

A Retreat on

St. Gaspar Bertoni's



Compendium Rude

of his

Original Constitutions

Rev. Joseph C. Henchey, CSS

Stigmatine Retreat 2007

Easter 2017 Edition

TABLE OF CONTENTS

	Page
Abbreviations, Quotations and Notes used in this Document	6
Foreword	8
Introduction	9
[I] The Translation of the <i>Compendium Rude</i>	9
[II] The Possible Origin of this Title	10
A Reflection on the Compendium Rude	16
Presentation	16
A. Ignatian Influence	17
B. The Content of the Five ‘Chapters’ of the Ignatian <i>Formula</i>	22
[I] The ‘End’ of the Company and its Fundamental Regime	22
[II] The Fourth Vow <i>ad extra</i> – The Special <u>Missionary</u> Modality of Obedience to the Pope	27
[III] The Common Vow of Obedience <i>ad intra</i> – to the Religious Superior [Corporate Obedience]	28
[IV] <i>...Praedicare in Paupertate...</i>	29
[V] <u>Miscellanea</u> : the Monastic Choir, Religious Habit & Life in Common	29
C. St. Gaspar Bertoni: Various Hand-written Copies	31
D. The Text of the <u>Compendium Rude</u>	34
[I] Four Separate Renditions	34
[II] Brief Historical Prologue	36
1. Challenging Events	37
2. Content of <i>Original Constitutions</i>	38
3. The Decree of Praise	52
4. The Solemn Canonic Erection of the Institute	53
5. <i>Apostolic Missionary</i> [Fr. Bertoni’s description of Fr. Marani]	54
Summary	57

E.	The Final Rendition of the <i>Compendium Rude</i>: <u>MssB 9908</u>; <u>the Printed Copy</u>	64
-----------	---	-----------

**The *Compendium Rude* [CF ## 1-8]:
The Title: A Plan for *Apostolic Missionaries***

[I]	The Content	64
------------	--------------------	-----------

[II]	Personal Reflections on CF # 1 [J. Henchey]	71
-------------	--	-----------

**St. Gaspar's Modus in Obsequium
[Commentary on CF 1]**

	Introduction [DV 5; LG 25]	71
A.	Apostolic Missionaries	71
1.	Fr. Bertoni's Own Words	74
2.	His Actions	77
3.	His 'Varied and Proper' Ministries	78
4.	Testimony of Fr. Lenotti.	80
5.	Testimony of Some Contemporaries	81
6.	Jesuit Influence	82
	Summary	84
B.	The Apostolic Mission of Preaching	87
C.	The Apostolic Mission to the Clergy, Religious and Seminarians	88
D.	The Apostolic Mission to the Youth	89
E.	In obsequium	90
1.	In Scripture	91
2.	Eucharist	95
a.	Offertory	95
b.	Consecration	96
c.	Holy Communion	97
	Summary	98
3.	In Obsequium in St. Ignatius	99
4.	In Obsequium in St. Gaspar Bertoni	101
a.	Toward God	101
b.	Toward Jesus Christ	102

c.	Toward the Holy Spirit of Love	103
d.	Toward the Most Blessed Sacrament	103
e.	Toward the Divine Word	103
f.	Toward Mary	104
g.	Toward the Church	104
5.	Episcoporum	105
a.	The Legitimate Interpreters of the Word of God	105
b.	The Priesthood	108
c.	In obsequium : 'More than Others'	113
	Conclusion	116
[III] A Plan for Apostolic Missionaries [CF ## 1-8]		117
Appendix I: Obsequium in St. Thomas Aquinas		119
Appendix II: A Reflection on these Texts		152
The Influence of St. Thomas Aquinas on St. Gaspar Bertoni's Charism Missionarii Apostolici IN OBSEQUIUM Episcoporum Abandonment to God, Availability to the Church		
	Introduction	152
1.	In Obsequium in the Vulgate	153
2.	In Obsequium in St. Thomas	155
a.	Models of Obsequium	157
1.]	Christ's redounds to the Father	157
2.]	The Holy Spouses - Mary & Joseph	159
3.]	The Angels	160
4.]	Other NT Personalities	160
5.]	The Apostles	161
b.	In Obsequium - an Ecclesial Attitude	162
c.	In Obsequium - in the Consecrated Life	164
d.	In Obsequium - in the Life of the Faithful	165
3.	In Obsequium - in the Modern Magisterium	166
a.	Vatican I	166
b.	Vatican II and Post-Conciliar Documents	167
1.]	Dei Verbum	167
2.]	Lumen Gentium	168
3.]	Canon Law	168
4.	In Obsequium - in St. Gaspar Bertoni	168

Appendix III: Obsequium in St. Ignatius Loyola	171
Appendix IV: The Spirit of In Obsequium in Pope John Paul II, Redemptoris Custos	179
Appendix V: Fr. Ceresatto's Part IV, c. 12: Influence of St. Ignatius	182
Appendix VI: Agreement of Capitular Commission [Convergenze - October 2003	193
Endnotes	197

†

†††

†

Abbreviations, Quotations and Notes used in this Document

Abbreviation or Quotation	Meaning
# (##)	Number(s) of the CF
+	The “+” sign in the Jerusalem Bible is an indication meaning that there is much more information that can be obtained in its footnotes at that text.
AG	Document of Vatican II on the Missions - the Document is entitled: <u>AD GENTES</u> , meaning "To the Nations"
Art.	Article
bis	Second time
c. (cc.)	Chapter(s)
CCC	Catechism of the Catholic Church
cf.	Confer
CF	Constitutions of the Founder
CS	Collectanea Stigmatina - these are 4 volumes [as in: CS I, CS II, CS III and CS IV] - it was compiled by one of the greatest Stigmatine historians, Fr. Joseph Stofella ⁱⁱ , CSS, beginning around the year of 1952.
CSJ	Constitutions of the Society of Jesus [St. Ignatius' Constitutions]
f. (ff.)	Follow page(s) or verse(s)
Ibi (or “ib”)	It is an abbreviation of the Latin “ <i>ibidem</i> ”, and is an editorial short-cut, which means: there; in the same place.
Id	"Id." is a writer's tool meaning “idem”, in the same place, or book
Lib.	Book
MP	Founder’s Private Memorial
MssB	Manoscritti Bertoni - all typed in five volumes by Fr. Luigi Benaglia ⁱ , CSS - these are all the writings of Fr. Bertoni – xeroxed by the General Secretary, Fr. John Zampieri - they have also been printed out by computer by Fr. P. Cavallo’s youth group in five volumes with marginal numbers for easy reference.
n. (nn,)	Number(s)
NB	NOTA BENE [“ <i>note well!</i> ”- “ <i>pay attention!</i> ”- usually used in English and Italian manuscripts - from the Latin]
NT	New Testament
o.c. (op. cit.)	"opus citatum" – the work already quoted - it usually means a work cited earlier in the work.

Abbreviation or Quotation	Meaning
OT	Old Testament
p. (pp.)	Page(s)
Ps (Pss)	Psalm(s)
Psalms number	The Psalm number refers always to the Latin Vulgate. When are quoted two numbers, the second one refers to the modern Bibles, where the Psalm 9 was divided into two.
q. (qq.)	These are abbreviations for: <i>Question/Questions</i> - these are abbreviations usually used with St. Thomas Aquinas.
ss.	Follow pages (or verses) [from the Italian <i>seguenti</i>]
v. (vv.)	Verse(s) of the Sacred Scripture

Notes	Meaning
Footnotes	Author's complementary notes regarding terms and nouns used in this document, in numeral sequence (1, 2, 3...), in the same page (or following), at the bottom.
Endnotes	Author's complementary notes regarding terms and nouns used in this document, in Roman numeral sequence (I, ii, iii, iv...) at the end of the document.

†

†††

†

FOREWORD

The Compendium Rude [CF ## 1-8]The Title

[1] Both of these words may be pondered much more in detail. As a brief presentation here, it might simply be stated that these terms are well known to theologians. **St. Thomas Aquinas** has a much studied work, entitled the Compendium Theologiae.¹ The object and plan of that work are described in its Prologue: as the Apostle taught the Corinthians that the entire perfection of the present life consists in faith, hope and charity, as though in certain chapters summarizing [*compendiosis*] our salvation, saying, ***Now there are three things that remain, faith, hope and charity*** [cf. 1 Co 13:13]. Hence, as the **blessed Augustine** has taught these three are those by which God is worshipped. Thus, St. Thomas intended to offer a compendious doctrine regarding the Christian religion. Fr. Bertoni intends here to offer a kind of **summary** of what the Constitutions that follow will contain. St. Thomas wrote a **doctrinal resume'** on faith, hope and charity, taking much inspiration from St. Augustine's Enchiridion de Fide, Spe et Caritate² - intending by this to offer an abregé, a brief synthesis of the faith. Fr. Bertoni has offered a synthesis of his rule in his **Compendium**.

[2] A classical Latin Dictionary³ offers some insights that might be helpful. The word comes from the language of economy and offers insights that will be studied later, such as that which is ***weighed together, kept together, saved***. It is the ***sparing, the saving in anything done, a shortening, an abbreviation, an abridgment***.

[3] The same dictionary would translate **Rude** as *rough, raw, unripe, unpolished, early* [outline, abridgment]. St. Augustine also has a classical work found in the same volume as his *Enchiridion*, entitled: ***De Catechizandis Rudibus***, meaning the unlettered, the *unschooled*.

[4] The word is often found in the Ignatian Constitutions [cf. nn. 20; 195; 196; 199; 404; 407]. Fr. Bertoni mentions it also in his Constitution for the Formation of Novices: a **Compendium** of the General and Particular Laws of the Congregation, its Constitutions [cf. **CF # 33**].

¹ Sancti Thomae de Aquino, **Opera Omnia**. Tomus XLII. Cura et Studio Fratrum Praedicatorum. Editori di SanTommaso. ROMA 1979.

² *Sancti Aurelii Augustini Opera*. Tomus XLVI, Pars XIII, 2. Turnholti Typographi Brepols Editores Pontificii 1969.

³ Charlton T. Lewis, Ph.D., **A Latin Dictionary Founded on Andrew's Edition of Freund's Latin Dictionary. Revised, Enlarged, and in Great Part Rewritten**. Oxford at Clarendon Press, compendium.

INTRODUCTION

[I] The Tentative English Translation of the *Compendium Rude*

1. **The End** [of this Community is to be] Apostolic Missionaries for the service of Bishops.

2. **[The Missionary (Modality of) Obedience]** The Manner of Achieving this Goal: [the Apostolic Missionaries are] *to work under the direction of, and dependent on the Ordinaries of those places in which the Missions may be offered. The Missionaries are to be totally submissive to these Bishops, concerning all that pertains to the exercise of their Apostolic Endeavor. The Missionaries are to receive their permission beforehand from them, along with the necessary faculties, always observing the guidelines set down by these Ordinaries concerning the places and the time in the exercise of their apostolate.* [From **the Decree of the Sacred Congregation of the Propagation**, December 20, 1817].

3. **[Poverty]** With total **gratuity**, [the Apostolic Missionaries will] serve God and the Church.

4. [The Missionaries are to remain] **immune** from all dignities, residences, benefices, and the perpetual and particular care of souls and nuns.

5. [The Missionaries are] to be ready **to go anywhere** in the diocese and the world.

6. The Means [to be employed]: [**attende tibi et doctrinae** - cf. 1 Tm 4:15-16 – **the law of progress: on-gong formation**]:
 - The spiritual perfection of each one;
 - Perfection in ecclesiastical doctrines;
 - Common Life;
 - The perpetual exercise of obedience, chastity and poverty
 - The program of living regarding food, clothing and lodging, will be in harmony with the more observant clergy among whom the Missionaries live, for the edification of the faithful, both regarding Christian parsimony and evangelical poverty.

7. The promotion from one **Grade** to another differs according to the qualities of those received. For some, whose talent and piety are equal to the task, they are

to be promoted to the perfect priestly task, assuming the Apostolic Mission. Others, however, whose strength and faculties of mind and body do suffice, are to be promoted to the perfect service and assistance of the Missionaries.

8. **[Corporate Obedience]** The Program of Government is as follows, that there be one Superior for life over all, whom the Sodality will elect for itself. Then, every individual house is to have its own Director whom the Superior of the entire Sodality will name for a three year term, or confirm him for a second similar term. To this Director will be added assistants and administrators, as the Economist, the Procurator, and two Masters - one for spiritual matters, and the other to manage the external conducting of the community.

†
†††
†

[II] The Possible Origin of this Title

The title of this section of St. Gaspar Bertoni's – ***Compendium Rude*** - might best be understood as a kind of general introductory synthesis to his entire ***Original Constitutions***. In these first eight Constitutions there are noted the principal elements of the 12 Parts of his Constitutions which follow.

This style of writing may be compared in some way to **St. Augustine's *Enchiridion*** - or, to **St. Bonaventure's *Breviloquium*** – or, most likely, to **St. Thomas' *Compendium Theologiae*** - a kind of general synthesis of the subject matter being treated. There follows here a brief consideration of each of these classics of theology:

[1] **St. Augustine's *Enchiridion*⁴ *Fidei, Spei et Caritatis***, or, more simply: the work on ***Faith, Hope and Charity***: this is a work with two titles, but usually referred to by St. Augustine himself by the latter, the simpler of the two. Yet, the work has been popularly known simply as '**Augustine's *Enchiridion***', or, ***handbook***. Several times in the course of his work, the Doctor of the Church refers to it by this title:

4: According to your letter, you wish me to write a book, to serve you as a **handbook**, as they call it, something that would **always be within reach**. It should contain the answers to questions such as these: What is most to be sought after? In view of the various heresies, what is chiefly to be avoided? ...

⁴ Cf. Ancient Christian Writers. The Catholic University of America. N. 3. *St. Augustine: Faith, Hope and Charity*. Translated and annotated by Louis A. Arand. NY/Mahwah NJ: Newman 1947, pp. 3, ff.

What is the beginning and what the end of human endeavor? What is the **sum total** of all teaching?...

All these things which you ask about you will undoubtedly know if you understand well what man should believe and hope for and love....

5: Now, once the mind has been endowed with the beginning of faith, which **works through love, it tends through right living to attain to sight**, where dwells for the holy and perfect of heart that ineffable beauty, the **full vision** of which constitutes supreme happiness. Surely this is the answer to your question: What is the beginning and what the end of human endeavor? We begin in faith and are made perfect by sight. This is at the same time **the sum total of all teaching**: and the **sure and true foundation** of Catholic faith is Christ. *For other foundation, says the Apostle, no man can lay, but that which is laid, which is Christ Jesus.* [1 Co 3:11]. Nor can it be denied that this is the proper foundation of the Catholic faith, because it can be held that this is **doctrine common** to ourselves and to some heretics. For, we shall find that among some heretics who like to be called 'Christians', Christ is honored in name, though in reality He is not with them. To prove this would take too long, for we should have to mention all the heresies which once were, which are now, and which could have existed under the Christian name, and then demonstrate that this is true of each and everyone of them. Such a treatise would fill so many volumes as to seem endless.

6: You ask me for a **handbook**, that is, **a book that can be carried in the hand**, and not one to **load your bookcase**. Now, then, to return to those three things by which, as I have said, God is to be worshipped – faith, hope and charity: it is easy to say what is to be believed, what is to be hoped for, and what is to be loved. However, to refute the calumnies of those who think otherwise requires more painstaking and more detailed instruction. **And, to impart such instruction, it will not suffice to place a small manual in one's hands; rather it will be necessary to enkindle a great zeal in one's heart...**

The Bishop of Hippo remained convinced that all the objects of the theological virtues are summed up in the **Lord's Prayer**, the **Commandments** [the **Decalogue**] and the **Creed**. St. Augustine tried to **synthesize the principal points** of the Christian faith in this **handbook**. St. Thomas, centuries later, seems to have discovered that there was no better model for his ***Compendium Theologiae*** than Augustine's treatise on the **Creed**, the **Our Father** and the **Decalogue**. Augustine was consciously striving to keep his broad presentation within the proper limits of an **outline**, or **manual**. While the sweep of his vision is broad, there is **not an exhausting treatise** of any one aspect of it – but there are clearly echoes of his life's

work and reflection within. As a result, it is stated that St. Augustine offers a **summarized exposition of Christian Doctrine** in this treatise. The **Enchiridion** of Augustine is called a song of praise to honor the grace of God.

[2] The **Breviloquium**⁵ of St. Bonaventure: and his **Itinerarium Mentis in Deum**⁶ are often thought to be the Seraphic Doctor's **masterpieces**. For many, these two **manageable works** contain **the heart of this great doctor's system of supernatural teaching**. The *Itinerary* has long been recognized as one of the shorter masterpieces of **medieval mysticism**, perhaps best **interpreted in the light of Francis receiving the Stigmata**, as depicted by Ghiotti.

The **Breviloquium** is a deductive treatise, made up of a Prologue and seven parts: at the head of each chapter, an aspect of the divinity is established as **a kind of principle from which the rest of the chapter develops**. It has been noted that this work has none of the customary disadvantages of a **Summa**. These are always meant to serve for consultation, reference work – whereas the **Breviloquium** can almost be **read at a sitting**, more as a unit - It provides **a systematic approach to the Love of God without being overlong and overly involved**.

While he is convinced of the paradoxical human nature: *an infinite nothing*, he sees Scripture as being addressed by God to human beings, based on their God-given capacity for understanding. Great mystics have both preceded and followed Bonaventure – but his unique contribution may have been his capacity of bringing together the **mystical insights** and to demanding **reality of truth**. His path to truth is not the simply rational, or sheer abstraction. He has developed under the direction of the Holy Spirit **a certain intuition and inner supernatural apprehension**. He manifests the fact of his **deep immersion in the supernatural** – **his great motivating force has been the love of God, revealed in God's Word** – attainable to the philosopher – and often freely given through mystical graces.

[3] **St. Thomas Aquinas** and his **Compendium Theologiae**: a recent scholar on the Angelic Doctor⁷ dates this work to the Saint's years in Rome 1265-1268, almost ten years prior to his death in 1274. This was written at the request of a contemporary. However, there has long been a tendency to consider the **Compendium Theologiae** among the Saint's **very final works** – and indeed, even that as it is left **incomplete**, this is simply because death intervened. However, a number

⁵ *The Works of Bonaventure. Cardinal Seraphic Doctor and Saint.* Translated from the Latin by Jose' de Vinck. II. **The Breviloquium**. Paterson NJ: St. Anthony Guild Press 1962, cf. pp. vii, ff.

⁶ Saint Bonaventura. **The Mind's Road to God**. Translated with an Introduction, by George Boas. NY/London Macmillan Publishing Co. the Library of Liberal Arts 1986. 17th printing.

⁷ Cf. Jean-Pierre Torrell, OP, **Initiation a saint Thomas d'Aquin. Sa personne et son oeuvre**. Paris: du Cerf 1993, pp. 239, ff.

of his other works have likewise been left incomplete. Other scholars reason that there are some more than striking similarities between this work, and the Saint's ***Summa Contra Gentiles*** which also saw the light of day between 1265-1267.

The first part of this work, ***De Fide*** [246 chapters] might go back to this earlier time – where is the incomplete part on Hope would have been done later. The theory is that after completing the section on Faith. St. Thomas had to return to Naples in 1272. And this might have some truth to it, thus explaining how it does **seem to end rather abruptly**. The tract on hope is indeed brief – and with this work, St. Thomas gains a place among the great *abbreviators* of the Christian Doctrine.

Most would say that St. Thomas is **quite dependent** in the set-up of this work on his predecessor, St. Augustine, and his ***Enchiridion*** of Faith, Hope and Charity, which St. Thomas was trying to emulate here. At least the central idea is held in common with the two doctors of the Church: that of synthesizing the faith around the theological virtues. The style used is the following:

- in the tract on **Faith**, the emphasis would be to ponder in some depth the articles of the **Creed**;
- in the tract on **Hope**, the emphasis is on developing the seven petitions of the ***Our Father*** - this was left incomplete, as has been noted;
- for the tract on **Charity**, which is totally missing in St. Thomas' present work, most likely the idea was to ponder the **Decalogue**.

The end result would be **a kind of Catechism. In response to the kenosis of the Divine Word**, St. Thomas offers here **his homage to the littleness of humans, in drawing the immensity of God's Word to some kind of a synthesis**. This seems to be the style of the ***Synoptic Gospels*** - and also noting the fact that if everything Jesus did and said had been written down, the whole world would not have sufficed to contain them! [cf. conclusion of John, 12:25].

St. Thomas wrote his ***Summa Theologica*** with this Prologue:

Because the **Master of Catholic Truth** ought not only to teach the proficient, but also to **instruct beginners** [according to the Apostle: *As Unto Little ones in Christ, I give You milk to drink, not meat* [1 Co 3:1, 2], we purpose **in this book to treat of whatever belongs to the Christian religion in such a way as may tend to the instruction of beginners**. We have considered that students in this Science have not seldom been hampered by what they have found written by other authors, partly on account of **the multiplication of useless questions, articles, and arguments**; partly also because those things that are needful for them to know are not taught according to the **order** of the

subject matter, but according as the plan of the book ought require, or the occasions of the argument offer; partly too, because frequent repetition brought weariness and confusion to the minds of readers.

Endeavoring to avoid these and other like faults, we shall try, by God's help, to set forth whatever is included in this sacred Science as **briefly and clearly** as the matter itself may allow.

If the parallel holds, we might note that St. Gaspar Bertoni has set down in his ***Compendium Rude***, the main headings of his precious booklet of the ***Original Constitutions***, the outlines for achieving the holiness of an Apostolic Mission.

St. Thomas himself thus explained his ***Compendium Theologiae***, in his 'Author's Preface':⁸

To restore man, who had been laid low by sin, to the heights of divine glory, the Word of the eternal Father, through containing all things within His immensity, **willed to become small**. Thus He did, not by putting aside His greatness, but **by taking to Himself our littleness**. No one can say that He is unable to grasp the teaching of heavenly wisdom what the word taught at great length, although clearly, throughout the various volumes of sacred Scripture for those who have leisure to study, He has reduced to **brief compass** for the sake of those whose time is taken up with the cares of daily life. Man's salvation consists in **knowing the truth**, so that the human mind may not be confused by diverse errors; **in making for the right goal**, so that man may not fall away from true happiness by pursuing wrong ends; and in carrying out the laws of justice, so that he may not besmirch himself with a multitude of vices.

Knowledge of the truth necessary for man's salvation is comprised within a few brief articles of faith. The Apostle says in Romans 9:24 [Vulgate]: *For He shall finish His word and cut it short in justice; because a short word shall the Lord make upon the earth* – and in a later passage, he adds: *This is the word of faith, which we preach* [Rm 10:8], **In a short prayer Christ clearly marked out man's right course**, and in teaching us to say this prayer, **He showed us the goal of our striving and hope. In a single precept of charity, He summed up that human justice which consists in observing the Law: Love, therefore, is the fulfilling of the Law** [cf. Rm 13:10]. Hence the Apostle taught that the whole perfection of the present life consists in faith, hope and charity, as **in certain**

⁸ ***Aquinas' Shorter Summa. St. Thomas's Own Concise Version of his Summa Theologica***. Manchester NH: Sophia Institute Press [published in 1947] 1993, 2002, pp. 3, ff.

brief headings outlining our salvation: *Now there remain faith, hope and charity* [1 Co 13:13]. These are the three virtues by which God is worshiped...

Again, relying on this suggested parallel, between the three Doctors of the Church – but, perhaps culminating in St. Thomas' ***Compendium Theologiae***, and his ***Summa Theologiae***, St. Gaspar presents his booklet with the elements, the rudiments of holiness for the Apostolic Ministry in the service of the Church, **in the person of her Bishops appointed by the Holy Spirit** [cf. Ac 20:28].

St. Thomas' ideal in writing he presents in these introductions the choices need to be made to reach holiness:

- **to know the truth**, or that which is presented in the Articles of the Creed;
- **to pursue the proper purpose in life**, that is what the lord has laid down for believers in His own, the *Lord's Prayer*;
- **to observe 'justice', which is summarized in the one commandment of charity**. Thus, the Apostle to the Gentiles notes that there are three that remain: Faith, Hope and Love. For St. Augustine, this is how God is authentically honored.

Fr. Bertoni followed the style of St. Ignatius of Loyola, who, in his Constitutions prefaced the entire volume with what he called the *Formula* - this is a series of paragraphs worked out by the Founder and his first Companions in community discussions, then submitted to the Holy See. These statements were later returned by the Holy See to the Society of Jesus in the form of two Papal Bills [one in September 1540 – and its emendation through community discussions and sent back by the Holy See in July 10 years later] – and St. Ignatius used some of the conclusions as the preface to his work – to which he gave the title the ***Formula of the Institute of the Society of Jesus***.

Here Fr. Bertoni, in his ***Compendium Rude***, offers us a kind of parallel to the Jesuit ***Formula***, as well as his own 'Preview of Coming Attractions', the main points – that will follow in his 306 remaining ***Original Constitutions***.

†

†††

†

A REFLECTION ON THE COMPENDIUM RUDE

PRESENTATION: ST. GASPAR BERTONI and his *COMPENDIUM RUDE*

Fr. Joseph Stofella, CSS,ⁱⁱ [1885-1966] is remembered among the most gifted and diligent historians of the Congregation of the Sacred Stigmata of Our Lord Jesus Christ. He prepared the first public edition of the ***Original Constitutions*** of the now canonized Founder, Fr. Gaspar Bertoni –1777-1853].⁹ Among his ‘historical notes’,¹⁰ Fr. Stofella writes:

... The Servant of God took a line for **the Formula of the Institute** from the words of the Decree of the Congregation for the Propagation of the Faith, December 20, 1817, which had conferred on him the title of **Missionarii Apostolici**, integrating this with the **incisive** addition, **in obsequium Episcoporum...**

It is in the hope of presenting more fully the ‘content’ and meaning of Fr. Bertoni’s ***Compendium Rude***, [CF ## 1-8] and its being *explicitated*, developed throughout the remainder of the 314 ***Original Constitutions*** that this study is dedicated.

†
†††
†

⁹ *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni, Fondatore dei Preti delle Sacre Stimate di N.S.G.C.* Testo originale latino con traduzione italiana, introduzione storica e note. Verona: AMB. Anno Santo - giugno 1950.

¹⁰ Cf. ib., pp. 18, Note 33, ff.

ORIGINAL CONSTITUTIONS GENERAL PLAN

[A] Ignatian Influence

Throughout much of his life, St. Gaspar Bertoni developed a most vibrant devotion toward **St. Ignatius of Loyola, Founder of the Society of Jesus**,¹¹ and the Jesuit Saints who followed him. It is well documented, for example, that the young Jesuit Saint, **Aloysius Gonzaga**, served as the model of the infancy and childhood of Gaspar Bertoni¹² - thus, the knowledge of St. Ignatius and familiarity with the traditional forms of **the spiritual doctrine** proper to the Jesuit Founder go very far back in Fr. Bertoni's life - if not to his infancy - then at least to his early childhood. Saint Aloysius would then be chosen as the natural Patron of the Stigmatine Founder's **Apostolic Mission in behalf of the Youth**.¹³

It is well substantiated that Fr. Bertoni was much inspired throughout his adult priestly and Stigmatine life by **St. Ignatius of Loyola** - one of his "principles" was to choose **a Saint of the same vocation** as a kind of **mirror**.¹⁴ Regarding the Jesuit Founder, there is another central entry in this same **Spiritual Diary** by Fr. Bertoni just about six weeks later, when he was beginning his annual retreat with some of his companions.¹⁵ They made a visit to the Saint's altar in these Autumnal

11 cf. P. Giuseppe Stofella, CSS, "La divozione del Servo di Dio per il Fondatore della Compagnia di Gesù", in **Collectanea Stigmatina**, Vol. IV, fasc. II, pp. 248-249. This "Ignatian" influence most likely was begun in Fr. Bertoni through the spiritual director of his own early school years, Fr. Louis Fortis, temporary teacher at St. Sebastian's, Verona. When the Jesuits were reinstated, perhaps around 1814, he rejoined the Company, was elected Provincial of Rome, and then, Fr. General in 1820 - he died in 1829. [cf. Fr. Joseph Stofella, in *Collectanea Stigmata*, Vol. 1, fasc. 2, note # 3, on p. 106].

12 cf. Cause of Canonization, Doc. XXI, p. 204. cf. also Fr. Giuseppe Stofella, CS I, p. 101.

13 cf. Fr. Bertoni's preached Sermons honoring the Patron of Youth at least on three occasions early in his priestly life: "Love for God", to be imitated as lived by St. Aloysius, for the 2nd Sunday of the Saint, the IIIrd of Pentecost - June 27, 1802 - MssB ## 649-671 - cf. also *Pagine di Vita Cristiana*, Vicenza 1947, pp. 174-183; "St. Aloysius' Purity", proposed to be imitated on the IIIrd of his Sunday's, June 5, 1803 - MssB ## 794-817; "Notes for a Panegyric in Honor of St. Aloysius Gonzaga" - MssB ## 1572-1708.

14 cf. Fr. Bertoni's **Memoriale Privato**, July 30, 1808 [Liturgical celebration of the Jesuit Founder]: ...*Per fare l'esame bisogna pigliarsi un Santo della medesima vocazione come per ispecchio: allora si trova di che confessarsi ogni giorno: tutto che si manca da quella perfezione e' difetto...* [cf. Cause of Canonization, Doc. XXXV, n. II].

15 cf. *Memoriale Privato*, September 15, 1808: ... 15. Introduzione agli Esercizi. *In una visita coi compagni all'altare di S. Ignazio molta divozione e raccoglimento con gran soavita' interna, e qualche lagrima, benche' la visita fosse breve. Pereami che il Santo ne facesse buon accoglienza, e ne invitasse a promuovere la maggior gloria [di Dio], siccome egli fece, e per le stesse vie, benche' non in tutti que' modi ch'egli pote' usare. Parvemi che volesse dirci. 'Su, via soldati di Cristo, accingetevi di fortezza, pigliate lo scudo della fede,*

Ember Days set aside for the Spiritual Exercises of the Veronese Clergy and the candidates for Ordination to the Priesthood that year. In Fr. Joseph Stofella's Commentary on the Stigmatine Founder's Diary, he remarked that this day in St. Gaspar Bertoni's life was of **prime importance**. From this indication onward, it seems that on this date - **September 15, 1808** - Fr. Bertoni looked on this as **the date of his insertion into the adorable plans of the Lord**.¹⁶

This Ignatian influence is noted again about two years later, when the former Benedictine Abbot, His Excellency, Innocent Liruti, Bishop of Verona, summoned Fr. Bertoni to his office, perhaps in May or June of 1810. The Bishop assigned Fr. Bertoni to preach the fall retreat at the Seminary. Through a chance meeting with the Oratorian, Fr. Antonio Cesare, Fr. Bertoni received a copy of the Saint's great classic, ***The Spiritual Exercises*** - which he then very carefully copied, word for word.¹⁷ This first course of this classic for **a retreat to priests and seminarians** was for the Stigmatine Founder a kind of investiture of a very special **Apostolic Mission to the Clergy** which in one form or another, would last as long as his life.¹⁸

It should be noted that still another member of the **Company of Jesus** exerted major influence on Fr. Bertoni's formative years. This would be the Jesuit Bishop, **Gian Andrea Avogadro** - from whom Fr. Bertoni received an enduring 'sacramental ministry': the Sacrament of Confirmation, Sacred Tonsure, the four Minor Orders [in vogue in those years], and all three major orders of that time: Sub-diaconate, Diaconate and Priesthood,¹⁹ all from Bishop Avogadro.

Among Fr. Bertoni's manuscripts, there has come down a copy of the ***Exercise of Perfection***, of the Jesuit spiritual writer, **Fr. Alphonsus Rodriguez**. This unusual hand-written document manifests examples of Fr. Bertoni's own marvelous penmanship, along with that of two early companions, Fr. Matteo Farinati and Fr. Gaetano Allegri - three young priests who enjoyed an early close association also in their reflections on **Ignatian spirituality**.²⁰ Throughout other writings of Fr. Bertoni, there have been noted citations and extracts from no less than four different biographies of St. Ignatius. All of these indications in Fr. Bertoni's life are evidently the fruit of much study and spiritual reading accomplished with his pen in hand. His

l'elmo della salute, la spada della parola divina, e pugnate con antiquo serpente. Fate rivivere il mio spirito in voi, e in altri per vostro mezzo.'

¹⁶ cf. Fr. Giuseppe Stofella, "Il 'Memoriale Privato' del Ven. Gaspare Bertoni [1808-1813], in: **Collectanea Stigmatina**, Vol. IV, fasc. 1, p. 40.

¹⁷ cf. Fr. Giuseppe Stofella, "Ven. Gaspare Bertoni. Esercizi Spirituali agli Ecclesiastici", Preface, in: CS I, p. 100, 102, 103.

¹⁸ cf. Fr. Stofella, ib.

¹⁹ ib, p. 101.

²⁰ ib. p. 106, note # 5. [cf. **Appendix III** of these present retreat Notes for Fr. Ceresatto's view for aspects of the Jesuit Influence on the Founder's Charism]

purpose seems to have been, according to Fr. Stofella, that of **following as closely as possible in the footsteps of Saint Ignatius in the ways of the Lord.**²¹ The first biographer of the Stigmatine Founder, Fr. Gaetano Giacobbe, noted that the admiration and study that Fr. Bertoni dedicated to **St. Ignatius' life and works** resulted in his **copying word for word, some of his writings.**²²

Fr. Stofella goes on to say that St. Ignatius was indeed considered to have had the same vocation as Fr. Bertoni. The Stigmatine apostolate - Retreats, Parish Missions, Marian Congregations, the instruction of youth, work in Seminaries and the spiritual direction of priests and religious - all would be accomplished with the Ignatian imprint. The very design - and **for the most part, the norms and the spirit of the Congregation that Fr. Bertoni founded, depend principally from the laws and the example of the Company of Jesus.** From various practical notes that Fr. Bertoni wrote down in his own hand, it is clear that these were gleaned from the various biographies of the Saint written by Jesuit authors such as Fr. Bartoli and also Fr. Maffei. From these, certain spiritual characteristics of St. Ignatius became evident in the spirituality of Fr. Bertoni: his great assiduity in praying, reading and writing - his expressly noting that **study** needs to be understood as a great service of God. In the Stigmatine Founder, there developed the union of a most refined prudence, an extraordinary diligence with **a total abandonment of himself to God:** all bear the Ignatian imprint²³. This would be an indication of St. Gaspar Bertoni's **Apostolic Mission of any ministry whatsoever of the Word of God.**

One further note in this regard is that in the very serious illness that Fr. Bertoni suffered in October of 1812, the daily prayer suggested to him word for word by Fr. Luigi Fortisⁱⁱⁱ was the well known ***Suscipe per manus...***²⁴ composed by St. Ignatius. One of the corner-stones of Fr. Bertoni's entire spirituality is this one dear to St. Ignatius of Loyola: 'very few are they who know what God would do with them if he were not impeded by them in His plan'.²⁵

In his long correspondence with Mother Leopoldina Naudet [from 1812-1834], his letters were either that of practical counsels or authentic spiritual direction. This is an indication of his **Apostolic Mission toward those in the Consecrated Life.** In both of these areas, the mention of St. Ignatius of Loyola is fairly common. Fr. Bertoni states that he personally is reading the Biography of the

²¹ ib. pp. 101, f.

²² ib., p. 103.

²³ cf. Fr. Giuseppe Stofella, "La divozione del Servo di Dio per il Fondatore della Compagnia di Gesù", in: CS IV, p. 248.

²⁴ Cf. *Spiritual Exercises*, # 234.

²⁵ cf. P. Stofella, ib. - CS IV, p. 249. Fr. Fortis is cited as preaching the Triduum in honor of St. Ignatius, in Fr. Bertoni's Letter 33, dated July 25, 1813 - p. 90.

Saint during an illness of May 1828.²⁶ Earlier he had noted that there was an edition of *The Spiritual Exercises* that had been published to which some alterations and additions had been appended.²⁷

Fr. Bertoni told Mother Naudet of the example of the great Saint, who would compare the weak flame of his own intelligence under the bright sunlight of Divine Wisdom.²⁸ As she composed the Rule for her community, Fr. Bertoni again cited the example of St. Ignatius, telling her of the supreme bond of charity.²⁹ The Saint reminds Mother Naudet regarding the long interval of time in the Ignatian Rule prior to the definitive admission of any candidate.³⁰ As she wrote her Rule, St. Gaspar offered her a brief synthesis of spiritual theology, citing St. Ignatius.³¹

For Fr. Bertoni, St. Ignatius was the great teacher of prayer, and so very often he quotes the Jesuit Founder's teachings. Fr. Bertoni is being called to another ministry at the seminary, and is asking Mother Naudet to accept this separation. He recalls the example of Fr. Fortisⁱⁱⁱ of praying with him the *Suscipe* of St. Ignatius, during Fr. Bertoni's earlier serious illness.³² He would also quote to his spiritual directee the central principle of St. Ignatius of not anticipating the will of God, but of always following it.³³ In suggesting that Mother Naudet trust in God, Fr. Bertoni tells her that the Arch-priest [Galvani]^{iv} has taken on the prayerful assistance of St. Ignatius.³⁴ St. Ignatius is the great example of surrendering the senses in sublime prayer.³⁵

²⁶ cf. *Epistolario del ven. Servo di Dio, D. Gaspare Bertoni*. Stimmadini: Verona 1954, Letter # 142, p. 240: *...La santità vien pian piano, ma intanto non si peggiora; e, io posso qualche poco alzarmi da letto, sebbene mi sia interdetto il muovermi dal sofa'...La ringrazio pure del Bartoli, ma avendo voluto leggere la vita di S. Ignazio...*

²⁷ ib., Letter # 35, of August 24, 1813, pp. 92, f. In one of his more important letters, # 25, the Saint speaks of the progress in the spiritual life made by L. Naudet and that she must adapt the *Spiritual Exercises* accordingly. This Letter speaks of the Love for Study and he reminds her of one of his favorite themes, she has been favored with a special invitation to the Holy Nuptials - cf. o.c., p. 72. f.

