pondered carefully - as they shed much light on Fr. Bertoni's broad apostolic ideal. The first such Constitution to be considered has been considered just above:

CF # 26:

"Those who are accepted to undertake the spiritual ministries must have fitness of mind, sound judgment, retentiveness of memory; furthermore, they must be desirous of virtue and spiritual perfection, of peaceful character, active and constant in whatever they undertake for the service of God; they must have zeal for the salvation of souls, and, moreover, a great love for the Congregation..." [51].

This constitution seems to imply a variety of tasks to be undertaken in the divine service. In speaking of the 'experiences' for the Novitiate, Fr. Bertoni follows the practice of the Jesuits, and expresses himself this way:

CF # 38:

"Finally, those who have given proof of virtue in all these tests, after they have finished their studies and have been ordained to the priesthood, shall apply themselves for some time to the ministry of preaching and hearing confessions." [52]

St. Ignatius of Loyola treats of the 'experiences' of the Novitiate in his Constitutions [53], as preparatory for the service of the Church. In speaking of the 'Spiritual Progress' of the members, after a long list of ascetical practices, Fr. Bertoni also includes the assiduous occupation in those things that pertain to the ecclesiastical ministry and to the religious duties:

CF # 48:

"A second means for Spiritual Progress is the zealous exercise of the following:
 The purifying of the soul of its vices and faults, and the inculcating of the contrary virtues;
 The increasing and the perfecting of the theological and moral virtues;
 The minute practicing of the virtues of religion, that is, obedience, chastity and poverty;
 The suppressing of the inclinations of the flesh and of the senses, of self and worldly love;
 The observing perfectly of all divine and human precepts, ecclesiastical as well as civil, and those obligations that are proper to the priestly state, and those added by the religious state, whether they regard the Constitutions, or all the duties of our Institute;
 The absolute shunning of idleness, by the assiduous involvement in those things which pertain to the ecclesiastical ministry, the observance of discipline and the obedience due to Superiors." [54].

This is an important rule as it places the tasks of the ministry of the Church also among the means for one's own spiritual advancement. There is also an indication of a variety of the works proper to the community in a Constitution that pertains to the care to be given to the preparation of students for the priesthood:

CF # 63:

"It shall also be the Superior's duty to see that the students are freed from manual works and labors, whether they are of a domestic nature, or in other ministries, that they might have more time to devote to study." [55].

This injunction is found in Book V of Suarez' commentary, precisely where he treats of the Scholastics of the Society of Jesus and their studies [56]. The 'sacrosanct' rule of *gratis omnino* is posited as a principle by Fr. Bertoni in his *Compendium Rude* (n. 3), and is explained through the booklet of the Constitutions. One example is the following:

CF # 102:

"No one shall accept anything in compensation for spiritual ministry, or for (any) pious duty, which the Congregation freely performs for the good of souls" [57].

When Fr. Bertoni describes the habit of the Apostolic Missionary, whatever is worn must be geared toward the ministry being performed. There was no specific habit, but the Stigmatine was to dress as the more exemplary clergy among whom they worked. The garb of the Missionary is thus described by Fr. Bertoni:

CF # 137:

"One's attire should be plain and appropriate, at the same time bespeaking poverty and fitness for the various ministries and persons with which we deal; and it should be clean and not shabby." [58].

The clothing of the Stigmatine has been considered at some length earlier in this study. Fr. Bertoni followed Suarez' commentary on the Jesuit garb in this matter [59].

As part of the 'Third Probation', in accord with the Jesuit customs, the Stigmatines were to be exercised in a continuation of their spiritual formation, but also in the ministries of the Congregation:

CF # 152:

"The students, on completion of their studies, shall be tried for a year in the exercise of devotion and humility, and in the ministerial works proper to our Congregation, for the purpose of rekindling their fervor, if on account of these studies, it has somewhat diminished." [60].

In the note pertinent to this Constitution, Fr. Stofella has noted that Part VIII of Fr. Bertoni's Constitutions (nn. 152-157) are taken from Suarez' Commentary, Book VI [61].

A most important Constitution is the one that follows. In order for one to become an Apostolic Missionary, he needs to intensify his spiritual formation, and be gradually inserted into the 'more important ministries', described as *any ministry of the Word of God whatsoever* - all of these expressions are taken from Suarez:

CF # 158:

"Only priests are to be admitted to 'Profession': for the principal government of the Congregation pertains to the Graduate Fathers; to them also belong the more important ministries, and these require the priestly dignity." [62].

This Constitution has previous support in Fr. Bertoni's Constitutions numbers 72, ff., where he treats of promotion to the priestly office. Similar thoughts are also presented further ahead in Constitution n. 262, where he treats of the primary apostolate, caring for other Stigmatines. There is also an aspect of it in Constitution n. 302, where he speaks of the need the Superior has of receiving counsel from his collaborators and the more serious commitments of the Congregation. This Constitution n. 158, however, is taken word for word from Suarez, where he treats of the four Vows in the Company of Jesus [63].

This very broad opening of the Apostolic Mission to any ministry of the Word of God whatsoever is described as follows:

CF # 163:

“Verbi Dei quodcumque ministerium: [64]

This expression is found in the *Formula* of Julius III, at the beginning of St. Ignatius' Constitutions, with a different word-order [65]. This expression is then expressed by Suarez, who is the source of this entire section compiled by Fr. Bertoni. The Stigmatine Founder has simply synthesized a few columns written by Suarez [66].

The broad scope of the 'various and proper services' that the Stigmatines are called to render to the Church is evident in the legislation that seeks to develop the sense of 'apostolic abandonment' to God through the Church:

CF # 186:

“Besides, no one should contrive to be sent to this or to that place, but everyone should allow himself to be moved by obedience, through it is not wrong to show one's preference and inclination. In fact, Isaiah offered himself, and Jeremiah excused himself; but neither Jeremiah refused God when He sent him, nor did Isaiah presume to go without first being purified with the coals of the altar: because no one should dare, says St. Gregory, to undertake the sacred ministries unless he be purified, and the one chosen should not proudly refuse, under pretext of humility.” [67].

This beautifully balanced rule is taken *verbatim* from Suarez, quoting Part VII (On the Missions) of the Jesuit Rule, as well as being based on the Papal Bulls of Paul III and Julius III [68]. In a rule regarding the equality of the common table also points out the 'ministry', or service to one another, that members are to assume:

CF # 230:

“Nor is the fare merely called common as regards to place and time, but especially as regards the use of foods. The same must be served to all without exception. St. John Chrysostom, speaking of religious, says in this regard: 'The fare is the same for those who (ministerium) as for those who are served: the same clothes, the same rooms, the same life. Any wonder - he adds - if the treatment be the same for all, when all are possessed of the same spirit?' [69].

This is another one of the Constitutions that Fr. Bertoni copied word for word from Suarez [70].

Fr. Bertoni speaks of caring for the sick confreres as a 'ministry', and one that should be conducted in such a way that the ailing would not yearn for their mother's affections!

CF # 240:

“Lupus in his rule for Monks says: 'If someone is taken sick, let him be transferred to a larger place, and be so comforted by the ministry of the senior brethren, that he feel no desire for the comforts of the city, nor for maternal affection.(from St. Jerome)' [71].

As the previous Constitution, this one is taken *verbatim* from Suarez [72]. The next Constitution speaks of the work of the Infirmarian taking care of his own confreres as a ministry:

CF # 241:

“Besides the care of the Superiors and the ministry of the Infirmarian, let there also be one appointed in each community to look after its general health.” [73].

One more Constitution could be considered here - which has already been pondered above. It is that Constitution that describes the end of the Congregation as working for the salvation of souls, and therefore assuming ministries accommodated to that purpose:

CF # 262:

“Since the end of the Congregation is the salvation of souls, consequently it assumes ministries appropriate to this end...” [74].

This was already considered above [75], and is taken word for word from Suarez [76]. There are also other Constitutions in which Fr. Bertoni develops his ideal - expressed often in words from Suarez - about charity being ‘most ordered.’ [77].

...

H. MISSIO/MISSIONES/MISSIONARI: this root word is most important in the spirit of St. Gaspar Bertoni.

It is with this word that Fr. Bertoni’s Constitutions begin and this was already considered above under ‘End’ [78]: the Stigmatines are Apostolic Missionaries for the assistance of Bishops. The second Constitution is taken from the Decree of the S. Congregation of the Propagation of the Faith, dated in December 1817. This seems to ‘parallel’ St. Ignatius’ idea of using the Papal Bulls of Paul III (September 27, 1540) and the definitive document of Pope Julius II, July 21, 1550 for his introductory *Formula* :

CF # 2:

“Manner: ‘Under the direction and dependence of the Ordinaries of those places in which Missions are given. they shall wholeheartedly obey these Ordinaries in everything which pertains to the exercise of the Apostolic Ministry; first, obtaining their consent, with the necessary faculties; and always observing their wishes as to the place and time of exercising this activity’ (from the Decree of the S. Congregation of the Propagation of the Faith, December 20, 1817) [79].

Without leaving the Stigmatine Founder’s *Compendium Rude* one may find still another Constitution that develops this seminal ideal. This is a Constitution that contains a number of the key words regarding ecclesiastical service presently under discussion:

CF # 7:

“There shall be a distinction of classes, and promotion to a class shall be determined according to the qualities of the subjects.

“Those who excel in learning and piety shall be promoted to the perfection of the priestly work, undertaking the Apostolic Mission.

“Others, then, who have sufficient strength and talents, both physical and spiritual, shall be promoted to the perfect assistance and help (*obsequium et auxilium*) of the Missionaries.’ [80].

In his Part V, Fr. Bertoni considers the promotion of the candidates to the ‘perfect priestly work’. This section parallels the Ignatian ideal. Fr. Bertoni concludes his Constitution n . 73, with a very eloquent *etcetera* - indicating that the ministries mentioned specifically in this Constitution are not the only ones to which the community is dedicated:

CF # 73:

“Then, they shall hear indiscriminately the confessions of men, and preach in the churches of the city where they live, give the Spiritual Exercises, *and so forth* .” [81].

The Spiritual Coadjutors are shown then to assist in the work of the Missions:

CF # 74:

“At times, they shall accompany the Missionaries as aids; and at times, they shall also hear the confessions of women.” [82]

CF # 75:

“Then they shall also hear the confessions of women regularly, and be assigned to serving the Missions.” [83]

CF # 76:

“Finally, they shall be entrusted with the task of the direction of the Missions, and make use of all means needful for the salvation of souls.” [84].

In the recent Jesuit tradition, two recent ‘authorities’ - Fr. Pedro Arrupe, SJ, the late Father General [85] - and Fr. Antonio de Aldama, SJ, the late long-time Secretary General [86] have developed this **gradual** insertion of the young Jesuits through **the variety of services** in the Apostolic Mission, for their promotion to the rank of the ‘Professed’ - for the Stigmatines, this is the rank of the ‘Apostolic Missionary’. There is a Constitution which Fr. Bertoni presents description of the candidate to this rank:

CF # 85

“No one shall be allowed to pronounce solemn vows, unless he has merited the rank of Apostolic Missionary in accordance with the aim of the Congregation.” [87]

It is a customary Jesuit practice to offer the sacrifice of the Mass and prayer for the success of the Apostolic Mission:

CF # 162:

“The administration of the Sacraments, especially of Penance and Holy Eucharist, beseeching God, even by the Sacrifices (of Holy Mass), to grant the fruit of the Missions and of the preaching and of the confessions.” [88].

This rule is a summary of a more extended paragraph, found in Suarez [89].

In his quite full development of ‘Private Conversations’ as a means of achieving the scope of the Congregation, Fr. Bertoni has taken almost these entire chapters of Part XI from Suarez. It bears noting that by an over-sight, in the Stofella edition of the Original Constitutions of Fr. Bertoni, there is an inadvertent omission of these words: *ad praedicandum fidem, vel...* - these will be presented below in italics:

CF # 286:

“It is quite a different thing, however, to don the dress of a merchant, or pretend to be one, in order to gain entrance *to preach the faith, or* to administer to others’ spiritual needs, a thing which several saints have already done. So, too, it is permissible at times, when among heretics, to dress as a soldier or civilian, or pretend to be a merchant, for the purpose of conversing with Catholics in hiding, and thereby preserve and strengthen their faith. Missionaries do this every now and then, for this is not lying, but merely concealing the truth, nor is there anything in it a unbecoming to the religious state, because it is apparent for what reason and necessity this is done.” [90].

This Constitution is taken from Suarez, and almost word for word [91]. One of the ‘saints’ who did this is the Jesuit, St. Francis Xavier, mentioned by Suarez. This rule speaks of ‘**accommodating**’ the garb that Stigmatines wear in accord with the varied Apostolic Mission that is undertaken [92]. There is no specific Jesuit habit - nor did Fr. Bertoni legislate one in his Original Constitutions, other than that of the more observant ecclesiastics among whom the Stigmatizes live.

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I. **MUNUS/MUNERA**: this is another of Fr. Bertoni's oft-used terms to describe just what it is the Stigmatines do in the service of the Church.