²⁸ cf. ib., Letter 39, pp. 100, f.:... *Questa e' pure la condotta che nel maneggio de' grandi affari, teneva il gran Servo di Dio, S. Ignazio Loyola, e... sotto gli occhi nostri, il Servo di Dio, Pio Settimo...*

²⁹ cf. ib., Letter 47, June 5, 1814: *... Sicche' Vostra Signoria vegga, nell'atto che si svincola - com'e' volonta' del S. Padre e di S. Ignazio - di un legame inconveniente, di lasciare intatto, anzi di stringere al possibile piu' forte, quel vincolo di carita', il quale e' libero e non si deve mai sciogliere...*

³⁰ cf. ib., Letter 9, p. 42.

³¹ ib., Letter 6, p. 35:... *Le virtu' teologali, ossia divine, sono appunto di quell'ordine: e quindi la cura, la sollecitudine di S. Ignazio che gli atti di queste virtu' non cessassero mai, e gli abiti non si minuissero...*

³² ib. Letter 3, Nov. 26, 1812, p. 29.

³³ ib., Letter 25, March 6, 1813, p. 73: *... Onde io avevo prevenuta Vostra Signoria a non porre le mani dinnanzi a Dio, se pure doveva prepararne le vie, secondo gli utilissimi detti di S. Ignazio...*

³⁴ ib., Letter 70, p. 151.

³⁵ ib., cf. Letter 126, p. 222.

Of major interest, however, is Fr. Bertoni's Letter 54, written on August 17, 1816 in which he describes for Mother Naudet the kind of Congregation that he believes the Lord wants from him, and also its rule:

... The Arch-priest Galvani ^{iv} is totally committed to the spirit of St. Ignatius. He has offered me the *Stimmate* ^v as an opportune place to establish a Congregation of Priests who would live under the rules of St. Ignatius...³⁶

However, it would be a long time before these rules would be written. In his 9th Letter to Fr. Luigi Bragato, dated **May 11, 1841**, the task is underway:

... Also pray much for all of us, and for that which I am now writing, and for what I am writing *bit by bit*, that the Lord might will to turn this to His honor. We do our part, in accord with the grace that God gives for this, and God will certainly do His part - and I do not even want to know what it is that He wishes to do. I am at peace, believing firmly that God can do whatever He wills, and that He always accomplishes what is best, even though this is so often far removed from our very narrow point of view, and at times, even contrary to this. *I will bless the Lord at all time, His praise shall forever be in my mouth* [cf. Ps 33:2]. And please help me that I might praise and serve Him *day and night* [Rv 4:8; 7:15], dwelling together in His house through all eternity: *the figure of this world is passing away* [1 Co 7:31]. Farewell!...³⁷

The fact of this writing, “in little drops” [*piccole goccioline*], “bit by bit”, is clear to anyone who would analyze the Manuscripts Fr. Bertoni left behind - there are **various copies of the Original Constitutions**, composed by Fr. Bertoni that have survived - and many notes worked and re-worked again, with copious indications of changes, additions and omissions, on the earlier copy. His **Original Constitutions** were much pondered, prayed over and repeatedly perfected. However, in the end, they were still left incomplete.

†
†††
†

³⁶ ib., p. 139.

³⁷ cf. *Epistolario*, o.c., p. 325.

[B] The Content of the Five 'Chapters' of the Ignatian *Formula*

Presentation

The definitive **Formula** prefacing the Jesuit Constitutions is constituted by the Papal Bull^{vi} of Julius III, ***Exposcit Debitum***, dated July 21, 1550. This document made up of nine rather lengthy numbers, is divided into **Five** Chapters, or central ideals for the Community, as follows:

- I. The '**End**' of the Company and its Fundamental Regime [nn. 1 & 2].
- II. The Special **Missionary Mode of Obedience** to the Supreme Pontiff [nn. 3 – 5].
- III. The exercise of **Corporative Obedience within** the Company [n. 6].
- IV. **Missionary Poverty** within the Company and the regimen of the scholastics^{vii} [nn. 7-8].
- V. **Miscellaneous**: Other Points more in particular, of this Form of Life [e.g., **no specific Religious Habit; nor Choral Recitation** of the Liturgy of Hours, etc.] [n. 9].

Now, more in particular³⁸:

[I] The 'End' of the Company and its Fundamental Regime

1. The first law in dignity and authority in the Institute is the **Formula** of the Institute, the *Fundamental Rule* of the Company, expressed first by Paul IIIrd, and then, more exactly and distinctly, by Julius IIIrd, and approved by many successors in a specific manner. This makes of the Company a community of Pontifical Right. Historically, the **Formula** constituted the first expression of the kind of life to which the first companions of Ignatius experienced themselves being called by God.

2. The Company of Jesus is described in this First Chapter of the **Formula** not in any abstract logic, or deductive definition. Rather, these first two numbers are like the 'seal' of the Company. These numbers represent the lived inspiration, that strongly motivates anyone who would enter the Company. The living out of the Vocation is compared to the building of the **Tower** [cf. **Lk 14:28-30**]. The charism of St. Ignatius made its way onto paper, after first being lived in the hearts of its Founder and first members, and translated into their lives. This is a charism that is

³⁸ cf. *Constituciones de la Compañía de Jesús. Introducción y notas para su lectura*. Ed. S. Arzubialde, J. Corella, J.M. Garcia Lomas. Bilbao Mensajero-Sal Terrae 12, pp. 13-23, *passi*.

only understood when it is truly lived and experienced in both the hearts and the heads of those who are gifted to possess it through the **special grace** of their vocation. A privileged moment in order to understand what the Company of Jesus is only when one can see it incarnated in human beings, in their life-style. After a very long time in various levels of formation, one **progresses** to the fullness of its life. In this level, one needs to be endowed with the one desire of giving all his life, love and service to the Lord Jesus Christ, and to the Church, His Spouse.

3. The Society which one joins by making solemn vows of chastity, poverty and obedience was ***founded chiefly*** for this purpose:³⁹

- to strive especially for the defense and propagation of the faith;
- for the progress of souls in the Christian life;
- and in doctrine.

This is the double, or triple aim the Constitutions mean when they speak of giving ***aid toward the salvation and perfection of the souls of their fellow-men*** [cf. CSJ n. 2, f.] – helping and disposing souls to gain their ultimate end from the hand of God, our Creator and Lord [CSJ n. 156] – aiding human beings to reach their ultimate and supernatural end [cf. CSJ n. 813].

4. The candidate for the Jesuit life is a person who wishes to become a member of the Society:

... 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...

To serve as a soldier of God: is a medieval expression meaning religious life. In the Prologue of his Rule, St. Benedict addresses the Novice who is 'about to join battle

³⁹ cf. Antonio M. deAldama, SJ, ***Constitutions of the Society of Jesus. The Formula of the Institute***. Rome: CIS-St. Louis: The Institute of Jesuit Sources 1990, pp. 37-54, *passim*. It goes without saying that the prime intention of St. Ignatius was to serve God in establishing a *Company of Jesus* – competent men, who would live as Jesus Christ did, with the same relationship that He lovingly expressed toward His Father, as the Jesuit would toward the Pope, and the Apostles toward Jesus Christ - F. Suarez, in his ***De Religione Societatis Iesu***, studies Ignatius' intention: ... 8. *Qua ratione intelligendum sit Christum Dominum vitam egisse...*9. *In quibusdam Societas communis vitae modum, a Christo servatum, imitatur – Cum ergo Societatis finis proximus sit et simillimus fini incarnationis Christi, scilicet, animarum salus, et [it ut dicam] efficacia redemptionis circa illas, merito etiam Christum imitata est in hoc modo exteriori vitae communis...Quo ergo Societas propensius huic muneri incumbit, eo amplius cum hominibus conversatur, quia non solum in civitatibus habitat, et ad se venientes benevole excipit, sed etiam per vicos et plateas eos quaerit, et per universum mundum peregrinatur, ut omnes Christo lucretur, in quo et Christum et Apostolos imitatur...*[cf. Lib. I, cap. IX, pp. 606 b, ff.].

for Christ, the true King'. There are many and various rules under which the faithful **wage war for God in the Church**. The Augustinian Rule speaks of the various cathedral and religious Churches [canons and monks] do battle for God. The expression is from St. Paul:

... sicut bonus miles Christi Iesu. Nemo militans implicat se saeculi negotiis, ut ei placeat, quia eum legit... [2 Tm 2:4].

The word **Company** was common at Ignatius' time in Italy to designate a pious association: the 'Company of Divine Love' [the Theatines] - St. Ignatius would refer also to the 'Companies of Sts. Francis/ Dominic'. The military connotation of a 'company of soldiers' came later on – and in some circles, contributed immensely to the misrepresentation of both the Institute and its Founder. Thus, the Jesuits simply preferred the name: **the Company of Jesus**.

Under the banner of Christ: echo those of the liturgical hymn, **Vexilla Regis prodeunt** but, there is also a hint of the two standards from the **Spiritual Exercises** [n. 136] of St. Ignatius.

We desire to be designated by the Name of Jesus: Jesuits are in the 'Company of Jesus' in the sense that they are His Servants, and that the Company is named after its leader - and a soldier's Company is named for its Captain – and a squadron is named for its Chief.

To serve the Lord alone, and the Church, His Spouse: the Society is called to serve the Church, in as much as it is the **Spouse of Christ**, is one reality with Him - as Paul puts it: **Erunt enim, inquit, duo in carne una. Qui autem adhaereat Domino, unus Spiritus est...** [cf. 1 Co 6:15, f.]. This is the **Christus totus** of Augustine. By serving the Church, the Society serves Christ and His Vicar on earth.

5. The specific Aims and Specific Means⁴⁰: the Jesuit is a member of a Society founded chiefly for this purpose:

⁴⁰ cf. Suarez, Lib. IX, *Introductio*, pp. 958-969 a: ...Cum duplex sit, seu duas praecipuas partes habeat Societas finis, propriam scilicet suorum religiosorum perfectionem, et proximorum salutem, media utrique parti accomodata requirit, ut bene et perfecte instituta sit, et ideo, postquam libro praecedenti de mediis ad priorem finem ordinatis diximus, de his quae propter proximos suscipiuntur, dicendum est.

Duo enim sunt in quibus Societas proximos juvare principaliter solet: doctrina, scilicet, et virtus...de Doctrina etiam in I, cc. 5 et 6, satis dictum est, quia cum tractatione de scholaribus Societatis conjuncta erat; solum ergo superest ut de aliis mediis, quae ad excitandos affectos, et ad proximorum sanctificationem proxime ordinantur, tractemus.

Possunt autem haec media, ut ex VIIa Parte nostrarum Constitutionum, c. 4, sumitur, distinguere in interiora [seu, mera spiritualia], et externa. Prioris generis sunt bonum vitae exemplum, sancta desideria, et

- to strive especially for the **defense** and the **propagation** of the faith;
- 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 God's faithful through hearing **confessions** and administering the **other sacraments.**

a. **Defense** and **propagation** of the **faith** – is logical in the sense that this is the first goal – to secure faith in the hearts of believers – and to render believers **faithful**.

b. Fr. Bertoni's ideal flows from this: the **Progress** to which he dedicates Part IV of his **Original Constitutions** [cf. CF ## 47-68], both **Spiritual** and **Intellectual**, eventually leads to the **Juridical Progress of Membership, as levels of pertaining to the Congregation** [cf. Part V – CF ## 69-82] – and eventually, the **Apostolic, Ministerial, Missionary Progress**, toward the Grade, and the **perfectum opus sacerdotale**, [in Part IX, ## 158-186].

c. Practically speaking, everything is reduced to the **Ministry of the Word of God**, and the **administration of the Sacraments**, administered under obedience, dependence toward, and faculties from, the Bishops, appointed by the Holy Spirit [cf. Ac 20:28] – sometimes seen in their **prophetic**, rather than simply their **cultic** aspect. This makes the Apostolic Mission truly **Christological**, as the Father had sent His Son:

- **Ministration of the Word of God:** is clearly a **biblical** ministry [cf. Ac 6:2; 20:24]⁴¹;

orationes continuae pro salute proximorum, et sacrificia propter eundem finem Deo oblata, quae media omnibus religionibus communia sunt...

...Media ergo externa, quae in praedicatione divini Verbi, Sacramentorum administratione et spirituali proximorum instructione, potissimum consistent, explicanda a nobis sunt, et simul declarabimus privilegia et facultates quas ad haec ministeria exercenda Sedes Apostolica Societati concessit...

⁴¹ Preaching is often the summary of all ministry of the Word of God: St. Gregory the Great [In **Canticum Canticorum**, n. 13] states; ... *veniens Dominus quia sapientiam suam per carnem voluit praedicare...* [ib., n. 16] ...*sapientiam [saecularem] sancta ecclesia despiciat, humillimam praedicationis Dominicae incarnationem appetat...* Suarez strikes the same note: ... *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, praeferendum esse munus doctrinae et praedicationis Psalmodiae seu cantui ecclesiastico...* [cf. S. , Lib. I, cap 8, n. 6, pp. 599 a, f.]; cf. **Praedicare in Paupertate** as a description of the Company.

- **Sacred Lectures:** usually on a Book from Scripture [as Fr. Bertoni shared with the Seminarians of Verona, reflecting on **Genesis**, **Matthew**, using the commentaries of St. John Chrysostom; and **1 Kings** based on St. Gregory the Great];
- **the Sacraments:** the Jesuit Constitutions mention only Penance and Eucharist.

These aims and means might all be summarized under the single word; **Evangelization**.⁴²

6. **Three Adverbs in the Ignatian Formula: ...potissimum...praecipue... nihilominus...** some would wrap these under the idea of 'redundancy': ... *founded chiefly for the defense ... and to strive especially ...* Some try to unravel this redundancy: by applying **potissimum** to the **aims** – and **praecipue** to the **means**: but the Latin does not seem to allow this forced *exegesis*. All the ministries are presented as **means** since they are introduced in the original Spanish by **per [by means of]**. In the end, there is one single aim: **evangelization**.

7. **Gratis Omnino:** the early Society was seized by the ideal that the Company of Apostles aimed at imitating their life-style [cf. Mt 10]. Thus it is concluded that the ultimate aim, charism, of the Society is to preach the Gospel in **imitation of the Apostles**.⁴³

+++

⁴² cf. Paul VI, Apostolic Exhortation, ***Evangelii Nuntiandi***. December 8, 1975.

⁴³ Cf. M.-H. Vicaire, OP, ***L'imitation des Apôtres. moines, canoines, mendiants***. Paris: du Cerf 1963; cf. also Suarez: *...Prima circumstantia explicatae materiae [Votum obedientiae ad Summum Pontificem], non requirere viaticum... Secunda circumstantia, ire sine excusatione, tergiversatione...Tertia circumstantia, ire quovis mittantur...*cf. Lib VI, c. 4, nn. 10-12, pp. 857 b, f.].

[II] The Fourth Vow ad extra – Special Missionary Modality⁴⁴ of Obedience to the Pope⁴⁵

1. The Jesuit ideal is to imitate the relationship of Jesus to His Father - and the Apostles toward Jesus. The entire Society and its individual members are campaigning for God under faithful obedience to the Vicar of Jesus Christ. This means that all are being called to live out their commitments under faithful obedience to the Pope. This is a particular kind of dependence, not common to the religious state in general, even though all are called to obey the Pope.

2. Reasons for the Vow of Special Obedience: there are three noted in the text, all comparatives for the *greater glory of God*:

- for the sake of greater devotion and obedience to the Apostolic See;
- for greater abnegation of our own wills;
- and of a surer direction from the Holy Spirit.

This clarification was all in response to a Cardinal Ghinucci's opposition in saying that all Christians were called to obey the Pope – not just Jesuits. For the Jesuits these three motives made them unique – they were called to serve the Pope *more than others*.⁴⁶

3. The Modality of the Fourth Vow: it is a *special* vow - the common vow of obedience binds all religious to obey the Pope, as he is the first superior of all religious. However, the special **spiritual aspect** of this fourth vow is more important than the merely juridical aspect. By reserving the *Missions* to himself, the Pope bound the Society even more to the Vicar of Christ – and hence, to Christ Himself: more immediately and more intimately. The Jesuit is called to carry out his mission without subterfuge. The entire meaning of this Fourth Vow of Obedience to the Pope was, and is, in regard to the *Missions*.

⁴⁴ Suarez explains this *Missionary Obedience*, ad extra – this *Missionary Modality*: ... [*Conditio Missionis: Prima circumstantia explicatae materiae, non requirere viaticum [cf. CSJ n. 573] ... Unde videtur haec explicatio, ex parte qua respicit paupertatem, ad Votum Quartum pertinet - nihilominus, tamen, ut pertinet ad circumstantias et modum missionis, cadit etiam sub votum missionis...* cf. Suarez, Lib. VI, c. 4, n. 10, p 857 b].

⁴⁵ For Fr. Bertoni, there is Part IX of his *Original Constitutions*, ## 158-186. For the ideas related in these notes, cf. deAldama, SJ, *The Formula of the Institute*, op. cit, pp. 55, ff.]. Regarding the Fourth Vow, Suarez states: ... *Religiosus non videtur irreligiose facere appetendo maximum vinculum, et obligationem magis indissolubilem cum Deo; vel certe quia illud est quoddam testimonium publicum probitatis et sufficientiae ad omnia munera, seu ministeria suae Religionis...* [Lib. VI, c. 1, n. 3, pp. 837 b].

⁴⁶ cf. DeAldama, *The Formula...* o.c., p. 57.

4. **Observance:** before those who will come to us take this burden upon their shoulders, they should ponder long and seriously, as the Lord has counseled, whether they possess among their resources enough spiritual capital to complete this tower [cf. Lk 14: 27-30] – i.e., whether the Holy Spirit Who moves them is offering them so much grace that with His aid they have hope of bearing the weight of this vocation.

5. **Availability** ⁴⁷: all ought to be prompt in carrying out this obligation which is so great, being clad for battle day and night. Promptness, and clad for battle day and night – are biblical ideals repeated in the classics of spirituality. They are called *die noctuque succincti lumbos* [cf. Ex 12:1, ff.] – all being ready for the Exodus journey of the **Apostolic Mission**. This has the Paschal Lamb as its goal. It is this mobility and availability proper to the Society which has determined so many of its characteristics: the exclusion of formal choir recitation of the Liturgy of the Hours – and the perpetual care of both parishes and religious communities.

+++

[III] The Common Vow of Obedience *ad intra* – to the Religious Superior [Community, Corporate Obedience] ⁴⁸

1. All should likewise vow that in all matters that concern the observance of the Rule they will be obedient to the one put in charge of the Society. This clearly defines the two areas of obedience existing in the Society: a **missionary** obedience to the Pope, and a **corporative, community** obedience to the Superiors of the Society.

2. In that veneration due to Christ: after His Resurrection Jesus Christ is **present** in the world in manifold ways [cf. SC 7; CCC ## 1088; 1148; 1374; 1378-1379; 2691]: He is present as often as His disciples gather in His company [cf. Mt 18:20]. He is present in the person of the minister of the sacraments – He is present in the preaching of the Apostles [cf. Lk 10:16] – He is present in the sick, hungry, the thirsty, those in prison, or in need [cf. Mt 25:35]. Monastic tradition has always considered the superior as the representative of Christ, from Whom he has received his authority. For St. Benedict, the Abbot takes Christ's place in the Monastery. This may well be the most repeated idea in the Ignatian Constitutions: the superior takes the place of Jesus Christ [cf. CSJ nn. 84; 284; 342; 424; 657; 618; 765].

+++

⁴⁷ Cf. Aa.Vv., 'En torno a una consigna: *Disponibiles* – El Corazon de nuestra identidad': CIS; Roma 1978.

⁴⁸ cf. deAldama, *The Formula of the Institute*, o.c., pp. 67-73].

[IV] ... *Praedicare in Paupertate*... ⁴⁹

1. From experience we have learned that a life removed as far as possible from all contagion of avarice and as close as possible to evangelical poverty is more gratifying, more undefiled, and more suitable for the edification of our fellowmen. We likewise know that our Lord Jesus Christ will supply His servants who are seeking only the reign of God what is necessary for food and clothing.

2. The Gospels tell us:

- that during His hidden life, Jesus earned His livelihood working as a poor artisan;
- it also tells us that during His public life He had nowhere to lay His head [cf. Mt 8:20] and lived on alms alone [cf. Lk 8:1, f.]. It is this second type of poverty that, according to the first Gospel, Jesus gave to His Apostles as a norm when He sent them on their apostolic Mission: you received without charge, give without charge; take neither gold nor silver, nor copper for your purses, for the workman deserves his keep [cf. Mt 10:8-10].
- there is a third type of poverty in the NT, especially advanced in the *Summaries* of Ac, that may rightly be called ***evangelical*** because it came about as the result of the preaching of Jesus Christ: that of the early Church in Jerusalem, whereby Christians gave up private property and **possessed everything in common** [cf. Ac 2:44-45; 4:32, 36-37].

+++

[V] *Miscellanea*: the Monastic Choir, Religious Habit & Life in Common

1. **The Choir**: since all the members should be Priests, they should be obliged to recite the Divine Office according to the ordinary rite of the Church, but privately, and not in common or in choir. The Benedictine theologians maintain that the praying of the Divine Office was part of the worship of each Church and hence, the responsibility of those who served that Church: Canons, whether secular, or regular. As for Monks, the Office was rather a peak moment in their prayer life, since the Monk is supposed to be always in prayer. This spells out the specific character of the Jesuit vocation: though priestly, it is not primarily connected with worship but rather prophetic – its role in the Jesuit life being ***Missionary***, evangelization - flowing from its **cultic**, missionary service and **worship** [*obsequium*].

⁴⁹ Id., pp. 75-89. cf. also: Gunter Switel, SJ, *Praedicare in Paupertate*. CIS: Rome 1972.

2. **Religious Habit:** also in what pertains to food, clothing, and other external things, they will follow the common and approved usage of reputable priests – so that if anything is subtracted in this regard in accordance with one's need or desire in spiritual progress, it may be offered, as will be fitting, out of devotion and not obligation, as a reasonable service of the body to God [cf. Rm 12:1, ff.]: ...***Obsecro itaque vos, fratres, per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum...***

The norm here is ***honestas clericalis*** - in its ultimate purpose, this is meant to be a norm referring to the ***Apostolic Missionary austerity of life***.

†

†††

†

[C] St. Gaspar Bertoni: Various Hand-written Copies

The edition of the *Original Constitutions* was prepared for printing by the Stigmatines in the Holy Year of 1950, in the Founder's original Latin, with Fr. Joseph Stofella's Italian translation, and copious historical notes, published in April of the following year ⁵⁰. In his historical notes of Introduction, Fr. Stofella offers this comment:

... The Servant of God took for the *Formula of the Institute* the Decree of the Propagation of the Faith, dated December 20, 1817, which conferred on Fr. Bertoni the title *Apostolic Missionary* - this then was completed with the addition, *in obsequium Episcoporum*.

As far as the substance of this work is concerned, the Stigmatine Founder drew it generally from that excellent Model ⁵¹ which is the Company of Jesus, through the Commentary on the Jesuit Constitutions, entitled *De Religione Societatis Iesu* by the Jesuit theologian, Fr. Francesco Suarez.

To these sources, should be added a Section of 4 chapters ordered toward the internal and external discipline of each individual. The source of these pages is the *Summa* of St. Thomas Aquinas [cf. CF ## 120-137] and other quotes from the Angelic ^{viii} Doctor. Thus, we can say that the entire Rule [of Fr. Bertoni] is for the most part from these sources, along with Scripture.

However, the work of the Servant of God in this code was the entire endeavor of selection, or the drawing up a *Compendium* [an "abridgment", "introductory synthesis"?], or an adaptation of the Jesuit Formula, and the entire effort of ordering its parts. If he did indeed prefer the formulations of others, this was because of several reasons: he found them responding to his own personal conviction, and because he thought these were better accepted by the authorities of the Church - and also because they offered him a means of maintaining better his old slogan of remaining "humble and in the background". This old adage [*buseta e taneta*] eventually became for him an experienced need. In the mosaic which resulted from all this, it remains true nonetheless that the Servant of God recognized the plan just as he had

⁵⁰ *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni. Fondatore dei Preti delle Sacre Stimate di N.S.G.C. Testo originale latino con traduzione italiana, introduzione storica e note.* Verona: Scuola Tip. A.M.B. 1951

⁵¹ Gaspar Bertoni, Letter 51, dated December 21, 1814, in: *Epistolario*, o.c., p. 122.

envisioned it - and as he himself described it - he had received it through an inspiration from Heaven.⁵²

Precisely in the very act in which he handed over to his followers the code of that Rule, the moral authority of the Founder remains in its entirety in no less a manner than if the whole code had exclusively flowed from his own thought...⁵³

While Fr. Bertoni characteristically copied many of his texts, it is good to call to mind here also this other comment of Fr. Stofella regarding the Stigmatine Founder's *Spiritual Exercises* preached in the autumn of 1810 to the Clergy of Verona:

... Regarding the fonts that Fr. Bertoni used in compiling his retreat notes, could anyone wonder: '*But, these notes of the Founder, are they not just a copy?*' The answer is a resounding 'no': and even if they were, they always present the teaching that Fr. Gaspar made his own. None of the authors indicated by him as sources were in their original setting ever directed specifically for seminarians, or priests. And speaking generally, the same derivations - very often but few in number and presented as a kind of **compendium** - were then nourished by new scriptural and patristic texts, and thus with an entirely new doctrine adapted to his special audience. In the citation of the sources, perhaps more than anything else, there is evidence of the delicate scruples of conscience of St. Gaspar. As for their originality, perhaps there is here a bit less than would be found in other works of this type... The retreat is truly a compilation of texts: some from the Jesuit writer, Bartoli, taken directly; some from the *Spiritual Exercises* of St. Ignatius, quoted either directly or as presented by other authors, such as explicitly noted by the Servant of God himself. However, there is always permeating throughout his characteristic scruple of attending to the authentic norms established and recommended by Saint Ignatius...⁵⁴

+++

In the booklet of the **Original Constitutions** printed in 1951, the transcribed copy may be found the **Manoscritti Bertoni**.⁵⁵ Here the reader finds evidence of how the final Code is preceded by others - laboriously worked over, and much

⁵² cf. **Original Constitutions**, # 185; cf. Fr. Giovanni Maria Marani, **Cenni intorno alla Congregazione** [1855].

⁵³ cf. P. Giuseppe Stofella, "Introduzione. 3.] Fonti delle Costituzioni", in: *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni... Testo originale latino con traduzione italiana...*, o.c., pp. 18-19.

⁵⁴ cf. P. Giuseppe Stofella, Preface, *Esercizi Spirituali agli Ecclesiastici...* in: CS I, fasc. II, p. 104.

⁵⁵ cf. Vol. V, ## 9846-9970.

emended - proof-positive of Fr. Gaspar having written his beloved booklet **little by little** [*a piccole goccioline*]. These have been entitled as follows:

Notes for the Constitutions⁵⁶ - these have come down to us, much worked over by the Founder, in preparation for the definitive text;

Autograph Copy of the Constitutions⁵⁷. This latter is the definitive text which the Stigmatine Community has accepted as the **Original Constitutions of the Founder**. It is readily admitted that this “official text” of the **Original Constitutions** was left “imperfect, incomplete” at the death of the Founder, June 12, 1853.

In this initial reflection on the sources of the texts, the interest is on the over-all plan of the **Original Constitutions** of St. Gaspar Bertoni, Founder of the Congregation of the Sacred Stigmata of Our Lord Jesus Christ. The effort here will be to present a kind of introductory reflection on the **Original Constitutions** as compiled by Fr. Bertoni and compare them with the sources that he used. Later there will be further reflections comparing the **Notes** with the **Autograph Copy** - and, as far as possible, the sources for their content, in so far as these can be traced with the resources presently known.

+++

Summary

The over-all picture derived from this study seems to be a description of:

The Apostolic Missionary to the Youth.

The Apostolic Missionary to Seminarians, Priests, and to those who follow the Consecrated Way of Life - either in preparation, or presently lived – a commitment to all consecrated service to the Church.

The Apostolic Missionary in Every Ministry of the Word of God Whatsoever – Parish Missions, Pulpit, Podium, Professor's Chair, Catechetics, Private Conversational Word of God.

+

+++

+

⁵⁶ *Appunti per le Costituzioni* [MssB ## 9846-9907]

⁵⁷ *Autographum Constitutionum* [Mss B ## 9908-9970]. [It is somewhat surprising that there are very few biblical quotes in the printed edition - whereas the *MssB* give evidence of ample biblical support].

[D] The Text of the *Compendium Rude*

[I] Four Separate Renditions

Presentation

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

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

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

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

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

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

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

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

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

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

+++

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

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

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

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

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

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

6: This is the same principle of the Founder applied to the life-long intellectual formation [cf. the same **CF Part IV, cc. 2-6, De Profectu in ecclesiasticis doctrinis, ## 49-68**] - the great goal of a "more than ordinary knowledge" required in the membership [cf. **CF ## 49; 159**], and perfection in all branches of sacred sciences, within the corporate membership.

†††

[II] Brief Historical Prologue⁵⁸

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

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

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

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

This has generally been interpreted as the Founder's reference to the writing of the first Rules and Constitutions for the Congregation Fr. Bertoni had in mind. We

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

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

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

cannot state how long he spent on this endeavor. Every indication shows that this took much time: there is already a hint of this in the Founder's expression: ***a piccole goccioline*** – [literally, by little drops] **little by little, bit by bit** - and there is also support for this in the words of Fr. Marco Bassi.⁶¹ His comment was that Fr. Bertoni had poured out his every loving care, severe studies, long meditations and assiduous prayer on this endeavor.

During all of these vicissitudes, there continued to accumulate serious tribulations for the small Community. On February 27, 1842, Fr. Louis Biadego died, at the age of only 34, with a reputation for holiness. About a week later, the much loved seminarian, Louis Ferrari, died on March 6th. During the following year, Fr. Vincent Raimondi - already ordained and a **professor at the Seminary**, left the Congregation to become a Jesuit. During this time, two blood brothers, who also served the community as Lay Brothers, left the Stigmatine Community. In 1844, after four long illnesses, Fr. Modesto Cainer died, at what seemed to be the premature age of 45 years of age. Fr. Charles Zara described him in the House Chronicle - he was remembered as being *the Saint Martha of the Community*. In 1846, after five days of real terrible sufferings, Fr. Francis Cartolari died, at the age of 51. In 1847, for reasons of health, Fr. Charles Fedelini, only 37 years old, left the Congregation, and returned to his family. He had spent 21 years in the Community, and was dearly loved by the Founder. He had served already for some years as a **renowned professor of Moral Theology in the Diocesan Seminary** of Verona⁶². He would return 8 years later, but by then, the holy Founder was dead – Fr. Fedelini's departure was a great blow to Fr. Bertoni.

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

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

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

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

As would be clear already, Fr. Bertoni was required to limit more and more the effectiveness of the little school that was being conducted there now for some time. In 1843, he was forced by circumstances to close the school entirely, and the students went over then to the newly re-opened Jesuit schools. He also had to limit other ministries in which his collaborators were involved – through all this, he continued his project of composing *little by little* the ***Original Constitutions***. When any of the confreres would decide to leave, he would repeat the well-known Stigmatine saying of children in the local Veronese dialect: ***Lowly, lowly – as the foxes have their dens...a little hole in the ground...!*** He would also ask those who would remain, quoting the words of Jesus: ***Do you, too, wish to go?*** The door is open – I will remain here alone! To encourage them in their ***arduous and difficult*** life, the holy Founder would remark: ***Let us trust in God, let us let Him intervene, as He is able to do all!*** Fr. Zara⁶³ noted: ‘He even came to the point of saying that if he had known for certain that on the morrow the world would end, he would nonetheless have continued on with his undertaking.’ Fr. Zara quoted the expression attributed to Abraham: *He hoped against hope!* Fr. Bertoni was profoundly convinced that his entire enterprise would be realized in God’s own time – as he stated explicitly in his Constitutions⁶⁴ - a biblical text that he often used.

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

⁶³ cf. Zara *Chronicles*, 2 Volumes.

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

For the key idea of the Institute,⁶⁵ the Formula for it came from the Decree of the Congregation for the Propagation of the Faith, to which the Founder was indebted for the title conferred upon him personally, of **Apostolic Missionary**. For the most part, the rest of the composition was drawn from that **so excellent a model which the Company of Jesus is...**⁶⁶. The actual text that Fr. Bertoni used was to compile a kind of **compendium** of the major work of Fr. Francis Suarez, SJ^x, **De Religione Societatis Iesu**⁶⁷ - who most likely was also Influenced by **Fr. Jerome Nadal, SJ**^{68 xi}. Fr. Nadal was St. Ignatius' choice for the first theologian of the Society to explain its Constitutions and spirit. To these principal sources, there is need to remember the special development that Fr. Bertoni brings to his legislation on the Vow of Chastity⁶⁹. These are all taken from the **Summa** of St. Thomas Aquinas⁷⁰: this would be the major listing of the sources that Fr. Bertoni used.

However, the work of selection, of adaptation, of the drawing up a **compendium** and the ordering of the material was indeed the personal work of the Stigmatine Founder. He always preferred the formulae^{xii} of others because he would find them clearly responding to his own personal thought. He thought it was always better to accept the expressions of the authorities in the Church⁷¹. Spiritually, this is also some indication of his mentality expressed through that children's game of old Verona: *lowly, lowly...* - this phrase was often on his lips,

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

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

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

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

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

⁷⁰ II-II, qq. 160, 161, 166-168.

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

expressing the workings of his humble heart. The end result of his work on the ***Original Constitutions*** was a kind of mosaic. While this is true, in that mosaic, Fr. Bertoni wished to express the way of life as he envisioned it – it was a plan that he was convinced had been inspired to him by God Himself. In this hand-written document which he left to his sons, as a code, in that rule there may be found intact in its entirety the moral authority of the Father Founder, no less than had everyone of these texts found their origin in his own heart and mind.

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

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

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

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

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

[a] ***Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione, obsequium praeestare per varia et propria suae vocationis munera...***

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

this broad program, *to offer assistance to Bishops through the various and proper duties of its vocation*, will at times prove to be:

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

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

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

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

[f] ... *qui enim coepit et inspiravit illud, ipse perficiet si per nos non steterit: nam haec est specialis gratia huius vocationis quae potentior est omnibus periculis et difficultatibus*: for He who began and inspired this good work, He Himself will perfect it [cf. Ph 1:6]⁷⁵, if He is not impeded by us: for this is the **special grace of this vocation** which is more powerful than all the dangers and difficulties:

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

⁷⁴ Cf. J. Nadal, *Commentarii de Instituto S.I.*, o.c. cf. INDEX, p. 581: 'Gratia Particularis'

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

there follows then the second reason why this undertaking is not imprudent or temerarious, and this is an act of faith. For St. Gaspar Bertoni believed – based on Ac 20:28 - that...

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

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

[i] Then, Fr. Bertoni, following Fr. Suarez, adds a third reason which is: {3}... *Accedit tamen religionis providentia, tum in disponendis et probandis personis, tam etiam in eis eligendis et omni opere suffulciendis et confirmandis...*⁷⁷ - Lastly, there is added also the providence of the state of religion, both in disposing and proving persons, as well as also in selecting them and in supporting them and confirming them: all these things in which for Fr. Bertoni the intervention of the Ordinary has only to oversee, because all this is reserved to the providence of the state of religion.⁷⁸

As has been noted, this extraordinary commentary from the Jesuit theologian, which Fr. Stofella understands as a ‘fervent commentary on the **Compendium Rude**’, is cited from several places in the Commentary of Fr. Suarez. In his Book I, he studies “**Concerning the Institution and the Institute of the Society in General**”.⁷⁹ The Jesuit theologian then asks in c. 7 ‘*Whether the Society of Jesus embraces the contemplative life, or rather the active life*’⁸⁰. In number 9 of this Chapter, Suarez treats of the ‘**difficulty**’ of this vocation, under the title: ‘How can

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

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

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

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

⁸⁰ ib, pp. 587-592.

the Society satisfy at the same time both its broad activity together with Contemplation?’⁸¹ Here Suarez speaks of the **grace of the vocation** [cf. Fr. NADAL]. The second reason for hope is **the protection of obedience to the Bishops chosen by the Holy Spirit** – whom Suarez mentions [in his Book VI, c. 4, n. 25 – where he speaks of **the special vow of Obedience**, the Fourth Jesuit Vow⁸²].

[j] The final words in this **CF # 185** are: ... ***et omni ope suffulciendis et confirmandis...***: *the using of every effort to sustain and strengthen those who are chosen for this vocation*. So far present research here has not discerned their origin⁸³. The Stigmatine Founder believed deeply in the supernatural means provided for the confreres chosen for this special task. He was deeply convinced of the principle contained in **Ph 1:6** – that the One Who began and inspired this good work would see it to fruition. He was convinced, with Suarez, perhaps basing himself on **Fr. Jerome NADAL, SJ**,⁸⁴ and his many commentaries on the ***arduous and difficult*** vocation sustained by a **special grace**. Fr. Bertoni was convinced that he personally was not of the stature to institute a religious community.

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

[l] **Missionarii Apostolici** - Fr. Bertoni certainly realized that this title, an honorary distinction, is a property reserved to the judgment of the Sacred Congregation for the Propagation of the Faith. In his prudence, then, he placed the title, which pleased him very much, in which he saw more a challenging **burden** than an **honor**. His emphasis was on ***Missionary Obedience, the Modality of Mission*** - as Christ toward his Father. He considered the **Apostolic Mission** as that ***good work*** capable of nourishing souls sensitive to the zeal for the greater glory of God, and for the eternal salvation of one’s neighbors. He dreamed of a **reserve of evangelical workers** always ready – one by one, kind of a ***flying squadron, Noble***

⁸¹ cf. ib., pp. 592 a & b.

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

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

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

Guard - for even the most unexpected demands of Bishops, to **go anywhere in the Diocese or the world, for any service of the Word of God whatsoever**. They were to be men decisive in their will **to offer themselves for God and for the Church of God [obsequium]** with absolute **gratuity** of service – they were to remain **free** from dignities, residences, benefices, perpetual or particular care of souls, or nuns. They would be ready to go **anywhere** in the diocese, or outside it, in the world.

[m] **The Means:**

- **Gratuitous Service – Gratis [CF # 3];**
- **Freedom for the Apostolic Mission – Immunes [CF # 4];**
- **Geographical Abandonment - quocumque [CF # 5];**
- **Perfection of One Self [CF 6 a]:** each one's spiritual perfection: through common life; the perpetual exercise of Obedience, Chastity and Poverty; the manner of living regarding food, clothing, a dwelling in harmony with that of **the more perfect members of the clergy [honestas clericalis]** according to the various places and for the edification of the faithful, as well as pertaining to Christian parsimony and evangelical poverty.
- **Perfection in Ecclesiastical Doctrines [CF # 6 b]: non mediocris, non vulgaris [cf. CF ## 49, 50, 72, 159].**
- **Promotion in the level of membership [CF # 7 a],** always striving forward – first toward the Priesthood [cf. **CF ## 69-76**], then, when these studies are completed, there will be a special year of intense Formation, the **Schola Affectus** [cf. **CF ## 152, ff.**], onward toward the **Grade** [cf. **CF ## 89; 158, ff.**]: this will vary, according to the particular gifts of each one – only some will be promoted to the **Grade**, conferred perhaps even 20 years after all of the above to the point of assuming the **perfect priestly work** [cf. **Pars IX, CF ## 158-186**], which is the **Apostolic Mission** properly so called – these men are the **Professed, the Apostolic Missionaries**; the other priests will be promoted to the **perfect assistance [obsequium] of the Missionaries**.
- **Progress in Apostolic Service,** to the achieving of the **opus perfectum sacerdotale**. [CF # 7 b].

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

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

... the intention of Fr. Bertoni⁸⁶ was that of instituting a Congregation, which, just as the Company of Jesus is in a special manner dedicated and determined to the assistance and dispositions of the Roman Pontiff – so Fr. Bertoni's Community was to be dedicated and determined in a totally special manner, and outstanding in its service and assistance of Bishops. However, all this with this difference, that while the Professed of the Company of Jesus make a Vow of Obedience to the Pope, our men do not make the vow of obedience to the Bishop...For it is one matter to be vowed to the Pope who has the government of the entire Catholic Church, and another for a bishop who would be restricted to his own Diocese, and would therefore also have to restrict the sphere of our ministry...

It was, therefore, quite natural that in the heart of Fr. Bertoni, as in the concert of his various **Rules**, the Ignatian stamp would be predominant, if not indeed exclusive. Furthermore, the **Compendium Rude**, exposed above, is totally Ignatian in character. The Rule, then, as it unfolds, brings this all the more, since the formulae and the texts very often are taken from the Jesuit theologian, Fr. Francis Suarez.⁸⁷

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

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

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

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

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

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

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

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

- a **Prepositus General** for life, with some assisting Counselors, who, however, will not be co-judges – this entire number [cf. **CF # 301**] is from Suarez ⁸⁹. Fr. Bertoni has made his own here the six reasons with which the Jesuit theologian shows how the regime wished by St. Ignatius is better.

- a **Monitor, Admonitor:** [cf. **CF # 304**] - this is taken from Suarez ⁹⁰ and the Ignatian Constitutions ⁹¹.

- **the Majority View of the Counsel and decisive suffrage of the greater part of the Graduate Fathers** – this is noted in **CF # 302** - and is found, of course, in Suarez ⁹² - who quotes the Bull ^{vi} of Paul III, which became the **Formula n. 2**.

- **Formation:**

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

- **Experiments, Experiences** - there were six of these described in the Ignatian Rule, **CSJ ## 64-70** ⁹³ - a 30-day Retreat; 30 days of service in a hospital; a 30 day

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

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

⁹¹ cf. CSJ n. 770.

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

pilgrimage; serving in lowly offices; teaching Catechism, in various kinds of preaching and administering the sacraments – and Fr. Bertoni speaks of these last three, particularly in **CF ## 38 [Novitiate]; 42 [after Novitiate]; 89 [Conclusion to Part VI, regarding the Vows of the Community]**. He mentions explicitly the **integral Spiritual Exercises** [30 days] [CF # 35].

- **Program of Studies:** Fr. Bertoni treats this under the concept of ***Progress***, in accord with that ideal of St. Paul [cf. **1 Tm 4: 16: *attende tibi [...sui]psius] et doctrinae...*** [Be conscientious in what you do and what you teach!]] – in his Part IV, cc. 2, 5, 7. These are amply covered by Suarez.⁹⁴

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

- **Qualities for the 'Grade':** Fr. Bertoni speaks of this in **CF # 158**, the beginning of the **Pars IX** – and for Suarez it is clearly treated.⁹⁶ This is the **Distinction of the 'Grade' and Solemn Profession**.

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

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

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

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

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

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

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

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

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

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

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

There is a hint of this text that may be found in Suarez ¹⁰⁰, where he discusses various aspects in the End of the Society that need to be considered:

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

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

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

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

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

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

... Aliud praecipuum ministerium competens Societati ex vi sui instituti ad salutem proximorum, est sacramentorum administratio, ut dicitur Septima Parte. C. 4, § 5; praesertim vero confessionibus audiendis, et Eucharistiam administrando...Decuit tamen, et maxime expediens fuit, ut huiusmodi facultas

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

¹⁰¹ cf. Suarez, ib., p. 591 a.

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

ab ipsa Sede Apostolica immediate in religionem emanaret, quamvis cum ea subordinatione ad caeteros Praelatos, quam recta ratio et sacri canones postulant...¹⁰³

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

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

This ***gratis omnino*** is often mentioned by St. Ignatius¹⁰⁴ and also by St. Gaspar Bertoni.¹⁰⁵

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

Fr. Stofella notes in this connection that St. Gaspar is identical in **his Part XII, on the Regime of the Congregation [cf. CF ## 298, ff.]** - that these first texts are from Basil: the Superior is like the Abbot [cf. # 298] – it is forbidden to try to investigate the Superior's intentions, which again is an admonition from St. Basil [# 299]. Fr. Stofella interpreted **CF # 300** as the Chapter of Faults, but it might be in reference to the **General Chapters of the Community** – also relying on St. Basil. The great Stigmatine historian knew quite well that these numbers are literal transcriptions from Suarez.¹⁰⁶ - whose intention in his writing had been to show clearly that Ignatian spirituality is in full harmony with the long Catholic tradition, and thus is beyond all question.

- **the Observance of the Vows, Section III, On *Four-Fold Modesty, in so far as this is a Help, or Embellishment of Chastity*: [cf. CF ## 120-137]:** this 'original' section of

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

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

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

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

Fr. Bertoni's Constitutions, Fr. Stofella has clearly pointed out is from St. Thomas Aquinas¹⁰⁷. There are four species of Modesty traced out by the Angelic^{viii} Doctor and their treatment in the **Summa** provide St. Gaspar with titles and the material for the four Chapters of this Section III. Great importance is given to the first Chapter, **On Humility** [cf. CF ## 120-121]. CF # 121 provides the 12 Grades assigned to the practice of this virtue of Humility from St. Benedict, as treated by St. Thomas Aquinas. The Angelic^{viii} Doctor, for his own purposes reversed their order,¹⁰⁸ without omitting his praise of the original order offered by the great Patriarch of religious life, St. Benedict. St. Gaspar writes:

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

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

For St. Benedict – and no less for St. Ignatius – the virtue of **humility** is not only that which we intend ordinarily under this name: the term takes on a much broader meaning – it designates a fundamental, or habitual state, a mentality, for the acquisition of which St. Benedict organizes an entire school of supernatural

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

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

flexibility for the monk. Proceeding from the interior [the degrees ascending from 1 to 7] to the external [degrees 8 to 12] – this would be to read the numbers as presented by St. Thomas inversely – Humility in-forms first of all the soul, its faculties and acts – then it fans out its manner even to the body, thus becoming in its plenitude both mother and mistress – or teacher – of the virtues, and by commanding most characteristic dispositions and attitudes of a holy soul, in the face of duties and the most diverse circumstances of the monastic life.¹⁰⁹

These are the aspects that pleased St. Gaspar Bertoni in the writing of his *Constitutions*, seeing in these 12 Degrees of Humility a kind of Jacob's Ladder¹¹⁰: humility was seen as a School of Flexibility [**Availability = Obsequium**], or heroic supernatural **docility**, and when it reaches its culmination, without doubt this would be holiness. Neither St. Thomas' *Compendium* with the inevitable challenges inherent in his text would impede Fr. Bertoni of experiencing within himself that sublime spirit that seems to animate this flowing chapter of St. Benedict, which is the longest, and it could be said, the essential element of the entire Benedictine Rule. This is why Fr. Bertoni wanted to make it his own. And it could very well be that it is to this point, so profoundly pondered by the Stigmatine Founder, that there is due **that monastic spirit** that the early Community of the Stigmatine lived in those times. There was great love for retreat, for recollection^{xiii}, for silence, prayer, study and work. They were called to be **Monks in the house, and Apostles outside**: and always with a certain nostalgia for their cells¹¹¹. In fact, these **two** elements are present also in their own context providing the **authentic formula for the Stigmatine Apostolic Mission**, and this is the same for all of the saints under consideration here: St. Thomas Aquinas, St. Ignatius of Loyola [**contemplativos en accion!**] and St. Gaspar of Verona: **contemplata tradere!**¹¹²

+++

Having reached this point in our reflections, there comes to mind spontaneously the remembrance of the fact that St. Gaspar Bertoni remained faithful to the invitation of St. Ignatius of Loyola, understood at St. Sebastian's

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

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

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

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

where the Stigmatine Founder was on Retreat, almost two centuries ago, on September 15, 1808 – and this note that he jotted in his Spiritual Diary:

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

[3] **The Decree of Praise:** even though Fr. Bertoni's work was over, in a certain sense his *Original Constitutions* were left unfinished. Thus, Fr. Lenotti wrote ¹¹⁴ that Fr. Bertoni, before his death, had done and suffered so much, and prepared the finances and a house and a library and had written the **Rule** – and what is more, he planted the spirit of the Community. It could be said that his work was essentially completed: even though certain matters had not been developed sufficiently, and these have proven to be not a few, nor of a secondary nature. Those would be supplied for whenever the enterprise would be submitted to the Ecclesiastical Authority, for its juridical perfecting. However, this ecclesiastical approbation, as Fr. Marani stated, was much desired by Fr. Bertoni, but because of his sublime humility he never requested it ¹¹⁵. Following Fr. Bertoni's death, Fr. Marani was elected the *Prepositus*, and was animated, according to Fr. Lenotti, by a particular light and spirit of God, was firm from the outset and decisive in wanting to procure for Fr. Bertoni the glory of the Approbation of the Institute. For this reason, he sustained within himself always the will to make use of every means, and to make every effort to achieve this scope: and even if it were not to succeed, he would have at least the comfort and peace of heart that on his part he had done whatever he could, reaching even to that point where it had pleased the Lord to show the path.¹¹⁶

Fr. Marani conducted all of this in person in Rome, but enthusiastically supported in this time by Bishop Benedict Riccabona.¹¹⁷ At first, Fr. Marani went

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

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

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

¹¹⁶ cf. Acts of Fr. Lenotti.

¹¹⁷ His testimony: "...Dopo il suo cominciamento, questa Congregazione non ha lasciato mai di esistere, e 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

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

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

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

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

li chiamo l'obbedienza del loro Superiore in servizio al Vescovo..." (cf. **Summarium Additionale**, Documento XXIII, pp. 251-253).

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

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

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

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

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

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

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

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

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

the Congregation, [as the Founder himself had been his!], and then later the Superior General. He tried to put together a **Directory for Novices**¹²³ a work that remained incomplete at his death¹²⁴. He also wrote a most wonderful *Proemium* to this work – while it may not stand out for its elegant Latin, the ideal presented is familiar to generations of Stigmatines:

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

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

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

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

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

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

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

- **A Spirit of Authority**: solidly concentrated into the hands of the Superior General, and emanating from him through the various grades of a kind of Stigmatine hierarchy. To this there should correspond, in that motto, **Parati ad Omnia**, a great spirit of submission and an ever more perfect obedience.
- **a Spirit of Filial Confidence** in the Superior as 'Father'. This is so even though the genuine and proper opening of one's conscience to one's superior became more and more with the passing of time regulated by ecclesiastical norms with greater cautions.
- **a Spirit of Poverty**: absolute detachment from the element of money, and of those comforts of life. In order for effective poverty to become authoritatively attenuated, that affective poverty, in anyone who is called to tend to religious perfection, should not suffer any attenuation whatsoever.
- **a Spirit of Mortification**: one that is both active and spontaneous – and not only passive, or forced.
- **a Spirit of Zeal for Souls**: with all the presuppositions of this matter already in place, and with that classical formula in mind: **Contemplata tradere**. There

¹²⁵ Cf. CS III, p. 404, ff.

needs also to be the thrust implied in that motto: ***Parati ad Omnia*** - and this always takes its principle in regular observance, silence, recollection, prayer, study, internal and external penance.

- **a Spirit of Charity**: ***in this all will know that you are My disciples, if you have love for one another...*** [Jn 13:35] There is needed that spirit of mutual reverence: even in that already sanctioned by a distinction of Grade which the letter of the rule no longer allows: a reverence to be poured out on those vested with authority, and on the elderly.

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

+++

Summary

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

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

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

[3] A particular concern in recent years concerning this view of the Stigmatine charism is that the Founder’s word – **obsequium**¹²⁸ - as summarizing¹²⁹ his **spirit of**

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

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

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

Holy Abandonment¹³⁰ - plus the further open-ended explanation of this in St. Gaspar Bertoni's choice of the Ignatian expression found in his **Formula** n. 1: **Quodcumque Verbi Dei Miniserium** [CF # 163] – might leave open the criticism that 'Stigmatines can do anything!' -, or 'someone who does everything may end up doing nothing.' For many these terms seem to be open to the criticism of a terribly **generic** approach to the apostolate. An immediate response to these questions, however, can be the Plan St. Ignatius developed for his own Society of Jesus – and even some recent interventions of the Magisterium on the interpretation of **the Ministry of God's Word**.

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

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

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

- the Jesuit charism asks for a **greater mobility, availability**, to undertake what might be the more expedient for the glory of God [n. 633].
- **the Jesuit manner** [***modus***] for assisting souls might be noted summarizing **nn. 637-653**: to be a good example, striving always to edify with good works;

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

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

one can offer prayers, Masses and other divine offices; administer the sacraments. The Word of God must be propounded assiduously in the Church - even in private conversations, in the Spiritual Exercises. The works of mercy might be offered, assisting the sick, resolve conflicts, reach out to the poor and the imprisoned - and to write books helpful for the common good.

It has been noted that that there are **three separate lists of apostolates** that St. Ignatius offers in his Constitutions the **Formula # 3; Part IV, c. 8, nn. 400-414** [here there is noted that in addition to the *spiritual arms* with which the young Jesuits need to be equipped, there is need to become proficient, competent in broad fields of the ministry - and hence, the need to draw up a ***Compendium; Part VII, nn. 637-653***.¹³¹ one Jesuit scholar has pointed out the surprising coincidence of these Ignatian lists with the Apostolic Exhortation of Pope Paul VI, in his *Evangelii Nuntiandi* [Dec. 8, 1975].¹³²

A brief analysis of some of these means:

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

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

- **Any ministry of the Word of God whatsoever**¹³³ - this is noted first in the *Formula* in order to indicate that it is the ministry that is the most proper to the

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

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

¹³³ cf. *Formula* 1.

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

The Jesuit Constitutions offer a broad understanding of various forms of '**preaching**' - as **sermons, sacred lectures, teaching of Catechism** [n. 645]: these follow the three steps of evangelization: **initiation into the faith [catechesis]; instruction in the faith [sacred lectures]; and exhortations to live it through life [sermons]**. Ignatius always gave special importance to catechesis - that even after it ceased to be a special vow, he made sure it was included in the ***Formula of Profession***.¹³⁵

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

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

- **Works of Mercy** [nn. 650-651]: the implication here seems to be any office of charity towards; one's neighbor, which does not specifically belong to the spiritual ministry, such as the Ministry of the word of God and the sacraments. Such works are not of themselves alien to the Society of Jesus - as they are in the very first number of the ***Formula***. The Apostles were sent by the Lord so that, as He did,

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

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

¹³⁶ Cf. Thomas H. Clancy, SJ, *The Conversational Word of God. A Commentary on the Doctrine of St. Ignatius of Loyola, concerning Spiritual Conversation with Four Early Jesuit Texts*. St. Louis. The Institute of Jesuit Sources 1978.

¹³⁷ Cf. EN # 46.

they would heal the sick, besides preaching the coming of the Reign of God [cf. Mt 9-35-10:8]. However, the Jesuits were to apply themselves to these 'to the extent that the more important spiritual activities permit and their energies allow' [n. 650]. The **Formula** had already rather clearly delineated this: The wording indicates this: the society was founded **especially** [*potissimum*], in order that it **preferably** [*praecipue*] work for the defense and propagation of the faith and the welfare of souls in Christian life and doctrine, through **any ministry of the word of God whatsoever and the administration of the sacraments**.

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

+++

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

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

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

¹³⁸ This ministry is an important part of the Jesuit 'Apostolic Mission'. Cf. Thomas H. Clancy, SJ, *The Conversational Word of God. A Commentary on the Doctrine of St. Ignatius of Loyola concerning Spiritual Conversation, with Four Early Jesuit Texts*. St. Louis: The Institute of Jesuit Sources 1978.

This broad Ministry of the Word of God ¹³⁹ finds a consistent application in the Benedictine slogan, *ora et labora* - while being at home as well in the Jesuit tradition: *contemplativos en accion*. St. Paul's ideal: *attende tibi et doctrinae...*, was also dear to St. Thomas Aquinas in his *contemplata tradere*, apparently noted by the Council ideal:

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

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

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

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

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

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

... Priests are warned by the bishop in the ceremony of ordination that they are to be '**mature in knowledge**' and that their teaching should be a '**spiritual medicine for the People of God.**' Now a sacred minister's **knowledge** ought to

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

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

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

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

be **sacred** in the sense of being derived from a sacred source and directed to a sacred purpose. Primarily, then, it is **drawn from the reading and meditation of sacred Scripture** [DV 25]. ... [PO 19].¹⁴⁰

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

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

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

†
†††
†

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

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

[E] The Final Rendition of the *Compendium Rude*:

MssB # 9908, the Printed Copy

The Title: A Plan for the Apostolic Missionaries

CF ## 1-8

There are some significant additions, omissions and changes, both regarding the rendition studied just above [cf. **MssB # 9948**] - and also regarding the reading of the *Compendium Rude* that survived the final text which has come down to us from Fr. Bertoni [cf. **MssB 9908**]. Now, more in particular:

[I] The Content

1: The entire line is Latin, with a slight spelling difference for *Missionarij*:¹⁴² ***as the Father sent Me, I now send you...!*** [cf. ***Jn 20:21 – the central ideal here is Jesus, personally sent by His Father***]. [In **MssB 9848**, the ending is “j” - whereas in the final copy, it is double “ii”.

Apostolici: as the Father sent Jesus, so, He sends His Apostles [cf. Acts of the Apostles¹⁴³] ***on His Personal Mission***.¹⁴⁴

The significant addition here are the words ***in obsequium Episcoporum***¹⁴⁵ - ***obsequium*** is found in the Latin Vulgate for ***Rm 12:1***, make of your “bodies” [life] an ***oblation to the mercy of God, almost a Eucharistic offertory*** - it is also found throughout the Latin translation of St. Ignatius’ original *Constitutions*¹⁴⁶, the root word being used as one of the synonyms of the Spanish ***servicio, servir, servo, to*** translate “service”, so commonly used by Ignatius to translate his own “mysticism

¹⁴² cf. Donald Senior, CP – Carol Stuhlmueller, CP, *The Biblical Foundations for Mission*. Maryknoll NY: Orbis 1983

¹⁴³ cf. C.K. Barret, *Acts I-XIV [Vol. I] – Acts XV-XXVIII [Vol. II]*. The International Critical Commentary London/NY: T & T Clark 2002.

¹⁴⁴ cf. Raymond E. Brown, *Priest & Bishop. Biblical Reflections*. NY: Paulist 1970; *The Community of the Beloved Disciple*. NY: Paulist 1979; *The Churches the Apostles left behind*. Paulist 198; Raymond E. Brown - John P. Meier, *Antioch & Rome*, Paulist 1982; A. B. Bruce, *The Training of the Twelve*. Grand Rapids MI: Kregel [1871] 2002; Oscar Cullmann, *Peter: Disciple, Apostle, Martyr*. NY: Bantam 1958; Lucien Legrand, *L'Apôtre des Nations?* Paris: Cerf 2001; John MacArthur, *Twelve Ordinary Men*. Nelson/W. Publishing Group 2002; John P. Meier, *A Marginal Jew*. Vol. 3: *Companions and Competitors*. Chapter 26. Doubleday 2001, pp. 125-285; Francis A. Sullivan, SJ, *From Apostles to Bishops*. Newman 2001.

¹⁴⁵ cf. Joseph Henchey, ‘La formula *in obsequium* nel linguaggio di S. Tommaso’, in: **ANGELICUM** LXIX [1991], pp. 454-470.

¹⁴⁶ cf. **CSJ** n. 8, *maius Dei obsequium semper intuendo*; n. 49: *ad Dei obsequium*, etc. etc.

of service". *In obsequium* also appears in Fr. Bertoni's Constitutions ¹⁴⁷. The "substantive form" of the over-all "End" of the Congregation, both spiritual as well as apostolic, renders each person Christ-like, in His commitment to His Father - and the Apostles' carrying out Christ's own Mission received from His Father.

2: The "manner" [*modus, modalitas, obedientia missionaria*] of living this End is described by Fr. Bertoni with a literal insertion of the Decree he received, dated Dec.20, 1817, naming him an "Apostolic Missionary". The exercise of the *apostolici muneris* seems to be noted in **CF # 7**, speaking of certain members being promoted as Professed in the community, to take on the *perfectum opus sacerdotum, assumentem apostolicam missionem* - these are studied under *sacerdotale officium* [cf. **CF # 69, ff.**] and the *Graviora Ministeria* of the "Professed" Apostolic Missionaries [cf. **CF ## 158, ff.**], the *varia et propria ministeria* [cf. **CF # 185**]. All this is studied throughout.

There are two Stigmatine interpretations of this Decree from the *Propaganda Fid.* ^{xvii}

- on the one hand, for many confreres this has meant that the **Parish Missions**, for which apostolic service Fr. Bertoni received this decree, are the central apostolic work of the entire Congregation – the view in 1854, of Fr. John Marani ¹⁴⁸;

- for others, also among so many of the early confreres [as is evident from the very early General Chapters], many have held that this Decree communicates rather an **Apostolic Spirit of Missionary Obedience** of carefully accepting, following the direction of the Bishops, in the **service of the Church**. This is expressed as the *modus* of assuming the broad Apostolic Mission, sub *Episcoporum directione, obsequium praestare per varia et propria suae vocationis munera; haec autem quandoque ardua et difficilis sit...* [cf. **CF # 185**] ¹⁴⁹. There are two major aspects to be pondered here – **Jesus Christ and Ecclesial Service**:

1. The radical, total following/imitation of Jesus Christ, by abandonment through Him to the entire Trinity:

The Spirituality of Fr. Bertoni may be described as a **Mysticism of Service, honoring God the Father, in imitation of God the Son, following the inspirations of God, the Holy Spirit**. St. Gaspar synthesizes this in his Diary:

¹⁴⁷ *Obsequium* in CF ## 1; 151; 195; 237; 220.

¹⁴⁸ Cf. *Compendio delle Costituzioni, o regole di P. Gaspare Bertoni*, in: CS II, pp. 161-165.

¹⁴⁹ It might be useful to cite here the oft-quoted entry in Fr. Bertoni's Spiritual Diary: *Pereami che il Santo ne facesse buon 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...* [cf. MP – September 15, 1808].

... We must make a portrait of Jesus Christ in ourselves...¹⁵⁰

The theme in St. Gaspar seems to be, that as the Father sent Jesus, so does **He send His apostles** [cf. Jn 20:20, ff.] **CF 2** presents several verbs and descriptions of ecclesial obedience: **sub directione et dependentia Ordinariorum...quibus omnino parere debeant...ac licentiam prius cum facultatibus ab eis recipere, servata sempre eorundum ...moderatione...**: this means to follow the apostolic direction and to live in missionary dependence on the Bishops, to whom the Stigmatines are to manifest all regarding the Apostolic Mission. The Stigmatines are to receive the permission and the faculties beforehand, and observe always the moderation of the Bishops regarding all that pertains to the apostolic task.

St. Gaspar, the **Model of Holy Abandonment** regarding the all Holy Trinity, is also an example of **apostolic service to the Church**. Following the Ignatian interpretation of **Modus**, this provides for St. Gaspar and for the Stigmatines, the **Modus of the Congregation** is the Founder's **sensus Christi** is the **sensus Congregationis**.¹⁵¹ As Fr. Gaspar himself was the **living Rule** for the Community – so, **Jesus Christ Himself is Fr. Bertoni's and his/our Mode of acting, Model**. The **spirit** of the Founder for the Stigmatines is eminently **Christological** – and the Congregation can say that Jesus Christ is our **forma vitae, vivendi** - this is **our manner of imitating the Apostles**, who followed Jesus Christ.

The **Modus** provides the **Stigmatine specific manner of following/imitating Jesus Christ**. The **Modus** provides a living nucleus, a **faith-choice**, rich with the nuances of a **hope-filled Apostolic Mission**, with a universal **Charity**, to serve the Church **gratuitously, anywhere in the Diocese, or the World**. As Fr. Bertoni wrote in his **Autografo: In every exercise in behalf of souls, observe exactly the direction of Bishops, and obtain from them the ordinary faculties and permissions**.¹⁵²

This is the **Institutum Vitae** for a Stigmatine. This **Modus** describes for us in broad strokes the **nucleus of our spirituality of Abandonment to God, and Availability to the Church**. Herein is implied those specific traits that would be essential and proper to the charism, as described, then, throughout the **Compendium Rude** - **to be fished out in the course of the rest of the 314 Original Constitutions**. The entire Stigmatine **modus procedendi, operandi**, has been approved by the Church – this is the Stigmatine **line of conduct**, this is the spirit of the Congregation. There is here in St. Gaspar a marvelous example of **radical**

¹⁵⁰ cf. MP, February 26, 1809: ***Dobbiamo fare un ritratto in noi stessi di Gesu' Cristo...***

¹⁵¹ cf. P. Pedro Arrupe, SJ, ***El nuestro modo de proceder – il nostro modo d'agire***. Conferenza del P. Generale al Corso Ignaziano del CIS, letta in inglese il 18 gennaio 1979. cf. Notizie dei Gesuiti d'Italia. Supplemento al n. 9/10 – 1979. [This is presented in the web-site: www.st-bertoni.com [under "Constitutions", NADAL, *Modus*].

¹⁵² **Autografo # 2.**

evangelism, a total following after/ a radical imitation of Jesus Christ *sent by His Father*, with indifference^{xviii} and availability, always seeking the **greater Service of God and the Church [magis]**.

1. A radical, total availability to the Church in an ever more intense *Mysticism of Apostolic, Missionary Service*:

This is **Missionary Obedience**, a life-long conscious attitude of fidelity and service to the Church. This is Fr. Bertoni's way of *sentire cum Ecclesia*, feeling with, and serving the Church. To carry out the Apostolic Mission means to be **sent by the Church**, as mediated through the Congregation. It asks of each the life-long discipline of **availability** and **flexibility**, without rigid structures. No one Mission is the definitive one; there is a universality of Services [cf. CF 185]. The broad Apostolic Mission is developed by St. Gaspar in **Part IX** of his ***Original Constitutions***.¹⁵³

¹⁵³ cf. CF ## 158-186. The Capitular Commission on the *Original Constitutions* [Convergenze - October 11, 2003 – Waltham MA – cf. Appendix VI, for the English translation of the document, at the end of these Retreat notes] offers this interpretation:

n. 6: Il *munus apostolicum* [=servizio apostolico]. Il progetto bertoniano per il Missionario Apostolico apre ad un vasto orizzonte ministeriale: la celebrazione dei sacramenti [CF 162], il servizio alla comunità cristiana, contenuti nella formula *Verbi Dei quodcumque ministerium* [CF 163], la formazione dei chierici [CF 164] e la cristiana educazione della gioventù [CF 165-166]. Il Bertoni, nello stesso tempo, per custodire la dimensione missionaria dell' *Euntes docete* [cf. Mt 28:19], *non ammette la cura ordinaria delle anime*. [CF 290].

...questa varietà di servizi ministeriali si traduce nell'impegno per i giovani, per il Clero, i religiosi e nell'esercizio della parola di Dio, propria alla tradizione bertoniana...

Un ministero traduce l'ideale del Missionario Apostolico bertoniano quando più si inserisce in un progetto ecclesiale dinamico di evangelizzazione e/o di rievangelizzazione [progetti diocesani o nazionali riguardanti la Comunità cristiana, il Clero, gli istituti religiosi e i giovani].

n. 7: S. Gaspare Bertoni, formato nella spiritualità ignaziana fin da giovane chierico, sotto la guida di D. Galvani, coltivò profondo amore e zelo per la Chiesa. Se ebbe il titolo di *Missionario Apostolico* per la Missione popolare in s. Fermo. Fu anche missionario dei giovani, guida e maestro per il clero, convinto sostenitore della necessità di rinnovamento della comunità cristiana. Imbevuto della Parole del Signore, profeticamente avvertì la necessità di risposte più adeguate alle urgenze dei tempi: approfondì con amici chierici e sacerdoti lo studio della Teologia di s. Tommaso e la Morale di s. Alfonso, ed in un crescendo di esperienze mistiche ed apostoliche, maturò il progetto di una Congregazione di Missionari Apostolici. Il Bertoni rest *regola viva* per tutti i suoi figli; nelle sue Costituzioni traspare il suo spirito missionario e la ribadita esigenza di perfezione spirituale e dottrinale, alle quali incessantemente tendere.

n. 8: L' *obsequium Episcoporum* è, in primo luogo, servizio e comunione con il Vescovo, espressione della disponibilità ecclesiale e del fiducioso abbandono in Dio; è ancora impegno ad una preparazione che si esprima al Massimo, chiedendo che ogni confratello tenda alla perfezione del ministero, evocata nella formula *Missionario Apostolico*.

3: One significant difference regarding the gratuitous service here is that in **MssB 9849**, the verb is *servient* - in the final edition [**MssB 9908**] it will be the infinitive, *servire*. The Founder presents a *Mysticism of Service*. The gratuity in the exercise of the Apostolic Mission is a corner-stone of both the Ignatian rule, and also that of Fr. Bertoni. In all three renditions of the *Compendium Rude* from the hand of Fr. Bertoni, these first three numbers hold the same order: the “End”, the “Manner”, and “Gratuitous Service”. The order of the items in the *Compendium Rude* beings to change now:

4: In the first rendition [cf. **MssB 9846**] where the *Compendium* occupies only a single line, the order is: “End”, “Means”, “Manner”, the “Grades”, and the “Regimen” – presenting just five of the principal items.

In **MssB # 9848**, **# 4** is the quocumque, “geographical abandonment” [cf. **Mt 28: 19-20; Mk 16:15-16; Lk 24:47; Ac 1:8 +; 2:38 +**] - just any place where there is a need in the judgment of the Bishops. In the final version, the *gratis* is **CF # 3**.

In **MssB # 9849**, the order changes: **CF # 4** is the statement that all members need to be *immunes*, in adjectival form. This is the order in the previous **MssB # 9848**, but the abstract state, *immunitas* is used.

In the final edition, the printed *Compendium Rude*, **MssB # 9908**, **CF # 4**, the order is the same as immediately precedes, and the *immunes* appears in adjectival form, qualifying in another way, the Apostolic Missionary. [As for the perpetual care of religious women, cf. **CSJ n. 588**].

This living immune from dignities would also include the title of “Apostolic Missionary” conferred for distinguished apostolic services. It is the ideal of the title that is to be lived.

5: In **MssB # 9848** **# 5** is the *immunitas*, in abstract form.

In **MssB # 9849**, **CF # 5** is the *Quocumque* [cf. **Mt 26: 13; Mk 16:15; Jn 1:10; 10:36; 11:27; 12:47; 16:28; 17:21, 23, 25**], the same order presently found in the definitive printing. The verb is found in the present participle, indicating dynamic activity. This is the geographical form of abandonment, the living of the totality of the *obsequium*. [The ideal of an international membership is alluded to also in **CF # 193**].

6: This is a composite number made up of several central Apostolic Missionary values:

a. The **Means** - the Latin *Media* here, is the Italian *mezzi*, in **MssB # 9948**.

Spiritual Perfection¹⁵⁴ [cf. **Ph 1:6; Ps 118:66; 1 Tm 4:16**]: as has been noted, this is presented **in Part IV, CF ## 47 & 48**: the former are the “positive” means, such as prayer, Divine Office and Mass; half-hour meditation; 20-minute spiritual reading; three-fold examen - sermons and domestic exhortations. Annual retreat for 8 or 10 days; weekly sacramental confession; manifestation of conscience to the Superior - fraternal correction. In **CF # 48** are listed the “negative” means, the removal of defects, increase in virtues, self-denial, perfect observance of precepts, etc. This was also **# 6** in **MssB # 9849**.

This perfection might also be considered in **Parts X & XI**, Common Life; the living of the Vows [**Part VII**], and a number of the Constitutions, regarding life-style, food, clothing, and the life [cf. **CF## 6; 32; 69; 100; 133; 134; 137**].¹⁵⁵

b: Intellectual Development [cf. **Is 43:10; 50:4; Ezk 6:13 (etc); Ho 2:22; Zc 4:13; Jn 10:14, 27: 14:7, etc.**]: in **MssB ## 9848 & 9849**, this is **# 7**. In the **CF** this is **Part IV, cc. 2-6, ## 49-68**. There are also references to this **in CF ## 173; 175, ff**.

c. Common Life: in **MssB ## 9848 & 9849** this is **#8** - this is also covered in **CF, Parts III, X & XI, ## 43, ff** [the “only penance”]; **## 187-197**.

d. The Perpetual Observance of the Vows: this is covered at some length in **CF, Parts VI & VII, ## 83-151**. In **MssB ## 9848 & 9849**, this is presented as **# 9**.

e. The Program of Common Life, regarding Food, Clothing, Rooms: is to be measured by the more observant clergy. In **MssB ## 9848 & 9849**, this is presented as **# 10**.

f. It needs to be pointed out that in MssB # 9849, there is added an entire sentence which does not appear in the final **Compendium Rude**, but is the last entry under Chastity, as Part VII, Section III, c. 4, *Concerning Moderation of Externals, necessary for Life*, [cf. **CF # 137**]. As will be seen, this is the clearest entry regarding the clothing of religious, close to fulfilling the three conditions set by St. Ignatius: that it be fitting; accommodated to the place where one lives; and that it not be repugnant to poverty¹⁵⁶. Fr. Bertoni’s requirements are that it be “honest”, that it bespeak poverty, that it be suited to the ministries, for the people among whom we live, that it be clean and not torn. This sentence, then, does not appear in the final rendition of the **Compendium Rude**.

¹⁵⁴ cf. Suarez VIII, cc. 1-9.

¹⁵⁵ cf. Suarez, I, c. 5; V, cc. 1-3.

¹⁵⁶ cf. CSJ n. 577; Suarez I, c. 5. For Ignatian “habit”, cf. CSJ, nn. 8; 81; 296; 297; 577; 579.

7: The Promotion of the Grade:

- Profectus Juridicus:

- **Profectus Apostolicus – *gradatim usque ad Perfectum opus Sacerdotum***: [cf. according to different *gifts, graces* - cf. Rm 12:4, ff.; 1 Co 2:12; 12:4-30; 14:1-40; 1 P 2:4]: of Membership as an **Apostolic Missionary**, one of the few, as the 'Professed'. Promotion, in general is found in CF Part V, ## 69-82.¹⁵⁷

¹⁵⁷ Qualities required for the Promotion to the Grade of Apostolic Missionary: This text was developed by the XIth General Chapter Capitular Commission -1881-1889, for the Proposed Text of the renewed Constitutions, Part IV, c. III, n. 4 - prepared for the XIIth General Chapter:

Chapter IV

Concerning those to be promoted to the Sacerdotal Office [¹⁵⁷ a],

And to the Grade of Apostolic Missionary in our Society [¹⁵⁷ b]...

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

Moreover, there are required in him besides outstanding piety, love for regular discipline, and zeal for the salvation of souls, that he be endowed with suitable doctrine, i.e., that he has passed with praise his last exams, after having completed the entire curriculum of theology; also, that he be of great merit to the Institute,

Either because he was engaged in giving the Sacred Missions [¹⁵⁷ c]; or, the Spiritual Exercises ¹⁵⁷; or, for a full three years, he had been the Director of some House of ours; or, had been teacher of the sacred disciplines for four years [¹⁵⁷ d] or was dedicated for many years in instructing the youth; or, lastly, he had performed well some other office, or duty for the good of the Sodality.

[¹⁵⁷ e]

[¹⁵⁷ f]... The judgment of this merit is absolutely up to the Superior and the General Councilors, who, by a plurality of secret votes, will promote those to the Grade of Apostolic Missionary, who are endowed with these qualities we have noted above: they will then announce, by Decree, their promotion to the entire Sodality ...

[¹⁵⁷ a] This would seem to reflect what St. Gaspar Bertoni meant in the ordinary promotion of students to the Priesthood - CF # 7. - the section that follows here and which is underlined, would fulfill that which the Stigmatine Founder meant by the *perfectum opus Sacerdotum, assumentes apostolicam missionem* - this was not any one ministry in the minds of so many of these early Fathers, but would include the *graviora ministeria* [CF # 158] - the *varia et propria suae vocationis [arduae et difficilis] munera* [CF # 185] - also called the *ministeria accomodata* to achieve the *finis* of the Sodality, the salvation of souls. [CF # 262].

[¹⁵⁷ b] This number 4, Chapter IV, and its title were eliminated, as may be noted from the "List of the Proposals made by the Deputed Commission" because the Holy See did not allow the use of the title **Apostolic Missionary**. This list of qualifications found here in n. 4, however, does reflect the mentality of many of the confreres of this time - however, this broad interpretation of the *Apostolic Mission* is what many early confreres understood as the *perfectum opus... graviora ministerial ... varia et propria munera* of the Stigmatine Apostolic Mission.

[¹⁵⁷ c] There is a certain historical primacy here, as the Founder was inspired to establish the Community from this kind of Apostolic Mission - the *modus operandi* of preaching Parish Missions is to obtain the full authorization of the local ordinary - in the spirit of the **Fourth Vow of the Society of Jesus**.