First of all, it is found twice in his citation of the Decree of the Propagation of the Faith, presented as his second Constitution. Fr. Bertoni speaks of all that pertains to the 'apostolic task', and that all must observe the wishes of the respective ordinaries in the exercise of their work [93]. The Stigmatine Founder again speaks of it in his culminating Constitution describing the promotion of candidates, as: '... they will take on the duty of directing the Missions... [94]. In speaking of the Promotion of the membership, the Founder speaks of their spiritual progress, and their intellectual acumen - and, if anyone shows that he is incapable of a higher grade, he should remain in the order and task that he has taken on [95].

The introductory Constitution on the wide variety of tasks of the 'Professed' members, that is, the 'Apostolic Missionaries', his wording is as follows:

CF # 182:

"Their duty is to teach not only by preaching, by giving the Spiritual Exercises, by lecturing on the truths which are useful and necessary to know for the attainment of eternal life, but also by explaining the rudiments of faith and morals, especially to the uneducated and to children, in public and private catechetical instructions and in the oratories. This also is highly beneficial to the Church, and is to be highly recommended to them." [96].

Fr. Stofella notes that this number comes from Suarez [97]. This Constitution was considered earlier in showing how important the teaching of Catechism is in the life of the Stigmatine. [98].

The very important Constitution n. 185 has the word in the plural describing the variety of apostolic services Stigmatines are called to render the Church:

CF # 185:

"Since the end of this Sodality is to render service the Church under the direction of the Bishops of the Church, through the various and proper works of its vocation..." [99].

Fr. Stofella maintains that this Constitution is found in Book I of Suarez - however, the greater part of it is from Book VI [100].

In Part X, under the 'Negative Means' for preserving charity, *munus* appears three times - but it is a citation from the Latin Vulgate of Mt 5:23,f. :about not allowing the sun to set on one's anger in placing one's gift before the altar [101]. Fr. Stofella states that this Constitution is from Suarez [102]. As the conclusion of these 'Negative Means' of Part X, Fr. Bertoni notes that the distribution of tasks and goods needs to be done with due proportion, as St. Basil had indicated:

CF # 220:

"In the third place, it can be discerned from other movements of the soul: for the love of charity is very well ordered, and it is shown only at the proper time and place, without offense to anyone. If, therefore, this affection leads to waste of time, or to anything contrary to perfection and the rules: then it is particular friendship, not the due love of charity. Hence, charity is especially violated - as St. Basil commendably continues - when it is shown to one more than to others; or when the distribution of offices and honors is done without due regard of merit. And though it is true that everyone, in his own regard must be detached from everything and only aspire for the highest degree of humility, in regard to others, however, he must keep in mind the merits of each and to each render due honor and love. This chiefly concerns Superiors who violate charity most seriously when they allot offices and distinctions on the basis of personal affections, and not according to the merit and ability of their subjects, for they should have uppermost the

welfare of the whole community, as the same St. Basil so well observed. (from Rule 303, the Shorter Rule)” [103].

This very just rule - that speaks of both *munerum* and *labores* - is taken bodily right from Suarez, as are several of the Constitutions in this Part. [104].

...

J. OBSEQUIUM/OBSEQUIA/OBSEQUI: if there is any single word that would typify Fr. Bertoni's mind, it might be this one - either in the substantive (both singular and plural), as well as the verb form. This seems to make of all of Stigmatine service an oblation - a kind of Eucharistic offertory gift of one's life presented at the table of the Lord (cf. Rm 12:1,ff.). It makes the Stigmatine life something like those 'spiritual gifts' of which St. Peter speaks (cf. 1 P 2: 5). The word *obsequium* is used to describe the Apostolic Missionaries and their service of the Church in Fr. Bertoni's very first Constitution.

In order to engage in '*ministries accommodated*' to the end, or scope of the Community, Fr. Bertoni realized the importance of 'more than ordinary knowledge' on which he insists in various Constitutions (as in numbers 49; 50; 159). When he speaks of the distribution of the studies in his vital Part IV, 'On Progress', he shows how it will be necessary to dedicate more time to study, in order to meet the various services that will be demanded:

CF # 57:

"Therefore, there shall be individuals who specialize in one or another of these branches of knowledge for a longer time and with greater diligence; that is of the utmost importance for the various services we must render to the Church according to the diversity of times and circumstances." [105].

This Constitution, as well as the one which precedes it and the one that follows it - are all taken exactly from Suarez [106].

When Fr. Bertoni speaks of the promotion of studies, he offers this practical rule - and all of the legislation is with a view to the *obsequium* of the Church:

CF # 62:

"It shall be incumbent on the Superior to see that the students do not apply themselves to study at times that are harmful to their physical health; that they get enough sleep; that they observe due moderation in their studies in order that they may devote themselves for a longer time to mastering the arts and sciences on behalf of the Church." [107].

It is interesting to note that this Constitution is based on Suarez, but that it was paraphrased by Fr. Bertoni: the Stigmatine Founder has *in Ecclesiae obsequium* - whereas, Suarez has *ad Dei gloriam* . [108].

The next Constitution to be considered in this connection brings together: *propter Dei gloriam et ecclesiae majus obsequium* :

CF # 125:

"But, whenever it is a question of studies which are deemed necessary or helpful, overcoming all fatigue, negligence, or tediousness, they shall apply themselves to them eagerly and wholeheartedly, striving to master them for the glory of God and greater service of the Church." [109].

In Part VIII, where Fr. Bertoni treats of the Promotion of the Students, he speaks of the means for developing the moral life of young people and offers this legislation for the *service and love of God* :

CF # 172:

“Even during the course of the lectures, when the occasion presents itself, the teachers shall strive to instill in their pupils a service and love of God and also of virtue.” [110].

Fr. Stofella notes here that Fr. Bertoni has taken these minute rules from Suarez [111].

The next Constitution to be considered can be studied under a number of headings: *scopus - munera* - here it can be looked at for its use of *obsequium* :

CF # 185:

“... the end of our Congregation is to serve the Church by means of the various and proper ministries of its vocation under the direction of Bishops...” [112].

The entire Constitution as it then unfolds is taken almost word for word from Suarez [113] - but this initial part is very close to other sections of Suarez, and also to Fr. Bertoni’s own Constitution n. 57.

When the Stigmatine Founder speaks of the ‘Negative Means’ of protecting charity, he states that there can be absolutely no spirit of dominating in truly apostolic service. There is much emphasis here on ‘service’:

CF # 195:

“Since the chief part of charity is to anticipate the mutual rendering of service, honor and benefit; and since all manifestations of domineering and commanding are reprehensible, and cause alienation of souls: let everyone (especially those who are not Superiors) abhor every tendency to command, or to assume an air of imperiousness, for it savors of pride and offends charity. Thus, if anyone, because of some duty assigned to him, has to assume the role of leader, let him not be overbearing, but rather indicate what has to be done; and let all, according to the Apostle’s counsel, serve one another, so that what St. John Chrysostom said of the ancient monks may be verified : ‘ Not one of them is seen to be the author or the recipient of wrongs, to give or to receive commands: but all are numbered among those serving.” [114].

Fr. Stofella notes that this first chapter of Section I is derived from Suarez [115]. Near the end of Chapter V, of Part XI, on the Familiar Conversations to be entertained among the members, Fr. Bertoni speaks of assisting those who are dying. In the very delicate matter of avoiding abuses in assisting the moribund to make out their wills, the Stigmatine Founder offers this Constitution:

CF # 296:

“If, however, the sick person asks advice about those goods of which he can dispose freely, it is the duty of the confessor to suggest what he judges to be more conducive to the greater service of God, and to the greater utility of the soul of the testator. That our priests do this in the right manner, let them observe the following.” [116].

The majority of the Constitutions of this entire Part is taken from Suarez - and this is the situation of this number 296. After the words: *let them observe the following* , Fr. Bertoni then adds his Constitution 297. In Suarez, the citation is from the Jesuit Constitutions, Part VI, chapter 2 § 6. [117].

In accord with the Jesuit custom, Fr. Bertoni believed it necessary that the Superior elected for life, should have one confrere who would be named also to guide the ‘Prelate’ to the greater service of God in his own personal life. This unusual Constitution reads as follows:

CF # 304:

“A Monitor shall also be appointed. After having prayed, and with due respect and humility, he shall admonish the Superior of any fault he suspects him of being guilty of regarding the greater service and glory of God. Such an office with respect to Superiors is absolutely necessary, as St. Basil taught.” [118].

The multiple service - or variety of proper services that Stigmatines render to God through the Church is often expressed by this word *obsequium* - one that can also be understood as expressing the ‘loving obedience’ of Jesus Christ to His heavenly Father [119].

...

K. OFFICIUM - OPUS/OPERA: while these words can have a grammatical use, implying necessity (this seems to be the case in numbers 288; 294; 295 - ubi opus sit), they also may describe the tasks that Stigmatines perform in their service of God through the Church. The tasks of the Brothers are described In Part V, regarding the Promotion of the members, Chapter 3 describes their duties with the first of these words:

CF # 82:

“Moreover, more than one office can be assigned to each one, according to the nature and necessity of the work to be done” [120].

The Brothers are also spoken about in Constitution n. 78, and the word *operi* is used along with *servientes Domino* . [121]. The work of the Brothers is likewise described using both *labores* and *operis* :

CF # 25:

“ Those who apply themselves to manual labor must be content with their class; they must be of age and have the necessary strength to fulfill the tasks which this kind of life demands; and they must not be too dull of mind. Their number should depend upon the volume of the work to be done, lest they have occasion for idleness.” [122].

The key Constitution that uses the word *opus* is found among the numbers of the Compendium Rude:

CF # 7:

“There shall be a distinction of classes, and promotion to a class shall be determined according to the qualities of the subjects.

“Those who excel in learning and piety shall be promoted to the perfection to the priestly ministry, undertaking the Apostolic Mission.

“Others, also ...” [123].

The determination of this “promotion is to the perfection of the priestly work” is to be found particular in Part IX of Fr. Bertoni’s Original Constitutions - which is both a commentary on, and a copying from St. Ignatius and Suarez. [124]. These are the ***ministeria graviora*** (cf. nn. 158; 302), the ***ministeria accommodata*** (cf. n. 262) - these are the ***varia et propria suae vocationis munera*** (cf. n. 185).

In the long Part X on Unity, Chapter VI under ‘Positive Means’ speaks of Hospitality toward the Confreres - and how each is to express this by works (*operibus... laboribus*) of mercy:

CF # 247:

“Furthermore, let us not be content to show only those external manifestations, but also practice all works of mercy and humility on their behalf, sparing neither toil nor expenses, in so far as religious poverty permits and the brother’s need demands.” [125].

This Constitution pertains to that Part X of the Stigmatine Founder's Constitutions that is practically all copied from Suarez [126].

The word *opus* is also used to describe the works of piety and divine worship:

CF # 284, n. 2:

“...2. If (conversation with our neighbor) be a hindrance to one's spiritual exercises and to the acts of divine worship which the religious must perform in conformity with his rule...” [127].

This entire rule is taken almost word for word from Suarez [128].

In the varied legislation regarding the lack of specificity in the Stigmatine garb, Fr. Bertoni notes that it is acceptable to dress as a merchant, or as military personnel for the preaching of the faith, in order to conserve it or increase it:

CF # 286:

“It is quite a different thing, however, to don the dress of a merchant, or pretend to be one, in order to gain entrance to preach the faith, or to administer to others' spiritual needs... so, too, it is permissible at times, when among heretics, to dress as a soldier or civilian...” [129].

Fr. Bertoni speaks in different Constitutions of adapting the garb that Stigmatines wear, either for edification, or for apostolic purposes (cf. nn. 6; 137). This rule, of course, is from Suarez - where in the larger Society of Jesus this is often a reality [130].

...

L. SCOPUS: in studying this word in Fr. Bertoni's Constitutions, it would be most beneficial also to refer above to where his use of *FINIS* is used.

The last sentence of the Constitution describing the promotion of non-priest members opportunity to achieve the 'common scope':

CF # 77:

“... Such individuals shall serve the Lord in those things in which they can be useful and capable, and they shall help the other confreres to realize the common purpose of the Congregation.” [131].

When Fr. Bertoni speaks of the promotion of members to the highest grade possible in the community, he explains that this can be done only in accord with the purpose of the Congregation:

CF # 85:

“No one shall be allowed to pronounce solemn vows, unless he has merited the rank of Apostolic missionary in accordance with the aim of the Congregation” [132].

It is interesting to note that Fr. Charles Zara (1843-1883) never preached parish missions due to poor health - yet, he was elevated to the grade of Apostolic Missionary [133]. He was deeply committed to the **school** at the Stimate which he saw as one of the 'principal ends' of the Stigmatine community - and he much admired the **Quarta Classe**, the teaching of catechism in the Veronese dialect during the summers.

One of the most important Constitutions compiled by Fr. Bertoni is one that has a number of his 'key' words: *obsequium - munera - medium - actiones* :

CF # 185:

“Since the scope of our Congregation is to serve the Church by means of the various and proper ministries of its vocation under the direction of the Bishops is at times and arduous and difficult thing...” [134].

This early section of Fr. Bertoni’s very important Constitution n. 185 is a kind of summary of a number of other Constitutions (as n. 57). However, the latter three fourths of this Constitution - from the words: *ardua et difficilis* is taken almost bodily from Suarez [135].

In the very key matter of Private Conversations, Fr. Bertoni again alludes to the scope that our spirit proposes”:

CF # 267:

“St. Basil says: ‘Unless we wrest ourselves from both fleshy ties and worldly society, being transported, as it were, to another world in our manner of living, it is impossible for us to achieve the goal of pleasing God” [136].