[¹⁵⁷ d] The whole area of **Clergy retreats and formation** were also a privileged form of service of the early Community as a central part of its Apostolic Mission - the early Community also banded together by the theological discussions held among priests under Fr. Bertoni's direction. [It would help if someone could make a detailed study on the Apostolic Mission to the Clergy, and to Consecrated Life - like the brilliant study of Fr. DePaoli on the Parish Missions.

This Promotion happened first through the Promotion as students – then, up to the Priestly Ordination [cf. **Pars V, CF ## 69, ff.**] – then the **Vows [Partes VI & VII]** – then, the ***Schola Affectus*** [Pars VIII] – and finally, perhaps 20 years after Priestly Ordination, the ultimate Profession as an ***Apostolic Missionary*** [Pars IX].

- regarding the “***Professed***”: in **MssB ## 9848 & 9849**, this is **# 11**: this is promotion to the **supreme priestly work**, the “**apostolic mission**” - whereas, the promotion of the Students is found in **CF, Part VIII, ## 152-157**; the **specific promotion to “Profession”** is found in **CF Part IX, ## 158-186**.

- regarding the promotion of the other members, in **MssB 9848 & 9849**, this is **# 12**.

8: in **MssB ## 9848 & 9949**, this is **# 13**. In the final copy of the ***Original Constitutions***, this is **CF Part XII, ## 298-314**. In **MssB # 9849**, there are two names for the Superior General: ***Praelatus*** and Praeses - and he will name the local superiors and minor officials. This is the **Community, Corporate Obedience, within the Community – [ad intra]**.

+

+++

+

[II] Personal Reflections on the Stigmatine' Founder's First Constitution: *Missionarii Apostolic in Obsequium Episcoporum*

A. Apostolic Missionaries

Introduction:

[1] Fr. Bertoni received the honorary title of "Apostolic Missionary" from the Holy See with a Rescript dated December 1817. This was given to him because of Parish Missions preached under the direction of a Monsignor Louis Pacetti in May of 1816. Shortly thereafter, all parish missions were forbidden by government decree, which remained in force all throughout Fr. Bertoni's entire life.

[2] A discussion in the Stigmatine community has existed through the years, and there are two positions regarding the precise meaning of the Stigmatine Apostolic Mission for the assistance [help/service] of Bishops:

[¹⁵⁷ e] As has been noted, serving in Seminary teaching was much revered by the early Community's Apostolic Mission.

[a] One of these would interpret Fr. Bertoni's ideal of Apostolic Mission as restricted primarily to the preaching of Parish Missions, as the central apostolate to which all else would be subordinated. This seems to have been the position of Fr. John Mary Marani, the Stigmatine Founder's first successor as Superior General, and for many years his confessor. However, there are several statements from Fr. Marani which may not be contradictory, but do present some difficulty in interpretation:

(1) A Report of Fr. Marani, dated December 14, 1853. In this report addressed to the civil and religious authorities, Fr. Marani wrote - naturally 'hiding' the real purpose of the Stigmatine community: "... the scope of the Institute of Don Bertoni is that of assisting the Bishop in his needs, and therefore, also the Pastors, in their necessities and needs. Fr. Bertoni was most responsive to them..." ¹⁵⁸ In this statement Fr. Marani does not specify what these ministries are.

[2] In a later document, called a **Compendium**, written some six months later, there is a different presentation of the Stigmatine Apostolic Mission - for some confreres, to be understood that since Fr. Marani was writing to Church authorities, he could pull out all the stops, as it were, and relay the "true" physiognomy of the Community. Fr. Marani wrote:

"The members of this Community are called Apostolic Missionaries for the assistance [**obsequium**], i.e., the help [**auxilium**] of the Bishops, under the protection of the Blessed Virgin Mary and St. Joseph her Spouse... This Society proposes for itself the purpose of assisting [**obsequi**], i.e., helping [**auxiliari**] the Bishops in those areas in which they need help on account of the changing times and changing circumstances... The principal areas in which the Sodality offers its help [**auxilium**] are, in addition to the [parish] missions, the following... [there is found here a lengthy list of apostolic services]..."¹⁵⁹

There are some distinct additions here: a preference for the word **auxilium** over the Founder's preferred **obsequium** - and the addition of the **praeter missiones** - meaning that the central ministry of the Stigmatine Community would principally be the Parish Missions, and then everything else. Fr. Marani repeated this in a non-published document dated December 21, 1853: "... the schools are only accessory to the established goal of Fr. Bertoni..."

¹⁵⁸ cf. CS II, pp. 142, ff.

¹⁵⁹ cf. CS II, pp. 155, ff.

This insistence on Parish Missions then became repeated fairly often during the latter part of Fr. Marani's administration which lasted from 1853-1871, when he died. A good example of this would be the short work Fr. Marani wrote to give a resume' of the Community, with the purpose in mind of obtaining Church approval. This work was entitled ***Cenni intorno alla Congregazione***, dated September 30, 1855:

... The Community is not limited to this, or to that type of occupations, or to restricted cases, or matters. Rather, it is meant to serve God in all those areas and in every good work, for the assistance of souls. For this, the Congregation desires to have men ready and prepared, among those who have embraced this manner of living. It is, however, proper to this new congregation that, in addition to occupying itself in the Sacred Parish Missions, that it should teach ... [and then once again there follows a long list of other apostolic activities]¹⁶⁰.

In accord with this idea, the Constitutions of the Founder would be read accordingly. [In another study on the web-site [www.st-bertoni.com], ***Fr. Gaspar Bertoni's Original Constitutions and Fr. Francis Suarez, SJ, De Religione Societatis Iesu*** - it is most evident that the vast majority of these constitutions are copied verbatim particularly in all those sections dealing with the "end", "scope", "Missions" of the Community. [CF # 162, for example, speaks of prayers for the "Missions" - taken word for word from Fr. Suarez, which embodies St. Ignatius' idea of Jesuits praying for their own Apostolic Mission] - and this is interpreted by some confreres to mean "Parish Missions." However, if this position is true - there is hardly any further specific mention of Parish Missions in the Original Constitutions of St. Gaspar Bertoni, particularly in his very important **PART IX [CF ## 158-185, on 'The Grade of the Professed'** - where he treats of their activities] - whereas the Founder does dedicate a number of Constitutions to the **instruction of youth**, to the **teaching of Catechism**, the **guidance of seminarians**. At any rate, even those familiar with the Stigmatine spirit for years have thought - and still do - that the "Apostolic Missionary" - either originally in the Founder's intentions - or, by force of circumstances, has shifted. For many, the original idea was much broader than Parish Missions.

[b] The second interpretation: and the one better known to most confreres up to the present time is that "Mission" in Fr. Bertoni's mind, means something more broad. Several General Chapters have looked at it as ***quodcumque Dei verbum ministerium, 'any ministry of the Word of God whatsoever***. Arguments for this would be, for example - a few years after Fr. Marani's death, a

¹⁶⁰ cf. CS II, p. 177.

unanimous House Council at the Stimate sent in a petition to the General Chapter, asking that the schools of the Stimate be reopened - and the first reason given was: because *schools correspond to **one of the principal ends of our Congregation, which was born, and became loved, through teaching..***

This document was dated February 24, 1874, less than three years after the death of Fr. Marani - and a good sixteen years before the General Chapter of 1890, when the schools were considered ***an end equal to that of parish missions.***

Furthermore, it is significant that the Stigmatine Founder has not left any description of the Parish Missions, how they should be conducted, what preparation should be engaged for them, and the like - in such sharp contrast to St. Alphonsus and St. Paul of the Cross. Their congregations have among **their principal works** the preaching of Parish Missions - and, as would be expected, a good part of their original Constitutions is dedicated to the particular manner of conducting them.

†††

1. Fr. Bertoni's Own Words:

- a. For the Feast of St. Ignatius, Fr. Bertoni wrote:

30th JULY 1808

For the examination of conscience one should choose a Saint of the same vocation as a mirror. In this way one finds matter for confession every day. Whatever falls short of that Saint's perfection is faulty.

It is worthwhile to consider the method of Fr Bertoni in his daily Examination of Conscience. It is not surprising that during these examinations he sometimes was given remarkable gifts and graces. We have an example on 27 October 1808 when he wrote:

...In the first point of the Midday Examen, i.e. the thanksgiving, while prostrated on the floor in the sight of Heaven, I felt a deep sense of the divine presence with love and self-offering...

This maxim of Fr. Gaspar provides an insight into what should be every examen of conscience for one called to perfection.

Fr Bertoni had chosen St Ignatius of Loyola as model for his priestly vocation. He will tell us expressly in this JOURNAL on that 15 Sept. The first biographer, Fr

Giacobbe, wrote that Fr Bertoni ***admired and studied much the works and virtues of St Ignatius, and had reproduced them very faithfully.***¹⁶¹ In fact Fr. Gaspar studied the Life of St Ignatius directly of at least four authors, i.e., Fr. John Peter Maffei, Fr. Peter Ribadeneira, Fr. Daniel Bartoli and Fr. Francis Marani. Of the hand written extracts from the four authors which we possess, several could be part of this ***Journal***. They reveal not only admiration for the Saint, but also his endeavor to imitate him.

The original idea of modeling his life on that of a Saint could have come to Fr. Bertoni (after his boyhood practice of imitating Saint Aloysius Gonzaga), from the ***Imitation of Christ*** where he read: *Look at the living examples of the Holy Fathers*¹⁶². He found inspiration also in Fr L. Scupoli's ***Spiritual Combat***:

*... Compare your works with those of the Saints and other servants of God. In comparison with theirs you will know that your best and greatest works are of very low quality and worth. If you then compare them with those of Christ... (I am not talking on the side of his divinity, but purely as they have been humanly performed with sincerity and pure love)... you will see that yours are insignificant...*¹⁶³

The ***Imitation of Christ*** and the classic of Scupoli appear as the first teachers of Fr. Bertoni. We shall have a further proof in this ***Journal***.

b. There is much evidence that the Stigmatine Founder was deeply influenced by St. Ignatius of Loyola and his sense of "Apostolic Mission":

Introduction to the Retreat: In a visit with a few companions to the altar of St. Ignatius, I experienced much devotion and recollection, great interior sweetness, some tears, even though the visit was brief. It seems as though the Saint was welcoming us, and **invited us to promote the greater glory of God, like he did, and by the same ways,, even though not in all those means that he was able to employ...**¹⁶⁴

In a letter to Mother Naudet, Fr. Bertoni wrote:

¹⁶¹ *Summarium Additionale*, Document 36, p. 456.

¹⁶² *Imitation of Christ*, Book I, c. 18.

¹⁶³ *Spiritual Combat*, c. 32.

¹⁶⁴ cf. MP, September 15, 1808.

... Fr. Galvani is totally Ignatian. He has offered me the Stimmate as an opportune place to establish **a Congregation of Priests who would live under the Rule of St. Ignatius...**¹⁶⁵

c. In a document that has come down to us under a descriptive title in the Stigmatine Founder's own handwriting, ***Autografo del Fondatore***, the Stigmatine Founder offers this general presentation of the basic Stigmatine purpose, without any specification of ministries:

[1] The purpose of this Union or Congregation of Priests is to serve God, our Lord, and His Church gratuitously, in so far as any expectation of earthly reward is concerned.

[2] In all ministry on behalf of souls to abide strictly by the direction of the bishop, and to obtain from him the general faculties and permissions.

[3] To be ready to answer any call of the bishops to preach, to hear confessions, to give instructions, whether in the city, or in the country, or in any place of the diocese, in the seminary, or to the laity.

[4] In order to do this with greater dispatch, it is necessary to be free from the particular and perpetual care of souls in parishes or fixed places, especially where it may entail the obligation of residence to which an ecclesiastical dignity is attached.

[5] For the attainment of this end, each one is to attend seriously to the perfection proper to our state.

[6] Furthermore, all are called to apply themselves earnestly to the acquisition of all the ecclesiastical sciences, especially moral theology.

One of the great "principles" of Fr. Bertoni is a varied progress, such as: growth in spirituality, and development of intellectual competence, to serve the varying and changing needs of the bishops, '**anywhere in the diocese or the world.**'

d. In his Original Constitutions, there is one rule that seems to go to great lengths to describe the multiple and varied services to which the Stigmatine Congregation is called to dedicate itself in the assistance of Bishops - a rule almost

¹⁶⁵ cf. Letter 54, August 17, 1816.

totally taken *verbatim* from Suarez' Commentary on the Constitutions of St. Ignatius:

... The scope of this community is to offer service [*obsequium praestare*] to the Church, under the direction of the Bishops, through the various and proper tasks of its vocation. This is at times a very difficult thing. Should it seem to be exposed to dangers when this lofty ideal is compared to human frailty, nonetheless this proposal of our devotion is not imprudent or temerarious - and for these reasons:

- first, because this vocation is entrusted not to human strength, but is left up to the grace of the Holy Spirit to be carried out: 'He who has begun and inspired this work, He Himself will carry it to perfection' - if He is not hindered by us. For this is the special grace of this vocation, and it is superior to all dangers and difficulties.
- secondly, by this goal that we have, we do not propose to expose ourselves to dangers, nor ever to go to one place rather than to some other one. We propose to follow the direction of the Bishop whom the Holy Spirit has placed to rule the Church of God. This is a cautious means to employ, to keep from erring in the ways of God. It is in the providence of religion that takes over, both in disposing and preparing members, as well as in choosing them, confirming and supporting them in all hope" [CF # 185].¹⁶⁶

2. In Fr. Bertoni's actions: In his broad vision, the charism of the Stigmatine Founder has room for the talents and good will of those who really desire to serve the Church through the Bishops. The following are just a few examples taken from our early history:

a. Fr. Modesto Cainer: perhaps because of a total lack of self-confidence, and also because of enormous personal difficulty, Fr. Cainer experienced in various phases of the priestly ministry, he never felt up to accepting the office of a regular school teacher, or confessor. And the Stigmatine Founder never forced him to do so, and was content in asking him to fill in once in a while as a substitute teacher...¹⁶⁷

b. Fr. Michelangelo Gramego: we have this extraordinary description of him:

...The dread of public speaking actually took his breath away, and this happened each time the Founder asked him to teach catechism at the Most

¹⁶⁶ Cf. Suarez, Book I, c. 6 [pp.592, f.; but more especially, Book 6, c. 6, pp. 862 a & b.

¹⁶⁷ cf. *Memorie intorno ai Padri e Fratelli*, 1866, p. 47.

Blessed Trinity Parish - the excessive hardship that this caused him really made him sick. Fr. Bertoni was most pleased with his heroic efforts to obey; however, he never again forced this hardship on him...¹⁶⁸

c. Fr. Louis Bragato: a real indication for some interpreters of the extent of the Stigmatine Founder's ***obsequium Episcoporum*** was his willingness and decision to sacrifice his most qualified man for the needs of the bishop, the Church, over the particular needs of the Stigmatine Congregation. A good example of this happened in July 1835. The Bishop of Verona had been asked to obtain an Italian speaking Court Chaplain for the Royal House of Hapsburg, in Vienna. Fr. Bertoni responded by offering Fr. Louis Bragato, his close friend and confidant. The incident is noted in the old House Chronicle:

... Since **it is the will of God**, manifested through our most zealous Bishop, that our brother, Fr. Bragato, be taken from us, and leave for assignment in Vienna. Tomorrow, July 6, 1835, he will leave on the express. We will all pray for him so tat God might indeed bless the work that he is going to undertake. **'Hallowed be Thy Name!' Thy Will be done!'**

A few months later, Fr. Bertoni wrote to Fr. Bragato:

... **your person, which was the dearest and most useful that we have...**¹⁶⁹

There is no doubt that in the struggling community of the Stimmate at that time, the absence of such a valid collaborator, must have left a deep hole.¹⁷⁰

d. Fr. Matthew Farinati: In 1817, the Vicar General of the Diocese, Monsignor Dionisi, asked Fr. Gaspar to send one of his priests to assist those with typhoid fever in the public prisons. Fr. Bertoni accepted this invitation, and among all who had volunteered for it, he assigned Fr. Farinati. Father went most willingly to carry out this ministry of charity. However, from this work in the prison compound, Fr. Farinati contracted an illness which led him to an early grave. Fr. Bertoni always envied the lot of Fr. Farinati, who was called to sacrifice his life in the exercise of his ministry, and to die a martyr of charity.¹⁷¹

3. Some of the 'Varied and Proper' Ministries of Fr. Bertoni's Own Life: these were either conducted by him personally, or authorized by him for the early Stigmatine community:

¹⁶⁸ cf. *Memorie intorno ai Padri e Fratelli*, p. 53.

¹⁶⁹ cf. *Epistolario*, p. 311.

¹⁷⁰ cf. Nello, *Modello di Sant'Abbandono*, p. 174.

¹⁷¹ cf. *Breve Cronaca*, I, pp. 27, ff.; Nello, pp. 173, f.

a. 1800-1816:Assistant in his home Parish of St. Paul's in the 'Campo Marzio' section of Verona:

- 1.] Indefatigable studies;¹⁷²
- 2.] Preacher, confessor, catechist;¹⁷³
- 3.] The "Missionary to the Youth" - the Apostle of Youth. The Oratories. Retreats at the seminary for priests and seminarians;¹⁷⁴
- 4.] Spiritual Director at the Convent of Blessed de Canossa. Bishop's consultant for theological matters.

Assistant in the Parish of St. Firmus 'Major'

- 1.] Spiritual Director of the local clergy¹⁷⁵;
- 2.] Leader of theological discussions for priests¹⁷⁶;
- 3.] Varied Ministry in the Diocesan Seminar¹⁷⁷;
- 4.] Hospitals and Prisons¹⁷⁸;
- 5.] The Parish Mission at St. Firmus' [May 4-26, 1816].¹⁷⁹

b. The Stimate: 1816 - until the closing of the Schools

- 1.] Teaching school - November 1816¹⁸⁰.
- 2.] Marian Oratories¹⁸¹.
- 4.] Confessor and Spiritual Direction of priests and religious¹⁸²;
- 5.] Other varied apostolates:
 - a.] Ministry of the Word - to various groups, but especially to Priests and Seminarians; Novenas, Octaves, Tridua, Spiritual exercises, Meditations, examinations of Seminarians' Vocations; assistance to the sick and dying; specialized catechetics.
 - b.] Ministry of the Press¹⁸³.

¹⁷² cf. Stofella, *Life* pp. 48, ff.

¹⁷³ cf. ib., pp. 51, ff., cf. *Pagine di Vita Cristiana*, Sermons from his early priesthood.

¹⁷⁴ cf. Stofella, pp. 54, ff.

¹⁷⁵ cf. ib., pp. 75, ff, 89.

¹⁷⁶ cf. ib., p. 78.

¹⁷⁷ cf. ib., pp. 79, ff.; 94, ff.

¹⁷⁸ cf. ib., p. 100.

¹⁷⁹ cf. ib., pp. 115, f.

¹⁸⁰ cf. CS I, p. 414; CS II, p. 25; Ep, p. 238; BC I, p. 66; Stofella, o.c., pp. 136, ff.

¹⁸¹ cf. Stofella, pp. 143, ff.

¹⁸² cf. ib., pp. 151, ff.

¹⁸³ cf. ib., pp. 153, ff.

c. After the Closing of the Schools at the Stimate:

- 1.] Spiritual Direction, Confessor¹⁸⁴;
- 2.] Marian Oratories¹⁸⁵;
- 3.] "...Especially Christian doctrine..."¹⁸⁶;
- 4.] Seminary Professors;
- 5.] Specialized ministry among the priests and seminarians.

4. The Testimony of Fr. John Baptist Lenotti, a Novice of the Founder: Frs. Marani and Bragato came to the Stigmatine Founder as ordained priests - while Fr. Lenotti, his second successor, was trained by him in his Novitiate. Fr. Lenotti has left some important lines on discerning the real intention of Fr. Bertoni for his community. Fr. Lenotti served as Novice Master from about 1855-1865, and during these years he delivered a number of 'Domestic Exhortations' on the Original Constitutions of Fr. Bertoni. Here are a few of his ideas:

... An Apostolic Missionary is a religious - soldier [endowed] with a spirit of sacrifice... of generosity... Paratus ad omnia [prepared for all]... we are Missionaries, not only when we are actually engaged in the field of battle, for example: in the pulpits, in the missions, or in the confessional - but also while we are at home...¹⁸⁷

... It is seen clearly that Fr. Bertoni's intention was that of instituting a Congregation, which, just like the Company of Jesus which is in a special way dedicated, oriented toward the service [*ossequio*] and the dispositions of the Roman Pontiff - our Congregation is dedicated and determined in a most special and outstanding manner to the service and assistance [*ossequio*] of the Bishops. However, there is this difference: that while the Professed of the Company of Jesus do make a vow of obedience to the Roman Pontiff, our Professed do not make a vow of obedience to the Bishop. However, they do strive in every way to help him, to assist him obsequiously, as all our members are in a particular way dedicated to him.

... my brothers, it is necessary to learn how to manage well the Divine Word, by study and with holy readings, and to employ it well according to the circumstances: in the confessional, in the prisons, in the pulpit, on the

¹⁸⁴ cf. .BC I, p. 67.

¹⁸⁵ cf. ib., pp. 67, ff.

¹⁸⁶ cf. ib., pp. 69, f.

¹⁸⁷ cf. CS III, pp. 404, ff.

rostrum, from the altars, in giving Missions, Retreats, conducting the oratories, while being engaged in friendly conversations...¹⁸⁸

We are Missionaries to serve God, our King, Jesus Christ, our Captain - and to serve the Church, our neighbor, by prayer, good example, study, preaching...¹⁸⁹

What is the purpose of our Congregation? Therefore, let us strive to carry it out through this mans of private conversations, etc. How much good can we accomplish in this way! By this means of private conversations what enormous good for souls did not St. Francis Xavier accomplish, that **great Apostolic Missionary**...!¹⁹⁰

It is interesting to note that St. Francis Xavier was not engaged in Parish Missions and yet still merits the title "Apostolic Missionary".

5. **The Testimony of Some Contemporaries of Fr. Bertoni**, his ecclesiastical superiors with whom his plan was shared, or to whom it had been submitted:

a. **Monsignor Belloni, the Vicar of the Cathedral Chapter of Verona :**

... they are priests who, by their special ecclesiastical profession, dedicate themselves and spend themselves exclusively for the assistance [***ossequio***] of the Diocesan Ordinary, for the greater glory of God and the good of souls. They do this at any time, **and in every area of the sacred ministry, in accord with the needs**. They give retreats to the Clergy, or to the people, are dedicated to catechetics in any church where they may be sent, in the explanation of the Gospels, in he various novenas, or octaves, and in the assistance of the sick, or those in prison, for the conversion of the wayward. They give of themselves based on the most healthy principles, showing prudent and tireless zeal...¹⁹¹

b. **Bishop Joseph Grasser** to whom Fr. Gaspar confided his whole apostolic dream. On June 18, 1831, Bishop Grasser wrote a letter of recommendation to the Holy Father:

¹⁸⁸ cf. CS III, pp. 409, ff.

¹⁸⁹ cf. CS III, p. 411.

¹⁹⁰ cf. CS III, p. 531.

¹⁹¹ cf. *Novissima Positio super virtutibus*, Jan. 11, 1966, p. 14.

... We testify that Fr. Bertoni is a Priest of holy life, endowed with outstanding doctrine and charity, who has made himself all things for all, especially in the training of Seminarians, in the giving of retreats, spiritual direction, the instruction of the youth in catechism and virtue, and is outstanding for his assistance to the clergy...

c. Bishop Mutti the next Ordinary of the See of San Zeno testified:

...Fr. Gaspar Bertoni's Congregation has no other purpose than that of offering **any kind of spiritual service to the Diocese, in accord with the wishes of his Ordinary...**¹⁹²

d. Bishop Riccabona has left this testimony:

... From its beginning, this congregation has never ceased from existing and of showing itself most dedicated to **any ecclesiastical ministry whatsoever [qualunque]** to which they might be invited by their Bishop... they are assiduous in hearing confessions, preaching, in giving missions, and especially in giving retreats to the clergy, in explaining the Catechism, in observing all the Feasts in the Marian Congregations in their two churches, in assisting the dying, those in prison, those condemned to capital punishment; furthermore, they supply in the Seminary as Professors of philosophy and theology... and they render their services to the great satisfaction of all...¹⁹³

e. Fr. John Perrone, SJ: this theologian [praised by Cardinal Newman] was one of the Consultors for the old S. Congregation of Bishops and Regulars. He was assigned the task of reading and evaluating the Stigmatine Founder's Original Constitutions. Among his remarks, he stated the following on March 4, 1855:

... The end of this Union is to supply Bishops in whose dioceses this Union might be found, with Evangelical workers, who are always prepared for every request of these bishops, in the judgment of their respective superiors, to offer any ministry whatsoever that the Bishops might choose to ask them...Such is the idea or the general outline of this Institution. It is a copy of the Company of Jesus with a few accidental differences...¹⁹⁴

6. Jesuit Influence: the Apostolic Mission of the Stigmatine Congregation seems to be **the same** as that of St. Ignatius, keeping in mind **the more limited modi**

¹⁹² cf. *Summarium Additionale*, Doc. XXIII, p. 250; cf. also CS II, p. 149.

¹⁹³ cf. *Summarium Additionale*, Doc. XXIII, p. 251; cf. also CS II, pp. 151-154.

¹⁹⁴ cf. CS II, p. 167.

that the Stigmatine Founder believed he would have at his disposal. A brief look at St. Ignatius' ideal might shed some light on our own:

a. The 'Formula 'of St. Ignatius:

... 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 the 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 ministration whatsoever of the word of God;

and further, by means of:

- the Spiritual exercises,
- the education of children and unlettered persons to 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 and 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.

b. The entire Part VII of the Jesuit Constitutions is dedicated to the 'Missions' - in this broader Ignatian sense. In this section, there is an important Constitution that serves as a guide-line in the actual discerning which ministry should be chosen with such an open and broad apostolic ministry:

... To proceed more successfully in this sending of subjects to one place or another, one should keep the greater service of God and the more universal good before his eyes as the norm to hold oneself on the right course. It seems that in the vineyard of the Lord, which is so extensive, the following procedure of selection ought to be used. When other considerations are equal, that part of the vineyard should be chosen which has the greater need ... consideration should also be given to where the greater fruit ... [to go places] where our indebtedness is the greater ... to do

the more universal good, the more it is divine ... for that reason, preference ought to be show to the aid which is given to the great nations, such as the Indies, to important cities, or to universities which are greatly attended by numerous persons..¹⁹⁵

c. The Jesuit ***Epitome*** to the Constitutions describe 'Missions' as follows: ...By 'missions' are meant those apostolic expeditions, undertaken by order of the Supreme Pontiff or, of the Superiors of the Society, for the ever greater glory of God and the assistance of souls.

The 'Missions' are among the principal ministries of the Society; and therefore, all the members ought to be sent on them, and be always ready [*semperque parati*] to travel to different places, and to live life in any part of the world, where the greater service of God [*maius Dei obsequium*] might be hoped.¹⁹⁶

+++

Summary

[1] As an instrument of Church renewal, the Parish Missions have long served as a privileged means, and may soon reappear as such, as in the life of St. Anthony Mary Claret¹⁹⁷. The "Mission" idea came to him through St. Alphonsus Liguori. He, like St. Paul of the Cross, established his community basically for the Parish Mission Apostolate. In his turn, St. Alphonsus did not create the Parish Mission, but this particular form of preaching was very well known in the Naples area ...¹⁹⁸ As is known, St. Gaspar Bertoni received the title Apostolic Missionary from the Sacred Congregation of the Propagation of the Faith, December 20, 1817. In his second Constitution [CF 2], Fr. Bertoni quotes at some length from this Decree, in describing the ***Modus*** of the ***Finis*** [his first Constitution] for his Congregation: ***Apostolic Missionaries for the Assistance of Bishops.***

[2] St. Ignatius, however, had a broader concept of "Apostolic Mission" - even though the saint never formally defined the term. Nonetheless, the entire **Part VII** of the Jesuit Constitutions [nn. 607-654] is dedicated to the Distribution of the Incorporated Members [i.e., the 'Professed'] in Christ's Vineyard and their relations with their Fellow Men The first two chapters of this Seventh Part are:

¹⁹⁵ cf. Constitutions SJ, # 622

¹⁹⁶ cf. Epitome, # 612.

¹⁹⁷ cf. J. M. Lozzano, CMF, *Mystic and Man of Action - St. Anthony Mary Claret - A Study in the Development of His Spiritual Experience and Doctrine*. Tr. by J. Daries, CMF, Chicago: Claretian Publications 1977.

¹⁹⁸ cf. Lozzano, p. 209; cf. also P. Hitz, CSsR, *To preach the Gospel*. New York: Sheed & Ward 1963, pp. 107-110.

Chapter I: Missions from the Holy Father.

Chapter II: The Missions received from the Superior of the Society.

a.] The Stigmatine Founder developed this Seventh Part of St. Ignatius' Constitutions by following a most developed Jesuit Commentary on the Ignatian Rule by the Jesuit Theologian, Fr. Francis Suarez, entitled ***De Religione Societatis Iesu***. For the Stigmatine Founder, St. Ignatius' Part VII is Part IX of the Original Constitutions [## 158-186] of the Stigmatines. The reason for the numerical difference is that Fr. Bertoni wrote in as separate "Parts" of his Constitutions some matters that for St. Ignatius were **entitled *General Examen and its Declarations* and *Particular Examen***, including ideas such as Admission of Candidates and Formation. These were intended by the Jesuit founder as separate booklets to be placed in the hands of prospective candidates and the Jesuit formation personnel. Immediately after his explanation of "Mission", that required the dispersion of the members in the vineyard of the Lord, the Stigmatine Founder, following St. Ignatius, as Part X [CF ## 187, ff.], describes the important **Union** in the Congregation.

b.] In the Stigmatine Original Constitutions [## 161-163], following Suarez very closely, Fr. Bertoni explains the 'means' by which the Congregation is to work for the salvation of humanity. In this section are explained ***the various and proper ministries*** of the Stigmatine vocation [cf. CF # 185].

c.] Like St. Ignatius, Fr. Bertoni has a very broad concept of ***the ministry of the Word of God***. For example, he states:

... Furthermore, the principal end of our Congregation is the conversion of souls; an end which in good part the Congregation intends to achieve through conversation with its neighbors, by speaking to them with gentleness and discretion about spiritual matters. Hence, the religious confreres are to draw much profit from the conversations they have among themselves - most often, these should be about the things of God [CF #255]

These "Private, evangelical Conversations" ¹⁹⁹ were thought of by St. Ignatius as one of the privileged means for continuing the good effects of preaching. It was a means much employed in the early Stigmatine community. The Stigmatine Founder thought also that regular letters among the confreres assisted the bond of unity in that charity can be attained in living the sublime ideal of a united plurality, each with a different area of appreciation, dispersed anywhere in the diocese and the world. Fr. Bertoni himself was a great letter writer.

¹⁹⁹ Cf. Thomas H. Clancy, SJ, *The Conversational Word of God. A Commentary on the Doctrine of St. Ignatius of Loyola concerning Spiritual Conversation with Four early Jesuit Texts*. St. Louis: Institute of Jesuit Courses 1978.

d.] One of the basic Stigmatine Apostolates is that of serving the Church in the Ministry of Reconciliation. Therefore, the Ministry of the Word of God was admirably exercised here, in being a 'friend' to the penitent:

... First of all, to carry out completely the office of Confessor, often it is necessary to treat familiarly with the penitents, even outside of Confession: either for their instruction, or their Spiritual comfort - as also to keep them in the practice of frequent Confession and in living a good life... [cf. CF # 227].

3. Pope Paul VI in his Encyclical, ***Evangelii Nuntiandi*** [December 8, 1975], highly praises this form of evangelization: the Holy Father stated that along side the proclamation of the Gospel made in the usual manner, this other form of transmission of the Word, person, to person, remains most important:

... The Lord Himself often made use of it - as witness His personal conversations with Nicodemus, Zacchaeus, with the Samaritan woman, with Simon, the Pharisee, and with others - as with the Apostles. In the last analysis, is there any better way of transmitting the Gospel than by sharing with others one's own experience of the faith? It should not happen that with the urgency to announce the Good News through to the masses, this should lead to the neglect of that announcement by which the person's conscience is reached, deeply moved by a most extraordinary word that one individual receives from another. We cannot praise sufficiently those priests who, through the sacrament of Reconciliation, or through pastoral dialogue, show themselves ready to guide others in the ways of the Gospel, to confirm them in their efforts, to lift them up should they fail, and to assist them always with discernment and availability...²⁰⁰

4. Following the choices made by the General Chapter of 1970, there are three particular areas of the Ministry of the Word more evident to our Stigmatine history, that ought to be developed to be within the competence of the community. The Congregation of the Sacred Stigmata is being called now to serve the Church under '***any ministry of the Word of God, whatsoever***'; but particularly in these three areas:

- **preaching;**
- **assistance of priests, seminarians and religious;**
- **the apostolate to the youth**²⁰¹.

+++

²⁰⁰ cf. EN # 46

²⁰¹ cf. CF ## 163, 164; Commission of the IXth General Chapter, 1887

B. The Apostolic Mission of Preaching

This field of the Sacred Ministry is most evident in the Stigmatine Founder's own life, as well as found in his words:

... God raises up in the Church individuals then illumined by the Holy Spirit, or preachers to correct and repair, put to right the scandals, disorders, weaknesses of Prelates...²⁰²

He saw the preaching vocation as a whole vocation:

... We intend to speak here about a vocation vested with special circumstances... this is the vocation of the new ministers, endowed with the new spirit and called by the Holy Spirit, the Innovator and Restorer of all things, to renew and restore His ministry, and through this - the Church. This He will do by abolishing the old human spirit, exciting the new and divine spirit, based on the indefectible rectitude and firmness of the First Rock...²⁰³

... On this reading [I Samuel] we say that the actual carrying out of the vocation of the new ministers is rather their cooperation offered to Divine Providence in the reform of His elect - both of the People as well as of the Minister. Their task is to put aside the old spirit, hardened and rebellious against His light. This cooperation flows from the innovation of the divine spirit, which comes through the grace of the Holy Spirit, Creator ...The Spirit sometimes illumines even those outside the faith, as the Book of Job says: 'He smashes great men's power, without inquiry, and sets up others in their places' [Jb 34:24]. Also, the Book of Wisdom: 'In each generation she passes into holy souls, and makes them friends of God and Prophets' [cf. Ws 7:27]²⁰⁴.

These "New Ministers" will be called to assist in the renewal of the Church:

... This is the reform that shows how capable these Ministers are, full of gratitude to God for having illumined them. They are most ready for their great fervor, even when they are newly converted, to serve god in great undertakings.

... The ideal of the Ministry of the Word is: Not to preach to the pocketbooks, but to the minds; not to the ears, but to the hearts; not to be praised, but to be followed; not to draw attention to themselves, but to draw their listeners to Christ. From this faith, they will not be separated even in death ... they have espoused the truth with the ring of faith. This is the character of these ministers, renewed and reformed by

²⁰² cf. Fr. Gaspar Bertoni, Commentary on First Kings - Mss B # 5110.

²⁰³ cf. Fr. Bertoni's Meditations to the Seminarians of Verona, on First Kings - Mss B 11]

²⁰⁴ cf. Fr. Bertoni, Meditations on First Kings - Meditation 20. Mss B 703

the new Spirit with firmness and constancy. They do not pervert the series of truths, saying that some propositions are true, but leaving others aside, or by suggesting rather doubtful propositions which admit of false explanations... It is so necessary to speak clearly and openly...²⁰⁵

Based on St. Gregory the Great, one aspect of St. Gaspar Bertoni's hope was for a band of competent, specialized ministers of the Word, to assist in the necessary renewal, purification of the Church.

†††

C. The Apostolic Mission to the Clergy, Religious, Seminarians

Fr. Bragato spoke of the years during which Fr. Bertoni came to the Seminary of Verona to preach to the Priests and Seminarians. A part of Fr. Bragato's testimony reads as follows:

... It usually made such a deep impression on me [during the Retreats preached by Fr. Gaspar in my seminary years] when I would hear of the fruit that the priest was called upon to give by his example: that integrity, seriousness, holiness, that he ought to inspire in all. And this is just what I saw in Fr. Bertoni.²⁰⁶

Fr. Bertoni lived in a period of intense renewal in the Diocese of Verona under a succession of Benedictine Bishops. Fr. Ceresatto wrote about the Stigmatine Founder:

... As far as the clergy of Verona is concerned, Fr. Bertoni was called by Providence to be their Apostle ... His preached Meditations and Instructions on First Kings resembled a trumpet call concerning the urgent reform of the priestly spirit.²⁰⁷

Good example, the witness of the priestly and religious life, was the "second purpose" for which Fr. Bertoni established the Community.²⁰⁸

²⁰⁵ cf. Nello, II-II, pp. 250, ff.

²⁰⁶ cf. Stofella, *Life of Fr. Bragato*, mss. f. B. - Nello II-II, p. 588.

²⁰⁷ cf. Ceresatto, *Life of the Founder*, pp. 172, ff.

²⁰⁸ cf. Nello, "The Plan of Renewal of the Priestly Ministry", p. 221.

D. The Apostolic Mission to the Youth: Oratories and Catechism

Fr. Giacobbe, the Stigmatine Founder's first biographer, stated in the Diocesan Process:

... I can recall how Fr. Girardi, Pastor of St. Paul's on a First Communion Day, gave to Fr. Bertoni the responsibility to begin a youth group. From this, Fr. Bertoni began **the Marian Oratories** which then spread to other Dioceses.

†††

Therefore, Fr. Bertoni served as the Apostolic Missionary in the quality of Preaching, which he offered the diocese in which he was born, lived, died and always loved - with a few outside forays in his life-time. He was likewise the **Apostle to the Clergy, Seminarians and Religious** and served as the **Apostle of Youth**. He dreamed for a good part of his life of a truly dedicated, competent, available group of Apostolic Missionaries for the Assistance of Bishops, anywhere in the Diocese or the world.

He expressed this in some of his Prayers:

Grant that we might come to know the spirit of your Spouse, the Church, so that by knowing her, we might love her; by loving her, we might desire her; and by desiring her, we might open our mouths to recommend her, and our hearts ...

We adore Your most wise government, and we pray You to have us imitate Your Spouse in being conformed to her in everything, and truly to respond to these words of yours ...: 'Whoever wishes to come after Me, let him take up his Cross...'.²⁰⁹

His spirituality saw a key aspect from the life of Jesus in His personal relationship to His Father:

... The correspondence of the elect is manifest with obedience to the Church, diffidence toward oneself, and confidence in Christ, and with working in accord with discipline.²¹⁰

The sacramentality of God's Will was clearly the needs of the Bishops:

²⁰⁹ cf. St. Gaspar Bertoni, Mss B 4933; 4693.

²¹⁰ cf. ib., Mss B 4997.

... 'Take command, God, as befits Your power, that power, God, You have wielded on our behalf' [cf. Ps 67:28] - so that as we receive the mission, from that one font, through the Catholic Bishops, and sharing in the jurisdiction of that one High Priest, and font of all jurisprudence in our Church, we, too, might share in His firmness...²¹¹

The Stigmatine Founder nourished a high ideal for a select group of Ministers truly dedicated to the Cause of the Lord:

... The Lord separates and distinguishes in His army a division of perfected workers, in the confession of the true faith, and in the exercise of all the virtues ... This will be a division of heroic workers, imitators of the Apostolic Life. So, with this army of exemplaries, united together to come to the help of their neighbor, and to weaken the forces of evil...²¹²

The Stigmatine Founder was deeply committed to community life, for the sake of prayer and apostolic preparation. He also saw great strength in united forces that come together:

... In preaching and joining with companions and disciples of the same spirit... In this society there should be order; a freedom in all and obedience in all ...²¹³

In Fr. Bertoni's apostolic dream, the Stigmatines are called to be Missionaries - living the life modeled on the first Apostles - their obsequium to the Bishops flows from Christ's loving obedience to His Father.

†††

E. *In Obsequium*

This expression, which appears in Vatican II, was very dear to the Stigmatine Founder. Some initial idea of it may be had by looking at the use the recent Council made of it:

... Hearing the Word of God with reverence [*obsequium*] and proclaiming it confidently... [cf. DV 1].

²¹¹ cf. ib., Mss B 6282.

²¹² cf. ib., Mss B 6585.

²¹³ cf. ib., ## 6918; 6920.

... The 'obedience of faith' [cf. Rm 16:26; cf. 1:5; 2 Co 10:5] must be given to God Who reveals, an obedience by which man entrusts his whole self freely to God, offering the full submission [***obsequium***] of intellect and will to God who reveals, and freely assents to the truth revealed by him... [DV 5].

The consideration of the word, which is most difficult to translate into English, will follow these directions:

- in Sacred Scripture;
- in the Eucharist;
- in St. Ignatius;
- in Fr. Bertoni.

1. Usage in Sacred Scripture: While the contexts in these texts may not help much, perhaps a general idea might be obtained by citing the few texts in which ***obsequium*** is found:

2 K 5:1, ff.:

Naaman, army commander to the king of Aram, was a man who enjoyed his master's respect and favor, but the man was a leper. Now on their raids the Arameans had carried off from the land of Israel a little girl who had become a servant of Naaman's wife.

The text here is not asking one to become a "little girl" in regard to the Church, unless in the context: 'Unless you become as little children...' However, it is asking **the total self-giving of the slave in the interests of the Church** - the great model here could be Paul, the 'slave/servant of Jesus Christ.'

Jn 16:2:

They will expel you from the synagogues and indeed the hour is coming when anyone who kills you, will think he is doing a holy duty for God.

The Latin Vulgate translation here is ***obsequium***. Again, it is not that ***obsequium*** is asking for fanaticism - but, all authentic service in the Church indeed is **a sacred service**. Even in English, 'service' can mean military, social, enforced, free, devotional, etc. The service of the Church in Fr. Bertoni's heart was indeed a holy deference toward God in obedience to the Church.

Rm 9; 4:

I would willingly be condemned and be cut off from Christ, if it could help my brothers of Israel, my own flesh and blood. They were adopted as

sons, they were given the glory and the covenants, and the ritual was drawn for them, and the promises were made for them...

Here the English translation does not assist us much, in that it better reflects the original text and not the Latin translation. However, the ideal of St. Paul in the earlier part of the text does offer an ideal for the Apostolic Missionary.

Rm 15:31:

... But, I beg you, brothers, by our Lord Jesus Christ and the love of the Spirit, to help me through the dangers by praying to God for me. Pray that I may escape the unbelievers in Judea, and that the aid I carry to Jerusalem may be accepted by the saints. Then, if God wills, I shall be feeling very happy when I come to enjoy a period of rest among you. May the God of peace be with you all.

Again there is some insight offered to us by the English translation. Paul was convinced that what he was bringing to Jerusalem was indeed worth while. All that is in the Stigmatine Founder's charism would encourage each of the Apostolic Missionaries to the thought that no matter how poor they make one think that the 'gift to Jerusalem' is, that in God's eyes, it is united to Jesus through consecration, and hence, is most worthwhile. Furthermore, there is the characteristic of the early Stigmatine community here, that of sincerely praying for the Mission of one another. This is a form of re-capitulation – *through Christ our Lord*.

2 Co 10:5:

... Our war is not fought with weapons of flesh, yet they are strong enough in God's cause, to demolish fortresses. We demolish sophistries and the arrogance that tries to resist the knowledge of God: every thought is our prisoner, captured to be brought into obedience to Christ...

The great struggle in the Apostolic Mission must be waged in hope. The ultimate reason for the confidence of the Stigmatine Founder was the Wounded and Resurrected Christ. In his charism, the obedience to the Bishops, he thought of, in faith, as obedience of Jesus Christ to His Father, through the Holy Spirit.

Ph 2: 17, 20:

... And then, if my blood has to be shed as part of your own sacrifice and offering - which is your faith - I shall be happy and rejoice with all of you, and you must be just as happy and rejoice with me... It was for Christ's work

that [Epaphroditus] came so near to dying, and he risked his life to give me the help that you were not able to give yourselves...

The two-fold use of the term again offers us some insight into our service of Jesus Christ through the Bishops of the world. On the one hand, the ***obsequium episcoporum*** will always be a sacrifice, an offering, an oblation in faith, hope and love. In some senses, the attitude of faith does demand the 'surrender' of the intellect and will, the abandonment of one's entire self to God. It is toward this ideal that we are tending toward the ideal of the Stigmatine Founder.

Secondly, the ***obsequium*** does involve risk - for some it meant the gift of their lives, as in the example of Fr. Matthew Farinati, Fr. Cesare Dolzani, Fr. William Contino: these last two mentioned, IInd World War casualties - and the many Stigmatines who persevered through to the end in a monotonous, though, necessary, useful apostolic service.

Rm 12:1:

... Think of God's mercy, my brothers, and worship him, I beg you, in a way that is worthy of thinking beings, by offering your living bodies as a holy sacrifice, truly pleasing to God.²¹⁴

This may offer us the most important text in this regard: the 'body' here indicates the whole human person in relation to the world, one's entire life. Through the 'body', our whole existence, the 'world' we all are, in which each lives - offers to God a certain 'area' of each of us, individuals, unique personalities, made to the image and likeness of God. This **holocaust** that each one is invited to offer of each believer's entire life, is unique. All 'sacrifices' in the Old Law came to be associated with the memorial of ancient Israel something that commemorated a past event, tried to improve a present, and instilled hope for the future. What happens in such an offering is that what was originally liturgical turns into fervent eschatology. In sharp contrast with the bloody sacrifices of ancient times, **this one is more closely united to the Eucharist**. This is a **living sacrifice**, oft-repeated, and gradually becomes more and more identified with that one sacrifice of Jesus Christ.

What was at one time liturgical, in the formalized consideration of that - something reserved for special times and for the sacred confines of the Temple, this becomes extended to **the monotony of the daily routine, of all of our human lives**. This broadened idea of 'offertory', 'sacrifice', 'oblation' - would replace any

²¹⁴ Cf. Raymond Corriveau, C.SsR, *The Liturgy of Life. A Study of the Ethical Thought of St. Paul in His Letters to the Early Christian Community*. Paris/Montreal: Desclee/Bellarmin 1970.

restricting mentality that would restrict prayer totally to the Temple. 'Worship' is now joined to life. There really cannot be any divorce between what is celebrated on the altar, and the life that is lived. It might be said more drastically that either the whole of our Stigmatine lives is worship, and that the assemblies we lead, the classes we teach, the sacramental acts we administer, the discourses we deliver, and all the various aspects of the Ministry of the Word of God that we offer - provide inspiration for an ever further response. Otherwise, there might be a real risk of allowing the apostolate to become more self-serving than a genuine **oblation, offertory - obsequium**. Liturgy alone cannot sustain the Apostolic Mission - even though the Mission certainly will forever need re-charging, nourishment and inspiration. It will be 'confronted' when the Apostolic Missionary truly listens to the word he serves.

Here, in St. Paul, the underlying idea is that the total offering of the Stigmatine life is also 'worship'. What is at stake here is the deeper meaning our Founder had of 'devotion' taken from St. Thomas:

... True devotion consists in the decisive will that is ready to give itself to God, and to be dedicated to those things which pertain to His service²¹⁵.

Veneration takes place 'unspiritually', unless there is **conversion of heart**, and, in our charism, one that inspires **renewed apostolic charity, expressed through zeal**. Authentic worship will always mean agreement with God's Will, His praise in thought, will and action. Authentic praise of the Stigmatine will mean to accept the cure of each one's own sorrowful Stigmata - a truly Apostolic Missionary life is the response to the message of the Sacred Stigmata.

St. John reminds us: ***God is spirit, and those who worship, must worship in spirit and in truth*** ... [cf. Jn 4:24]. Adoration of this kind is the Eucharistic Liturgy, which can never be considered as just a ceremony offered by a single celebrant. It becomes alive when all truly 'participate' in it by conversion, and he willingness to be distributed. Even ancient Israel was told:

You are a chosen race, a royal priesthood, a consecrated nation, a people set apart, to sing the praises of God, who called you out of darkness into his wonderful light [cf. Ex 19:6; cf. Rv 5].

+++

²¹⁵ cf. Fr. Gaspar Bertoni, *Pagine di Vita Cristiana*, p. 203.

2. The Stigmatine Life and the Eucharist:

In a certain sense, it may be said that the vocation of the entire Church - and hence, of all of us is **Eucharistic**. The terminology of the Eucharist is used so often to describe our vocation in particular. One example of this may be found in the Decree of the Council on the Missions:

... Missionaries should fully understand that their life has also been consecrated to the service of the missions ... by means of the ministry of the missionaries - which deal principally with the Eucharist as the source of perfecting the Church, they are **in communion with Christ**, the Head, and are leading others to this communion ...[AG 39].

In PO, the Church teaches her priests that they in turn, are to instruct the faithful to offer to God the Father the divine victim in the sacrifice of the Mass, and to join to it the offering of their own lives. This is also in line with the thought of St. Paul: 'Think of God's mercy, and worship him, I beg you, in a way that is worthy of thinking beings - by offering your loving bodies as a holy sacrifice truly leasing to God' [cf. Rm 12:1, f.]

With these principles in mind, we can very well compare our lives and our vocations to the Eucharist we are offering together. We may consider our lives a religious, as an **offertory**, a **consecration**, and a **communion**.

a. Offertory:

In the sacrifice of the Mass, there is the Offertory of very ordinary gifts - and maybe, at times, gifts that we feel are not all that valuable. But, in the Eucharist, these gifts do not have extraordinary features about them - they are but the gifts of humble worshippers, wanting to share in the one divine sacrifice. By the invocation of the Holy Spirit, the offertory presents are changed profoundly in the consecration. They still look the same, and maybe even feel the same, and they do maintain more or less the same features and blemishes, but whatever their qualities or defects might have been - these are all elevated then to a higher level of existence and purpose. These consecrated gifts then manifest their basic purpose - that of bringing all of God's People together in a united communion.

These characteristics are a fairly good exemplification of our call from God. We all came some years ago to our Congregations, with our ordinary gifts. Maybe, in our own eyes, our gifts might not have been all that wonderful, or seemed very unimpressive - but, God's view of the world and of everyone in it has so often been

different from our own. While we do believe, we beg for some share in God's vision of this world and of one another.

Throughout the pages of the OT, the Lord God of heaven and earth spoke of His choice of Israel, and of individuals in the nation. In the words of Isaiah we read:

... I, Yahweh, have called you to serve the cause of right; I have taken you by the hand and formed you... [Is 42:6]

[You] are my servants whom I have chosen, that men may know and believe me and understand that it is I [cf. Is 43:10]...

From that biblical revelation on vocation, we learn that we are all very ordinary gifts, and that this was the story with his special servant revealed to us in II - Is. The Book of Dt also speaks on vocation in this light:

... If Yahweh has set his heart on you, and chosen you; it was not because you outnumbered other peoples: you were the least of all peoples. It was for love of you... [cf. Dt 7:7].

He is just asking us to believe this again this day. Our offertory gift is most precious in His eyes - because each of us is struggling to give back to Him all that we have and all that we are, or could be.

Another description of our offertory gift from the pages of Sacred Scripture is this familiar line:

... Do not be afraid - he tells us - for I have redeemed you; I have called you by name, you are mine. Should you pass through the sea, I will be with you... Should you walk through fire, you will not be scorched... Because you are precious in my eyes... and I love you ... [cf. Is 4:1, ff.]

b. Consecration

The lowly and insignificant gifts of ours are then consecrated. The Lord God told Jeremiah, and tells each of us:

... Before I formed you in the womb, I knew you: before you came to birth, I CONSECRATED you... [cf. Jr 1: 4, f].

No matter how lowly, or insignificant we may still feel, we are His, and He loves us. Much like a desert eagle - who saw Israel and everyone of us here -

struggling in our own wilderness, He has picked us up; He has elevated us and He is directing us toward eternal communion with Himself.

There is no real consecration without some suffering - everything that was consecrated was then set aside for the worship of the Lord. Worship and sacrifice were so intimately associated in ancient times that they were almost confused. Sacrifice is an offering - recalled before our very eyes, in the separate consecration of the bread and wine, to show the separation of the body and the blood during the sacrifice on Calvary. Therefore all of our sufferings in some way enter into the concept of our offering: so, we read in the IIIrd Canticle of the Suffering Servant:

... The Lord has given me a disciple's tongue. So that I may know how to reply to the wearied, he provides me with speech. [cf. Is 50:4]

In this sense, all suffering has an apostolic value - our entire consecration is a two-fold gift: for God, and for humanity.

Again, these Servant Hymns promise us in the words of God Himself:

... My servant will prosper ... he shall be lifted up, and exalted to great heights... [cf. Is 52:13]

The lowly gifts are never the same again - consecration is much like a New Creation: The hand of God has reached down and elevated the lowly humanity with us all, bringing it ever more close to His image and likeness. After consecrating us to His service, He invites us to make this perpetual and final - it is the Church that asks temporary profession. Before God, we are trying to give the best that we have.

The final result of consecration - when our offertory is complete and our sacrifice is truly total - we will be generally liberated from all slavery. We have been called to a service of worship, devotion and continuing dedication - and are being asked to make this last as long as our lives do.

c. Communion

Lastly, our Eucharistic vocation of Hope leads us of its nature to Communion. Our consecrated offertory gifts are mean to serve from now on, in a very special manner, to construct, to build u community: we are meant to 'edify' the People of God, from the experience we all derive of God from our daily struggles. One of the greatest of all of God's servants is the unknown figure in the Book of

Consolation of Isaiah. This Servant is told - and these words are being likewise addressed to all of us:

... You are My Servant... in whom I shall be glorified... It is not enough for you to be My servant ..." [cf. Is 49:6].

He is preparing us for the final revelation of Jn 15, where the Servant is truly a friend. Ours is a ministry and a mission of consolation and hope, first to one another, and then to all of God's People.

+++

Summary

The Eucharist is a Sacrament of Hope and it is the story of our vocation told in symbolic sacramental manner. If we can believe that, can we not at the celebration of the Eucharist - each one of us - begin anew at this "New and Everlasting Covenant", begin all over again?

Can we not make a new offertory procession of the past? Can we believe once more that God truly loves us all, that He will accept our poor offertory gifts? Cannot God Himself consecrate all of the past - remove all the blemishes - and renew all our good points? Cannot this be our offertory - that will be consecrated - elevated from its defects - so that each one of us might be a Sacrament of Hope and Perseverance for whatever it is that might lie ahead of us?

We can ask ourselves this question addressed to another assembly a long time ago:

...And now, Israel, what does Yahweh ask of you? Only this: to fear Yahweh, your God - to follow all His ways, to love Him, to serve Yahweh, your God with ALL your heart, with ALL your soul, and to keep the commandments and laws of Yahweh that for your good I lay down for you TODAY? [cf. Dt 10:12].

The prophet Micah has said it even more simply:

... This is what Yahweh asks of you, only this: to act justly, to love tenderly, and to walk humbly with your God [cf. Mi 6:8].

+++

3. **Obsequium according to St. Ignatius**²¹⁶

In the ideal of St. Ignatius, codified in his Constitutions, there is evident a 'mysticism of service'. The Founder of the Jesuits originally wrote the Constitutions in Spanish, and these were eventually translated into Latin by his secretary, Polanco. For the many, many times that Ignatius used the Spanish words *servir* / *servicio* the translation into Latin used a variety of terms, such as *auxilium* / *auxiliari*, *obsequium* / *obsequi*. If one were to read the Latin text of Part VII, concerning the Missions of the Roman Pontiff, repeatedly the Latin expressions: *missio*, *missiones*, *in obsequium* recur so familiar also in the Stigmatine Founder's writings.

The following are a few examples taken from the Rule of St. Ignatius:

... The Jesuit may be able to proceed with greater spiritual energies toward greater service and glory of the Divine Majesty [*ad maius obsequium*].²¹⁷

... Such spiritual coadjutors should also be asked whether, as something characteristic of their vocation, they will be content and at peace, to serve their Creator and Lord in low and humble offices and ministries whatever kind they may be, for the benefit of the house and the Society; and whether they will be ready to spend all the days of their lives in those occupations believing that in this they are serving and praising their Creator and Lord, by doing all things for His divine love and reverence.²¹⁸

The Jesuit Constitutions in which *obsequium* is found are very numerous²¹⁹. However, it is particularly in **Part VII** of the Jesuit Rule that is of interest to us - especially in the light of the fact that some understand the Stigmatine Apostolic Mission in this light shed by St. Ignatius, with certain adaptations. St. Ignatius' idea of "Apostolic Mission" is an *obsequium*, offered to God, to Jesus, to the Holy Spirit, to the Church, to the Roman Pontiff, to the Jesuit Superiors. The following are a few examples taken from that Part VII:

... The [Jesuits] may be sent in 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; or, they themselves may choose where and in what work they will labor, when they have been commissioned to travel to any place they judge that the greater service of God [*maius Dei et Domini*

²¹⁶ cf. **Appendix III** of this Retreat.

²¹⁷ cf. Constitution SJ # 51

²¹⁸ cf. Constitution SJ # 118.

²¹⁹ What follows here is a partial listing from the Jesuit Constitutions: ## 4; 8; 13; 49; 51; 59; 82; 114; 118; 119; 134; 149; 161; 162; 176; 192; 194; 204; 205; 208; 212; 213; 214; etc.

nostri obsequium] and the good of souls will follow;... where much fruit of glory and service of God is expected [*ubi magnus divinae gloriae et obsequii*].²²⁰

... [some places are] not conducive to the common good of the Society and the greater service of God [*et maius obsequium Dei* ...].²²¹

... the Jesuit is to be sent in the manner that His Holiness judges to be a greater service of God and of the Apostolic See [*ad maius Dei et Sedis Apostolicae fore*].²²²

... The Supreme Pontiff may leave it to the superior to judge who would be fit for such a mission; the superior, while pondering the greater universal good ... undertaken in the service of God... [*ad Dei obsequium suscepta*...].²²³

... The Superior will try to help [the Jesuit] by what further counsels he can, that in everything God our Lord and the Apostolic See may be better served...²²⁴

... The Superior can also be helpful by some instruction, not only in his own Missions, but also in those of His Holiness, in order to attain better the end which is sought in the service of Christ our Lord [*quod ad Christi Domini nostri obsequium quaeritur*...].²²⁵

†††

There is some small difficulty in the Jesuit structure for those not familiar with St. Ignatius' great gift from God - the Society has **two vows of obedience!** These are the third and also fourth vows. However, on a closer approach to this Missionary charism, one sees that while it is true that all religious by virtue of the vows of Religion, are subject to the Holy Father in a special way - the Fourth Vow of the Jesuits has as its 'matter' **the Apostolic Missions to be assigned by the Holy Father himself**. This would include all the spiritual ministries of the Society without exception, which are in conformity with the end, or purpose of the Company, as spelled out in the **Formula** and in the remainder of the Constitutions which explain this. This **Formula** is made up of Papal constitutions approving the Company of Jesus.

²²⁰ Constitution SJ # 603.

²²¹ cf. ib., # 608.

²²² cf. ib., # 609.

²²³ cf. ib. # 611.

²²⁴ cf. ib. # 612.

²²⁵ cf. ib. # 614.

For the Stigmatines the ***Compendium Rude***, the fundamental paragraphs that introduce the Original Constitutions, serve as a kind of ***Formula***. Then the rest of the Constitutions serve to spell these paragraphs out in more detail.

†††

4. In the Writings of St. Gaspar Bertoni

In his description of the Stigmatine charism, the Stigmatine Founder very often uses the word ***obsequium***, as has been noted. He uses this word in relation to God, to Christ, the Eucharistic ***obsequium***, toward the Word of God, Mary, the Church and authority. The following are a few examples of this:

a. Toward God:

...It is easy to estimate how deep is your love, how great your hunger for the Divine Word, the fervor of your wanting to serve [***ossequio divino***] God - when you must meet head on the very strong attractions of this world.²²⁶

...Put before your mind's eye a King, divinely chosen, to whom all the Christian leaders and people owe reverence and service [***ossequio***]...²²⁷

...The third grouping of individuals would be those ready to surrender even the most sincere affection, and equally disposed to retain or give up something - depending on what would be the more convenient for the divine service [***ossequio***].²²⁸

In this divine ***ossequio***, Fr. Bertoni found apt expression for his "Holy Abandonment" - he would at times, quote the words of St. Paul on the way to Damascus: Lord, what do YOU want me to do? [cf. Ac 9:6].²²⁹

The word ***ossequio*** is noted throughout in the Stigmatine Founder's meditation on faith, as did St. Thomas Aquinas in his theological explanations of Faith:

... To believe is an obeisance [***ossequio***] that the intelligent creature offers to its Creator: an obeisance [***ossequio***] that is not stupid, not thoughtless, but one that is most reasonable ... Faith is indeed glorious for the ones whose reason is the most beautiful aspect of nature. This is the oblation that St. Paul

²²⁶ St. Gaspar Bertoni, *Pagine di Vita Cristiana* [PVC], Sermon 16, p. 262.

²²⁷ St. Gaspar Bertoni, Retreat to Priests and Seminarians: The Reign of Christ - CS I, p. 167.

²²⁸ cf. id., Mss B # 2538.

²²⁹ cf. Nello, p. 154.

speaks of: ***rationabile obsequium vestrum*** [cf. Rm 12:1]. By believing, one makes a servant of his intellect in regards to the Faith [cf. 2 Co 1:5], but this 'slavery' does not proceed from weakness nor from ignorance. St. John Chrysostom says that such a surrender is a characteristic of one who is indeed generous, and of truly philosophical bent of mind, one that is truly sublime and above the ordinary mentality...²³⁰

For students of theology and Vatican II, this ***obsequium of the intellect and will***, this 'surrender' is one of the expressions of Vatican I, to describe the workings of grace within an individual accepting the faith. The act of faith is an 'obedience', an obeisance, an 'abandonment' of one's entire self to God [cf. DV 5].

... to readily follow the impulse of the Holy Spirit; to offer from this moment on your hearts to Jesus Who is asking them of you; to make the firm resolution to serve from now on, for the rest of the days of your life, that God Who merits so much your best service [ossequio].²³¹

... It should be said that those who would like to dedicate themselves entirely to the service [ossequio] of God, should not only make the offer to accept the fatigue to do so. Their offering should rather be one of ever greater undertakings and activities... Here one sees at least the rough outlines of what went on in Christ and in His Apostles; and right now there is more need than ever for something like this...²³²

b. Toward Jesus Christ

Fr. Bertoni presents the Sorrowful Wounds of Jesus Christ as an incentive for his listeners to offer their ***obsequium*** to Him:

... This is how the Just Man dies, in a most torturous manner, condemned by the most unjust sentence after a most terrible betrayal. This is how the sufferings of Jesus came to an end. However, His enemies even wound His dead body. They open with a lance His right side with a gaping wound which pierces His heart and His other wise... Would that we could have received that dead and bloody body to make up for this most atrocious wrong, with the just offering [ossequio] of tears...²³³

... St. Ignatius suggests: poverty, disdain for oneself, humility. The chosen must first achieve a spiritual affection for poverty [cf. Ignatius, 46]. : 'Blessed are the Poor in

²³⁰ cf. St. Gaspar Bertoni, MSS B 1555.

²³¹ cf. PVC, p. 205 - Sermon II, On Devotion.

²³² cf. Nello, II, p. 144

²³³ cf. St. Gaspar Bertoni, Sermon 4 - The Passion, in: PVX p. 186.

spirit' [cf. Mt 5:3]. Moreover, if the reason of the divine service [*ossequio*] and election are understood, this will lead one to follow after Him with the same poverty [cf. Ignatius, 146]: 'If you wish to be perfect, go sell what you have, give it to the poor, and come follow Me!' ²³⁴.

c. Toward the Spirit of Love

All of this forms "a **Law of the Spirit**" and of love - which Law essentially consists in the grace of the Holy Spirit. Nonetheless, this requires that to the internal affections and motions of the heart, there is to be added the external service [*ossequio*] of the tongue and the even more solemn deeds of the hand.

d. Toward the Most Blessed Sacrament:

St. Mechtilde attests that the Son of God appeared to her once and ordered her to venerate in every way possible by obeisance [*ossequio*] toward the divine sacrament, His most sacred Heart - and that there was nowhere any book which could contain all the favors that derive from this devotion ... similar sentiments of obeisance [*ossequio*] we read having been lived by saints Bernard, Bonaventure, Brigid, Frances of Rome, Francis de Sales and by many, many other individual favored by God. ²³⁵

e. Toward the Divine Word:

... One walks worthily of this vocation, submitting our intellect with humble obeisance [*ossequio*] to believe the divine Word:

- with all humility: by not resisting with obstinate contradiction the authoritative judgments of the legitimate shepherds who have a right from God Himself to propose this to us and to explain its true meaning.

- with 'meekness': overcoming with unshakable patience the calumnies, the ridicule, the opposition that came to us from the enemies of the faith and of the peace of the Church.

- 'patience': and assisting us with mutual love to walk, carrying the burdens of one another. In this way, we all walk together in the same vocation, supporting one another in charity. Be solicitous to maintain the unity of spirit. By the grace of God, this unity of spirit, or of the faith, we do possess: what we must do is conserve it, keep it... ²³⁶

²³⁴ id, "The Standard of Christ", in: CS I, p. 191.

²³⁵ cf. Nello II, p. 185; Mss B 1760.

²³⁶ cf. St. Gaspar Bertoni, Sermon 35, in: PVC, pp. 259, ff.

f. Toward Mary:

... It seems to me that Mary herself wishes to bring together on this special day, such a most pleasing service [*ossequio*].²³⁷

... O venerable Name of Mary! With what profound obeisance [*ossequio*] should not this Name be pronounced by us from now on. Wretched sinners that we are, with how much confidence can we not invoke this Name! Since she does have such authority of dominion over the person of her Son - then how can she not be the Mistress of all His wealth, of that immense sea of grace and mercies?

g. Toward the Church;

It is here that the Stigmatine charism is distinguished - in dedicated availability to the Church, through her Bishops. This was Fr. Bertoni's way of following after/ imitating/ putting on the mind of Jesus Christ, in His personal relationship of loving obedience to His Father, and total self-giving to His Spouse, the Church:

... It is necessary, therefore, to believe that our Lord Jesus Christ Who once emanated the Commandments of the Decalogue, and Who in our time, instructs and governs the hierarchical Church [Ignatius, Rule 13, *Sentire cum Ecclesia*] ...²³⁸

At one period of his life, Fr. Bertoni was assigned by his Bishops to assist a number of priests trying to make their way back, through conversion, to the full living of their vocations... Among his sermons of those times, the following passage may be found:

... Jesus of Nazareth went down to Nazareth and 'He was subject to them'. The life of obedience is clearly the way to perfection... How much disobedience is there not found among priests! Disobedience to Pastors, to Spiritual Directors, if indeed they have any - to the Bishops, to the Pope, to the Church - in whose place they put themselves, and re-interpret their orders, and prove to be so upsetting... Their 'freedom' is their withdrawal from obeying Christ, Who so humbly commands through the mouth of His Vicar on earth, and those superiors united to His Vicar in faith and charity; while they throw off a yoke that is sweet, light, gentle and glorious - they seek one that is much more harsh, heavy, inexorable, shameful ...²³⁹

²³⁷ cf. id., PVC p. 302.

²³⁸ Quoted by Fr. Bertoni in his Retreat to Priests and Seminarians, in: CS I, p. 244.

²³⁹ cf. St. Gaspar Bertoni, Retreat to Priests: "The Private Life of Jesus", in: CS I, p. 182.

Fr. Bertoni was disposed to undertake **any Ministry of the Word of God whatsoever**, always trusting in the voice of his ecclesiastical superior. As a diocesan priest, he certainly recognized in this voice the voice of God ²⁴⁰.

For Fr. Bertoni, **obedience, or the assistance, service of Bishops**, was but the logical conclusion of his fundamental spiritual principle of holy abandonment:

..You should not precede, but only follow the Lord, Who illumines your path, and will suggest to you which way to follow, once you have asked Him, and in what manner you should proceed and correspond ²⁴¹.

+++

5. Episcoporum:

There are three points that can be considered here:

- a. **The Legitimate Interpreters of the Word of God are the interpreters of the Stigmatine Apostolate.**
- b. **The Priesthood in Fr. Bertoni's Plan.**
- c. **The Expression: "More than others" in the Stigmatine Service of Bishops.**

+++

a. The Bishops: The Legitimate Interpreters of the Word of God - the Legitimate Interpreters of the Stigmatine Charism:

Being a Diocesan Priest, and a confidant of a series of Bishops of Verona, who had Church renewal high on their list of priorities, Fr. Bertoni made this great sense of fidelity to the "Local Church" an essential and determining part of his charism. The Bishops, he deeply believed, were appointed by the same Holy Spirit Who inspired the Scriptures [ac. Ac 20:28; cf. CF # 185]. As they are the legitimate interpreters of God's Word, for Fr. Bertoni, they are also the interpreters of the way the Stigmatine would serve the Church, **through the various and proper ministries** of the Stigmatine vocation, as envisaged in the Original Constitutions ²⁴² - based almost entire on ***De Religione Societatis Iesu***, by Fr. Francis Suarez, SJ. In a way, the 'epiphany' of God's Will for him was the Bishop's apostolic needs.

²⁴⁰ This is the testimony of Fr. Cajetan Borsaatti, Prison Chaplain - cf. *Summarium Additionale*, pp; 119, ff.; Nello, II, p. 499.

²⁴¹ cf. St. Gaspar Bertoni, *Memoriale Privato* [MP], January 12, 1811.

²⁴² cf. CF # 185.

1.] Fr. Bertoni looked on the apostolate clearly through the eyes of his faith:

... Obedience to the Church in her Prelates ... that which the Church proposes is not based on human judgment alone, but on the divine...²⁴³

a.] For Fr. Bertoni, the Magisterium is a God-given instrument to offer powerful assistance in interpreting the divine will:

... Through the Magisterium of the Church, 'the divine will of sign' becomes manifest, in what concerns the reprobation, or destruction of what is merely human interpretation - and also in what pertains to the renewal and restoration of the divine spirit in her ministers...²⁴⁴

b.] According to the Ecclesiology of the times, he saw the great need for One Church - as in our own time, there is the problem of "Parallel Magisterial", rejected by Pope John Paul II at Puebla, and many times since. In Fr. Bertoni's time, with its political and doctrinal situation, he saw the ideal of a united Church:

... Whoever makes two Churches, i.e., whoever would set up a party that would think differently from the Roman Church, is outside the true Church...²⁴⁵

2.] With great faith in the Magisterium, he did not think that those called to serve in that way had any other reason for being. He saw the great need for prayer in the members of the hierarchy, being entrusted with "the sure charism of truth" [cf. DV 8]:

... A Pastor must be a man of prayer. Such a person encounters reality in the way the Providence of God has decreed it. The man of prayer, therefore, is not precipitous, impulsive: he sees all as ordered, tranquil. He awaits the right moment, and for the proper combinations of circumstances. To have the proper lights that give confidence, confirmation, that reach to the right understanding concerning the choices that are in accord with God, deep prayer is necessary in Prelates...²⁴⁶

a.] His synthesis of the Apostolic Mission is summarized as **a service of the Church of the Vicar of Christ - through the Bishops**. He once prayed:

²⁴³ St. Gaspar Bertoni, Mss B # 4998; cf. also Nello, II, p. 191

²⁴⁴ cf. id., Mss B; Nello II, p. 223.

²⁴⁵ cf. id., Mss B. # 6040; cf. also Nello, p. 257.

²⁴⁶ cf. Mss. B, # 6192 - cf. also Nello, II, p. 285.

... 'take command, God, as befits your power, that power, God, you have wielded in our behalf' [cf. Ps 69:29] - so that we, through the Catholic Bishops, might share in the firmness of that one High Priest and source of all jurisdiction in your Church ...

²⁴⁷

Behind these words there is some indication that Fr. Bertoni may have held as his own theological opinion, one that was at variance with his own, Bishop Liruti. The Bishop had written in a public document [dated: February 11, 1811] that every Bishop receives his jurisdiction directly from God. For Fr. Bertoni, the jurisdiction came to Bishops through the mediation of the Pope ²⁴⁸. Hence, his real intention was the full service of the Church, the Vicar of Christ, but always through the Bishops.

b.] In his spirituality, the Stigmatine Founder looked on obedience as one of the surest signs of the presence of the Spirit, a basic Ignatian principle:

... The sign which confirms all the others is the presence of the Holy Spirit - with Whom one receives the grace of the Word, the affection and effectiveness, together with charity and the love of the Word. A sign of the fullness of the Holy Spirit is the excelling humility - the sign of excellent humility is perfect obedience, which is the sign of signs, i.e., the seal of all other testimonies... ²⁴⁹

Here we are close to the kernel of Fr. Bertoni's spirituality: he simply rejects any claim to the authentic presence of the Spirit where there is not first the evidence of humble submission to authority. One cannot pretend to be docile to God if he is not first docile to his ecclesial superiors ²⁵⁰

c.] In the terrible struggle to share the message of Jesus Christ, Fr. Bertoni commented on a passage from Job:

... 'Is not man's life on earth nothing more than pressed service, his time no better than hired drudgery' [cf. Jb 7:1]. Each one of the faithful is like a soldier in the struggle, and the Pastor is like a Captain... ²⁵¹.

²⁴⁷ cf. Mss B # 6282.

²⁴⁸ cf. Nello, II, p. 287, Note # 109.

²⁴⁹ cf. Mss B # 6441.

²⁵⁰ cf. Nello II, p. 289.

²⁵¹ cf. Mss B # 6534; cf. also Nello, II, p. 339.

d.] The lack of obedience, dedicated, united service - eventually leads to division:

... Anyone who is called to be a Shepherd in relation to his own flock is, in his turn, a Lamb in relation to the Supreme Shepherd. Such Shepherds are called to live among their sheep, as sheep themselves of the First Shepherd, who is 'the Servant of the Servants of God' towards the faithful. Sane doctrine, which is in accord with that of the First Shepherd, removes vice: 'Where two or three are gathered in my Name, there I am in the midst of them' [cf. Mt 18:20]. Otherwise, the result would be schism, which defeats the Holy Spirit.²⁵²

3.] Fr. Bertoni nurtured a profound respect for Bishops throughout his entire life:

... however, since I already knew from other sources that the Bishop intended me to obey him alone in this, I did not act upon other orders. I did want to write to you about all this, but had to wait for further clarification from the Bishop...²⁵³

+++

b. The Priesthood and the Apostolic Mission in Fr. Bertoni's Plan

1.] It is true that the IInd Vatican Council has abolished every form of 'class' in the religious life - and it is also true that Pope Paul VI's Encyclical, ***Evangelii Nuntiandi***, has intensified, broadened our idea of 'evangelization.' Nonetheless, there are still some aspects of the Ministry of the Word requiring sacramental orders. Some of these apostolates would be the Eucharistic Homily and Sacramental Reconciliation.

a.] In the time of the Stigmatine Founder, almost every middle class home had its 'servants', as did every wealthy family. This idea of 'class' in societies in which the monarchical system of government was still a vivid memory, all this had a profound influence on religious life.

b.] It is also most true that individuals are eminently products of their times. This is particularly so of the Stigmatine Founder, who might indeed be contrasted with the original thinker, his contemporary, Fr. Anthony Rosmini. There is no doubt that Fr. Bertoni, perhaps somewhat timid, reflective by nature, was surely a creature of his own history.

²⁵² cf. Mss B # 6660; cf. also Nello II, p. 343

²⁵³ cf. St. Gaspar Bertoni, Ep, pp. 28, ff.; cf. also Nello II, p. 427.

c.] However, it does not seem that the Stigmatine Founder's insistence on the specific role of the priesthood was solely from the aspect of a society steeped in the 'class' system. It seems, rather that the importance of the priesthood in the Original Constitutions derived from its central idea, the **Apostolic Missionaries for the assistance of Bishops**.

d.] In that part of the rule where the Founder begins to 'spell out' the specifics of the Apostolic Mission, we find the following:

... [The members who would become 'Apostolic Missionaries' will be characterized as follows:

- by the taking on of the clerical state, and being endowed with every disposition that they might do this with perfection;²⁵⁴

- they will be assigned to the administration of the Sacraments, especially that of Penance and the Eucharist, along with the celebration of Holy Mass to obtain the fruit of the Missions, of the preaching, and of the confessions²⁵⁵.

2.] As is well known, the Stigmatine Founder spoke of this characteristic:

... Fr. Galvani, who is said to be totally Ignatian, has offered me the Stimmate as an opportune place to establish a Congregation of priests who would live under the Rules of St. Ignatius²⁵⁶.