One of the very important usages of this term *scopus* is as the title to Chapter 3, of Part XI. Fr. Bertoni placed much stock in private conversations -as the work done by the Confessor and Spiritual Director - and also teaching catechism lessons even on a one-to-one basis: these were most important ministries in his over-all Apostolic Mission’:

Part XI, Chapter 3:

“How the scope of the Congregation is achieved through “Familiar Conversation” [137].

This entire Chapter of Fr. Bertoni is taken almost bodily from Suarez, where the Jesuit theologian speaks of private conversations not being separated from the primary and adequate end of the community. In Suarez’ text there then follows Fr. Bertoni’s Constitutions nn. 277, ff. taken practically word for word from the Jesuit text [138].

...

M. SERVIRE/SERVITIUM:

These words are considered synonymous with *auxiliari/auxilium* - and perhaps in the original Spanish of St. Ignatius’ Constitutions, *servir* was used so often, in various forms, that the original Jesuit charism is considered to be “A Mysticism of Service”.

The word gets a special prominence as it is used in the third of Fr. Bertoni’s Original Constitutions:

CF # 3:

“To serve God and the Church, wholly gratuitously”. [139].

This principle permeates much of the Ignatian Constitutions and as a principle, it appears in the very first number of the Ignatian ‘Formula”:

“... Whoever desires to serve as a soldier of God beneath the banner of the cross in our Society which we desire to be designated by the name of Jesus, and to serve the Lord alone and the church, His spouse, under the Roman Pontiff, the Vicar of Christ on earth....by means of public preaching and any other ministrations whatsoever of the word of God...all these works should be carried out altogether free of charge and without accepting any salary for the labor expended in all the aforementioned activities...” [140].

In this text 'preaching' and 'any other ministration of the word of God' are placed on the same level - and then explained in a variety of Constitutions that follow - in particular in Part VII of the Jesuit Constitutions, *De Missionibus* .

Fr. Bertoni begins to explain the kind of service that the Stigmatines are called upon to render when he distinguishes 'temporal services' and 'spiritual ministries'. In the first paragraph, he speaks of spiritual ministries in the 'divine service':

CF # 26:

"Those who are accepted to do the spiritual ministries must have fitness of mind, sound judgment, retentiveness of memory; furthermore, they must be desirous of virtue and spiritual perfection, of peaceful character, active and constant in whatever they undertake for the service of God; they must have zeal for the salvation of souls and, moreover, a great love for this Congregation..." [141].

When Fr. Bertoni speaks of the promotion of candidates to the priestly office, he speaks of them gradually being immersed into the ordinary confessions of women and the 'serving of the Missions'. This process parallels that of the Jesuits:

CF # 75:

"Then they shall also hear the confessions of women regularly, and be assigned ordinarily to serving the Missions." [142].

Continuing on in this important matter of the promotion of the confreres, as his Chapter 2 of this Part V of his Constitutions, Fr. Bertoni adds a Constitution (n. 77) in which he makes use of several of his 'key' words, such as *servire - profectu - munere - scopum*. Its last line is of interest here, as this Constitution has been treated above :

CF # 77:

"... Such individuals shall serve the Lord in those matters in which they can be useful and are capable, and they shall help the other confreres to achieve the common scope (of the Congregation)" [143].

Fr. Bertoni presents also the spiritual, professional and intellectual promotion of those who will not receive the sacrament of Holy Order In this Constitution n. 78, there are some inadvertent omissions in the original Latin text:

CF # 78:

"There are others who do not receive clerical orders, but assist the house and the priests chiefly by manual labor. These shall be duly instructed in Christian Doctrine and shall apply themselves to some craft or work, in which they are competent, serving God in simplicity of heart, and edifying their neighbor by the practice of virtue ' [144].

It should be noted that the underlines words are missing from the Latin in the text here - although in Fr. Stofella's Italian translation. There is reiterated here the emphasis given to instruction in Catechism as a spiritual and missionary formation tool.

Among the negative means for the living of fraternal charity noted in Part X, Fr. Bertoni insists in Section I, also on the avoidance of any sense of dominating over others. In his Constitution n. 195, the Stigmatine Founder emphasized the example of the Apostles as an ideal for the Apostolic Missionaries:

CF # 195:

"... and let all, according to the Apostle's counsel serve one another..." [145].

Fr. Stofella attributes this part also to Suarez [146].

...

N. TRADERE/TRADENDA:

Fr. Bertoni emphasizes the dynamism of the Apostolic Mission by using this term to express the actual handing on of the tradition of the Church in an energetic manner. The term is used either regarding the teaching of Catechism, or the giving of retreats and other exercises of the Ministry of the Word of God - as well as in a more general way, based on St. Thomas, on never communicating the Word of God unless it has first been contemplated by the Apostolic Missionary. This is described as truly the 'end' of the Stigmatine community:

CF # 37:

"Also each one shall be trained, according to his ability and the needs of the places and times, in explaining the Christian Doctrine to the youth and to the non-instructed.

"For this purpose, each one, after his entrance into the Novitiate, shall apply himself to the study of Christian Doctrine, unless he already knows it well enough." [147].

This is the famous 'Fifth Experiment' in the Jesuit tradition to be employed in the training of Novices - and has already been treated above in this study. The wording is taken substantially from Suarez [148]. There is emphasis characteristically on the needs of the various times and places, inviting a ministry accommodated to these.

Another very important Constitution is one of those describing the 'end', our purpose, of the Stigmatine Congregation:

CF # 49:

"In this clerical Congregation, which aims not only to contemplate on divine things, but also to hand on these contemplated realities to others..." [149].

This important Constitution has already been considered above when the discussion was on the "End of the Congregation", where it was noted that this particular number is taken *verbatim* from Suarez [150].

And once more, when Fr. Bertoni speaks of the promotion of the confreres, he goes to some effort to present a plurality of apostolic services in which candidates must be gradually committed:

CF # 73

" Then they shall hear the confessions of all classes of people, and preach in the churches of the city wherever they may live, and also in giving the Spiritual Exercises, ETC." [151].

.....

By this **wide variety of terminology**, the Original Constitutions of St. Gaspar Bertoni seem to embrace **a multiplicity of ministries** that make up the total self-giving of the Apostolic Missionary.

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END NOTES

1. *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni, Fondatore dei Preti delle Sacre Stimate di D.N.G.C...* Testo originale con traduzione italiana, introduzione storica e note. (A cura di P. Giuseppe Stofella). Verona: Scuola tip. A.M.B. aprile 1951.

2. Stofella, ib., Introduzione p. 12, nota 14: ‘... per vivere sotto le Regole di S. Ignazio.’ Lett. alla Naudet del 17 agosto 1816. Che fosse molte ben conosciuta dal nostro Fondatore la disciplina della Compagnia di Gesu’ ce lo dimostra il fatto che nel pacco V dei Manoscritti del S.d. D ora deposti presso la S. Congr. dei Riti vi sono le **Regolae Magistri Novitiorum**, le **Costituzioni** e **Regole dei GESUITI**, tutte trascritte con diligenza mirabile.”

ib., pp. 18-20, passim: “... Quanto alla sostanza, il Servo di Dio la trasse generalmente da quel si’ buon modello che e’ la Compagnia di Gesu’ attraverso il *De Religione Societatis Iesu in particulari* del celebre Gesuita, P. Francesco Suarez. Se si aggiunga che una sezione di 4 capitoli intesi a formare la disciplina interna ed esterna di ciascun individuo ha per fonte la Somma di S. Tommaso, possiamo dire che le Regole e’ tutta qui.

“Ma del Servo di Dio e’ tutta l’opera di selezione, di compendio o adattamento, e tutto l’ordinamento. Se preferi’ le formule altrui, fu perche’ le trovo’ rispondenti al suo personale pensiero, perche’ le penso’ meglio accette all’autorita’ della Chiesa ed anche perche’ gli offrivano modo di rannicchiarsi meglio in quel *Buseta e taneta* che, preso gia’ per motto, fini’ per divenirgli un bisogno. Nel mosaico che ne risulto’ tuttavia il S.d.D. riconobbe il disegno tal quale l’aveva vagheggiato - come egli disse - per un’ispirazione del Cielo....

“... Tuttavia il lavoro, anche cosi’ come sta (non poco lacunoso), si presenta per definitivo, e tutto sembra indicare, non gia’ che il S. d.D. non pote’ ma che non volle, o, meglio, non credette di dover andare piu’ innanzi...”

“Il nostro Fondatore considera l’Istituto come Ordine Religioso, modellato sulla Compagnia di Gesu’, con un *fine specifico* eminentemente apostolico: sopperire alle necessita’ dei Vescovi con qualsiasi ministero ecclesiastico sia ordinario (esclusa la cura e particolare delle anime e delle monache) che straordinario.”

3. ib., p. 44: “N. 3, ss: Sono tratti in sostanza da **quel si’ buon modello** che, per giudizio di D. Gaspare, **e’ la Compagnia di Gesu’** (Lettera alla Naudet del 21 dic. 1814). Anzi l’espressione **Gratis omnino** e’ la stessa che S. Ignazio uso’ col Pontefice Giulio III per affermare **inter substantialia Instituti** appunto la gratuita’ dei ministeri della Compagnia (Suarez, **De Religione S.J. in particulari**. L. IV, cc. 8,10)....

ib., p. 45: “...Questo canone del servizio gratuito - canone fondamentale, sebbene oggi per volere della Chiesa temperato (cfr. Cost. n.16) - e’ pure incluso in un ipiccolo testo autografo del Ven. S.d.D.: definizione e norma della piccola Comunita’ delle Stimate, prima del **Compendium Rude** e di un corpo di Costituzioni. Crediamo bene includerlo qui:

‘1. Il fine di questa Unione, o Congregazione di Sacerdoti e’ di servire Dio Nostro Signore e la sua Chiesa gratuitamente, quanto alla speranza o aspettazione di terrena mercede.

‘2. In ogni esercizio in pro delle anime serbare esattamente la direzione del Vescovo e avere da lui le facolta’ e licenze ordinarie.

‘3. Essere pronti ad ogni richiesta del Vescovo a predicare, confessare, istruire o in citta’ o in campagna in qualunque luogo della Diocesi, nel Seminario o al popolo.

‘4. Per far questo con maggior speditezza, essere disoccupati da cure di anme o particolari o perpetue in Parrocchie o Luoghi, molto piu’ dove sia obbligatione di residenza con qualche dignita’ ecclesiastica.

‘5. Per ottener questo fine attende seriamente alla perfezione propria del nostro stato.

‘6. Attendere pur seriamente in secondo luogo all’acquisto di tutta la scienza ecclesiastica, principalmente morale.’

4. ib., p. 49, n. 8: “...ma un culto singolare del principio di autorita’ deve formare egulamente quasi una caratteristica dell’Istituto del Ven. Gaspare, come lo e’ nella Compagnia che servi’ a lui di modello...”

5. ib., p. 50, nota: “Fonti delle Parti I e II: Suarez, o.c., Libri I, II, III passim, e le stesse Costituzioni della Compagnia di Gesu’...”

6. ib., p. 58, nota: "...Neppure e' esplicitamente indicata la durata del Noviziato, ma certamente il Venerabile intendeva una durata di due anni a modo del Noviziato della Compagnia di Gesu', sul quale egli forma i suoi statuti: cosi' infatti interpreto' il pensiero del Fondatore anche il 2° Capitolo Generale del 1871. I cosiddetti **Experimenta** che egli indica per le prove del Noviziato sono tutti ignaziani, benché non tutti quelli di S. Ignazio o della Compagnia di Gesu', come ad es. il servizio per un mese ad un Ospedale, il pellegrinare senza scorta di danno, ecc...."
7. ib., p. 61, nota: "Fonti delle parti III e IV: Suarez: o.c., passim, nei vari libri; Costituzioni della Compagnia di Gesu'; S. Thomas, Summa Theol. II-II, q. 188, a. 6."
8. ib., p. 63, nota: "...Del resto questa regola corrisponde all'analogia della Compagnia di Gesu', ed e' da prendere e intendersi esattamente nel medesimo spirito. Cfr. Rodriguez, tomo II, tr. I, c. VII, n. 3."
9. ib., p. 74, nota: "Capo V: Tutta la sostanza di questo capitolo e' quasi tutte le parole sono prese dall'o.c. del P. Suarez, S.J., L. V, c. 2, n. 8. Il Venerabile fa sua la dottrina del P. Suarez che e' la dottrina stessa della Compagnia di Gesu'." [cf. Suarez pp. 809 a., ss; 811-817].
10. ib., p. 75, nota: "Capo VI: Anche qui la sostanza e intere frasi sono tolte dal Suarez, o.c., L. V, c. 3, n. 11, 12; c. 4, nn. 9, 10..." [cf. pp. 815 a, ss, 824-829, specialmente p. 822 b].
11. ib., p. 87, nota: "Capo I. Fonti: Suarez, o.c., L. IV, c. 4, c. 7..." [cf. pp. 713-722 e pp. 733-739].
12. ib., p. 89, nota: "Capo II. Suarez, o.c., L. IV, cc. 4 e 7."
13. ib. p. 91, nota: "Sez. II. Capo I. Regole Comuni (S.J.): Suarez o.c. L. IV, c. 3." [cf. pp. 701-721].
14. cfr. CF nn. 49 e 50: sono prese letteralmente dal Suarez, V, c. I, n. 6, p. 803 a.
15. CF # 32: "Novitiatus ... sub disciplina tradita et exercitio praescriptarum actionum."
16. CF # 185: "... nec hunc vel illum locum adire, aut has vel illas actiones exercere...sed directionem sequi orthodoxi Episcopi quem Spiritus Sanctus posuit regere Ecclesiam Dei: quod medium satis cautum est ad non errandum in via Dei..."
17. Suarez VI, c. 4, n. 25, p. 862 a: "... Deinde per hoc (quartum) votum non promittimus nos periculis exponere, nec has vel illas regiones adire, aut has vel illas actiones exercere, sed obedire Christi Vicario, quo medio nullum potest esse certius ad non errandum in via Dei..."
18. CF # 288: "Duo autem sunt principia, quibus discerni potest huiusmodi decentia vel indecentia actionis ..."
19. Suarez IX, c. 8, n. 13, p. 1049 a: "... 13. Quibus regulis dignoscatur dicta indecentia. - Quod si quaeras quando actio talis censenda sit..."
20. CF # 7: "... Alii vero, quibus vires et facultates animi et corporis sufficiunt, promoventur usque ad perfectum obsequium et auxilium Missionariorum..."
21. CF # 8: "Regiminis ratio sic est, ut sit omnibus Praelatus ad vitam, quem sibi elegerit Sodalitas. Unaquaqueque vero domus suum habeat Directorem, seu Moderatorem ad triennium, vel confirmavit successive, ad idem tempus. Cui adjunguntur tamquam auxiliarii et administri Aeconomus, Procurator, Magistri duo, alter rerum spiritualium, alter disciplinae exterioris."