Most Holy Father ... the least of Your servants, the under-signed - priest, with a few of his companions, living the priestly and common life, for 22 years have served the Spouse of Christ gratuitously. We do this to honor in this Spouse the common Creator and Savior of us all... And this is my own firm decision, as well as that of my companions: to spend ourselves totally in serving Our Lord and His Church, if He thinks us worthy to do so...²⁵⁷.

3.] While the Society of Jesus was being assembled in its General Congregation to discuss this problem of the abolition of classes, striving to remain faithful at one and the same time to their fundamental charism, as well as to Vatican II, they received this Letter from Pope Paul VI, dated December 3, 1974 [Feast of St. Francis Borgia]. In part the Pope's Letter reads:

²⁵⁴ cf. CF # 161; cf. also # 49.

²⁵⁵ cf. CF # 162.

²⁵⁶ cf. Letter 54, in: Ep p. 130.

²⁵⁷ St. Gaspar Bertoni, Letter to Pope Gregory XVI, in: Ep p. 340.

... Where do you come from? Who are you? Where are you going?... We speak to you in the name of Christ and - as you like to consider us - as the highest Superior of the Society, by reason of the special bond which from the time of its foundation, always links the Society itself to the Roman Pontiff..

We know, therefore, who you are... you are members of a religious, apostolic, priestly order, united by a special bond with the Roman Pontiff, a bond of love, and of service, in the manner described in the Formula of the Institute...

... You are religious ... You are, furthermore, apostles, i.e., missionaries ... and the very diversity of ministries to which the Society is dedicated, draws from such sources its most profound reason for that apostolic life, which always must be lived in the 'full sense.'....

Then, you are also priests: this, too, is an essential characteristic of the Company, while not forgetting the ancient and legitimate tradition of the excellent Brothers. Even though not endowed with sacred orders, they, too, have played an honored and effective role in the Company.

...However, the priesthood was formally required by the Founder for the Religious elevated to the 'Professed.' There is good reason for this - because the priesthood is necessary for the Order established by him, which has for its principal purpose the sanctification of human beings through the Word and sacraments...

... Effectively, the priestly character is required by your dedication to the apostolic life, we repeated, understood in the 'full sense': by the very charisma of the Priestly Order, which configures one to Christ, sent by the Father. This is the heart of the Mission, to which as Jesuits, you are deputed, flows principally from this.

You are therefore, priests... who administer the grace of God with the sacraments, priests who receive the power, and have the duty to participate organically in the apostolic work of nourishment and of union of the Christian community, especially with the celebration of the Eucharist...

... Finally, you are united to the Pope by a special vow...

+++

4.] In the plan of the Stigmatine Founder, the Apostolic Missionaries are born for the assistance of Bishops - collaborators in the Mission of the Apostles. The hierarchical authority, as it is presently exercised, served for the Stigmatine Founder as the sacramentality, the 'epiphany', of the power of Christ, the Lord. In this power, and by means of this power, Jesus Himself gathers,

sanctifies and governs His own in the Gift of the Word and of His Holy Spirit. The Shepherds of the Church in history have been placed in their authority, also by the grace of the Holy Orders received. This gives them a share in the power of the fullness of the Priesthood enabling them to act in a particular manner, in the Name of Christ, the Head. The Sacrament gives to Bishops some of the spiritual power over the Body of Christ, the Church, the People of God. By divine institution the sacrament of Orders is the formal determining principle of the hierarchical communion of the Church. This sharing in the power of Christ enables the Bishops to act in the Name of Christ over the Body of Christ: both the People of God and the Eucharist.

a.] In the Stigmatine Founder's ideal, the members submit humbly in their vocation to this hierarchical authority, thus offering also to the Church a witness of the submission of Jesus to His heavenly Father. Furthermore, in the words of the Founder himself [cf. CF # 2], the Stigmatine receives from the hierarchy the power to continue the personal mission of Christ to gather, to sanctify and to lead the People of God to the Father.

b.] The Stigmatines do not make a special vow of obedience to the Bishops because it is simply juridically impossible, if they are to remain 'religious' and not Diocesan Oblates. However, the Stigmatine is called in his 'difficult vocation' to offer a dedicated obedience', one that is determined in a totally special manner, one that is outstanding in its service to the Bishops - this is Fr. Bertoni's own phrase. This covers all that pertains to the apostolic Mission. The **obsequium** of the Stigmatine has as its object that which concerns the **Apostolic Mission**²⁵⁸.

c.] The Church herself is the 'formal Founder' of the Congregation - the originality of the Stigmatine community resides in the **total abandonment** to God, exteriorly expressed through **availability** to the Bishops of the Church, the Spouse of Christ. The Stigmatine Congregation was born to fulfill the **Apostolic Mission** for the assistance of Bishops. In the original vision of the Founder, there is the configuration to Jesus, sent by the Father for the redemption of the world, through the suffering of His Sacred Stigmata. This is why Jesus 'offers' Himself [cf. Rm 8:32; Jn 3:16. and is 'consecrated' by the Father [cf. Jn 10:14, 18; 17:19], and is 'distributed', as the High priest, Servant of the Father - self-sacrificing Spouse of the Church [cf. Ep 5: 21, ff.]

d.] The universal character of the **Apostolic Mission** is expressed in geographical terms [**quocumque**] - in terms of personnel, involving

²⁵⁸ cf. also Constitutions SJ, n. 527.

every single Stigmatine [*quicumque*] - and is expressed in pastoral terms, by the vocation to be prepared as a body to assume any ministry of the Word of God whatsoever [*quodcumque*]. It is a share in the **Apostolic Mission** - the one Jesus received from His Father, and shared with His Apostles, which implies gratuity as an ideal. It is firmly rooted in the Eucharist and in the sacramental life of the Church. For the basically 'sacramental' purpose of the mission, the Stigmatine Founder saw his community as 'sacerdotal.'

e.] Very often, the term 'clerical', in this context, has proven to assume a pejorative meaning. However, the original purpose of the Stigmatine Founder is often clouded in the heated and justified discussions that do ensue regarding his charism - however, 'clericality' should not be discussed just from within the Congregation and its own history - but, far more by looking at the **Apostolic Mission** in St. Gaspar Bertoni's ideal.

f.] In the Stigmatine ideal, there is a plurality of ministries, and a variety of members - but, all united, as the Most Holy Trinity, in the Plan of Creation, Redemption and sanctification. The Stigmatine Founder's repeated insistence on the priestly ministry seems to have been inspired by his idea of **Apostolic Mission**. Collaboration in the Mission of Evangelization committed to the Church by her Founder, and a share in the very Mission of Jesus Christ: this pertains to all the baptized, consecrated as each one is in Jesus Christ, into His death and resurrection [cf. Rm 6:1, ff.].

g.] However, to promise a full obedience to Bishops for the Mission of the Church also means to be dedicated to **the various and proper ministries** of the Congregation, in behalf of the Church, the Spouse of Christ. The principal ministries, as these are presented by the Founder, are sacramental.

5.] In the process of discernment for the acceptance of apostolates, it would seem in the light of these reflections that the **various and proper ministries** can only be accepted if in some way they further the central apostolates that have emerged in the history of the Congregation: specialized preaching, the assistance of priests, religious and seminarians - and the apostolate to the youth, in its various aspects.

a.] The competent service of the Divine Word demands grace, and great personal commitment to it. The Stigmatine **Apostolic Mission** calls for a life- long spiritual growth, an on-going intellectual development.

b.] Any meditation on the Stigmatine **Apostolic Mission** would show that the **various and proper ministries** of this vocation, means a committed service offered to the Eternal father, through the Holy Spirit, in Jesus Christ, Priest-Servant and Spouse, in obedience to the Bishops of the Church.

c.] All the members of the Stigmatine Congregation, without exception, are dedicated to the same Mission of Jesus Christ, in differing ways - all Stigmatines are consecrated to God to serve the one Apostolic Mission of the universal Church, that of leading humanity to the Most Blessed Trinity, through holiness and apostolic competence.

+++

c. "More than others"

The XXIXth General Chapter of 1970, the Extra-ordinary General Chapter called for the renewal of the Constitutions [and also to elect a successor to the Very Rev. Gilbert Fini, CSS, who died in office in the 4th year of his second term as Superior General] decided on the following for the second 'Fundamental Constitution':

... The Congregation is for the assistance of bishops more than the other institutes, because of a more acute missionary sensibility to the needs of dioceses...

The subsequent General Chapter in 1976, thought better of this reading, and among its "Guidelines for the Pre-Capitular Commission" [n. 11], there was this following directive:

.... Constitution 2: Keep the content, but take out the competitive spirit, which seems to be behind the expression *more than others*.

This same difficulty had been confronted a number of times in the history of the Society of Jesus. The Company of Jesus is called to the "**greater**" **service** of the Roman Pontiff. The Jesuit theologian, Francis Suarez, discussed this matter specifically several centuries ago²⁵⁹, and offered this consideration:

...14. In obedience to the Roman Pontiff, the Society does enjoy something proper ... In the early institution of this community, this is evident in the words of the Pontiffs who approved it... In no other religious communities is there

²⁵⁹ Fr. Francis Suarez, *De Religione Societatis Iesu*, Lib. I, c. II, n. 14. Paris: Vives 1860, pp. 567 a - 567 b.

found this proposal, and one that is repeated so many times. Obedience to the Pope is the primary scope of this community.

...This may be clarified further. No other religious institute consecrates itself to this means of a special vow. The Society of Jesus does this by a special vow, by which is Professed oblige themselves to obey the Pontiff in the **Missions** for the salvation of humanity, and the defense or spread of the faith.

This does not mean that all the religious of the Society take this vow - they who do profess it, comprise the principal part of the Society; the work they do responds to the principal purpose for which the Society was founded...

1.] A Bit of History

a.] In the initial discussions concerning their Constitutions, the Companions of Ignatius, under his leadership, discussed the particular obedience of the Jesuits concerning their Apostolic Mission toward the Roman Pontiff. This difficulty of serving the Pope '**the more**' [cf. *ad maiorem Dei Gloriam*] surfaced. The question was resolved as it came up. They say very clearly that all the members of the Church, incorporated into Christ through Baptism, owe obedience to the Pope. However the phrases used to resolve the dilemma are found in the Formula which prefaces the Jesuit Constitutions:

...For the **greater** devotion to the obedience to the Apostolic See, for a **greater** abnegation of our wills, and for a **sure direction** of the Holy Spirit.

In the spirituality of the Stigmatine Founder, there is a parallel ideal: in the reverential acceptance of the ecclesiastical hierarchy, there is the profession of faith that the Holy Spirit will guide the Congregation more surely by means of the bishops²⁶⁰.

b.] St. Bonaventure offers this reason for a second, special vow for the Franciscans: even if all the clergy, and all religious are firmly held to obey, there can still be a special obedience, in so far as from such an act of faith, consecrated, then, but faithful service there would be received a particular grace and merit²⁶¹.

2.] The Spiritual Exercises preached by the Stigmatine Founder [taken from those of St. Ignatius] require a submission to the Church by all the

²⁶⁰ cf. A discussion on this point, in: *La Formula dell'Istitutio SJ. Recherches* 12. Rome: CIS 1977, pp. 75, ff.

²⁶¹ cf. *Insuper Promitto. Los votos solemnes peculiares del nos Ordenes*. J.G. Harbatz. Roma: CSJ 1963, p. 105.

faithful - however, the **specific** 'Stigmatine' submission is found in the community's **availability to the Bishops**, concerning the **Apostolic Mission**, according to Fr. Lenotti. This is meant to emulate the **abandonment of Jesus to His Heavenly Father**. It is in the 'spirit' of the **Original Constitutions** not to have the 'ordinary' care of parishes, chaplaincies of Convents, in the canonical structures that were in vogue at that time. The juridical climate is much changed now, and so often parishes are mission centers for a very varied apostolate - and chaplaincies often have associated with them professorships, or other missionary endeavors. The Stigmatine spirit was one of 'mobility', **availability** - the willingness to move on. Stigmatine obedience, in the ideal, implies the **more than ordinary** - its 'specificity' is found in the fact that service of the Church, in availability to its Bishops, strives to live out an aspect of the life of Christ, namely His relationship within the Trinity. The **Apostolic Mission** of the Stigmatine is meant to be a competent effort at evangelization and sanctification.

3.] Surely, in the light of the IInd Vatican Council [cf. LG 22], and its recent documents²⁶² - there is little doubt that every ecclesiastical mission flows from the source of divine love.²⁶³ In the light of this love, all the faithful are called to obey the Church - and the recent Magisterium will say 'especially priests and religious.' Nevertheless, even with these enjoinders, **Stigmatine submission is meant to retain a particular, special character**. Stigmatine obedience is directed primarily toward the **Apostolic Mission**, offered for the Assistance of **Bishops**. Stigmatine '**service**' [**obsequium**] places an entire Congregation at the service of Bishops, with a promised competence and particular dedication, the on-going preparation of its members, for any form of the Ministry of the Word of God whatsoever, especially: preaching, the assistance of priests, seminarians and religious - and youth work. Without any sense of triumphalism, the Stigmatine vocation is invited to offer heroic witness to ecclesial obedience.

4.] This **Apostolic Mission for the assistance of Bishops** will always remain deeply a part of the Church - by the very injunction of seeking the faculties from the local Ordinaries, or remaining faithfully within the scope of the permissions received - all of these prescriptions offer some insight into the mind of the Founder. The place of the Stigmatine community in the Church is based on the relationship of Jesus to His Father, and the resulting free and personal choice of each Stigmatine to act solely in the name of the Church, under obedience to the Bishops. While all that pertains to the interior religious life is in some way 'exempt' from the local Ordinaries, the **Apostolic Mission for the Assistance of Bishops** offers a

²⁶² cf. *Mutuae Relationes*. Pentecost 1978, n. 4: The Bishops and Religious intent on the one Mission of the People of God].

²⁶³ cf. AG 2; cf. also *Enchiridion Vaticanum* VI, pp. 432-509.

variety and proper ecclesial service entrusted to the Congregation in the strength of its vocation, in the name of the Church.

5.] The hierarchical constitution of the Church is more expressly based on the sacramental economy, and notably on the Eucharist, the Sacrament of Orders. The tie between the apostolic obedience of the Stigmatine to the Bishops is based on the authority of the Bishops chosen by the Holy Spirit. Stigmatine obedience, particularly now in the light of ***Evangelii Nuntiandi***, which speaks of the 'first apostolate' of religious being 'witness' - can offer a 'catechesis', a lived expression of these truths.

Conclusion

The Stigmatine spirit in this regard was expressed well over a century ago by Fr. Lenotti, to the Stigmatine Novices of another time.

... It may be seen clearly what the intention of Fr. Bertoni really was - that of instituting a Congregation, which - like the Company of Jesus - in a special manner is dedicated, directed to the service [*ossequio*] and to the dispositions of the Roman Pontiff; then, this Congregation would be dedicated and determined in a totally special and outstanding manner to the service and obeisance [*ossequio*] of Bishops...²⁶⁴

†

†††

†

²⁶⁴ cf. CS III, p. 409.

[III.] A PLAN for APOSTOLIC MISSIONARIES.Compendium Rude CF ## 1-8]

FINIS	GENERALIS	A.M.D.G.	TRINITY	
			EUCHARIST	
		SALUS ET PERFECTIO	MEMBRORUM	
			PROXIMORUM	
	SPECIALIS	AD INTRA	PROFECTUS SUIPSIUS	
			PROFECTUS IN DOCTRINIS ECCLESIASTICS	
			PROFECTUS JURIDICUS	
		AD EXTRA	MISSIO APOSTOLICA [CF 1]	JUVENTUS
				CLERUS, CONSECRATI
				QUODCUMQUE DEI VERBUM
			MODALITAS MISSIONARIA [CF 2]	LICENTIAM PRIUS
CUM FACULTATIBUS				
SERVATA ORDINARIORUM MODERATIONE				

QUALITATES	GRATIS [CF 3; 184]	
	IMMUNITAS [CF 4; 290]	
	QUOCUMQUE [CF 5; 193; 245]	

PROFECTUS	SPIRITUALIS [CF 6a]		
	INTELLECTUALIS [CF 6b; cf. Ps 118; 1Tm 4:16; CF 127] [<i>attende tibi et doctrinae</i> 2 Tm 4 :16]		
	JURIDICUS: Postulans – Novitius [CF 7a]	SCHOLASTICUS	
		COADJUTOR	MATERIALIS
		MISSIONARIUS APOSTOLICUS	SPIRITUALIS
			[CF # 7 b; <u>Pars IX</u> ## 158-186]
	APOSTOLICUS [CF 7b]	GRAVIORA	
		ACCOMODATA	
		USQUE AD PERFECTUM OPUS SACERDOTALE	

OBEDIENTIA CORPORATIVA [CF 8]: Praelatus ad Vitam		
---	--	--

[Per *EXPERIMENTA* Ignatiana i.e., Exercitium progressivum variarum Missionum

[CSJ nn. 64-70] [CF ## 72-76][CF 38: Novitiatus;

[CF ## 41, 42: Post Novitiatum];

CF 89, Concl. to Part VII] - Ad SACERDOTIUM – et solum post longas ultiores [20 annos??]

EXPERIENTIAS, ad PROFESSIONEM Solemnem [cf.PART IX]

[1] Exercitia Spiritualia [30 dies]

[2] In xenodochis [30 dies]

[3] Peregrinatio [30 dies]

[4] In officiis abjectis

[5] In Catechismo

[6] Praedicatio [variae formae], Sacramenta

PART	NUMBER [##]	Content
I	9-26	Pre- <u>MISSION</u>
II	27-39	<u>Ad-MISSION</u>
III	40-46	(Probation) <u>For-MISSION</u>
IV	47-58	(Progression) <u>Progressive-MISSION</u>
V	69-82	(1 st Promotion) <u>First-MISSION</u>
VI	83-89	[Vows in General] <u>1st E-MISSION</u>
VII	90-151	(Vows: In Particular) <u>2nd E-MISSION</u>
VIII	152-157	(<i>Schola Affectus</i>) <u>In-MISSION</u>
IX	158-186	Apostolic <u>MISSION</u>
X	187-266	[Charity] <u>Co-MISSION</u>
XI	267-297	(Communication) <u>Trans-MISSION</u>
XII	298-314	[Corporative Obedience] <u>Sub-MISSION</u>

CONTEMPLATIO AD SPEM!

†††

APPENDIX I
Obsequium in St. Thomas

AD OBSEQUENDUM

De veritate, q. 16 a. 2 arg. 2: Praeterea, cum peccare non sit habitus, proprie loquendo, neque potentiae, sed hominis, quia actus singularium sunt; dicitur tamen aliquis habitus vel potentia peccare, secundum quod per actum alicuius habitus vel potentiae homo inducitur ad peccandum. Sed per actum synderesis homo inducitur ad peccandum quandoque: quia dicitur Ioan. XVI, vers. 2: venit hora ut omnis qui interficit vos, **arbitretur se obsequium praestare Deo**; et sic ad occisionem apostolorum aliqui inclinabantur ex hoc arbitrio quo iudicabant esse **obsequendum Deo**, quod iudicium ad synderesim certum est pertinere. Ergo synderesis peccat.

De veritate, q. 16 a. 2 ad 2: Ad secundum dicendum, quod quando in aliquo syllogismo conclusio falsa inducitur ex duabus propositionibus quarum una est vera et alia falsa, peccatum conclusionis non attribuitur propositioni verae, sed falsae. Et ideo in illo arbitrio quo occisores apostolorum arbitrabantur se obsequium praestare Deo, peccatum non proveniebat ex universali iudicio synderesis, **quod est Deo esse obsequendum**, sed ex falso iudicio rationis superioris, quae arbitrabatur occisionem apostolorum esse beneplacitam Deo. Et ideo non oportet concedere quod per actum synderesis ad peccandum inclinarentur.

OBSEQUIUM

Super Sent., lib. 1 q. 1 a. 1 c.: Ex hoc possumus habere duas conclusiones. Una est, quod ista scientia imperat omnibus aliis scientiis tamquam principalis: alia est, quod ipsa utitur **in obsequium sui** omnibus aliis scientiis quasi vassallis, sicut patet in omnibus artibus ordinatis, quarum finis unius est sub fine alterius, sicut finis pigmentariae artis, qui est confectio medicinarum, ordinatur ad finem medicinae, qui est sanitas: unde medicus imperat pigmentario et utitur pigmentis ab ipso factis, ad suum finem. Ita, cum finis totius philosophiae sit infra finem theologiae, et ordinatus ad ipsum, theologia debet omnibus aliis scientiis imperare et uti his quae in eis traduntur.

Super Sent., lib. 1 d. 17 q. 2 a. 5 c.: Unde cessantibus actibus, manet nihilominus idem robur caritatis. Sed verum est quod per actus frequentes disponuntur omnes vires animae, et membra corporis rediguntur **in obsequium caritatis**, in quo consistit fervor, ut dictum est; et ideo ex otio tepescit caritatis fervor. Habitus autem acquisitarum virtutum, robur et firmitatem habent ex nostris operibus: unde cessantibus operibus, remittitur robur virtutis etiam in se...

Super Sent., lib. 1 d. 47 q. 1 a. 3 s.c. 2: Praeterea, voluntas divina est causa potentissima. Sed ad potentiam alicujus pertinet ut etiam quod contra ipsum quis facere nititur, **in ipsius obsequium cedat**. Ergo ita est de voluntate divina.

Super Sent., lib. 1 d. 47 q. 1 a. 3 ad 3: Actus ergo bonus quantum ad utrumque **obsequitur divinae voluntati**: quia et ipse agens in bonum eum ordinat secundum beneplacitum divinae voluntatis, et Deus ordinat ipsum per bonum consequens, scilicet praemium, quod meritis reddit: et ideo, quia ipse homo **est causa hujus obsequii**, in hoc meretur. Sed actus malus secundum id quod est ab agente, inordinatus est; sed tamen ordinatur a Deo per poenam advenientem, vel per aliquod bonum quod ex eo elicitur: et ideo malus se habet tantum passive ad hoc obsequium, et non active; sicut in littera dicitur, quod impletur de eo voluntas Dei, quam ipse non implet: et ideo **non meretur sic obsequendo**: meretur enim quis secundum actum cujus causa est.

Super Sent., lib. 2 d. 6 q. 1 a. 4 ad 4: Ad quartum dicendum, quod per potestatem habitam, in nullo eorum poena mitigatur; quin potius quanto sunt superiores officio, tanto etiam graviore sunt subjecti tormento: unde dicitur Sapient. 6, 7: potentes potenter tormenta patientur. Nec potestas eis datur in praemium, sed **in divinae sapientiae obsequium**.

Super Sent., lib. 2 d. 27 q. 1 a. 4 ad 2: Ad secundum dicendum, quod in justitia commutativa contingit quandoque quod praemium, vel id quod est loco praemii, praecedat meritum, ut patet in emptione et venditione: qui enim rem emptam prius accipit quam pretium solvat, quodammodo praemium ante meritum accipit; quod etiam magis patet in eo qui prius accipit praemium laboris sui quam laborem impendat **in obsequium alicujus**. In justitia autem distributiva hoc non potest accidere, eo quod ibi praemium redditur secundum gradum et dignitatem personae; et ideo secundum illud quod praecedit meritum, oportet quod praemium attendatur, ex quo quidam constituitur in tali dignitate...

Super Sent., lib. 2 d. 39 q. 3 a. 1 arg. 3: Praeterea, proprietas hujusmodi scintillae est quamdiu manet, ut malo remurmuret. Sed in haereticis nihil est quod remurmuret in his peccatis quae secundum sectam suam faciunt: quia etiam in occisione justorum **arbitrantur se obsequium praestare Deo**, ut dicitur Joan. 16. Ergo scintilla rationis est in eis extincta.

Super Sent., lib. 2 d. 39 q. 3 a. 2 s.c. 2: Praeterea, ad conscientiam pertinere videtur arbitrium de rebus agendis vel non agendis. Sed in hoc arbitrio plerumque homines

decipiuntur, ut patet Joan. 16, 2: venit hora ut omnis qui interficit vos, **arbitretur se obsequium praestare Deo**. Ergo etc.

Super Sent., lib. 2 d. 39 q. 3 a. 3 arg. 5: Praeterea, nullus faciens hoc ad quod obligatur, peccat: alias esset perplexus; quod est impossibile, quia sic necessario peccaret. Sed si habeat aliquis erroneam conscientiam quod debeat fornicari, et fornicetur, non excusatur a peccato: alias tyranni, qui sanctos occiderunt, non peccassent, quia **arbitrabantur se obsequium Deo praestare**. Ergo conscientia erronea non obligat.

Super Sent., lib. 2 d. 40 q. 1 a. 5 expos.: Et quia intentio mala sufficit ad hoc quod actus sit malus simpliciter, non tamen intentio bona sufficit ad hoc quod actus sit bonus simpliciter; ideo ex intentione, secundum hanc opinionem, judicantur actus mali, non autem boni; et sic patet quod quaelibet harum trium opinionum secundum aliquid vera est. Qui crucifigendo Christum, **arbitrabantur se obsequium praestare Deo**. Hoc intelligitur de minoribus deceptis fraude majorum qui eum ex malitia persequebantur, cognoscentes eum a Deo venisse per signa quae faciebat...

Super Sent., lib. 3 d. 3 q. 3 a. 1 qc. 1 c.: Tertio, quia Deus non diligit coacta sed voluntaria servitia, ut **qui obsequuntur ex ipso ministerio mereantur**. Unde cum beata virgo singulariter et excellenter in Dei ministerium eligeretur, quem in utero portavit, lacte aluit, et brachiis bajulavit, decuit ut consensus ejus Angelo nuntiante requireretur, quem humiliter praebens, **ad obsequium se sedulam et promptam obtulit dicens: ecce ancilla domini**.

Super Sent., lib. 3 d. 9 q. 1 a. 1 qc. 1 c.: Respondeo dicendum, ad primam quaestionem, quod quando aliquid commune in multis invenitur, si in aliquo eorum secundum specialem modum inveniatur, habet etiam nomen speciale, sicut nasus curvus dicitur simus. Similiter cum **obsequium** diversis possit exhiberi, speciali quodam et supremo modo Deo debetur, quia in eo est suprema ratio majestatis et dominii; et **ideo servitium vel obsequium** quod ei debetur, speciali nomine nominatur et dicitur latria. Hoc autem nomen tripliciter sumitur: quandoque enim pro eo quod Deo **in obsequium exhibetur**, sicut sacrificium, genuflexiones, et hujusmodi; quandoque autem pro ipsa exhibitione; quandoque vero pro habitu quo **exhibetur obsequium**; et primo modo latria non est virtus, sed materia virtutis; secundo modo est actus virtutis; tertio modo est virtus; et nominatur haec virtus quatuor nominibus: dicitur enim pietas quantum ad effectum devotionis, quod primum occurrit...

Super Sent., lib. 3 d. 9 q. 2 a. 3 expos.: In dilectione, sacrificii exhibitione, et reverentia. Dilectio refertur ad honorem interiorem Deo exhibitum; sacrificia ad

bona exteriora quae in ejus honorem assumuntur; reverentia, **secundum quod corpus nostrum ei in obsequium damus**, sicut in prostrationibus, et hujusmodi. Una adoratione cum incontaminata carne ejus...

Super Sent., lib. 3 d. 22 q. 3 a. 2 qc. 1 ad 1: Ad primum ergo dicendum, quod ferebatur quidem ab Angelis **in obsequium dignitatis**, non in adjutorium necessitatis; sicut reges etiam feruntur et episcopi: unde non sequitur quod fuerit motus violentus.

Super Sent., lib. 3 d. 23 q. 2 a. 4 qc. 1 ad 3: Ad tertium dicendum, quod fides non est contra rationem, sed supra rationem: et ideo non dicitur abnegare rationem quasi rationem veram destruens, sed **quasi eam captivans in obsequium Christi**, ut dicit apostolus 2 Corinth. 10.

Super Sent., lib. 3 d. 34 q. 3 a. 1 qc. 2 ad 2: Alio modo sicut instrumenta, vel auxilia, quibus indiget fortis ad suum actum, ut arma et societates bellantium. Ita etiam donum respicit ipsas difficultates quae sunt in passionibus et in operationibus humanis principaliter, sed miracula et doctrinam quasi auxilia ad suum actum; sicut patet in apostolis, qui miraculis et doctrina totum mundum sub fide captivum duxerunt **in obsequium Christi**; et secundum hoc dicit Gregorius, quod ad donum fortitudinis pertinet miraculis et doctrina fulgere.

Super Sent., lib. 3 d. 38 q. 1 a. 3 ad 4: Si primo modo, sic non contingit in eis mendacium, quia in figurativis locutionibus non est sensus verborum quem primo aspectu faciunt, sed quem proferens sub tali modo loquendi facere intendit, sicut qui dicit, quod pratum ridet, sub quadam rei similitudine intendit significare prati floritionem. Si autem sunt verba alicujus qui recitatur loquens, aut sunt alicujus cujus malitia in Scriptura arguitur, et sic non est inconveniens quod sint ibi etiam mendacia, sicut verba Judaeorum Christum blasphemantium: aut alicujus qui commendatur non de perfectione virtutis, sed de profectu, sicut obstetrices commendantur quod in hoc profecerunt quod non in damnum alicujus, sed **in obsequium divinum** mentitae sunt: aut sunt verba alicujus qui commendatur de perfectione virtutis, et in exemplum proponitur; et tunc est eadem ratio sicut de verbis Scripturae.

Super Sent., lib. 4 d. 4 q. 1 a. 3 qc. 2 ad 2: Ad secundum dicendum, quod quando ad unam actionem requiruntur plures potentiae, in illa actione est principalis una potentia quasi movens et trahens alias **in obsequium sui**, et aliae induunt quodammodo formam ipsius; et ideo ex eo quod est in principali potentia, potest actio illa sufficienter perfici.

Super Sent., lib. 4 d. 15 q. 4 a. 2 qc. 4 c.: Secundum hoc ergo dico, quod attentio in oratione manere debet semper secundum virtutem, sed non requiritur quod semper maneat per essentiam actus. Manet autem secundum virtutem, quando aliquis ad orationem accedit cum intentione aliquid impetrandi, **vel Deo debitum obsequium reddendi**, etiam si in prosecutione orationis mens ad alia rapiatur; nisi tanta fiat evagatio, quod omnino depereat vis primae intentionis; et ideo oportet quod frequenter homo cor revocet ad seipsum.

Super Sent., lib. 4 d. 17 q. 2 a. 3 qc. 2 c.: Ad secundam quaestionem dicendum, quod contritio ex parte doloris qui est in ratione, scilicet displicentiae, quo peccatum displicet inquantum est offensa Dei, non potest esse nimia, sicut nec amor caritatis, quo intenso talis displicentia intenditur, potest esse nimius; sed quantum ad dolorem sensibilem potest esse nimia, sicut etiam exterior corporis afflictio potest esse nimia, ut supra, dist. 15, in quaestione de jejuniis, ex verbis Hieronymi patuit. In his enim omnibus debet accipi pro mensura conservatio subjecti et bonae habitudinis sufficientis ad ea quae agenda incumbunt; **et propter hoc dicitur Rom. 12, 1: rationabile obsequium vestrum**.

Super Sent., lib. 4 d. 18 q. 2 a. 4 qc. 1 c.: Alii vero contra dicunt. Sed ad minus in his eis communicare debent in quibus eis sunt obligati: **quia sicut inferiores obligantur ad obsequium superiorum**, ita superiores ad providentiam inferiorum. Sunt etiam quidam casus excepti; sicut quando ignoratur excommunicatio; et quando aliqui sunt peregrini et viatores in terra excommunicatorum; qui licite possunt ab eis emere, vel etiam accipere eleemosynam; et similiter si aliquis videat excommunicatum in necessitate: quia tunc ex praecepto caritatis tenetur ei providere..

Super Sent., lib. 4 d. 25 q. 3 a. 3 c.: Omnis autem temporalis commodi pretium potest numismate mensurari; et ideo quicumque pro aliquo temporali commodo dat aliquod spirituale, vel annexum, simoniam committit. Bonum autem temporale quod potest aliquis ab alio expectare, vel est ex parte animae, sicut amicitia aut favor aliquis; et quantum ad hoc est munus a lingua: vel ex parte corporis, sicut aliquis actus corporaliter exercitus, vel **obsequium aliquod exhibitum**; et quantum ad hoc est munus **ab obsequio**; vel est aliquid exteriorum bonorum; et sic est munus a manu, quod consistit in exterioribus bonis. Quantum ad primum committitur simonia per munus a lingua, quia lingua opinionem exprimit, et gratiam conceptam; quantum ad secundum per munus ab obsequio; quantum ad tertium per munus a manu.

Super Sent., lib. 4 d. 25 q. 3 a. 3 ad 3: Ad tertium dicendum, quod **obsequium** aut est honestum, aut inhonestum. Si quidem sit honestum obsequium, ex ipso

obsequio quandoque redditur homo dignus beneficio ecclesiastico, sicut et aliis bonis operibus; et tunc si pactio non intervenit, potest absque simonia beneficium ecclesiasticum dari ei qui **obsecutus est**, ut non habeatur oculus ad **obsequium** principaliter, sed ad dignitatem personae; et sic loquitur Gregorius...

Super Sent., lib. 4 d. 26 q. 1 a. 1 c.: Filius autem a parente educari et instrui non posset, nisi determinatos et certos parentes haberet: quod non esset, nisi esset aliqua obligatio viri ad mulierem determinatam, quae matrimonium facit. Secundo quantum ad secundarium finem matrimonii, qui est **mutuum obsequium** sibi a conjugibus in rebus domesticis impensum. Sicut enim naturalis ratio dictat ut homines simul cohabitent, quia unus homo non sufficit sibi in omnibus quae ad vitam pertinent, ratione cuius dicitur homo naturaliter politicus; ita etiam eorum quibus indigetur ad humanam vitam, quaedam opera sunt competentia viris quaedam mulieribus; unde natura movet ut sit quaedam associatio viri ad mulierem, in qua est matrimonium...

Super Sent., lib. 4 d. 26 q. 2 a. 2 c.: Et ideo matrimonium, secundum quod ordinatur ad procreationem prolis, quae erat necessaria etiam peccato non existente, institutum fuit ante peccatum: secundum autem quod remedium praebet contra vulnus peccati, institutum fuit post peccatum tempore legis naturae; secundum autem determinationem personarum, institutionem habuit in lege Moysi; sed secundum quod repraesentat mysterium conjunctionis Christi et Ecclesiae, institutionem habuit in nova lege; et secundum hoc est sacramentum novae legis. Quantum autem ad alias utilitates quae ex matrimonio consequuntur, sicut est **amicitia et mutuum obsequium** sibi a conjugibus impensum, habet institutionem in lege civili. Sed quia de ratione sacramenti est quod sit signum et remedium; ideo quantum ad medias institutiones competit ei ratio sacramenti; sed quantum ad primam institutionem competit ei quod sit in officium naturae; quantum vero ad ultimam quod sit in officium civilitatis.

Super Sent., lib. 4 d. 32 q. 1 a. 5 qc. 3 arg. 2: Praeterea, ex praecepto affirmativo obligamur ad orandum; et ita ad aliquod tempus determinatum. Ergo pro tempore illo in quo quis orare tenetur, debitum reddere non debet, sicut nec eo tempore quo tenetur temporali domino **ad speciale obsequium**.

Super Sent., lib. 4 d. 33 q. 1 a. 3 qc. 1 ad 4: Lex autem naturalis non solum prohibet injustitiam, sed etiam opposita omnium virtutum; sicut contra legem naturae est ut aliquis immoderate comedat, quamvis talis rebus suis utens nulli injuriam faciat. Et praeterea ancilla quamvis sit res **domini ad obsequium**, non est tamen res sua ad concubitum; et iterum interest qualiter quisque re sua utatur. Facit etiam talis

injuriā proli procreandae, ad cuius bonum non sufficienter talis conjunctio ordinatur, ut dictum est.

Super Sent., lib. 4 d. 49 q. 5 a. 3 qc. 2 ad 12: Ad duodecimum dicendum, quod quidam dicunt, quod in innocentibus occisis pro Christo virtute divina acceleratus est usus rationis, sicut et in Joanne Baptista, dum adhuc esset in materno utero; et secundum hoc vere martyres fuerunt et voluntate et actu, et aureolam habent. Sed alii dicunt, quod fuerunt martyres actu tantum, et non voluntate: quod videtur sentire Bernardus, distinguens tria genera martyrum, ut dictum est; et secundum hoc innocentes sicut non pertingunt ad perfectam rationem martyrii, sed aliquid martyrii habent ex hoc quod passi sunt pro Christo; ita etiam aureolam habent, non quidem secundum perfectam rationem; sed secundum aliquam participationem, inquantum scilicet gaudent se **in obsequium Christi occisos esse**, ut dictum est de pueris baptizatis, quod habebunt aliquod gaudium de innocentia, et carnis integritate.

+++

Contra Gentiles, lib. 3 cap. 121 n. 5: Hinc est quod dicitur **Rom. 12-1: rationabile obsequium vestrum**; et I Thess. 4-3: haec est voluntas Dei, sanctificatio vestra.

Summa Theologiae I, q. 1 a. 8 ad 2: Cum enim gratia non tollat naturam, sed perficiat, oportet quod naturalis ratio subserviat fidei; sicut et naturalis inclinatio **voluntatis obsequitur caritati**. Unde et apostolus dicit, II ad Cor. X, in captivitatem redigentes omnem intellectum in obsequium Christi. Et inde est quod etiam auctoritatibus philosophorum sacra doctrina utitur, ubi per rationem naturalem veritatem cognoscere potuerunt; sicut Paulus, actuum XVII, inducit verbum Arati, dicens, sicut et quidam poetarum vestrorum dixerunt, genus Dei sumus...

+++

Summa Theologiae I-II, q. 19 a. 6 s.c.: Sed contra, voluntas occidentium apostolos erat mala. Sed tamen concordabat rationi erranti ipsorum, secundum illud Ioan. XVI, venit hora, ut omnis qui interficit vos, arbitretur **obsequium se praestare Deo**. Ergo voluntas concordans rationi erranti, potest esse mala.

Summa Theologiae I-II, q. 100 a. 5 ad 4: Debitum autem filii ad patrem adeo est manifestum quod nulla tergiversatione potest negari, eo quod pater est principium generationis et esse, et insuper educationis et doctrinae. Et ideo non ponitur sub praecepto Decalogi ut aliquod beneficium vel **obsequium alicui impendatur** nisi

parentibus. Parentes autem non videntur esse debitores filiis propter aliqua beneficia suscepta, sed potius e converso...