22. CF # 74: “Dentur veluti Auxiliores Missionariis et quandoque etiam feminarum confessiones audiant..”
23. CF # 158: “Ad professionem non admittuntur nisi Sacerdotes, quia ad Professos pertinet principale regimen Sodalitatis, et graviora ministeria, quae Sacerdotium requirunt” [cfr. anche CF nn. 72, ss.; 262; 302]
 cfr. Suarez VI, c. I, n. 4, p. 838 b: “... juxta can. 4 quintae Congregationis generalis, qui ita habet: ‘... *ad professionem autem intelligatur admittendus, nisi qualitas majoratus ejusmodi fuerit, ut promotio ad sacrum ordinem firmitati illius abdicationis satis sit; tunc enim professio, sed ordiantio procuranda erit.*’ Ratio vero hujus conditionis presbyterii est quia Societas est religio presbyterorum, ut supra lib. I, c. 5, ostensum est, et quia gradus professorum est supremus in Societate, ad eosque pertinet principale regimen ejus, et graviora ministeria, quae sacerdotium requirunt.”
24. CF # 155: “Instructor vero illos omnes in Spiritu formandos curabit universamque nostri Instituti rationem explanabit per statos aliquot dies cujusque hebdomadae, ac modos exponet juvandi proximos salutariter.”
25. CF # 4: “Immunes a dignitatibus, residentis, beneficiis et curis perpetuis et particularibus animarum et monialium.”
26. cfr. CF # 290: “Cum autem dictum sit initio, nostram sodalitatem curam ordinariam non admittere...”
27. CF # 241: “Praeter Superiorum curam et Infirmarii ministerium, sit etiam aliquis, cui de communi sanitate curanda peculiare officium sit in unaquaque domo...”
28. CF # 262: “Cum sit finis Sodalitatis animarum salutem procurare et consequenter ministeria postulet huic fini accomodata... impensius procurare et desiderare debeat suorum fratrum quam externorum...”
29. Suarez VIII, c. 8, n. 22, p. 962 a: [qui si trova quasi *verbatim* il testo della CF n. 262]：“...Est enim Societatis finis animarum salutem procurare, et consequenter ministeria postulat huic fini accomdata. Hinc ergo imprimis fit, ut quilibet de Societate prius et impensius procurare et desiderare debent suorum fratrum salutem, quam externorum, quia charitas ordinatissima est; unde sicut inclinatur ad quaerendam prius propriam spiritualem salutem quam alienam, ita etiam inter alios prius intendit et quaerit salutem spiritualem spiritualium fratrum, totiusque corporis Societatis, quam externorum.”
- 29 a. CF # 265: “Hinc pariter mutua omnium cura per colloquia et sermones, fraternam charitatem fovendi; et se invicem ad virtutum et perfectionis studium excitandi.”
30. Suarez VIII, c. 8, n. 22, p. 962 a: “... Ex his ergo actibus et affectibus multum hanc unionem augeri necesse est; nam, cum omnes nihil tam desiderent quam propriam salutem et perfectionem, cum hoc desiderium mutuum in omnibus conspiciant, et ab omnibus tam verbo, quam exemplo, juvari se sentiant, in mutuo etiam amore multum proficiunt. Accedit quod omnes in zelo de salute animarum maxime conspirare debent, et se invicem ad hunc finem juvare...”
31. CF # 288: “Duo autem sunt principia, quibus discerni possit huiusmodi decentia vel indecentia actionis:
 “Primum si sit prohibita vel ex se, quia per se mala, vel jure communi, quia scilicet prohibita clericis, quibus in hoc pares sunt religiosi, vel si proprio et speciali jure religionis prohibeatur.
 “Alterum est, si opus de se tale sit, ut vix possit sine periculo peccati fieri, ut Gregorius dixit. Idemque cum proportionem est, si opus nimium occupat animum et cura ac sollicitudine rerum temporalium (Hom. 24, in Ev.).
 “Quia vero in hoc potest esse magna latitudo ideo, seclusa lege vel obedientia praelati, non potest certa regula praescribi, sed prudenti arbitrio utendum est, et multo observanda est consuetudo observantium et timoratorum religiosorum et communis sensus recte sententium et judicantium tale opus esse, vel non esse alienum a statu religioso.”

32. Suarez IX, c. 8, n. 13, p. 1049 a & b: [dove si trova CF n. 288 quasi letteralmente].
33. CF # 290: “Cum autem dictum sit initio [# 4], nostram Sodalitatem curam ordinariam animarum non admittere, hoc intelligitur, non tantum respectu habito ad saecularium hominum communitatem, et insuper religiosarum feminarum monasteria et congregationes, verum etiam ita ut, nec particularium seu virorum, seu praesertim mulierum hanc veluti ordinariam curam, quasi ex officio vel obligatione utriusque vel alterius partis nullus sodalis suscipiat, neque ullius personae obedientiam admittat.” [NB: per CF n. 4, cfr sopra nota 25].
34. Suarez IX, c. 8, n. 15, p. 1050 a: “... non ergo omnes actiones, vel sollicitudines, quae ordinatur ad auxilium etiam spirituale proximorum, Societati congruunt, tum propter multitudinem earum (non enim posset omnibus satisfacere); tum etiam quia nonnullae afferunt secum obligationes, et vincula repugnantia intentioni Societatis; et hujusmodi praecipue est cura animarum, quae nimirum impediret plures operarios Societatis, quos oporteret esse ex fidelioribus et aptioribus ad discurrendum per totum mundum, ad quem finem ex vi instituti ordinantur...”
35. CF # 1: “Finis: Missionarii Apostolici in obsequium Episcoporum.”
36. CF # 49: In hac religiosa clericali Sodalitate, cujus finis est non solum contemplari, sed etiam contemplata aliis tradere, necessaria est non vulgaris scientia, sed perfecta rerum omnium, quae ad fidem et mores pertinent, ac proinde necessarium est etiam, ut religiosi clerici huiusmodi scientiae perfecte acquirendae, in tali statu religioso incumbant.”
37. Suarez V, c. I, n. 6, p. 803 a: “...Dico secundo: in statu religioso, cujus finis est non solum contemplari, sed etiam contemplata aliis tradere, necessaria est non vulgaris scientia, sed perfecta rerum omnium, quae ad fidem et mores pertinent, ac proinde necessarium etiam est ut religiosi huiusmodi scientiae perfecte acquirendae in tali statu religioso incumbant...”
38. CF # 255: “Praeterea cum finis praecipuus nostrae Sodalitatis sit conversio animarum, hanc magnopere consequitur conversando cum hominibus, et de divinis rebus, suaviter ac discrete loquendo: ad hoc autem valde proficiunt religiosi sodales in his, quae inter se habent religiosa colloquia, quae frequentius esse debent de divinis rebus; et ita usu addiscunt suis temporibus tacere, et suis prudenter et fuctuose loqui, quod est optimum silentii genus, ut indicavit Ambrosius: ‘Pythagoras’, inquit, ‘suis silentium imposuit, ut non loquendo, loqui doceret. David ut loquendo magis disceremus loqui; quomodo enim sine exercitio doctrina? aut sine usu profectus?’ Et concludit: Ita ergo volunt discere cautionem loquendi, quod naturae est non negent, quod custodiae exercent.’ (De Off. libr. I, c. 10)”
39. Suarez VIII, c. 8, n. 17, p. 960 a & b: “...Alia praeterea consideratio adhiberi potest, quia hoc medium est etiam utile Societati ad finem suum praecipuum conversionis animarum, quem magnopere consequitur conversando cum hominibus, et de divinis rebus suaviter et discrete loquendo; ad hoc autem...”
40. CF # 262: “Cum sit finis Sodalitatis, animarum salutem procurare et consequenter ministeria postulet huic fini accomodata; hinc imprimis fit, ut quilibet sodalis prius et impensius procurare et desiderare debeat suorum fratrum salutem, quam externorum, quia caritas ordinatissima est. Under sicut inclinatur ad quaerendam prius propriam spiritualem salutem, quam aliorum, ita etiam inter alios prius intendit at quaerit salutem spiritualem fratrum, totiusque corporis sodalitatis, quam externorum.”
41. cfr. CF ## 158; 302 - graviora.
42. Suarez VIII, c. 8, n. 22, p. 962 a: “...Est enim Societatis finis animarum salutem procurare et consequenter ministeria postulat huic fini accomodata. Hinc ergo imprimis fit, ut quilibet de Societate prius et ...”

43. CF # 282: “Prima est: recta intentio caritatis vel religionis, i.e., propter necessitatem, vel piam utilitatem, quia amicitia vel conversatio cum saecularibus, per se spectata, pertinet ad negotia saecularia, nisi ex fine ad altiorem ordinem sublibetur.

“Unde Sanctus Basilius ait: ‘Illud autem quempiam visere vel consanguinitatis, vel amicitiae causa alienum est a nostra professione’ (Reg. 311, ex brev.). Ubi duo motiva posuit, quae inter mere humana videri poterant honestissima, et nihilominus aliud altius postulat, ut talis actus religiosi statui sit consentaneus.

“Propterea non dicit esse malum visere cognatos et amicos hoc solo titulo, quia cognati et amici sunt, sed dicit esse alienum a religioso statu.”

44. Suarez IX, c. 8, n. 7, p. 1047 a: “...duo observanda esse. Unum est, ut recta intentione, id est, propter solam necessitatem vel piam utilitatem assumatur. Aliud est, ut magna moderatione et circumspectione fiat... ; at vero amicitia vel conversatio cum saecularibus per se spectata pertinet ad saecularia negotia, nisi ex fine ad altiorem ordinem sublivetur; ergo haec conditio imprimis necessaria est. Unde D. Basilius, dicta regula 311, ex brevioribus, post verba supra citata subdit: *Illud autem, quempiam visere, vel consanguinitatis, vel amicitiae causa, alienum est a nostra professione...* [passim].

45. CF # 26: “In iis vero qui ad spiritualia ministeria admittuntur: capacitas ingenii, indoles boni iudicii et sufficiens memoriae tenacitas, universae autem virtutis et perfectionis spiritualis studiosi sint, quieti, constantes et strenui in his quae ad divinum servitium aggrediuntur, ut zelum habeant salutis animarum et propterea ad hanc Sodalitatem bene affecti sint.

“Conveniens quoque aetas quae saltem decimum quartum annum excedat, bona valetudo, vires ad sustinendos proprios hujus vitae labores, et species exterior honesta, apta ad aedificationem proximorum; exoptanda item sermonis gratia ad agendum cum proximis pernecessaria.”

46. Pars IX, c. 3: De Professone [cf. CF ##168, ss.] De mediis ad honestatem morum servandam et augendam in pueris.

47. Pars IX, c. 5: (De Professorum Gradu). Titulus: De Mediis ad profectum littearium [cfr. CF ## 175, ss.].

48. “Negativa” [cfr. CF ## 191-220] - “Positiva” [cfr. CF ## 221-226].

49. CF # 185: “... directionem sequi orthodoxi Episcopi quem Spiritus Sanctus posuit regere Ecclesiam Dei, quid medium satis cautum est ad non errandum...” (cfr. sopra note nn. 16 & 17).

50. Suarez VI, c. 4, n. 25, p. 862 a: “... obedire Christi Vicario, quo medio nullum potest esse certius ad non errandum in via Dei...”

51. CF # 26: [cfr. sopra nota n. 45] “... ad spiritualia ministeria... ad divinum servitium... ad sustinendos proprios huius vitae labores...”

52. CF # 38: “Postremo in hisce omnibus experimentis bonum virtutis exemplum jam reddiderit, post perfecta studia et sacerdotio initiatus, ad ministeria praedicandi et confessiones audiendi applicabitur ad tempus.”

53. cfr. CSJ ## 65-70

54. CF # 48: (Perfectio sui ipsius): “Alterum medium est studiosum exercitium:

“Purgandi vitia et defectus, et inserendi contrarias virtutes;

“Augendi et perficiendi infusas theologales et morales;

“Adimplendi virtutes religosas, nimirum obedientiam, castitatem, paupertatem:

“Abnegandi inclinationes carnis, sensuum, amoris proprii et mundani;

“Perfecta observantia omnium praeceptorum, quae divina sunt et humana, ecclesiastica et civilia, tum officiorum quae ad statum sacerdotalem pertinent, quaeque religio superimponit, sive quod ad regulam spectat, sive quod ad omnia munia proprii Instituti;

“Fuga otii omnimoda et occupatio assidua in rebus quae ad ecclesiasticum ministerium, ad religiosa officia, aut ad observantiam disciplinae et obedientiam superioribus debitam pertinere videantur.”

55. CF # 63: “Providendum etiam ut studentibus, tollantur impedimenta exteriorum occupationum et laborum, tam in domesticis officiis, quam in aliis ministeriis, ut diuturnius studiis vacare liceat.”

56. Suarez V, c. 3, n. 11, p. 816 a: “... Huc etiam spectat quod in capite tertio ejusdem partis (CSJ), § 3, providetur, ut scholasticis tollantur impedimenta exteriorum occupationum et laborum, tam in domesticis officiis, quam in aliis ministeriis, ut diuturnius studiis vacare liceat...”

57. CF # 102: (cf. CF # 3, gratis omnino): “Nemo aliquid veluti in compensationem eius ministerii spiritualis, sive pii officii, quod Sodalitas gratis exhibet proximis, accipiat.”

58. CF # 137: “Vestis simplex sit et honesta, quae paupertatem redoleat simul et deceat tum ministeriis, tum hominibus quibuscum versamur, et munda, nec lacera.”

59. Regarding the Stigmatine “Habit”, cf. above in this study, ‘Bertoni-Gloria’, pp. 22, ss cf. Suarez I, cc. 3 & 5, pp. 574-586, passim.

60. CF # 152: “Completis studiis, ut si quid virtutis fervor per litterarum occupationem intepuerit recalescat, studentes adhuc per annum probatur tum in devotionis et humilitatis exercitiis, tum in ministeriis Sodalitatis.”

61. cfr. Suarez VI, c. 2, pp. 844-850, passim.

62. CF # 158: “Ad Professionem non admittuntur nisi Sacerdotes, quia ad Professos pertinet principale regimen Sodalitatis, et graviora ministeria, quae sacerdotium requirunt.”

63. Suarez VI, c. I, concl. al n. 4, p. 838 b: “Ratio vero hujus conditionis presbyterii est quia Societas est religio presbyterorum, ut supra lib. I, c. 5, ostensum est, et quia gradus professorum est supremus in Societate, ad eosque pertinet principale regimen ejus, et graviora ministeria, quae sacerdotium requirunt.” [cfr. anche Bertoni, CF ## 72; 262; 302].

64. CF # 163: “Verbi Dei quodcumque ministerium.”

65. cfr. Formula CSJ # 1: “...ad hoc potissimum institutae ut ad fidei defensionem et propagationem, et profectum animarum in vita et doctrina christiana, per publicas praedicationes, lectiones et aliud quodcumque verbi Dei ministerium ac Spiritualia Exercitia, puerorum ac rudium in christianismo institutionem, ..”

66. Suarez I, c. 3, n. 10, p. 572 a & b: “...Superest dicendum de alio ordine mediorum, quae circa proximum directe versantur, vel ad illum proxime referuntur, quae varia sunt et multiplicia ... Secundo, inter haec media numeanda sunt omnia ministeria sacra, quae ad purgandos, et perficiendos alios utilia sunt...Quo praecipue spectat quartum solemne votum obediendi Summo Pontifici in missionibus.” [cfr. Bertoni, CF ## 161, ss.].

67. CF # 186: “Nullus praeterea in hanc, vel illam partem se mitti procuret, sed se moveri sinat, quamvis se etiam paratum ostendere malum non sit

“Nam, et Isaias se obtulit, et Hieremias se excusat, sed nec Hieremias restitit Deo mittenti, nec Isaias ire contendit prius quam se per altaris calculum purgatum vidit. Ne aut non purgatus, ait Gregorius, adire quisquam sacra ministeria auferet, aut quem superna gratia eligit, sub humilitatis specie, superbe contradicat.”

68. Suarez VI, c. 4, n. 25, p. 862 a & b: "... Ita expendit Gregorius, lib. 6, epist. 5, c. 169, illud Isai. 6, ubi cum Deus diceret: *Quem mittam? aut quid ibit nobis?* ipse se obtulit dicens: *Ecce ego, mitte me.* Et illum confert cum Jeremia, qui c. l, se excusabat, dicens: *A, a, a Domine Deus, nescio loqui,* atque utrumque spiritum laudat, quia ex bono affectu profiscisci potest, et quia nec Jeremias restitit, nec Isaias ire contendit prius, quam se per altaris calculum purgatum vidit: *Ne aut non purgatus* (inquit Gregorius) *adire quisquam sacra ministeria audeat, aut quem superna gratia eligit, sub humilitatis specie superbe contradicat.* Et hactenus de prima comparatione, quam in fine numeri tertii proposuimus."
69. CF # 230: "Nec mensa solum dicitur communis in loco et tempore, sed maxime in usu ciborum; nam iidem omnibus absque singularitate apponi debent, de quo Christostomus de religiosis loquens: 'Una mensa et ministerium suscipientibus et exhibentibus, eadem indumenta, habitacula eadem, eadem vita. Et quid miraris, subdit quod una sit omnibus dicta, vestis et mensa, quippe cum omnibus sit una anima?'"
70. Suarez VIII, c. 8, n. 4, p. 956: CF # 230, verbatim.
71. CF # 240: "Lupus in regula monachorum: 'Si quis, ait, coeperit aegrotare, transferatur ad exedram latiore et tanto senum ministerio confoveatur, ut nec delicias urbium, nec matris quaerat affectum' (ex Hyeron, c. pen.)."
72. Suarez VIII, c. 8, n. 6, p. 956 b & 957 a: verbatim.
73. CF # 241: "Prataer Superiorum curam et infirmarii ministerium, sit etiam aliquis, cui de communi santitate curanda peculiare officium sit in unaquaque domo."
74. CF # 262: "Cum sit finis Sodalitatis, animarum salutem procurare et consequenter ministeria postulet huic fini accommodata..."
75. [cf. sopra, nota n. 40].
76. Suarez VII, c. 8, n. 2, p. 962 a
77. cfr. CF ## 188; 220; 282; 282.
78. CF # 1 [cfr. note above, n. 35].
79. CF # 2: "Modus: sub directione et dependentia Ordinariorum locorum, in quibus Missiones fieri contigerit, quibus omnino parere debeant, quod ad exercitium attinet Apostolici muneris, ac licentiam prius cum facultatibus ab eis recipere, servata eorundem Ordinariorum circa loca et tempus et ejusmodi munus exercenti moderatione."
80. CF # 7: "Promotionis gradus differt secundum qualitates Receptorum.
"Nam alii, quorum ingenium et pietas capax est, promoveantur usque ad perfectum opus sacerdotum, assumentes apostolicam missionem.
'Alii vero, quibus vires et facultates animi et corporis sufficiunt, promoveantur usque ad perfectum obsequium et auxilium Missionariorum."
81. CF # 73: "Deinde in excipiendis confessionibus virorum quorumcumque, et concionibus habendis in ecclesiis civitatis in qua versantur, in tradendis exercitiis."
82. CF # 74: "Dentur veluti auxiliares quandoque Missionariis et quandoque etiam feminarum confessiones audiant."

83. CF # 75: “Hinc etiam mulierum confessiones excipiant et missionibus inserviant ordinarie.”
84. CF # 76: “Denique munus Missionum dirigendarum accipiant et salutem animarum omnino insistunt.”
85. cfr. Pedro ARRUPE, SJ, *La 'Missione Apostolica' - chiave del carisma Ignaziano*, n. VI, pp. II-14, ss.
86. cfr. Antonio de Aldama, SJ, *La 'Missio' - centro focale delle Costituzioni Ignaziane*, p. 30: “...L'idea fondamentale di Ignazio di riprodurre il collegio apostolico e' come il prolungamento della missione che Cristo affido' ai suoi discepoli nel Vangelo. I tratti con cui S. Matteo descrive questa missione (cap. 10) corrispondono alle caratteristiche proprie della missione apostolica della Compagnia come sono viste e vissute da s. Ignazio e dai suoi dieci compagni: andare (disponibilita', pellegrinaggio, ecc.), predicare (*ministerium verbi*, in tutta la sua ampiezza), poverta' (senza 'viatico', gratuita' dei ministeri, ecc.), croce (sub vexillo crucis, abnegazione, terzo grado di umilta', sopportare obbrobri, ecc.) (Cost. 101, 577-580).
 “Polanco afferma che nella *Deliberatio* del 1539, ‘trattarono di imitare il modo apostolico in cio' che potevano (MI, FN II, 310). Non per niente lo stesso S. Ignazio chiamo' ‘principio e principale fondamento nostro’ il quarto voto, che e' espressione concreta della missione evangelica trasmessa dal Vicario di Cristo (MI, Cost. I, 162).
 “Quest' idea si fa poi centrale e viene ad ispirare le parti piu' vitali delle Costituzioni: selezione (Cost. 142-144, 657, 819), esperimenti del noviziato (MI, Cost. I, 80), soppressione di alcuni mezzi tradizionali della vita religiosa; parti IV e X. L'idea di missione e' poi chiave di lettura delle Costituzioni; essa illumina chiaramente il vero senso della loro interpretazione e ne mette in risalto la grande unita'. E questo sia che si intenda la missione in senso attivo - in quanto cioe' procede dal Vicario di Cristo che invia e dai superiori per delega e in vece sua - sia che si intenda questa stessa missione in senso passivo - in quanto cioe' e' ricevuta ed eseguita dal soggetto, che ne e' il termine e il realizzatore.”
87. CF # 85: “Nemo vota cum solemnitate emitti, nisi qui gradum Missionarii Apostolici in hac Sodalitate et juxta scopum ejus mereatur.
88. CF # 162: “Sacramentorum administratio, praecipue Confessionis et Eucharistiae: sacrificiis etiam fructuum Missionum et concionum et confessionum a Deo imploratio.”
89. Suarez I, c. 3, n. 10, p 572 a & b:
90. CF # 286 [cfr. anche CF nn. 6; 137 in quanto all'“abito' religioso stigmatino”]: “Aliud vero est habitum mercatoris sumere, vel officium fingere, ut aditus ad praedicandam fidem, vel (parole omesse in testo Latino) aliud simile pietatis opus inveniatur, quod nonnulli sancti fecerunt. Eodem modo licitum quandoque est, inter haereticos habitu militari, vel alio saeculari incedere, vel se negotiatorem simulare propter eundem finem conversandi cum catholicis occultis, fidemque inter eos conservandi vel augendi, quod passim Missionarii faciunt, quod ibi nec mendacium intervenit, sed occultatio, neque aliquid minus decens religiosum statum, cum constet quo fine et qua necessitate id fiat.”
91. Suarez IX, c. 8, n. 12 p. 1048 b. s.: “Respondetur aliud esse mercaturam exercere propter lucrum temporale, quo subveniatur proximis, quod negamus esse faciendum; aliud vero habitum mercatoris sumere, vel officium fingere, ut aditus ad praedicandam fidem, vel aliud simile pietatis opus, inveniatur; quod fecit ille sanctus, ut non minori admiratione B. Franciscus Xavier, qui non mercatorem tantum, sed famulum mercatorum infidelium cum magno labore, et commissione, se exhibuit, ut introitum ad Sinas invenire posset. Et eodem modo licitum est inter haereticos habitu militari, vel alio saeculari incedere, vel... etc., etc....(come sopra)”
92. cfr. CF ## 6; 137
93. cfr. sopra nota n. 79: “...quod ad exercitium attinet apostolic muneris...” [CF # 2]
94. cfr. sopra, nota n. 84: “... munus Missionum...” [CF # 76].