Summa Theologiae I-II, q. 100 a. 7 ad 1: Sequitur enim, si est album, non est nigrum, non tamen sequitur, si non est nigrum, ergo est album, quia ad plura sese extendit negatio quam affirmatio. Et inde est etiam quod non esse faciendum iniuriam, quod pertinet ad praecepta negativa, ad plures personas se extendit, secundum primum dictamen rationis, quam esse **debitum ut alicui obsequium vel beneficium impendatur**. Inest autem primo dictamen rationis quod homo debitor **est beneficii vel obsequii exhibendi illis** a quibus beneficia accepit, si nondum recompensavit...

Summa Theologiae I-II, q. 102 a. 5 ad 4: Erat etiam hoc praeceptum ad declinandam idololatriam, credebant enim idololatrae quod, si mures aut lacertae, vel aliquid huiusmodi, quae immolabant idolis, cito caderent in vasa vel in aquas, quod essent diis gratiosa. Adhuc etiam aliquae mulierculae vasa dimittunt discooperta **in obsequium nocturnorum numinum**, quae ianas vocant. Harum autem immunditiarum ratio est figuralis quia per lepram domus significatur immunditia congregationis haereticorum...

Summa Theologiae II-II, q. 27 a. 6 arg. 3: Sed mensura voluntatis humanae, sicut et actionis exterioris, est ratio. Ergo sicut in exteriori effectum caritatis oportet habere modum a ratione praestitum, secundum **illud Rom. XII, rationabile obsequium vestrum**; ita etiam ipsa interior dilectio Dei debet modum habere.

Summa Theologiae II-II, q. 62 a. 6 c.; Tertio modo aliquis accipit rem alterius absque iniuria non pro sua utilitate, sicut patet in depositis. Et ideo ille qui sic accepit in nullo tenetur ratione acceptionis, **quinimmo accipiendo impendit obsequium**, tenetur autem ratione rei. Et propter hoc, si ei subtrahatur res absque sua culpa, non tenetur ad restitutionem...

Summa Theologiae II-II, q. 82 a. 3 c.: Causa autem intrinseca ex parte nostra, oportet quod sit meditatio seu contemplatio. Dictum est enim quod devotio est quidam voluntatis actus ad hoc **quod homo prompte se tradat ad divinum obsequium**. Omnis autem actus voluntatis ex aliqua consideratione procedit, eo quod bonum intellectum est obiectum voluntatis, unde et Augustinus dicit, in libro de Trin. quod voluntas oritur ex intelligentia...

Summa Theologiae II-II, q. 88 a. 2 ad 3: Et sub tali tenore possunt huiusmodi sub voto cadere. Propter quod et apostolus, Rom. XII, postquam dixerat, exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, addidit, **rationabile**

obsequium vestrum. Sed quia in his quae ad seipsum pertinent de facili fallitur homo in iudicando, talia vota congruentius secundum arbitrium superioris sunt vel servanda vel praetermittenda...

Summa Theologiae II-II, q. 88 a. 5 c.: Manifestum est autem ex praedictis quod votum est quaedam promissio Deo facta, et quod promissio nihil est aliud quam ordinatio quaedam eius quod promittitur in eum cui promittitur. Unde votum est ordinatio quaedam eorum quae **quis vovet in divinum cultum seu obsequium.** Et sic patet quod vovere proprie est actus latrae seu religionis.

Summa Theologiae II-II, q. 88 a. 12 ad 1: Particulare autem in universali includitur. Et ideo decretalis dicit quod reus fracti voti non habetur qui **temporale obsequium** in perpetuam religionis observantiam commutat. Nec tamen in religionem ingrediens tenetur implere vota vel ieiuniorum vel orationum vel aliorum huiusmodi, quae existens in saeculo fecit, quia religionem ingrediens moritur priori vitae; et etiam singulares observantiae religioni non competunt; et religionis onus satis hominem onerat, ut alia superaddere non oporteat.

Summa Theologiae II-II, q. 100 a. 5 c.: Respondeo dicendum quod, sicut supra dictum est, nomine pecuniae intelligitur cuiuscumque pretium pecunia mensurari potest. Manifestum est autem quod obsequium hominis ad aliquam utilitatem ordinatur quae potest pretio pecuniae aestimari, unde et pecuniaria mercede ministri conducuntur. Et ideo idem est quod aliquis det rem spiritualem pro aliquo obsequio temporali exhibito vel exhibendo, ac si daret pro pecunia, data vel promissa, **qua illud obsequium aestimari posset...**

Summa Theologiae II-II, q. 100 a. 5 c.: Manifestum est autem quod **obsequium hominis ad aliquam utilitatem ordinatur** quae potest pretio pecuniae aestimari, unde et pecuniaria mercede ministri conducuntur. Et ideo idem est quod aliquis det rem spiritualem pro aliquo obsequio temporali exhibito vel exhibendo, ac si daret pro pecunia, data vel promissa, qua illud obsequium aestimari posset. Similiter etiam quod aliquis satisfaciat precibus alicuius ad temporalem gratiam quaerendam, ordinatur ad aliquam utilitatem quae potest pecuniae pretio aestimari...

Summa Theologiae II-II, q. 100 a. 5 ad 1: Ad primum ergo dicendum quod si aliquis clericus **alicui praelato impendat obsequium honestum et ad spiritualia ordinatum,** puta ad Ecclesiae utilitatem vel ministrorum eius auxilium, ex ipsa **devotione obsequii redditur dignus ecclesiastico beneficio,** sicut et propter alia bona opera. Unde non intelligitur **esse munus ab obsequio...**

Summa Theologiae II-II, q. 100 a. 5 ad 1: Et in hoc casu loquitur Gregorius. Si vero **sit inhonestum obsequium**, vel ad carnalia ordinatum, puta quia servivit praelato ad utilitatem consanguineorum suorum vel patrimonii sui, vel ad aliquid huiusmodi, esset munus ab obsequio, et simoniacum.

Summa Theologiae II-II, q. 101 a. 2 c.: Per se quidem debetur eis id quod decet patrem inquantum est pater. Qui cum sit superior, quasi principium filii existens, debetur ei **a filio reverentia et obsequium**. Per accidens autem aliquid debetur patri quod decet eum accipere secundum aliquid quod ei accidit, puta, si sit infirmus, quod visitetur, et eius curationi intendatur; et si sit pauper, quod sustentetur; et sic de aliis huiusmodi, quae omnia sub debito obsequio continentur...

Summa Theologiae II-II, q. 101 a. 2 c.: Et ideo Tullius dicit quod pietas exhibet et officium et cultum. Ut officium **referatur ad obsequium**, cultus vero ad reverentiam sive honorem; quia, ut Augustinus dicit, in X de Civ. Dei, dicimur colere homines quos honorificatione, vel recordatione, vel praesentia frequentamus.

Summa Theologiae II-II, q. 101 a. 3 arg. 1: Videtur quod pietas non sit specialis virtus ab aliis distincta. Exhibere enim **obsequium et cultum** aliquibus ex amore procedit. Sed hoc pertinet ad pietatem...

Summa Theologiae II-II, q. 158 a. 1 ad 2: Et haec ira est bona, quae dicitur ira per zelum. Unde Gregorius dicit, in V Moral. curandum summopere est ne ira, quae ut instrumentum virtutis assumitur, menti dominetur, ne quasi domina praebeat, sed velut ancilla **ad obsequium parata**, a rationis tergo nunquam recedat. Haec autem ira, etsi in ipsa executione actus iudicium rationis aliquantulum impediat, non tamen rectitudinem rationis tollit...

Summa Theologiae II-II, q. 188 a. 2 c.: Ad dilectionem autem Dei directe pertinet vita contemplativa, quae soli Deo vacare desiderat, ad dilectionem autem proximi pertinet vita activa, quae deservit necessitatibus proximorum. Et sicut ex caritate diligitur proximus propter Deum, **ita etiam obsequium delatum** in proximos redundat in Deum, secundum illud Matth. XXV, quod uni ex minimis meis fecistis, mihi fecistis. Unde et **huiusmodi obsequia proximis facta**, inquantum ad Deum referuntur, dicuntur esse sacrificia quaedam, secundum illud Heb. ult. beneficentiae et communionis nolite oblivisci, talibus enim hostiis promeretur Deus...

Summa Theologiae II-II, q. 188 a. 2 c.: Et quia ad religionem proprie pertinet sacrificium Deo offerre, ut supra habitum est, consequens est quod convenienter religiones quaedam ad opera vitae activae ordinantur. Unde et in collationibus patrum, abbas Nesteros, distinguens diversa religionum studia, dicit, quidam

summam intentionis suae erga eremi secreta et cordis constituunt puritatem; quidam erga institutionem fratrum et coenobiorum curam; quosdam xenodochii, idest hospitalitatis, **delectat obsequium**.

Summa Theologiae II-II, q. 188 a. 2 ad 1: Ad primum ergo dicendum quod Dei servitium et famulus salvatur etiam in operibus vitae activae, quibus aliquis servit proximo propter Deum, sicut dictum est. In quibus etiam salvatur singularitas vitae, non quantum ad hoc quod homo cum hominibus non conversetur; sed quantum ad hoc quod homo singulariter his intendat quae **ad divinum obsequium spectant**. Et dum religiosi operibus vitae activae insistent intuitu Dei, consequens est quod in eis actio ex contemplatione divinorum derivetur...

Summa Theologiae II-II, q. 188 a. 2 ad 3: Unde et discipulis suis dominus dicit, ego elegi vos de mundo, de quibus tamen ad patrem loquitur dicens, hi in mundo sunt, et ego ad te venio. Quamvis igitur religiosi qui circa opera activae vitae occupantur, sint in saeculo secundum praesentiam corporalem, non tamen sunt in saeculo quantum ad mentis affectum, quia in exterioribus occupantur non quasi quaerentes aliquid in mundo, sed solum **propter divinum obsequium**; utuntur enim hoc mundo tanquam non utentes, ut dicitur I ad Cor. VII. Unde et Iac. I, postquam dictum est quod religio munda et immaculata est visitare pupillos et viduas, subditur, et immaculatum se custodire ab hoc saeculo, ut scilicet affectu in rebus saeculi non detineatur.

Summa Theologiae II-II, q. 188 a. 3 c.: Respondeo dicendum quod, sicut dictum est, religio institui potest non solum ad opera contemplativae vitae, sed etiam ad opera vitae activae, inquantum pertinent **ad subventionem proximorum et obsequium Dei**, non autem inquantum pertinent ad aliquid mundanum tenendum. Potest autem officium militare ordinari ad subventionem proximorum, non solum quantum ad privatas personas, sed etiam quantum ad totius reipublicae defensionem, unde de Iuda Machabaeo dicitur, I Machab. III, quod praeliabatur praelium Israel cum laetitia, et dilatavit gloriam populo suo...

Summa Theologiae II-II, q. 188 a. 3 ad 2: Neque etiam pro defensione pauperum aut viduarum, unde in decretis, dist. LXXXVIII, dicitur, decrevit sancta synodus nullum deinceps clericum aut possessiones conducere, aut negotiis saecularibus se permiscere, nisi propter curam pupillorum, etc. Et similiter militare propter aliquid mundanum est omni religioni contrarium, non autem **militare propter obsequium Dei**.

Summa Theologiae II-II, q. 188 a. 3 ad 3: Ad tertium dicendum quod militia saecularis interdicitur poenitentibus, sed militia quae est **propter Dei obsequium**,

imponitur alicui in poenitentiam; sicut patet de his quibus iniungitur ut militent in subsidium terrae sanctae.

Summa Theologiae II-II, q. 188 a. 4 c.: Respondeo dicendum quod, sicut dictum est, convenienter religio institui potest ad opera vitae activae, secundum quod ordinantur **ad utilitatem proximorum, et ad obsequium Dei, et conservationem divini cultus.** Magis autem procuratur utilitas proximorum per ea quae pertinent ad spiritualem animae salutem, quam per ea quae pertinent ad subveniendum corporali necessitati, quanto spiritualia corporalibus sunt potiora, unde supra dictum est quod eleemosynae spirituales sunt corporalibus potiores ... Magis autem procuratur utilitas proximorum per ea quae pertinent ad spiritualem animae salutem, quam per ea quae pertinent ad subveniendum corporali necessitati, quanto spiritualia corporalibus sunt potiora, unde supra dictum est quod eleemosynae spirituales sunt corporalibus potiores. Hoc etiam **magis pertinet ad obsequium Dei, cui nullum sacrificium est magis acceptum quam zelus animarum,** ut Gregorius dicit, super Ezech. Maius etiam est spiritualibus armis contra errores haereticorum et tentationes Daemonum fideles defendere, quam corporalibus armis populum fidelem tueri...

Summa Theologiae II-II, q. 188 a. 7 c.: Non enim omnis sollicitudo a domino interdicatur, sed superflua et nociva, unde super illud Matth. VI, nolite solliciti esse animae vestrae, quid manducetis, etc. dicit Augustinus, in libro de Serm. Dom. in monte, non hoc dicit, ut ista non procurent quantum necessitatis est, sed ut non ista intueantur, et propter ista faciant quidquid in Evangelii praedicatione facere iubentur. Sed abundans divitiarum possessio abundantior sollicitudinem ingerit, per quam animus hominis multum distrahitur et impeditur, ne totaliter feratur **in Dei obsequium.** Alia vero duo, scilicet amor divitiarum et elatio seu gloriatio de divitiis, non consequuntur nisi abundantes divitias...

Summa Theologiae II-II, q. 189 pr.: Quinto, utrum pueri sint recipiendi in religione. Sexto, utrum propter parentum **obsequium** aliqui debeant retrahi a religionis ingressu. Septimo, utrum presbyteri curati vel archidiaconi possint ad religionem transire octavo, utrum de una religione possit aliquis transire ad aliam...

Summa Theologiae II-II, q. 189 a. 3 ad 3: Ad tertium dicendum quod votum religionis, cum sit perpetuum, est maius quam votum peregrinationis terrae sanctae, quod est temporale. Et sicut Alexander III dicit, et habetur extra, de voto et voti Redempt. reus fracti voti aliquatenus non habetur **qui temporale obsequium in perpetuum noscitur** religionis observantiam commutare. Rationabiliter autem dici potest quod etiam per ingressum religionis aliquis consequatur remissionem omnium peccatorum...

Summa Theologiae II-II, q. 189 a. 6 arg. 1: Ad sextum sic proceditur. Videtur quod **propter obsequium parentum** debeant aliqui retrahi ab ingressu religionis. Non enim licet praetermittere id quod est necessitatis, ut fiat id quod est liberum voluntati...

Summa Theologiae II-II, q. 189 a. 6 arg. 1: Ingredi autem religionem est liberum voluntati. Ergo videtur quod non debeat aliquis **praetermittere parentum obsequium propter religionis ingressum.**

Summa Theologiae II-II, q. 189 a. 6 arg. 2: Praeterea, maior videtur esse subiectio filii ad parentes quam servi ad dominum, quia filiatio est naturalis; servitus autem ex maledictione peccati, ut patet Gen. IX. Sed servus non potest praetermittere obsequium domini sui ut religionem ingrediatur aut sacrum ordinem assumat, sicut habetur in decretis, dist. LIV, si servus. Ergo multo minus filius potest **obsequium** patris praetermittere ut ingrediatur religionem. Sed servus non potest praetermittere **obsequium** domini sui ut religionem ingrediatur aut sacrum ordinem assumat, sicut habetur in decretis, dist. LIV, si servus. Ergo multo minus filius potest **obsequium** patris praetermittere ut ingrediatur religionem.

Summa Theologiae II-II, q. 189 a. 6 c.: Per accidens tamen parentibus convenit ut a filiis adiuventur, inquantum scilicet sunt in necessitate aliqua constituti. Et ideo dicendum est quod, parentibus in necessitate existentibus ita quod eis commode aliter quam **per obsequium filiorum** subveniri non possit, non licet filiis, praetermisso **parentum obsequio**, religionem intrare. Si vero non sint in tali necessitate ut filiorum **obsequio** multum indigeant, possunt, praetermisso parentum **obsequio**, filii religionem intrare, etiam contra praeceptum parentum, quia post annos pubertatis, quilibet ingenuus libertatem habet quantum ad ea quae pertinent ad dispositionem sui status, praesertim in his quae sunt divini obsequii; et magis est obtemperandum patri spirituum, ut vivamus, quam parentibus carnis, ut apostolus, Heb. XII, dicit...

Summa Theologiae II-II, q. 189 a. 6 ad 2: Ad secundum dicendum quod, quia servitus est in poenam peccati inducta, ideo per servitutem aliquid adimitur homini quod alias ei competeret, ne scilicet libere de sua persona possit disponere, servus enim id quod est, domini est. Sed filius non patitur detrimentum ex hoc quod subiectus est patri, quin possit de sua persona libere disponere **transferendo se ad obsequium Dei**, quod maxime pertinet ad hominis bonum.

Summa Theologiae II-II, q. 189 a. 9: Sed contra est quod dicitur Exod. XXVI, cortina cortinam trahat. Debet ergo unus homo alium trahere **ad Dei obsequium.**

Summa Theologiae III, q. 49 a. 4 c.: Alio modo, inquantum est Deo sacrificium acceptissimum. Est enim hoc proprie sacrificii effectus, ut per ipsum placetur Deus, sicut cum homo offensam in se commissam remittit **propter aliquod obsequium acceptum quod ei exhibetur**. Unde dicitur I Reg. XXVI, si dominus incitat te adversum me, odoretur sacrificium...

+++

De veritate, q. 16 a. 2 arg. 2: Praeterea, cum peccare non sit habitus, proprie loquendo, neque potentiae, sed hominis, quia actus singularium sunt; dicitur tamen aliquis habitus vel potentia peccare, secundum quod per actum alicuius habitus vel potentiae homo inducitur ad peccandum. Sed per actum synderesis homo inducitur ad peccandum quandoque: quia dicitur Ioan. XVI, vers. 2: venit hora ut omnis qui interficit vos, **arbitretur se obsequium praestare Deo**; et sic ad occisionem apostolorum aliqui inclinabantur ex hoc arbitrio quo iudicabant esse obsequendum Deo, quod iudicium ad synderesim certum est pertinere. Ergo synderesis peccat.

De veritate, q. 16 a. 2 ad 2: Ad secundum dicendum, quod quando in aliquo syllogismo conclusio falsa inducitur ex duabus propositionibus quarum una est vera et alia falsa, peccatum conclusionis non attribuitur propositioni verae, sed falsae. Et ideo in illo arbitrio quo occisores apostolorum arbitrabantur **se obsequium praestare Deo**, peccatum non proveniebat ex universali iudicio synderesis, quod est Deo esse obsequendum, sed ex falso iudicio rationis superioris, quae arbitrabatur occisionem apostolorum esse beneplacitam Deo. Et ideo non oportet concedere quod per actum synderesis ad peccandum inclinarentur.

De veritate, q. 17 a. 2: 1. Sed contra. Est quod dicitur Ioan. XVI, vers. 2: venit hora ut omnis qui interficit vos, **arbitretur obsequium se praestare Deo**. Ergo his qui occidebant apostolos, dictabat conscientia quod eos occiderent...

De veritate, q. 24 a. 2 ad 6: Ad sextum dicendum, quod cum bruta sint facta **in obsequium hominis**, secundum hoc de brutis disponitur quod hominibus expedit, propter quos facta sunt. Puniuntur ergo bruta lege divina, non propter hoc quod ipsa peccent, sed propter hoc quod ex eorum poena homines puniantur in eorum possessione, vel terreantur ex ipsa poenae acerbitate, vel etiam instruuntur ex mysterii significatione.

De malo, q. 2 a. 2 ad 8: Si tamen sub intentione comprehendatur non solum intentio finis, sed voluntas operis, sic verum est in bono et in malo, quod quantum aliquis intendit tantum facit. Qui enim vult occidere sanctos **ut obsequium praestet**

Deo, aut qui vult facere furtum ut det eleemosynam, videtur quidem habere intentionem bonam, sed voluntatem malam. Et propter hoc si sub intentione etiam voluntas comprehendatur, ut totum intentio nominetur, erit etiam intentio mala.

De malo, q. 12 a. 1 c.: Uno modo antecedenter; et sic necesse est ut semper ira et omnis huiusmodi passio iudicium rationis impediat, quia anima maxime iudicare potest veritatem in tranquillitate quadam mentis; unde philosophus etiam dicit, quod in quiescendo fit anima sciens et prudens. Alio modo potest se habere ira ad iudicium rationis ut consequenter; quia scilicet postquam ratio diiudicavit et ordinavit modum vindictae, tunc passio insurgit ad exequendum; et sic ira et aliae huiusmodi passionem non impediunt iudicium rationis, quia iam praecessit; sed magis adiuvant ad promptius exequendum, et in hoc sunt utiles virtuti; unde Gregorius dicit in V Moral. curandum summopere est, ne ira, quae ut instrumentum virtutis assumitur, menti dominetur, nec quasi domina praebeat, **sed velut ancilla ad obsequium parata a rationis tergo nequaquam recedat**; tunc enim robustius contra vitia erigitur, cum subdita rationi famulatur. Tertio defecerunt Stoici in hoc quod non recte accipiebant iram et alias passiones...

De malo, q. 13 a. 4 arg. 13: Praeterea, simonia committitur quodcumque munus accipiatur sive a lingua, sive a manu, **sive ab obsequio**. Si ergo accipere munus a manu pro pecunia mutuata, esset peccatum mortale, pari ratione etiam videretur quod etiam quodcumque obsequium aliquis acciperet pro pecunia mutuata, esset peccatum mortale: quod videtur valde durum.

De virtutibus, q. 2 a. 5 ad 6: Ad sextum dicendum, quod caritas est, sicut in subiecto, in una tantum potentia, scilicet in voluntate, quae per imperium movet alias potentias; et secundum hoc Deum iubemur ex tota mente et anima diligere, ut omnes vires animae nostrae advocentur **in obsequium divini amoris**.

Quodlibet VIII, q. 6 a. 1 arg.: Ipse enim videtur **ponere obsequium divinum**, quod est impretiabile, sub pretio rei temporalis. Ergo committit simoniam; et ita videtur quod mortaliter peccet.

Quodlibet X, q. 5 a. 2 c.: Quae quidem duae opiniones, etsi multum differre videantur quantum ad vocem, tamen quantum ad rem parum vel nihil differre inveniuntur. Nam ad regulam pertinere intelligenda sunt non solum ea quae sunt expresse in regula, sed etiam illa quae quocumque modo ad regulam reducuntur, utpote quae pertinent **ad obsequium fraternae societatis**, et ad punitionem culparum: ad quae duo fere omnia huiusmodi indifferentia possunt reduci. Si tamen aliqua sunt quae nullatenus ad regulam reducuntur, videtur esse verior opinio, quod obedire in huiusmodi non sit de necessitate obedientiae, sed de perfectione, ut

Bernardus manifeste dicit in libro de praecepto et dispensatione; et hoc ideo quia obedientia non se extendit ultra potestatem vel ius praelationis, quae quidem secundum regulam limitatur.

Quodlibet X, q. 5 a. 3 ad 1: Ad primum ergo dicendum, quod utriusque voti transgressio inducit reatum peccati mortalis ex hoc quod utrumque aequaliter obligat apud Deum; sed quantum ad impedimentum matrimonii non habet utrumque aequalem efficaciam. Nam per votum solemne transfert se vovens quasi **in corporale obsequium ipsius Dei** per susceptionem ordinis vel introitum religionis. Quod autem aliquis semel uni dedit, non potest postmodum alteri dare; et ideo post votum solemne non potest aliquis se tradere in potestatem uxoris matrimonium contrahendo...

Quodlibet III, q. 6 a. 2: Sed contra, spiritualia semper praeferenda sunt carnalibus. Sed religiosi se obligaverunt **ad obsequium spiritualis patris, scilicet Dei**, cui magis tenemur, secundum illud ad Hebr. cap. XII, 9: quanto magis obtemperabimus patri spirituum et vivemus? Non ergo debent dimittere sui ordinis observantias, ut parentibus carnalibus ministrent.

Quodlibet III, q. 12 a. 1: Sed contra, est quod dominus dicit Ioan. cap. XVI, 2, discipulis loquens: venit hora ut omnis qui interfecerit vos, **arbitretur se obsequium praestare Deo**. Sed hoc non est nisi conscientia errante...

Quodlibet V, q. 9 a. 2 c.: Est ergo considerandum, quod in spirituali vita dilectio Dei est sicut finis; ieiunia autem et vigiliae et alia exercitia corporalia non quaeruntur tamquam finis; quia, sicut dicitur ad Rom. cap. XIV, 17, non est regnum Dei esca et potus; sed adhibentur tamquam necessaria ad finem, idest ad domandas concupiscentias carnis, secundum illud apostoli, I ad Cor. IX, 27: castigo corpus meum, et in servitatem redigo etc. Et ideo huiusmodi sunt adhibenda cum quadam mensura rationis: ut scilicet concupiscentia devitetur, et natura non extinguatur; secundum illud ad **Rom. XII, 1: exhibeatis corpora vestra hostiam viventem; et postea subdit: rationabile obsequium vestrum**. Si vero aliquis in tantum virtutem naturae debilitet per ieiunia et vigiliis, et alia huiusmodi, quod non sufficiat debita opera exequi; puta praedicator praedicare, doctor docere, cantor cantare, et sic de aliis; absque dubio peccat; sicut etiam peccaret vir qui nimia abstinencia se impotentem redderet ad debitum uxori reddendum...

Contra impugnantes, pars 1 c.: Secunda prout aliquis ad aliqua opera caritatis se obligat, quibus specialiter Deo servitur vitae abrenuntians saeculari; et hoc modo religionis nomine ad praesens utimur. Caritas autem Deo **debitum obsequium reddit secundum actus vitae activae et contemplativae**. Et in actibus vitae activae

diversimode secundum diversa officia caritatis, quae proximis impenduntur: et ideo sunt aliquae religiones institutae ad vacandum Deo per contemplationem, sicut religio monastica et eremitica; aliquae autem ad serviendum Deo in membris suis per actionem, sicut illorum qui ad hoc se Deo dedicant, ut infirmos suscipiant, captivos redimant, et alia misericordiae opera exequantur...

Contra impugnantes, pars 2 cap. 4 ad 1: Sunt etiam quaedam praecepta legis naturae quibus homo non sibi providet, sed naturae communi: sicut praeceptum de actu generativae virtutis, quo species humana multiplicatur et salvatur; vel etiam quibus homo non soli sibi, sed aliis providere potest; unde et ad haec observanda non quilibet obligatur, quia nec unus ad omnia sufficeret, quibus hominum vita indiget: non enim posset unus homo generationi intendere, et contemplationi et aedificationi et agriculturae et omnibus aliis exercitiis, quibus indiget vita humana: verum in his unus ab alio iuvatur, sicut in corpore unum membrum ab alio. Et ideo **propter mutuum obsequium**, quod homines sibi invicem impendere debent, dicit apostolus Rom. XII, 5: singuli autem alter alterius membra. Horum autem ministeriorum distributio, ut scilicet diversi homines diversis ministeriis occupentur, fit principaliter ex divina providentia; sed secundo ex causis naturalibus, per quas homo magis inclinatur ad unum quam ad aliud...

Contra impugnantes, pars 2 cap. 5 arg. 10: Item. **Rom. XII, 1: rationabile obsequium vestrum**: Glossa: ne quid nimis sit. Sed dare omnia est dare nimis, quia excedit medium, quod tenet liberalitas in dando, quae dat aliqua, et reservat quaedam...

Contra impugnantes, pars 2 cap. 5 arg. 10: Sed dare omnia est dare nimis, quia excedit medium, quod tenet liberalitas in dando, quae dat aliqua, et reservat quaedam. Ergo qui omnia dans religionem intrat, **non praestat Deo rationabile obsequium**.

Contra impugnantes, pars 2 cap. 5 ad 10: Sunt ergo quaedam quae immediate ad naturam sustentandam pertinent, sicut cibus, potus et somnus et huiusmodi: et in istis actus gratuita virtutis modum naturae conservandae non excedit: unde, si in istis aliquid sibi subtrahat ultra id quod natura sustinere potest, rationis modum excedit, et vitiosus est. Et de his loquitur apostolus et Glossa; unde dicit Glossa: **obsequium vestrum in praedictis**, scilicet in maceratione carnis, de qua praemiserat, sit rationabile, id est cum discretione, ne quid nimis sit; sed cum temperantia vestra corpora castigetis, ut non naturae defectu cogantur dissolvi. Quaedam autem sunt sine quibus natura conservari potest, sicut venereorum usus: et ideo in istis, quantumcumque subtrahatur propter Deum, non potest esse

superfluum, dummodo ex aliqua alia circumstantia vitium non incidat: propter hoc virginitas laudabilis est, quae ab omni huiusmodi delectabili abstinet...

Contra impugnantes, pars 3 cap. 5 c.: Et in fine epistolae concludit: cui quaeso ut suadeas, ei scilicet qui super praedictis eum reprehendebat, ne vescentium dentibus edentulus invideat, et oculos caprearum talpa contemnat. Ex quo patet quod commendabile est quod aliquis eloquentiam et sapientiam saecularem **ad obsequium divinae sapientiae** trahat; et quod hoc reprehendentes sunt sicut caeci invidentes videntibus, quaecumque ignorant blasphemantes, ut dicitur in Can. Iudae. Item...

Contra impugnantes, pars 3 cap. 5 c.: Et hoc modo mundana sapientia et eloquentia pseudoapostoli utebantur, contra quos apostolus loquitur in epistola II ad Cor. unde I ad Cor. I, 17, super illud, non in humanae sapientiae verbis, dicit Glossa: pseudoapostoli, ne stulti viderentur prudentibus mundi, in sapientia humana Christum praedicabant dupliciter; scilicet eloquentiae studentes, et quae mundus stulta iudicat, evitantes. Commendatur autem quando non ad se ostentandum, sed ad utilitatem audientium, qui sic quandoque facilius et efficacius instruuntur, vel convincuntur adversarii, utitur aliquis sapientia et eloquentia saeculari: et iterum quando aliquis non principaliter eis intendit, sed eis **utitur in obsequium sacrae doctrinae**, cui principaliter inhaeret, ut sic omnia alia in obsequium eius assumat, secundum id quod habetur II Cor. X, 5: in captivitatem redigentes omnem intellectum in obsequium Christi. Et ita etiam apostoli eloquentia utebantur...

Contra impugnantes, pars 3 cap. 5 c.: Et hoc modo mundana sapientia et eloquentia pseudoapostoli utebantur, contra quos apostolus loquitur in epistola II ad Cor. unde I ad Cor. I, 17, super illud, non in humanae sapientiae verbis, dicit Glossa: pseudoapostoli, ne stulti viderentur prudentibus mundi, in sapientia humana Christum praedicabant dupliciter; scilicet eloquentiae studentes, et quae mundus stulta iudicat, evitantes. Commendatur autem quando non ad se ostentandum, sed ad utilitatem audientium, qui sic quandoque facilius et efficacius instruuntur, vel convincuntur adversarii, utitur aliquis sapientia et eloquentia saeculari: et iterum quando aliquis non principaliter eis intendit, sed eis utitur **in obsequium sacrae doctrinae**, cui principaliter inhaeret, ut sic omnia **alia in obsequium eius** assumat, secundum id quod habetur II Cor. X, 5: in captivitatem redigentes omnem intellectum **in obsequium Christi**. Et ita etiam apostoli eloquentia utebantur...

De perfectione, cap. 5 c.: Primo quidem ut homo omnia in Deum referat sicut in finem, sicut apostolus dicit I Cor. X, 31: sive manducatis sive bibitis vel aliquid aliud

facitis, omnia in gloriam Dei facite: quod quidem impletur cum aliquis vitam suam ad Dei servitium ordinat, et per consequens omnia quae propter se ipsum agit, virtualiter ordinantur in Deum, nisi sint talia quae a Deo abducant, sicut peccata: et sic Deum diligit homo ex toto corde. Secundo, ut intellectum suum homo Deo subiiciat, ea credens quae divinitus traduntur, secundum illud apostoli II Cor. X, 5: in captivitatem redigentes omnem intellectum in obsequium Christi: et sic Deus diligitur ex tota mente. Tertio, ut quaecumque homo amat, in Deo amet, et universaliter omnem suam affectionem ad Dei dilectionem referat: unde apostolus dicebat in II ad Cor. V 13- 14: sive mente excedimus, Deo; sive sobrii sumus, vobis; caritas enim Christi urget nos: et sic Deus ex tota anima diligitur...

Contra retrahentes, cap. 12 c.: Pari ergo ratione, et si ordinetur ad latrariam, quae est abstinencia potior. Votum autem est latrariae actus: est enim promissio Deo facta de his quae pertinent ad Dei obsequium: unde Isai. XIX, 21, dicitur: cognoscent Aegyptii dominum in die illa, et colent eum in hostiis et muneribus, et vota vovebunt domino et solvent. Ieiunium igitur laudabilius erit et magis meritorium, si fiat ex voto...

Super De Trinitate, pars 1 q. 2 a. 3 co. 4: Uno modo in hoc quod utantur his quae sunt contra fidem, quae non sunt philosophiae, sed corruptio vel abusus eius, sicut Origenes fecit. Alio modo, ut ea quae sunt fidei includantur sub metis philosophiae, ut scilicet si aliquis credere nolit nisi quod per philosophiam haberi potest, cum e converso philosophia sit ad metas fidei redigenda, secundum illud apostoli 2 Cor. 10: in captivitatem redigentes omnem intellectum in obsequium Christi.

Super De Trinitate, pars 1 q. 2 a. 3 ad 5: Et tamen potest dici quod quando alterum duorum transit in dominium alterius, non reputatur mixtio, sed quando utrumque a sua natura alteratur. Unde illi, qui utuntur philosophicis documentis in sacra doctrina redigendo in obsequium fidei, non miscent aquam vino, sed aquam convertunt in vinum.

Super De Trinitate, pars 2 q. 3 a. 2 co. 1: Oportet autem nos eum reeligere quem amiseramus neglegentes, ut ibidem dicit. Et inde est quod illi, qui vitam suam totam et se ipsos ad divinum obsequium votis quibusdam obligant, religiosi dicuntur.

†††

Super Isaiam, cap. 6 l. 1: Angelus, quia exterius loquendo servit; dominus, quia interius praesidens loquendi efficaciam tribuit. Cum enim loquens ab interiori regitur, et per obsequium Angelus, et per inspirationem dominus memoratur. Ad

secundum dicendum, quod hoc dicitur propter eminentissimum modum clarae visionis, quo Moyses super alios prophetas vidit, sicut dicitur Num. 12...

Super Isaiam, cap. 6 l. 2: Mittam, in quo notatur unitas essentiae: nobis, in quo pluralitas personarum. Secundo ponitur **oblatum obsequium**: et dixi: ecce ego: mitte me. Infra 50: ego autem non contradico, retrorsum non abii...

Super Psalmo 19, n. 1: Omne opus bonum est sicut sacrificium: quia omnia debent Deo offerri: 1 Cor. 10: omnia in gloriam Dei facite. Ergo omnia nostra sunt sacrificium quodammodo: sive eleemosynae: Hebr. ult. beneficentiae et communionis nolite oblivisci, talibus enim hostiis promeretur Deus; sive jejunium: **Rom. 12:** exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, **rationabile obsequium vestrum**. In veteri quidem testamento quaedam sacrificia fiebant, quae non totaliter comburebantur, sed pars; et pars in usum offerentium veniebat, sicut hostiae pacificae quaedam quae totaliter comburebantur, quae dicebantur sanctissima, quae vocabantur holocaustum ab olon quod est totum, et cauma quod est incensum...

Super Psalmo 40, n. 1: Job 29: oculus fui caeco, et pes claudō. Mystice si referatur ad Christum, beatus Christianus si est filius Core, idest crucis Christi per meditationem, qui intelligit, idest qui habet **intellectum reductum in obsequium**, intelligens super egenum et pauperem, idest beneficium quod Christus fecit per crucem. Thren. 3: recordare paupertatis et transgressionis meae, absinthii et fellis...

Super Psalmo 41, n. 6: Et hoc expositum est supra. Alius effectus est, quia crescit in spe: quia si rex admittit aliquem **ad familiare obsequium et colloquium**, assumit fiduciam petendi et obtinendi. In oratione autem homo specialiter loquitur cum Deo...

Super Psalmo 50, n. 4: Hoc fiebat cum hyssopo. Hyssopus est herba quae terrae inhaeret, et curat inflationem, ut in Glossa dicitur; et convenit fidei quae humilitatem habet, quia per fidem subjicitur intellectus Deo: **2 Cor. 10:** in captivitatem redigentes omnem intellectum **in obsequium Christi**. Item radicata est in petra, idest Christo: Matth. 16: super hanc petram etc....

Catena in Mt., cap. 2 l. 1: Ipse etiam Christus expectatio gentium, de quibus quondam beatissimo patri Abrahae innumerabilis fuit promissa successio, non carnis semine, sed fidei fecunditate generanda; et ideo stellarum multitudini comparata, ut ab omnium gentium patre, non terrena, sed caelestis progenies speraretur. Ad credendum ergo promissae posteritatis heredes in sideribus

designati, ortu novi sideris excitantur, ut in quo caelum est adhibitum in testimonium, caeli famuletur obsequium. Chrysostomus in Matth. ...

Catena in Mt., cap. 2 l. 4: Chrysostomus super Matth. Ex hoc loco ostenditur, quia cum stella deduxisset magos prope Ierusalem, abscondita est ab eis, ut relictis a stella cogarentur in Ierusalem interrogare de Christo simul et manifestare propter duo: primo ad confusionem Iudaeorum, quia gentiles stellae tantummodo visione confirmati, Christum per alienas provincias requirebant, et Iudaei ab infantia prophetias legentes de Christo, et in suis finibus natum non susceperunt; demum ut interrogati sacerdotes unde nascitur Christus, ad praeiudicium suum responderent de Bethlehem, quia qui Herodem docuerant de Christo, ipsi ignorabant de illo; et ideo post interrogationem et responsionem habitam subditur et ecce stella quam viderant in oriente, antecedeat eos, ut considerantes obsequium stellae, regis intelligerent dignitatem. Augustinus in Serm. de Epiph. ...