95. CF # 77: "... consistent in ordine et munere, seu gradu suscepto..."
96. CF # 182: "(De Munere Professorum Sodalitatis): Eorum munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam insequendam necessaria vel utilia sunt; sed etiam rudimenta fidei et morum, praesertim rudibus, et pueris explanare, in oratoriis, in catechismis publicis et privatis; hoc etiam maxime Ecclesiae utile est, et ideo maxime etiam iis commendatum sit."
97. cfr. nota qui di P. Stofella: "Capo VI: cfr. Suarez, o.c., lib. I, c. 6" - pp. 587, ss.
98. cfr. Parte II di questo studio - sul 'Catechismo'.
99. CF # 185: "...obsequium praestare per varia et propria suae vocationis munera..."
100. P. Stofella nota: "Capo VIII: cfr. Suarez, o.c., lib. I, c. 6" (cfr. pp. 587-593). Pero, cfr. anche Suarez VI, c. 4, n. 25, p. 862: (quasi *verbatim*).
101. CF # 191: "Cum dicat Apostolus: 'Sol non occidat super iracundiam vestram'; et Dominus: 'Si offers munus tuum ad altare et ibi recordatus fueris, quia frater tuus habet aliquid adversum te, relinque ibi munus tuum ante altare et vade prius reconcilari fratri tuo, et tunc veniens offeres munus tuum' (cf. Mt 5:23,ss.). Statim curandum est, ut deposita ira et omni perturbatione remota, si forte ex humana fragilitate orta fuerit inter Sodales, ex corde reconcilientur, mutuo et cum debita satisfactione in gratiam invicem redeant."
102. cf. Fr. Stofella;s note here: "Suarez VIII, cc. 6 & 7" - cfr. pp. 947, b. ss.
103. CF # 220: "(De Inordinatis Affectibus): Tertio, ex aliis affectibus plane cognoscitur; nam caritatis amor est ordinatissimus, et non nisi debito tempore et loco sine cuiusque offensione ostenditur. Se ergo affectio illa inclinatur ad tempus otiose terendum, vel ad aliquid aliud, quod perfectioni ac regulae consentaneum non sit, privata affectio est, non caritatis debitus amor. Unde maxime laeditur caritas, ut Basilius egregie prosequitur, quando sine manifesta causa plus uni quam aliis tribuit; vel si munerum, aut bonorum distributio sine debita proportione fiat (uti supra). Nam licet unusquisque religiosus, quantum in se est, debeat omnia contemnere et viliores gradum appetere; tamen respectu aliorum, singulorum merita spectanda sunt, et debito honore et amore prosequenda; quod maxime ad superiores spectat. A quibus gravius caritas offenditur, quando privatis affectionibus et non juxta uniuscujusque facultatem ac merita, habita communis utilitatis ratione, labores et honores singulis distribuunt, ut optime idem Basilius (Reg. 303, ex brevior.)"
104. Suarez VIII, c. 7, n. 18, p. 954 b
105. CF # 57 (cfr. anche nn. 1; 49; 50; 159; 185): "In unaquaque igitur disciplina, aliquis, vel aliqui, qui peculiari studio et diuturniori tempore ac diligentia illi incumbat, et ad varia ecclesiae obsequia, quae pro temporum et occasionum diversitate occurrunt utilissima erunt."
106. Suarez V, c. 2, n. 8, pp. 809 b, s.
107. CF # 62: "Satagendum Superiori erit, ut temporibus ad valetudinem corporis incommodis non studeant; somno etiam quantum temporis satis erit tribuant et in laboribus mentis modum servent, ut diutius perseverare in litteris addiscendis et exercendis in Ecclesiae obsequium possint."
108. Suarez V, c. 3, n. 11, p. 816 a: "... Hujusmodi est illud, quod habetur quarta parte Constitutionum, c. 4, § I: *Peculiari cura animadvertendum erit ut temporibus valetudini corporis incommodis scholastici non studeant, ut*

somno quantum temporis satis sit, tribuant, et in laboribus mentis modum servant; sic enim fiet ut diutius in illis perseverare, tum in litteris addiscendis, quam in eisdem exercendis ad Dei gloriam possint...

109. CF # 125: “In iis vero quae necessario, sive utiliter, addiscenda erunt contra laborem, vel negligentiam, vel taedium addiscendi, per vehementiam intentionis ad scientiam huiusmodi rerum percipiendam, alacriter et constanter insurgunt, propter Dei gloriam et ecclesiae majus obsequium.”

110. CF # 172: “Praeceptores etiam inter legendam, cum se occasio obtulerit, ad obsequium et amorem Dei et virtutum discipulos moveant.”

111. cf. Fr. Stofella; note here: “Capo IV e V: Regole minute estratte dal Suarez, V, c. 6” - (cfr. pp. 830-837).

112. CF # 185: (cf. also CF # 57): “... Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione, obsequium praestare, per varia et propria suae vocationis munera...”

113. Suarez VI, c. 4, n. 25, p. 862 a

114. CF # 195: “Cum ad religiosam caritatem praecipue pertineat se invicem obsequio, beneficio et honore praevenire; omnisque spiritus domindandi, seu praecipendi et omnis significatio ejus reprehensibilis sit; et de se valde animos alienet; omnis jubendi modos et affectus, praecipue ab illis superiores non sunt vitandus est quia superbiam recolet et caritatem non conciliat. Verum si fortasse in aliquo negotio praecipue cogatur aliquis, non praecipere, sed demonstrare quae agenda sunt videatur, et omnes ex consilio Apostoli serviant invicem, ita ut fiat quod eleganter dixit Chrysostomus de antiquis monachis: ‘Non potest quisquam illorum audiri contumeliam inferens aut patiens, non imperans, nec cui imperetur, sed omnes ex ministrantium sunt numera.’”

115. cfr. Nota di P. Stofella, qui: “Sez. I, Capo I. Suarez o.c., lib. VIII, cc. 6 e 7” (pp. 947, b,ss.)

116. CF # 296: “S infirmus consilium petat circa ea, de quibus libere potest disponere, ad officium Confessoris spectat id consulere, quod majus Dei obsequium esse, et ad maiorem utilitatem animae testantis, expedire judicaverit. Ut autem Sodales nostri debito modo hoc faciant, servent sequentia.”

117. Suarez IX, c. 9, n. 4, p. 1053 a: “... Quamquam si infirmus consilium petat circa ea de quibus libere potest disponere, ad officium confessoris spectat id consulere, quod majus Dei obsequium esse, et ad majorem utilitatem animae testantis expedire judicaverit. Ut autem nostri debito modo hoc faciant, servare debent quod sexta parte Constitutionum, c. 2, § 6, dicitur: ...”

118. CF # 304: “Monitor etiam constituatur, qui praemissa ad Deum oratione, cum modestia debita et humilitate, quidquid sentiat in ipso Superiore requiri ad majus Dei obsequium et laudem, eum debeat admonere. Nam hoc officium erga Praelatos valde necessarium est, ut docuit Basilius (REg. 27 ex fus.)”

119. cf. J. Henchey, *La Formula ‘In Obsequium, nel linguaggio di S. Tommaso’*, in” ANGELICUM LXIX (1992), pp. 453-470. [cf. English translation in *St. Gaspar Bertoni: A Trinitarian Charism of Hope*, of this same series of studies on the Stigmatine Founder].

120. CF # 82:“(De Gradu seu Officiis inservientium in temporalibus): “Singulis autem possunt plura etiam officia pro rerum natura aut necessitatis committi.”

121. CF # 78:“... sive operi incumbunt, servientes Domino...”

122. CF # 25:“Qui temporalibus inserviunt: in his requiritur ut eorum gradu contenti sint, aetate, viribus ad labores corporis, qui in peculiari hac vita se offerunt peferendos praediti, et ut homines difficili admodum ingenio non sint. Quorum praeterea numerus necessitate operis definitur, ne otiosi sint.”

123. CF # 7: [cfr. sopra, nota n. 80]: "Promotionis gradus differt secundum qualitates Receptorum.
"Nam alii, quorum ingenium et pietas capax est, promoventur usque ad perfectum opus sacerdotum,
assumentes apostolicam missionem.
"Alii vero..."
124. cfr. CF ## 158-186. Cfr. S. Ignazio, CSJ, Pars VII. Suarez VI: De Professione Quattuor Votorum et IX: De Mediis, seu Ministeriis.
125. CF # 247: "Deinde non solis signis, sed etiam multo magis omnibus misericordiae et humilitatis operibus utendum est, nec laboribus, nec sumptibus parcendo quantum, et religiosa paupertas permittit, et fratris necessitas postulat."
126. Suarez VIII, c. 8, n. 9, p. 957 b
127. CF # 284: "... Si impediatur spiritulia exercitia et opera divini cultus, quae religiosus juxta regulam suam implere tenetur..."
128. Suarez IX, c. 8, n. II, p. 1048 a & b
129. CF # 286: (cfr. above, note n. 90): "... ut aditus aliud simile pietatis opus inveniatur..."
130. Suarez IX, c. 8, n. 12, pp. 1048 b - 1049 a
131. CF # 77: "Horum duplex est genus. Nam alii clericali vita initiantur, deinde superveniente aliquo impedimento, quod domesticam disciplinam non turbet, puta infirmitatis, aut simile, nec aedificationem proximi, sive domi, sive foris, non auferat cum profectu sui ipsius, puta ingenii aut memoriae, quae hebetentur, et quibus doctrinae superioris et gradus incapaces reddantur; consistent in ordine et munere, seu gradu suscepto; quod superioris erit prudentiae. In quibus vero utiles erunt et apti hujusmodi homines in his inservient Domino et ad communem scopum attingendum alios juvabunt."
132. CF # 85: "Nemo vota cum solemnitate amittit, nisi qui gradum Missionarii Apostolici in hac Sodalitate, et juxta scopum ejus mereatur."
133. cfr. Cronaca ZARA II, Introd. p. 6
134. CF # 185: "Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum sub directione, obsequium praestare per varia et propria suae vocationis munera; haec autem quandoque ardua et difficilis res sit, et, si ad fragilitatem hominum comparetur quibusdam forte periculis exposita esse videatur, non tamen propterea imprudens aut temerarium est propositum devotionis nostrae.
"Primo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur, qui enim coepit et inspiravit illud, ipse perficit (Ph 1:6), si per nos non steterit: nam, haec est specialis gratia hujus vocationis quae potentior est omnibus periculis et difficultatibus.
"Deinde, per hanc intentinam non proponimus nos periculis exponere, nec hunc vel illum locum adire, aut has vel illas actiones exercere, sed directionem sequi orthodoxi Episcopi quem Spiritus Sanctus posuit regere Ecclesiam Dei: quod medium satis cautum est ad non errandum in via Dei. Accedit tandem religionis providentia, tum in disponendis et probandis personis, tum etiam in eis eligendis et omni ope suffulciendis et confirmandis."
135. Suarez VI, c. 4, n. 25, p. 862 a

136. CF # 267: “Basilus ait: ‘Nisi ab ea nos, quae ex sanguinis necessitudine nobiscum intercedit coniunctione omnino, alienaverimus, et a familiari congressu saecularium, ac mentis habitu, in alium veluti mundum transmigraverimus, nullo modo scopum animi attingimus.’ (Reg. 5 et 13, ex fusior.)”
137. Pars XI, c. 3 (titulus) (CF## 277-281): “...Quomodo scopum Sodalitatis per familiarem conversationem assequamur.”
138. Suarez IX, c. 8, n. 5, p. 1046 a & b: “... supponitur... finem Societatis esse non solum propriae, sed etiam proximorum saluti maxime incumbere, ita ut hic finis non separatur a primario et adequato fine hujus religionis...”
139. CF # 3: “Gratis omnino servire Deo et Ecclesiae.”
140. cf. Formula CSJ, n. 1, p. 9 b: “... prout ad Dei gloriam et c ommune bonum expedire visum erit, exsequenda, gratis omnino et ullo, pro suo in praedictis omnibus labore, stipendio accepto, se utilem exhibeat...”
141. CF # 26: “...strenui in his quae ad divinum servitium aggrediuntur...” (cf. above notes nn. 45 e 51.
142. CS # 75: “Hinc etiam mulierum confessiones excipiant et Missionibus inserviant ordinarie.” (cf. sopra, note nn. 83-86).
143. CF # 77: [cf. note above, n. 131]: “... In quibus vero utiles erunt et apti huiusmodi homines, in his inservient Domino ad communem scopum attingendum...”
144. CF # 78: “Alii vero sunt, qui clericales ordines non suscipiunt, sed in temporalibus praecipue domum et sacerdotes adjuvent. Hi autem...[*istruiti a dovere nella Dottrina Cristiana, si applicano...*][parole omesse dal Latino originale] alicui sive arti, quam callent, sive operi incumbunt, servientes Domino in simplicitate cordis, et virtutibus proximum aedificantes.”
145. CF # 195: [cf. note above, n. 114]: “... ex consilio Apostoli serviant invicem...”
146. cf. above note n. 115.
147. CF # 37: “In tradenda pueris et rudioribus Christiana Doctrina unusquisque pro captu ac temporum et locorum opportunitate exercebatur.
“Ad hunc finem quisque statim ab ingressu in Novitiatum Christianae Doctrinae addiscendae operam dabit, nisi fuerit in hac antea probe instructus.”
148. Suarez II, c. 5, n. 9, pp. 644 b - 645 b: “Quintum experimentum est...” cfr. anche CSJ n. 410. cf. Parte II, note n. 75 of this study.
149. CF # 49: “In hac religiosa Clericali Sodalitate, cujus finis est non solum contemplari, sed etiam contemplata aliis tradere...”
150. Suarez V, c. I, n. 6, p. 803 a - cf. above, note n. 36.
151. CF # 73: “Deinde in excipiendis confessionibus virorum quorumque, et concionibus habendis in ecclesiis civitatis in qua versantur, in tradendis exercitiis, ETC.”

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GENERAL CONCLUSION

Of the many possible considerations at this point of our study, the following seem to offer much for reflection:

[1] **Bishop Benedict Riccabona:** while relatively new to the Diocese of Verona at the time of St. Gaspar Bertoni's death, Bishop Riccabona's letter is presented as one of the documents taken into consideration when the Holy See gave initial approval to the community living at the Stimate in Verona:

"... His Holiness has taken (Fr. Marani's humble petition) under consideration and has been fully informed on all that pertains to this Institute by means of the testimonial letters of the Bishop of Verona..." (April 16, 1855).

These are some of the thoughts presented by Bishop Riccabona in his letter to the Holy See:

"...From its very beginning, this Congregation has never ceased from existing and showing itself to be dedicated in any ecclesiastical ministry whatsoever to which it might be invited by their Bishop. In Verona, and in his diocese, they are known, loved and venerated by people from all walks of life, for their dedication to:

- hearing confessions;
- preaching;
- giving Missions;
- principally, in giving priests' retreats;
- teaching catechism;
- observing the Marian feasts in their two Churches;
- assisting the dying;
- the imprisoned, those condemned to capital punishment
- these priests have been called to supply in the local seminary as Professors of philosophy and theology, and have performed there to the satisfaction of all.

"It is rare that a bishop would have men ready to employ in every circumstance and for any unexpected need whatsoever. These men have almost as the law of their community not only to be educated and prepared, but also to be ready for any ministry whatsoever to which their obedience to the superior might call them in the service of the Bishop." [1].

This remarkable presentation of the Stigmatine life most likely came to Bishop Riccabona from Fr. Marani., whose oft-repeated motto was **PARATI AD OMNIA**. Fr. Lenotti explained once this motto of Fr. Marani to Stigmatine Novices in one of his Domestic Exhortations on the "End of the Congregation: Apostolic Missionaries for the Assistance of Bishops":

"... But, as we have said on other occasions, we must be Apostolic Missionaries, soldiers, disposed for anything: **parati ad omnia** : and to walk along the level paths as well as to make the difficult ascents, like soldiers in peace and in war, in prosperity as well as in adversities and tribulations, always firm at our station, and to defend ourselves from the enemies and to fight the battles of the Lord. For all this, we need arms.

"The weapons of the Missionary are principally two: the sword of the Divine Word and the sword of Prayer.

"The sword of the Divine Word: ... *receive the word of God from the Spirit to use as a sword* (cf. Ep 6:17). This is the sword that is more penetrating than any two-edged sword: *The word of God is something alive and active: its cuts like any double-edged sword but more finely* (cf. Heb 4:12). This penetrates into the very depths of the soul and both wounds and conquers. And thus, my brothers, it is

most necessary to learn how to use it well, with studies and with sacred lessons, and to wield it well, according to the circumstances:

- in the confessional;
- in prisons;
- at the rostrum;
- in the pulpit;
- from the altars,
- in giving retreats;
- in giving Missions;
- in the work of the Oratories;
- in giving days of recollection;
- in familiar and friendly conversations,
- Etc.,

animating this (Word of God) with the Spirit of the Lord who should always be in our spirit, so that the word might come forth from us aflame to move and to enkindle the hearts of the faithful, etc.

“The other weapon, the second sword is prayer. O! brothers, this is what I really want to emphasize: that we might fix firmly in our minds the great need that we have of prayer, and of committing ourselves to it with much fervor...” [2]

[2] St. Ignatius Loyola: These ‘lists’ go back to St. Ignatius himself - in his original Jesuit Constitutions, there are at least three lists of ministries:

[a] FORMULA SJ # 1:

“Whoever desires to serve as a soldier of God beneath the banner of the cross in our Society, which we desire to be designated by the name of Jesus, and to serve the Lord alone and the Church, His spouse, under the Roman Pontiff, the Vicar of Christ on earth, should, after a solemn vow of perpetual chastity, poverty, and obedience, keep what follows in mind.

“He is a member of a Society founded chiefly for this purpose: to strive especially for the defense and propagation of the faith, and for the progress of souls in Christian life and doctrine, by means of:

- public preaching;
- lectures;
- and any other ministration whatsoever of the word of God, and further by means of:
 - the Spiritual Exercises;
 - the education of children and unlettered persons in Christianity;
 - and the spiritual consolation of Christ’s faithful through:
 - hearing confessions
 - and administering the other sacraments.

“Moreover, this Society should show itself no less useful:

- in reconciling the estranged;
- in holly assisting and serving those who are found in prisons;
- in hospitals,

and indeed in performing other works of charity, according to what will seem expedient for the glory of God and the common good.

“Furthermore, all these works should be carried out altogether free of charge and without accepting any salary for the labor expended in all the aforementioned activities...” [3].

[b] Part IV, chapter 8: The Instruction of the Scholastics in the Means of helping their Fellowmen” [CSJ ## 400-414]:

- CSJ # 402: they will exercise themselves in preaching and in delivering sacred lectures in a manner suitable for the edification of the people, which is different from the scholastic manner.[4]

- CSJ # 403: they should touch upon matters helpful for habits of conduct and for Christian living. They should do the same when teaching in their classes in the schools, too, but much more so when lecturing to the people [5].

- CSJ # 404: it will be helpful if they have studied... the gospel passages which occur throughout the year and to have studied some part of Scripture for purposes of lecturing [6].

- CSJ # 406: they should also practice themselves in the administration of the sacraments of confession and Communion [7].

- CSJ # 410: they should likewise bestow appropriate study upon the method of teaching Christian doctrine and of adapting themselves to the capacities of children or simple persons.” [8].

- CSJ # 412: Just as one’s fellowmen are helped to live well by what helps them to die well, and what procedure should be used at a moment for gaining or losing the ultimate end, eternal happiness [9].

- CSJ # 414: In general, they ought to be instructed about the manner of acting proper to a member of the Society, who has to associate with so great a variety of persons throughout such varied regions. Hence, they should foresee the inconveniences which may arise and the opportunities which can be grasped for the greater service of God, by using some means at one time and others at another. Although all this can be taught only by the unction of the Holy Spirit (I Jn 2:20,27) and by the prudence which God our Lord communicates to those who trust in His Divine Majesty, nevertheless the way can at least be opened by some suggestions which aid and dispose one for the effect which must be produced by divine grace [10]

[c] PART VII (cf. CSJ nn. 603-635): this aspect was treated earlier in this study (cf. Bertoni- - *Graviora* , Part One). This third list of ministries might be presented this way:

- good example and prayer (cf. CSJ nn. 637-641);
- administration of the Sacraments (cf. CSJ nn. 642-644);
- Ministry of the Word (cf. CSJ nn. 645-649) - three basic forms:
 - **initiation [catechism]**;
 - **instruction** in the faith [**sacred lectures**];
 - **exhortation [sermons]**
- works of mercy (cf. CSJ nn. 650-651).

The underlying principle here, as has already been noted is from St. Thomas Aquinas: *quanto aliquid bonum est communius, tanto divinius - quanto aliquid est communius, tanto ab altiori principio dependet* . [11]. St. Ignatius paraphrased the basic principle to be used in discernment as follows: *ad maius Dei et Domini nostri obsequium et animarum profectum - ad maius Dei obsequium et bonum universale* .

[3] Fr. Gaspar Bertoni: the Stigmatine Founder copied his list of ministries from Suarez:

Part IX, ‘Concerning the Grade of the Professed’, Chapter II:

CS # 162: the administration of the Sacraments, especially Confession and the Eucharist [12].

CS # 163: any ministry whatsoever of the Word of God .

- public preaching, instructing the people with catechism lessons, either public or private;
- pious colloquies and holy conversations, correcting vices in a fraternal way - for both urging the exercise of virtue, and the frequency of the Sacraments;
- instructing and inspiring others toward perfection;

- the use of the Spiritual Exercises;
- the promotion of pious Congregations;
- the devout care of the sick, especially of the dying. [13].

CS # 164: assisting in the instruction and discipline of Clerics, both in seminaries and in parishes, and at home through public lessons, as well as through private tutoring, promoting their studies and piety. [14].

CS # 165: (Chapter 3: regarding the Instruction of the Youth): the Christian education of young boys and men, and other unlettered persons, through the oratories, catechism teaching, even by private instructions are to be promoted by our members as far as is possible. [15].

CS # 166: Wherever possible, the community should be engaged also in teaching school to the youth - in accord with that saying of the Lord: Let the little ones come, for of such is the Kingdom [16].

CS 167: (spiritual direction): even the youth accepted for instruction, should also be guided toward a more intense moral life. [17].

The next two chapters in this Part IX on the Grade of the 'Professed' (Apostolic Missionaries) will be considered below under the discussion on 'Colleges', but their titles give some indication of the wide variety of apostolates for the highest level of membership in the community:

Chapter 4: Regarding the Means for maintaining a Moral Life in the Youth [18]

Chapter 5: Regarding the Means for the Literary Progress of the Youth [19]. It can be noted how Fr. Bertoni insists on the two-fold 'progress': intellectual and spiritual.

Chapter 6 opens up a kind of 'resume' of the Task of the Professed (Apostolic Missionaries) of the Congregation:

CF # 182: their task is not only to teach in sermons, spiritual exercises, conferences, concerning those matters necessary or useful for the attainment of eternal life - but, they should also be committed to teaching the fundamentals of faith and morals to the unlettered and to the youth - to explain this in oratories, catechism lessons, both public and private - this is most useful for the Church and hence is much to be commended. [20].

CF # 183: they should hear the confessions of all, and especially the poor and the youth, and also strive to lead souls to the due frequency of the Sacraments [21].

CF # 184: and all this should be done without stipend: "the members are to offer themselves and lend their services with total gratuity." [22].

[4] COLLEGES: As Chapter IV of his important Part VII, "On the Missions", St. Ignatius Loyola explains very carefully what these 'Colleges' are - and what an important part of his Apostolic Mission they are. (cf. CSJ nn. 636-654). The "Colleges", "Schools" ("Apostolic" - In General - "Superior" - "Middle" - "Elementary") and "Universities" are major considerations in the much larger Society of Jesus - by the time of its Founder's death, were there a thousand Jesuits all over the world?? By the time the Jesuit rule was put together by St. Ignatius, he could clearly foresee the man-power to handle these huge institutions.

While it is true that more than 80 % of Fr. Bertoni's Original Constitutions are either based on, or taken from Suarez' Commentary on the Constitutions of the Society of Jesus, the Stigmatine Founder did not intend to imitate totally every aspect of the Jesuit Apostolic Mission. He noted this in his own Spiritual Diary years before beginning his endeavor:

September 15, 1808 Introduction to the annual retreat. In a visit with my companions to the altar of St. Ignatius, I experienced much devotion... It seemed to me that the Saint welcomed us, and extended the invitation to promote the greater glory of God, just as he did, and by the same means, even though not in all those ways that he was able to employ..."[23].

Even years later, this dream of imitating St. Ignatius was one that would be realized in living according to the Jesuit "Rule":

"... The Archpriest Galvani really is very Ignatian. He has offered me the Stimmat as an opportune place to establish a Congregation of Priests who would live under the rules of St. Ignatius..." [24].

However, in place of the Colleges and large school complexes, Fr. Bertoni was most committed to the instruction of the young - as is evident from the number of Constitutions he dedicated to this aspect of the Apostolic Mission:

- public preaching, or instructions, by either public or private catechism lessons;
- pious colloquies and holy conversations;
- instructing and encouraging others toward perfection;
- the use of the Spiritual Exercises;
- the promotion of Congregations;
- the care of the sick, especially of the dying (CS 163);
- the teaching of clerics, and their spiritual direction (CS 164);
- Christian education of youth - by the oratories, catechism instructions, public or private (CF 165);
- where it is possible, the literary instruction of the youth (CF 166);
- the spiritual direction of the young (CF 167);
 - monthly confession (CF 168);
 - daily Mass (CF 169);
 - weekly catechism lessons (CF 170);
 - weekly pious exhortations (CF 171);
 - in the course of lessons, spiritual encouragement (CF 172);
 - prayer before and after classes and studies (CF 173);
 - control over the books of the students (CF 174).
- the literary instruction of the young (CF ## 173-181 - suggestions to improve this);
- to teach not only in sermons, spiritual exercises, conferences leading to eternal life - also by teaching the fundamentals of faith and morals (CF 182);
- confessions (CF 183).

In sharp contrast with the Redemptorist and Passionist Constitutions, there is no section reserved specifically for the manner and method of giving Parish Missions.

[5] Fr. John Perrone, SJ: Cardinal Newman of England mentions Fr. Perrone as one of his more illumined teachers during the famous convert's stay in Rome. Fr. Stofella explains in his introductory notes of the Stigmatine Founder's Original Constitutions Fr. Perrone's role in the history of the Congregation: he noted that the new institution was a copy of the Company of Jesus, with the exception of some accidental differences, and so he gave a favorable opinion that the Congregation should be approved [25].

Certainly the Jesuit theologian would have known the close proximity of these Constitutions with the Jesuit rule - but, it is surprising that he did not recognize how minute was Fr. Bertoni's dependence on Suarez. Perrone's observations have been preserved for us [26]. After studying the Constitutions of Fr. Bertoni and reading Fr. Marani's reports, Fr. Perrone states the following:

“...The end of the Union is to supply the Bishops in whose Dioceses this Union is found, with Evangelical Workers who are always ready at every request of theirs, in accord with the judgment of their respective superiors, to offer any kind of ministry whatsoever in which the Bishops might choose to use them...

“...Trained in accord with this, the subjects of the Union offer themselves to the Bishops who might choose to make use of their work, especially in the following:

1. In the giving of Missions;
2. in the administration of the sacraments of Penance and the Eucharist;
3. in instructions, lessons, exhortations, sermons, explanations of the Catechism in the so-called schools of Christian Doctrine;
4. in giving the Spiritual Exercises to any group of persons, and more particularly to Clerics and to Priests;
5. in the sacred or Marian Oratories on every feast day, through their promotion;
6. in the care of the sick and the assistance of the dying;
7. in the assistance of the imprisoned, and those condemned to capital punishment, by instructing them and hearing their confessions;
8. in the education of the Clergy, both in seminaries, as well as in private homes, in the parishes, by means of public and private lessons, scientific and moral conferences and the like;
9. by teaching in the chairs of Theology and Philosophy in the Seminaries, and to serve as substitutes in these chairs whenever there is a need;
10. finally in every other ministry and office that it might please the Bishops to entrust to them...”

“... This is the idea, or general outline of this Institution. It is **a copy of the Company of Jesus, except for a few accidental differences.**” [27].

Fr. Stofella notes that it is indeed surprising that Fr. Perrone did not express the dependence of the Stigmatine Founder’s on the *De Religione Societatis Iesu in particulari* of Fr. Francis Suarez. [28].

[5] **Decree of Approbation, September 15, 1890**: the Decree of Approbation of the Congregation offers this summary of its work:

“... the members of this Institute propose to spend themselves in assisting the bishop of the diocese in which they dwell, especially by giving parish missions, retreats, catechetical instructions and sermons, as well as by the Christian formation of the youth, being totally dedicated to guiding them in piety, and helping them in their own studies, in oratories, in seminaries and in their own schools...” [29].

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CONCLUSION

END NOTES

1. cfr. J. Henchey, CSS, *I vescovi di Verona e il P. G. Bertoni*, in: Comunita' Stimmata, 1989, pp. 29,ss.; Summarium Additonale 1960, Verona, Doc. 23, pp. 252-253. [Per il testo italiano, cfr. sopra in questo studio, Parte III, nota n. 140, p. 65 di queste note].

2. cfr. G. B. Lenotti, *Finis: Missionarii Apostolici in obsequium Episcoporum*, in: CS III, pp. 409, ss.: "...Ma, come abbiamo detto altre volte, dobbiamo essere Missionarii-soldati, disposti a tutto: *parati ad omnia* : ad a camminare per le vie piane e per le erte, soldati in pace ed in guerra, nelle prosperita' e nelle avversita' e tribolazioni sempre fermi al nostro posto, e a difenderci dai nemici e guerreggiare le guerre del Signore. Quindi ci vogliono armi.
 "Due, le principali armi del Missinario: la spada della Divina Parola, e la spada dell'Orazione.
 "La spada della Divina parola: *gladius spiritus, quod est verbum Dei* (cfr. Ef VI:17): Questa e' quella spada piu' penetrante di qualunque spada a due tagli: *penetrabilior omni gladio ancipiti* (cfr. Ebrei IV: 12), che arriva fino all'intimo dell'anima e ferisce e vince. E questa, o fratelli, bisogna imparar a maneggiarla bene, cogli studi e con le sante lezioni, e adoperarla bene, secondo le circostanze: nel confessionale, nelle carceri, sul pergamo, sul palco, dagli altari, negli Esercizi, Missioni, Oratori, Ritiri, conversazioni familiari ECC., animandola dello Spirito del Signore che deve essere sempre nel nostro cuore perche' esca la parola infiammata a commuovere ed accendere i cuori dei fedeli, ecc.
 "L'altra arma, l'altra spada e' l'orazione. Ah! fratelli, questo e' quello che io intendo riaffermare: che noi ci fissiamo bene in mente di aver grande bisogno di orazione e di darci ad essa con gran fervore..."

3. FORMULA S.J., n. 1: "...Quicumque in Societate nostra, quam lesu nomine insigniri cupimus, vult sub crucis vexillo Deo militare, et soli Domino ac Ecclesiae Ipsius sponsae, sub Romano Pontifice, Christi in terris Vicario, servire, post sollemne perpetuae castitatis, paupertatis et oboedientiae votum, proponat sibi in animo se partem esse Societatis, ad hoc potissimum institutae ut ad fidei defensionem et propagationem, et profectum animarum in vita et doctrina christiana, per publicas praedicationes, lectiones et aliud quodcumque verbi Dei ministerium ac Spiritualitya Exercitia puerorum ac rudium in christianismo institutionem, Christi fidelium, in Confessionibus audiendis ac ceteris Sacramentis administrandis, spiritualem consolationem praecipue intendat; et nihilominus ad dissidentium reconciliationem et eorum qui in carceribus vel in hospitalibus inveniuntur, piam subventinam et ministerium, ac reliqua caritatis opera, prout ad Dei gloriam et commune bonum expedire visume rit, exsequenda, gratis omnino et nullo, pro suo in praedictis omnibus labore, stipendio accepto, se utilem exhibeat..."

4. CSJ 402: "...In contionibus etiam et sacris lectionibus eo modo proponendis qui aedificationi populi conveniat, (qui a scholastico diversus est) se etiam exercent..."

5. CSJ 403: "Inter legendum praeter interpretationes, advertendum est ut aliqua quae ad mores et vitam christianam iuvent, attingantur. Et hoc fiet etiam in classibus Collegii; multo vero impensius, cum populo praelegitur."

6. CSJ 404: "Confert vidisse Evangelia toto anno occurrentia, peculiari studio adhibito quod ad contionandi rationem destinetur; et aliquid ex sacra Scriptura, ut populo praelegatur..."

7. CSJ 406: "In ministerio etiam sacramentorum Confessionis et Communionis se exercent..." [cfr. CSJ 498: "Ad Exercitia Spiritualitya alii tradenda..."].

8. CSJ 410: "Studium etiam congruum in modo tradendae doctrinae christianae, qui sit captui puerorum ac rudium accomodatus, adhibeatur."

9. CSJ 412: "... Ut in superius dictis proximi ad bene vivendum iuventur, ita curandum est ut ea quae ad bene moriendum illis conferunt percipiantur..."

10. CSJ 414: “In universum loquendo, edocere eos convenit, quem modum tenere oporteat huius Societatis operarios, qui in tam variis mundi regionibus cumque tam diversis hominum generibus versari debent, antevertendo incommoda quae possunt accidere; et emolumenta quae ad maius Dei servitium conferunt captando; omnibus rationibus adhibitis quae possunt adhiberi. Et, quamvis hoc sola unctio sancti Spiritus, et ea prudentia quam communicare solet Dominus illis qui in divina sua Maiestate confidunt docere possit; via saltem aliquomodo quibusdam documentis, quae iuvent et ad effectum divinae gratae disponent, aperiri potest.”
11. cf. *Graviora*, above, notes nn. 14-16, pp. 132, s., of this study: S. Thomas Aquinas, I Ethic., Lectio II, in: *Opera Omnia*, Vol. 21, pp. 5, ss.; ib., Lectio X, p. 22 a & b; IV Sent., d. 49, q. 1, a. 1, ad 3^{um}, Vol. VII, 2, p. 1181.
cf. also Antonio de Aldama, SJ, *An Introductory Commentary on the Jesuit Constitutions*, pp. 254, ss.
12. “Pars IX. De Professorum Gradu, cap. II: Media quibus hoc Institutum salutem promoveat proximorum....CF # 162: Sacramentorum administratio, praecipue Confessionis et Eucharistiae...”
13. CF # 163: “Verbi Dei quodcumque ministerium:
1. Publice concionando vel instruendo populum catechismis tum publicis, tum privatis.
2. Colloquiis piis et sanctis conversationibus, vitia fraterne corrigendo, nunc ad virtutum exercitium et Sacramentorum frequentiam hortando.
3. Nunc ad perfectionem instruendo et excitando.
4. Spiritualium exercitiorum usus.
5. Congregationum promotio.
6. Infirmorum et maxime morientium devota cura.” (cfr. Suarez pp. 572, etc.).
14. CF # 164: “Clericorum institutionem et disciplinam adiuvando, tum in Seminariis, tum in parrochiis et domi per publicas lectiones, per privatas collationes eorum studia, et pietatem promovendo.”
15. CF # 165: (Caput 3: De puerorum et juventutis institutione): Institutio christiana puerorum et juvenum, aliarumve rudium personarum, oratoriis, catechesibus, privatis etiam instructionibus, pro virili promoveatur a nostris.”
16. CF # 166: “Ubi fieri postet, litteris etiam instrui a nobis juventutum decet...servent quod praeceptum est a Domino, qui dixit: *Sinite parvulos venire ad me, talium est regnum caelorum ...*”
17. CF # 167: “Etsi doctrina pueri imbuendi suscipiantur, praecipue tamen honestas morum, in hac institutione quaerenda et intendenda est.”
18. “Caput 4: De mediis ad honestatem morum servandam et augendam in pueris.”
19. “Caput 5: De mediis ad profectum litterarium iuventutis.”
20. CF # 182: “(De munere Professorum Sodalitatis): Eorum munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria vel utilia sunt; sed etiam rudimenta fidei et morum, praesertim rudibus et pueris explanare, in oratoriis, in catechismis publicis et privatis; hoc etiam maxime Ecclesiae utile est, et ideo maxime etiam iis commendatum sit.”
21. CF # 183: “Confessiones omnium et praesertim pauperum et puerorum excipere et ad Sacramentorum debitam frequentiam inducere.”
22. CF # 184: “... nemo pro itinere, nec pro statione provisionem ullam expectet sive ab Episcopis...sed liberaliter se offerant omnino et praestent.”

23. MP, 15 settembre 1808, in: CS III, p. 46: "...Introduzione agli Esercizi. In una visita coi compagni all'altare di S. Ignazio, molta divozione Pareami che il santo ne facesse buona accoglienza, e ne invitasse a promuovere la maggior gloria di Dio, siccome egli fece, e per le stesse vie, benché non in tutti que' modo ch'egli pote' usare..."

24. Lettera alla M. Naudet, 17 agosto 1816, in: Epistolario p. 130: "...L'Arciprete Galvani si' ch'e' tutto S. Ignazio. M'ha offerto le Stimmate come luogo opportuno a porre una Congregazione di Preti che vivano sotto le regole di S. Ignazio...."

25. cfr. P. G. Stofella, Costituzioni del Ven. Servo di Dio..., Introduzione, note p. 26: "...e quindi al P. Perrone, il quale, dopo aver costato che la nuova istituzione *e' una copia della Compagnia di Gesu', salve alcune differenza accidentali...*"

26. cf. CS II, pp. 165-168.

27. *ib.*, p. 167, s.: "...Il fine dell'Unione e' di fornire ai Vescovi nelle cui diocesi trovasi questa Unione, degli Operai Evangelici i quali siano sempre pronti ad ogni richiesta dei medesimi, a giudizio dei rispettivi Superiori, a prestar loro qualsivoglia ministero nel quale i Vescovi volessero adorarli..."

"...Di piu' procurano di abilitarsi all'insegnamento tanto per le Scuole Secondarie quanto per le Primarie, ed alla Predicazione ed Istruzione Catechetica e Pastorale.

"Per tal guisa formati, i soggetti dell'Unione si offrono ai Vescovi che volessero prevalersi dell'opera loro, specialmente:

1. nelle Missioni;
2. nell'amministrazione dei sacramenti della Penitenza e dell'Eucaristia;
3. nelle istruzioni, lezioni, esortazioni, prediche, spiegazioni del Catechismo nelle Scuole cosi' dette della Dottrina Cristiana;
4. negli Esercizi Spirituali per qualsivoglia ceto di persone e piu' particolarmente dei Chierici e Sacerdoti;
5. negli Oratori sacri o Mariani in ogni giorno di festa, col promuoverli;
6. nella cura degli infermi ed assistenza dei moribondi;
7. nell'assistenza dei carcerati e condannati all'ultimo supplizio coll'istruirli ed ascoltare le loro confessioni;
8. nella educazione del Clero, sia nei seminari, sia nelle case, nelle parrocchie, per mezzo delle pubbliche e private lezioni, conferenze scientifiche e morali, e simili;
9. coll'insegnamento nelle cattedre di teologia e di Filosofia nei Seminari, ed a servir di supplenti nelle cattedre medesime in caso di bisogno;
10. finalmente in ogni altro ministero ed ufficio che piacesse ai Vescovi di loro affidare...

"... Tal e' l'idea o abbozzo generale di questa Istituzione. E' una copia della Compagnia di Gesu' salve alcune differenze accidentali..."

28. *ib.*, p. 169, nota n. 7: "...Sorprende che il P. Perrone non rilevi espressamente la dipendenza delle Costituzioni del Fondatore dal *De Religione Societatis Iesu in particulari* del P. Francesco Suarez."

29. Decretum Approbationis Congregationis, 15 septembris 1890: "...huius Instituti Sodales vires suas impendere sibi proponunt, ut Episcopo diocesis in qua commorantur auxilium praebeant, **praesertim** Sacris Missionibus, Exercitiis Spiritualibus, Catechismis et concionibus, **ne** christianam puerorum educationem, sive in propriis oratoriis, sive in seminariis et domesticis scholis, illorum pietatem et studia pro viribus adiuvando.." (cfr. Cronaca Tomasi, V, p. 17).

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