Catena in Mt., cap. 2 l. 4: Augustinus in Serm. de Epiph. Et ut Christo plenum redderet obsequium, temperavit gradum, donec magos perduceret ad puerum. Obsequium praebuilt, non imperium adduxit: supplices ostendit, hospitium radiavit amplissimo lumine, et tecta nati perfudit, sicque discessit; unde sequitur usque dum veniens staret supra ubi erat puer. Chrysostomus super Matth. ...

Catena in Mt., cap. 2 l. 5: Glossa. Postquam praemisit stellae obsequium, subiungit Evangelista magorum gaudium dicens videntes autem stellam, gavisus sunt gaudio magno valde. Remigius...

Catena in Mt., cap. 8 l. 6: Augustinus de quaest. Evang. Intelligitur enim miraculis motus, propter inanem iactantiam eum sequi voluisse, quam significant aves; finisse autem discipuli obsequium, quae fictio vulpium nomine significata est. Rabanus. ...

Catena in Mt., cap. 10 l. 2: Gregorius in Evang. Praesciebat namque nonnullos donum accepti spiritus in usum negotiationis inflectere, et miraculorum signa ad avaritiae obsequium declinare. Chrysostomus in Matth. ...

Catena in Mt., cap. 10 l. 15: Hilarius in Matth. Vel praevidens plures futuros tantum apostolatus nomine gloriosos, omni vero vitae suae opere improbabilis, obsequium quod ipsis sub religionis opinione delatum est, mercede non fraudat: nam licet et ipsi minimi essent, idest peccatorum omnium ultimi, non inania tamen in eos, etiam levia, sub frigidae aquae nomine designata, officia esse decernit. Non enim peccatis hominis, sed discipuli nomini honor praestitus est.

Catena in Mt., cap. 12 l. 15: Hieronymus. Non ergo, iuxta Marcionem et Manichaeum, matrem negavit, ut natus de phantasmate putaretur, sed apostolos cognationi praetulit, ut et nos in comparatione dilectionis, carni spiritum praeferamus; nec **maternum refutat obsequium pietatis**, cuius praeceptum est: honora patrem tuum et matrem tuam, sed paternis se mysteriis vel affectibus amplius quam maternis debere demonstrat: unde sequitur et extendens manum in discipulos dixit: ecce mater mea et fratres mei. Gregorius in Evang. ...

Catena in Mt., cap. 23 l. 7: Servare enim iustitiam, et facere misericordiam, et habere fidem propter suam gloriam Deus mandavit; decimas autem offerre propter utilitatem sacerdotum, ut sacerdotes quidem populo **in spiritualibus obsequantur**, populi autem in carnalibus sacerdotibus subministrent. Sic et modo fit, quia omnes de honore suo sunt solliciti, de honore autem Dei nulli; portiones etiam suas vigilanter defendunt, sed circa obsequium Ecclesiae curam impendere non attendunt. Si populus recte decimas non obtulerit, murmurant omnes; si peccantem populum viderint, nemo murmurat contra eos...

Catena in Mt., cap. 26 l. 3: Per quod aperte ostendit quod apostoli aliquid moleste locuti fuerant adversus eam. Pulchre autem subdit opus bonum operata est in me; ac si dicat: non est perditio unguenti, sicut vos dicitis; sed opus bonum, idest pietatis et **devotionis obsequium**. Chrysostomus in Matth. ...

Catena in Mc., cap. 3 l. 6: Beda. Rogatus ergo officio verbi, dissimulat egredi, non **maternae refutans obsequium pietatis**; sed paternis se mysteriis amplius quam maternis debere monstrat affectibus. Nec iniuriose fratres contemnit, sed opus spirituale carnis cognationi praeferens, religiosiorem cordium copulam docet esse quam corporum; unde sequitur et circumspiciens eos qui in circuitu eius sedebant, ait: ecce mater mea, et fratres mei...

Catena in Mc., cap. 9 l. 3: Ieiunium autem generale est non solum ab escis, sed a cunctis illecebris abstinere carnalibus, immo ab omnibus vitiorum passionibus. Sic et oratio generalis non solum in verbis est quibus divinam clementiam invocamus, verum etiam in omnibus quae **in obsequium nostri conditoris fidei** devotione gerimus, teste apostolo, qui ait: sine intermissione orate. Hieronymus. ...

Catena in Lc., cap. 1 l. 12: Mitem enim humilemque paritura, humilitatem debuit etiam ipsa praeferre: simul etiam ancillam se dicendo, nullam sibi praerogativam tantae gratiae vindicavit, quin faceret quod iuberetur: unde sequitur fiat mihi secundum verbum tuum. **Habes obsequium, vide votum**. Ecce ancilla domini, apparatus officii est; fiat mihi secundum verbum tuum, conceptus est voti. ...

Catena in Lc., cap. 2 l. 13: Origenes in Lucam. Non autem miremur parentes vocatos, quorum alter ob partum, alter **ob obsequium**, patris et matris meruerunt vocabula. Beda.

Catena in Lc., cap. 4 l. 2: Titus. Habet autem forensis gratia domesticum periculum, et ut dominetur aliis prius servit; curvatur **ad obsequium** ut honore donetur; et dum vult esse sublimior, simulata humilitate fit vilior; unde subdit tu ergo si adoraveris coram me, erunt tibi omnia subdita. Cyrillus. ...

Catena in Lc., cap. 9 l. 12: Volucres vero caeli frequenter ad nequitiae spiritualis similitudinem derivantur; et veluti nidos quosdam struunt in pectoribus improborum: et ideo dominante versutia in affectibus singulorum, nulla potest divinitatis esse possessio; ubi autem mentem probaverit innoxiam, supra ipsum quodammodo vim suae maiestatis reclinat, quia profusiore quadam gratia honorum pectoribus inseritur. Sic igitur non videtur convenire rationi ut simplicem fidelemque ipsum arbitremur qui domini dignatione respuitur, cum indefessi famulatus obsequium spopondisset. Sed dominus **non obsequiorum speciem**, sed puritatem quaerit affectus; nec **obsequium** eius admittitur cuius non probatur officium: circumspectum etenim fidei debet esse hospitium: ne dum infidelibus nostrae domus interna reseramus, in alienam perfidiam improvida credulitate labamur. ...

Catena in Lc., cap. 9 l. 12: Sic igitur non videtur convenire rationi ut simplicem fidelemque ipsum arbitremur qui domini dignatione respuitur, cum indefessi famulatus obsequium spopondisset. Sed dominus **non obsequiorum speciem**, sed puritatem quaerit affectus; nec **obsequium** eius admittitur cuius non probatur officium: circumspectum etenim fidei debet esse hospitium: ne dum infidelibus nostrae domus interna reseramus, in alienam perfidiam improvida credulitate labamur. Itaque ut advertas Deum non cultus aspernantem esse, sed fraudis; qui repudiavit fraudulentum, elegit innocentem; sequitur enim ait autem ad alterum: sequere me. ...

Catena in Lc., cap. 22 l. 7: Sicut enim qui pluribus ministrat vulneratis, et abstergit cuiuslibet vulneris saniem, non sumit ministerium in causam elationis; sic multo magis cui commissae sunt curae fraternalium languorum, ut omnium minister redditurus pro omnibus rationem, cogitare debet, et esse sollicitus; et sic qui maior est, fiat sicut minor. Decet autem et **corporale obsequium** ab his qui praesident offerri, exemplo domini lavantis pedes discipulorum; unde sequitur et qui praecessor est, sicut ministrator. Non est autem timendum ne in subdito solvatur humilitatis propositum dum ei a maiori servitur, sed imitatione panditur humilitas.

...

Catena in Io., cap. 11 l. 8: Persecutores igitur peregerunt hoc quod perniciose moliti sunt; intulerunt mortem, ut ab eo abscinderent fidelium devotionem; sed fides inde crevit unde se hanc extinguere infidelium crudelitas credidit. Ille enim ad pietatis suae obsequium redegit quod contra illum humana crudelitas extorsit. Origenes. ...

Catena in Io., cap. 12 l. 1: Alcuinus. Significat se moriturum, et ad sepeliendum aromatibus esse ungendum; ideo Mariae, cui ad unctionem mortui corporis multum desideranti pervenire non liceret, donatum sit viventi adhuc impendere obsequium, quod post mortem celeri resurrectione praevenita nequiret. Chrysostomus. ...

Catena in Io., cap. 16 l. 1: Quod quia noluerunt, quid restabat nisi ut remanentes extra Christum, extra synagogam facerent eos qui non reliquerunt Christum? Deinde cum hoc eis dixisset, adiecit sed venit hora ut omnis qui interficit vos, arbitretur obsequium se praestare Deo. Quae verba ita subiecit tamquam ex hoc consolaretur eos qui de synagogis Iudaicis pellerentur ...Extra synagogam facient vos; sed nolite solitudinem formidare. Separati quippe a congregationibus eorum, tam multos in nomine meo congregabitis, ut illi metuentes ne templum quod erat apud eos, et omnia legis veteris sacramenta deserantur, sic interficient vos ut Deo arbitrentur se praestare obsequium, zelum Dei habentes, sed non secundum scientiam. Hoc enim de Iudaeis dictum debemus accipere, de quibus dixerat: extra synagogam facient vos. ...Nam testes, idest martyres Christi, etiam si occisi sunt a gentilibus, non tamen illi arbitrati sunt Deo, sed diis suis falsis obsequium se praestare; Iudaeorum autem omnis qui occidit praedicatores Christi, Deo se putavit praestare obsequium, credens quod desererent Deum Israel quicumque converterentur ad Christum. Hinc ergo accensi et zelum Dei habentes, sed non secundum scientiam, obsequium se Deo praestare credentes, occidebant eos. Chrysostomus...

Catena in Io., cap. 16 l. 2: Quia discipulos nondum perfectos tristitia impugnabat, eos dominus increpando dirigit, dicens et nunc vado ad eum qui me misit; et nemo ex vobis interrogat me: quo vadis? Audientes enim quoniam qui interficiet vos, opinabitur se obsequium praestare Deo, ita ceciderunt ut nihil ei loquerentur; et ideo subditur sed quia haec locutus sum vobis, tristitia implevit cor vestrum. Non parva autem est haec mitigatio, scire eos quoniam sciverat dominus tristitiae eorum superabundantiam, et propter desertionem eius, et propter mala quae didicerant se passuros, et nesciebant si possent viriliter ferre. ...

Super Io., cap. 1 l. 8: Nam ante incarnationem Christi homines erant Angelis subiecti; postmodum vero, Christo subiecti ministraverunt, Matth. IV, 11: tunc accesserunt Angeli et ministrabant ei. Tertio vero quantum ad naturae obsequium. Tota enim natura Christo obediens ei obsequebatur ad nutum, utpote ab ipso

instituta, quia omnia per ipsum facta sunt: quod quidem nec Angelis, nec alicui alii creaturae concessum est, nisi soli verbo incarnato...

Super Io., cap. 1 l. 13: Quasi dicat: non intelligatis ipsum mihi in dignitate praepositum sicut unus homo praefertur alteri, sed tam excellenter, quod nihil sum in comparatione ad ipsum. Et hoc patet, quia non sum dignus ut solvam corrigiam calceamenti eius: quod est **minimum obsequium** quod hominibus fieri potest. Ex quo patet quod Ioannes multum accesserat ad Dei cognitionem, inquantum ex consideratione infinitae magnitudinis Dei se totaliter vilipendebat, et nihil se esse dicebat. ...

Super Io., cap. 12 l. 1: Circa primum tria facit. Primo describit tempus; secundo locum, ibi venit Iesus in Bethaniam etc. **tertio obsequium Christo exhibitum**, ibi fecerunt autem ei coenam etc. Dicit ergo primo: dictum est, quod Christus ante festum Paschae abiit in regionem iuxta desertum, et quod imminente solemnitate paschali quaerebatur a Iudaeis. ...

Super Io., cap. 12 l. 1: Ps. CX, 4: memoriam fecit mirabilium suorum misericors et miserator dominus. Deinde cum dicit fecerunt autem ei coenam ibi, **ponit obsequium Christo exhibitum** a suis familiaribus, et primo in communi quantum ad omnes; secundo in speciali quantum ad singulos, ibi et Martha ministrabat. Convenit autem mysterio, quod ibi, idest in Bethania, fecerunt ei coenam, quia dominus in domo obedientiae spiritualiter reficitur, delectatus in obedientia nostra, secundum illud Apoc. III, 20: si quis audierit vocem meam, et aperuerit mihi ianuam, introibo ad illum, et coenabo cum illo, et ipse mecum. ...Circa cuius ministerium tria tanguntur, quantum ad litteram pertinet. Primo enim tangitur unguentum in quo obsecuta est; **secundo obsequium quod exhibuit, ibi et unxit pedes Iesu**; tertio effectum obsequii, ibi et domus impleta est ex odore unguenti. Circa primum tria tangit. ... Et Mal. I, 14: maledictus dolosus, qui habet in grege suo masculum, et votum faciens, offert domino debile. **Circa obsequium eius** primo nota humilitatem in hoc quod dicitur unxit pedes Iesu, ad pedes procidens, secundum illud Ps. c. CXXXI, 7: adorabimus in loco ubi steterunt pedes eius. Secundo devotionem, quia extersit capillis suis, ut de seipsa quodammodo **obsequium** offerret. Rm VI, 13: exhibete membra vestra arma iustitiae Deo ... Deinde ponuntur verba ipsius, ex quibus ostenditur quod de bono odore unguenti spiritualiter mortuus erat, secundum illud II Cor. II, 15: Christi bonus odor sumus: aliis odor mortis in mortem, aliis autem odor vitae in vitam. Displicebat enim ei quod unguentum non erat venditum, sed effusum **in obsequium Christi**: unde dicit quare hoc unguentum non veniit, idest venditum est, trecentis denariis? Sed sicut dicitur II Cor. XI, 15, ministri Satanae transfigurantur velut ministri iustitiae. ...

Super Io., cap. 12 l. 2: Posito zelo proditoris **propter obsequium mulieris**, hic consequenter ponitur ipsius zeli repressio, et primo dominus repellit calumniam quam mulieri ludas iniecerat; secundo excludit piam causam quam praetenderat, ibi pauperes enim semper habebitis vobiscum etc. Dicit ergo sinite illam, idest, ne prohibeatis eam ... Prov. III, 27: nolite prohibere eum qui bene facit: si vales et ipse benefac. Et subdit ut in diem sepulturae meae servet illud: ubi primo praenuntiat suam mortem imminere, **et obsequium huius mulieris**, quod parata fuit ei impendere in sepultura, nisi praeventa fuisset celeri Christi resurrectione: nam, ut in Marco legitur, Maria Magdalena cum aliis emit aromata, ut venientes ungerent Iesum. Ideo ergo dicit ut in diem sepulturae meae servet illud, scilicet non idem quod effusum fuit, sed simile in specie, vel in genere, vel etiam opere; quasi dicat: non prohibeatis eam facere mihi iam vivo quod non poterit facere mortuo: nam, ut dictum est, fuit celeri Christi resurrectione praeventa ... Dicit ergo Iudae me autem non semper habebitis: quia indignum te fecisti ad hoc. Ut autem Chrysostomus dicit, in hoc dominus obiurgat Iudam: nam per hoc quod moleste tulit **obsequium Christo impensum**, videtur gravari de praesentia Christi: et ideo Christus dicit me autem non semper habebitis, quasi diceret: gravis sum tibi et onerosus; sed expecta parum, et abibo. Consequenter cum dicit cognovit ergo turba multa ex Iudaeis quia illic est etc. ostendit quomodo Iesus glorificatus est a turbis Iudaeorum, et primo quomodo a turbis Christum visitantibus; secundo quomodo a turbis ei obviantibus, ibi in crastinum autem etc. ...

Super Io., cap. 13 l. 2: Postquam Evangelista commendavit Christi maiestatem hic commendat eius humilitatem, quam ostendit in pedum ablutione. Et primo praemittitur praeparatio Christi ad humilitatis obsequium; secundo describitur **ipsum obsequium**, ibi deinde misit aquam in pelvim etc. Circa primum sciendum est, quod **Christus in humilitatis obsequio se ministrum exhibet**, secundum illud Matth. XX, v. 28: filius hominis non venit ministrari, sed ministrare, et dare animam suam redemptionem pro multis...

Super Io., cap. 13 l. 2: In passione etiam deposuit vestimenta nostrae mortalitatis, et assumpsit linteum, idest candorem immortalitatis; Rom. VI, 9: Christus resurgens ex mortuis, iam non moritur: mors illi ultra non dominabitur. Consequenter cum dicit deinde misit aquam in pelvim etc. ponit Christi obsequium: in quo commendatur eius humilitas quantum ad tria. Primo quidem quantum ad obsequii genus; quod fuit valde humile, ut dominus maiestatis se ad lavandum pedes servorum inclinaret....

Super Io., cap. 13 l. 3: Postquam **dominus ostendit humilitatis obsequium** esse necessarium hic consequenter inducit ad imitationem, et primo praemittit circumstantias admonitionis; secundo ipsam admonitionem proponit, ibi scitis quid

fecerim vobis? Etc. ... Alius ergo habitus competit ministro, alius doctori. Ministro autem, quia debet esse expeditus ad obsequium, competit ut vestium impedimenta deponat; et ideo Christus cum ministrare voluit, surgit a coena, et ponit vestimenta sua. Doctori autem, qui debet esse gravis, et auctoritate praeeminens, competit vestium decens ornatus: et ideo dominus docere volens, accepit vestimenta sua. ... Ostendit ergo primo quomodo ea quae fiunt discipulis Christi, redundant in Christum. Et quantum ad hoc dicit amen, amen dico vobis; quasi diceret: vere, debetis lavare pedes, quia qui recipit si quem misero, me accipit, idest, obsequium quod exhibetur his quos ego mitto, mihi attribuo factum; Matth. X, 40: quis vos recipit, me recipit. Secundo ostendit quomodo obsequium Christo exhibitum redundat in patrem, dicens qui autem me accipit, accipit eum qui me misit; supra V, 23: ut omnes honorificent filium sicut honorificant patrem. Secundum autem Origenem, potest intelligi dupliciter. ...

.Super Io., cap. 16 l. 1: Nam si Christum recepissent, eadem fuisset synagoga Iudaeorum et Ecclesia Christi; et qui converterentur ad Ecclesiam Christi, conversi ad synagogam Iudaeorum fuissent. Interfectionis autem: sed venit hora ut omnis qui interficit vos, arbitretur obsequium se praestare Deo. Haec quidem verba possunt accipi quasi in consolationem discipulorum dicta, ut ly sed accipiatur adversative, ut sit sensus: quasi consolari debetis ex hoc quod vobis facient, sed venit hora ut omnis qui interficit vos, arbitretur obsequium se praestare Deo. Sed qualis consolatio poterat eis esse, haec scilicet, ut omnis qui interficeret eos arbitraretur se obsequium praestare Deo?

Super Io., cap. 16 l. 1: Dicit autem arbitretur obsequium se praestare Deo, non diis, ut det intelligere hoc dici solum de persecutione Iudaeorum; Matth. XXIII, 34: ecce ego mitto ad vos sapientes et Scribas; et ex illis occidetis et crucifigetis. Nam martyres Christi occisi sunt a gentilibus, non tamen illi arbitrati sunt Deo sed diis suis solum obsequium se praestare. Ideo autem Iudaei, Christi praedicatores occidentes, putabant Deo se praestare obsequium, quia zelum Dei habebant, sed non secundum scientiam: credebant enim quod desereret Deum Israel quicumque converteretur ad Christum. De ista interfectione dicitur in Ps. XLIII, 22: propter te mortificamur tota die; aestimati sumus sicut oves occisionis. ...

Super Io., cap. 16 l. 1: Vel dicendum, secundum Chrysostomum, quod intelligendum est de tribulationibus. Et tunc quod dicit ab initio, dicit propter duo quae hic eis de novo praedixit: unum scilicet, quod essent passuri tribulationes a Iudaeis, quod eis ante non dixerat, sed solum a gentibus, ut patet Matth. X, 22; aliud, quod supra praedixit eis, quod flagella passuri essent, hic autem addit unum quod maxime poterat eos attonitos facere, scilicet quod mors eorum reputaretur a Iudaeis obsequium.

Super Io., cap. 19 l. 4: In quo signatur quod per crucem Christi subiugari debebant et converti devoti et religiosi, qui signantur per Hebraeam linguam; sapientes qui per Graecam; potentes, qui per Latinam. Vel per Hebraeam significabatur quod Christus dominari debebat theologiae philosophiae, quae significatur per Hebraeam, quia Iudaeis est tradita divinarum rerum cognitio; per Graecam vero philosophiae naturali et philosophicae: nam Graeci erga naturalium speculationem insudaverunt; per Latinam vero philosophiae practicae, quia apud Romanos maxime viguit scientia moralis: ut sic in captivitatem redigantur omnes intellectus **in obsequium Christi**, ut dicitur II Cor. X, 5. Conservatio autem tituli ponitur cum dicitur dicebant ergo Pilato pontifices Iudaeorum etc. ...

Super Io., cap. 20 l. 1: Et venit prior ad monumentum: quia prius consideravit mysteria Christi, et prius Iudaeis de Christo facta est promissio. Rom. IX, 4: quorum est adoptio filiorum et gloria et testamentum et legislatio et **obsequium et promissa**; quorum patres, ex quibus est Christus secundum carnem etc. Et cum se inclinasset, vidit lintheamina posita, non tamen introivit. ...

Super I Cor., cap. 1 l. 3: Ille in sapientia verbi docet qui sapientiam verbi accipit pro principali radice suae doctrinae, ita scilicet quod ea solum approbet, quae verbi sapientiam continent: reprobet autem ea quae sapientiam verbi non habent, et hoc fidei est corruptivum. Utitur autem sapientia verbi, qui suppositis verae fidei fundamentis, si qua vera in doctrinis philosophorum inveniatur, **in obsequium fidei** assumit. Unde Augustinus dicit in secundo de doctrina Christiana, quod si qua philosophi dixerunt fidei nostrae accommodata, non solum formidanda non sunt, sed ab eis tamquam ab iniustis possessoribus in usum nostrum vindicanda. ...

Super I Cor., cap. 1 l. 4: Ex hoc enim quod Deus mundum suae fidei subiecit, non per sublimes in mundo, sive in saeculo, sed per abiectos, non potest gloriari homo quod per aliquam carnalem excellentiam salvatus sit mundus. Videretur autem non esse a Deo excellentia mundana, si Deus ea non uteretur **ad suum obsequium**. Et ideo in principio quidem paucos, postremo vero plures saeculariter excellentes Deus elegit ad praedicationis officium. ...

Super I Cor., cap. 3 l. 2: Ea vero quae pertinent ad gloriam huius mundi facillime transeunt, unde stipulae comparantur; unde in Ps. LXXXII, 14 sequitur: pone illos ut rotam et ut stipulam ante faciem venti. Sic ergo superaedificare aurum, et argentum et lapides pretiosos, est superaedificare fidei fundamento ea quae pertinent ad contemplationem sapientiae divinorum, et amorem Dei, et devotionem sanctorum, **et obsequium proximorum**, et ad exercitium virtutum. Superaedificare vero lignum,

foenum et stipulam, est superaddere fidei fundamento ea quae pertinent ad dispositionem humanarum rerum, et ad curam carnis, et ad exteriorem gloriam. ...

Super I Cor., cap. 4 I. 2: Eccli. I, 29: usque ad tempus sustinebit patiens. Tertio tangit causam utriusque, cum dicit blasphemamur, id est, blasphemia imponuntur nobis, dum dicimur magi vel malefici, et reputamur Dei inimici, secundum illud Io. c. XVI, 2: venit hora, ut omnis qui interficit vos, **arbitretur obsequium se praestare Deo**; et Rom. III, 8: sicut blasphemamur, et sicut aiunt quidam nos dicere, faciamus mala, ut veniant bona. Tamen, **obsecramus Deum pro his qui nos persequuntur** et blasphemant, secundum illud Matth. V, 44: orate pro persequentibus et calumniantibus vos. ...

Super I Cor., cap. 11, I. 1: Secundo in subditorum sollicitudine. Unde dicebat Phil. II, 17: si immolor **supra sacrificium et obsequium fidei vestrae**, gaudeo et congratulor omnibus vobis, sicut et Christus obtulit semetipsum pro nobis, ut dicitur Eph. V, 2. Tertio quantum ad passionis tolerantiam. ...

Super Gal., cap. 3, I. 3: Et ideo primum in iustitia hominis est, quod mens hominis Deo subdatur, et hoc fit per fidem. **II Cor. X, 3: in captivitatem redigentes omnem intellectum in obsequium Christi**. Sic ergo dicendum est in omnibus, quod Deus est primum principium in iustitia, et qui Deo dat, scilicet summum quod in se est, mentem ei subdendo, perfecte est iustus. ...

Super Gal., cap. 3, I. 8: Secundo cum dicit si enim lex esset data, etc. solvit dubitationem. Et primo ostendit, quod lex non est contra promissa Dei; secundo quod est **in obsequium promissorum**, ibi sed conclusit, etc. Dicit ergo, quod licet lex sit posita propter transgressionem, non tamen contrariatur promissioni Dei, quia transgressionem ipsas remove non potest. ...

Super Gal., cap. 3, I. 8: Sed lex non iustificat, quia littera, scilicet legis, occidit, ut dicitur II Cor. III, 6 et Rom. c. VIII, 2: lex enim spiritus vitae in Christo Iesu, etc. Deinde cum dicit sed Scriptura conclusit, etc. ostendit quod lex non solum non contrariatur gratiae, sed est **ei etiam in obsequium**. Et primo ostendit quod lex **obsequitur** promissis Dei; secundo quomodo **hoc obsequium** manifestatum est in Iudaeis, ibi prius autem quam veniret fides, etc. tertio quomodo gentiles etiam sine lege consecuti sunt promissa Dei, ibi omnes enim filii Dei estis, etc. Circa primum sciendum est, quod lex **obsequitur** promissis Dei in generali quantum ad duo ... Et primo ponit **obsequium Iudaeorum**; secundo concludit quoddam corollarium, ibi itaque lex paedagogus, etc. Dicit ergo: si Scriptura, id est, lex scripta, detinuit omnia sub peccato, quas utilitates habebant Iudaei ex lege antequam veniret fides ex gratia? ...

Super Gal., cap. 3, l. 9. Hic ostendit apostolus quod ad fructum gratiae gentiles **sine obsequio legis** pervenerunt, ad quem tamen Iudaei perducti sunt per legis custodiam et obsequium. Et circa hoc tria facit...

Super Philip., cap. 1, l. 3: In corpore nostro Christus dupliciter magnificatur. Uno modo in quantum corpus nostrum deputamus **ad obsequium eius, ministeria eius corporaliter exequendo.** I Cor. VI, v. 20: glorificate, et portate Deum in corpore vestro.

Super Philip., cap. 2, l. 4: Io. X, 11: bonus pastor animam suam ponit pro ovibus suis. Et hoc ut impleret, etc. quod vos personaliter non potuistis **circa meum obsequium.**

Super Philip., cap. 4, l. 2: Vel secundum quod est virtus animae, et sic omnis virtus est rationis. **Rom. XII, 1: rationabile obsequium vestrum.** Quandoque est ratiocinatio et computatio. ...

Super I Thes., cap. 2, l. 2: Matth. X, 17: tradent vos in Conciliis, etc. Secundo ponit culpam in comparatione ad Deum, ibi Deo non placent, **licet crederent in hoc se obsequium praestare Deo** Io. XVI, 2. Sed quia zelum Dei habent non secundum scientiam, ideo Deo non placent, quia non faciunt recta fide, et sine fide impossibile est placere Deo, Hebr. XI, 6. ...

Super I Thes., cap. 5, l. 2: Deinde cum dicit omnia autem probate, ostendit qualiter se habeant ad omnia, et unum est, quod in omnibus utantur discretione. **Rom. XII, 1: rationabile obsequium vestrum.** In hac materia debet esse diligens examinatio, boni electio, mali abiectio. ...

Super II Thes., cap. 1, l. 2: Vel dicit super vos, id est, dominatur vobis subiicientibus intellectum vestrum humiliter ad credendum. II Cor. X, 5: in captivitatem redigentes omnem intellectum **in obsequium Christi.** Sic exponit Glossa. ...

Super I Tim., cap. 1, l. 4: Item ex parte militiae duo requiruntur, scilicet ut expugnet contrarios reipublicae, et ut subiiciat eos qui debent esse subiecti. Sic et in militia spirituali est, quia ordinatur ad destruendum omnes extollentes se, et ad subiiciendum omnem intellectum **in obsequium Christi,** ut dicitur II Cor. X. Et haec vera militia, de qua dicit milites, etc. ...

Super I Tim., cap. 5, l. 3: Quia Lev. c. II, 13: quicquid obtuleris sacrificii, sale, scilicet discretionis, condies. **Rom. XII, 1: rationabile obsequium vestrum.** Et ideo dicit utere vino, sed modico. ...

Super II Tim., cap. 3, l. 3: Et tales persecutionem patientur, et maxime in primitiva Ecclesia, quando Christus undique impugnabatur a Iudaeis et gentibus. Et ideo **Io. XVI, 2:** venit hora ut omnis qui interficit vos, **arbitretur obsequium se praestare Deo.** Matth. XXIV, 9: eritis odio omnibus gentibus propter nomen meum. ...

Super II Tim., cap. 4, l. 2: Sanctorum autem passio dicitur immolatio. Phil. II, 17: sed et si immolor super sacrificium, et **obsequium fidei vestrae gaudeo.** Ps. CXV, 17: tibi sacrificabo hostiam laudis, scilicet pro te patiendo. ...

Super Heb. [rep. vulgata], cap. 9, l. 3: Item ille emundabat a tactu mortui, sed iste ab operibus mortuis, scilicet peccatis, quae tollunt Deum ab anima, cuius vita est per unionem charitatis. Item ille mundabat ut possent accedere ad figurale ministerium, sed sanguis Christi **ad spirituale obsequium** Dei. Ps. C, 6: ambulans in via immaculata hic mihi ministrabat.

Super Heb. [rep. vulgata], cap. 12, l. 5: Ps. LXXXIII, 12: gratiam et gloriam dabit dominus. Sequitur per quam serviamus placentes Deo cum metu et reverentia, ubi inducit **ad obsequium ut a nobis requisitum.** Dictat enim ratio naturalis, quod ei a quo multa beneficia recipimus, obligamur ad reverentiam et ad honorem exhibendum; ergo multo fortius Deo, qui nobis maxima donavit, et infinita repromisit, et ideo dicit quod per istam gratiam, scilicet nobis datam et dandam, serviamus Deo placentes, cum metu et reverentia. ...

Super Heb. [rep. vulgata], cap. 12, l. 5: Ps. CXIV, 9: placebo domino in regione vivorum. Maxime autem servitur Deo **per obsequium interius,** Ps. L et Lc. I, 74 s. serviamus illi in sanctitate et iustitia. Deus autem propter creationem dicitur dominus; propter regenerationem vero pater. ...

Super Rom., cap. 6, l. 3: Nam et ideo iustum est ut qui vivit, iam non sibi vivat, sed ei qui pro omnibus mortuus est, II Cor. V, 15. Secundo, quantum ad exteriorem actum, unde dicit: exhibete membra vestra Deo, id est **ad eius obsequium,** arma iustitiae, id est instrumenta quaedam ad iustitiam exequendam, quibus scilicet pugnetis contra inimicos Dei. Eph. ult. induite vos armaturam Dei, ut possitis stare adversus insidias Diaboli. ...

Super Rom., cap. 8, l. 7: Ita et sancti ex proposito et cum studio occidebantur. Io. XVI, 2: venit hora, ut omnis qui interficit vos, **arbitretur obsequium se praestare Deo**. Zac. XI, 4: pasce pecora occisionis, quae qui possidebant, occidebantur. ...

Super Rom., cap. 9, l. 1: Eccli. XXIV, 33: legem mandavit nobis Moyses. Tertium est cultus divinus, cum dicit et **obsequium**, quo scilicet Deo serviebant, omnibus aliis gentibus servantibus idolis. Is. XLIV, 1: et nunc audi, serve meus Iacob, et Israel quem elegi. ...

Super Rom., cap. 10, l. 1: Dicit ergo primo: ideo salutem eorum volo, et propter hoc oro, misertus eorum, quia testimonium perhibeo de illis quod aemulationem quidem Dei habent, scilicet quia zelo Dei Christum et eius membra persequuntur. Io. XVI, 2: veniet hora, in qua omnis qui interficit vos, **arbitretur obsequium se praestare Deo**. Et huius rei testis esse poterat, quia et ipse aliquando fuerat in simili causa...

Super Rom., cap. 12, l. 1: Secundo ponit admonitionem, cum dicit ut exhibeatis corpora vestra, etc. Circa quod sciendum est quod, sicut Augustinus dicit X de Civit. Dei, visibile sacrificium, quod exterius Deo offertur, signum est invisibilis sacrificii, quo quis se et sua **in Dei obsequium exhibet**. Habet autem homo triplex bonum...

Super Rom., cap. 12, l. 1: Uno quidem modo, quando aliquis corpus suum exponit passioni et morti propter Deum, sicut dicitur de Christo Eph. V, 2: tradidit semetipsum oblationem et hostiam Deo. Et apostolus dicit de se Phil. II, 17: si immolor supra sacrificium et **obsequium fidei vestrae**, gaudeo. Secundo per hoc quod homo corpus suum ieiuniis et vigiliis macerat ad serviendum Deo, secundum illud I Cor. IX, 27: castigo corpus meum, et in servitutem redigo...

Super Rom., cap. 12, l. 1: Unde dicitur Col. ult. in sapientia ambulate ad eos qui foris sunt, sermo vester semper in gratia sit sale conditus. Unde et **hic sequitur rationabile obsequium vestrum**, scilicet cum discretione corpora vestra Deo exhibeatis hostiam, vel per martyrium vel per abstinentiam vel per quodcumque opus iustitiae. I Cor. XIV, 40: omnia honeste et secundum ordinem fiant in vobis...

Super Rom., cap. 12, l. 2: I Thes. ult. spiritum nolite extinguere. Tertio, **quantum ad exterius obsequium**, cum dicit domino servientes, scilicet servitute latriae, quae soli Deo debetur. Deut. VI, 13: dominum Deum tuum adorabis, et illi soli servies...

Super Rom., cap. 14, l. 3: Sed hoc est intelligendum, si recta fide approbet esse aliquid faciendum. Si autem falsa opinione approbat aliquid esse faciendum, **puta si arbitratur obsequium se praestare Deo**, de eo quod discipulos Christi interficit, ut

dicitur Io. XVI, 2, non excusatur ex eo quod circa hoc non iudicat semetipsum; imo beatior esset si circa hoc eum conscientia reprehenderet, inquantum per hoc a peccato magis prohiberetur. Sed in his quae sunt licita, est intelligendum quod hic apostolus dicit...

Super Rom., cap. 15, l. 2: Quarto ponit finem huius gratiae, cum dicit ut fiat oblatio gentium, id est, gentes per meum ministerium conversae. In quo quasi quoddam sacrificium et oblationem Deo obtuli, secundum illud Phil. II, 17: et **si immolor super sacrificium et obsequium fidei vestrae**, gaudeo et congratulor omnibus vobis. Fiat accepta, scilicet Deo per rectitudinem intentionis. ...

†††

De decem praeceptis, a. 1 c.: Sed aliquando est bona intentio et bona voluntas, sed in intellectu quandoque aliquod peccatum habetur, et ideo totus intellectus dandus est Deo. Apostolus, **II Cor. X, 5: in captivitatem redigentes omnem intellectum in obsequium Christi**. Multi enim in opere non peccant, sed tamen volunt ipsa peccata cogitare frequenter; contra quos dicitur Isai. I, 16: auferte malum cogitationum vestrarum...

In orationem dominicam, a. 3 c.: Vult ergo ut servemus mandata. **Rom. XII, 1: rationabile obsequium vestrum**, ib. 2: ut probetis quae sit voluntas Dei bona, beneplacens et perfecta. Bona, quia utilis: Isai. XLVIII, 17: ego dominus docens te utilia...

†

†††

†

Appendix II

THEOLOGICAL REFLECTIONS

The Influence of St. Thomas Aquinas in St. Gaspar Bertoni's Charism"

Missionarii Apostolic in OBSEQUIUM Episcoporum:

Abandonment to God, Availability to the Church

Introduction:

Before the final approval of LG 25 - so much discussed subsequently - a very particular scrutiny was given to some of the expressions:

*... fideles autem in sui Episcopi sententiam de fide et moribus nomine Christi prolatam concurrere, eique religioso animi **obsequio** adhaerere debent. Hoc vero religiosum voluntatis et intellectus **obsequium** singulari ratione praestandum est Romani Pontificis authentico magisterio etiam cum non ex cathedra loquitur...*

*... singuli praesules... nexum inter se et cum Successore Petri servantes... quod adhuc manifestius habetur quando, in Concilio Oecumenico coadunati, pro universa fidei et morum doctores et iudices sunt, quorum definitionibus **fidei obsequio** est adhaerendum...*

The difficulty of rendering this passage into English may be noted by comparing two English translations of the Dogmatic Constitution:

"... the faithful are to accept the teaching (of the Bishops in communion with the Roman Pontiff) and adhere to it **with a religious assent of soul. This religious submission of will and of mind** must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking *ex cathedra* ..."

"... This authority is even more clearly verified when, gathered together in an Ecumenical Council, they are teachers and judges of faith and morals for the universal Church. Their definitions must then be adhered to with the **submission of faith...**"²⁶⁵

In the "Flannery" translation, these pertinent passages are rendered in a slightly different way:

²⁶⁵ *The Documents of Vatican II.* Walter M. Abbot, SJ, General Editor. NY: Herder & Herder/ Association Press 1966, pp. 47, ff.

“...the faithful ... are obliged ... to adhere (to such teaching) **with a ready and respectfully allegiance of mind. This loyal submission of will and intellect** must be given in a special way, to the authentic teaching authority of the Roman Pontiff, even when he does not speak *ex cathedra* ...”

“... This is still more clearly the case, when assembled in an Ecumenical Council, they are, for the universal Church, teachers and judges in matters of faith and morals, whose decisions must be adhered to with **loyal and obedient assent of faith...**”²⁶⁶

†††

In the gradual formulation of his particular grace, St. Gaspar Bertoni [1777-1853 - Founder of the Congregation of the Sacred Stigmata of Our Lord Jesus Christ, canonized on November 1, 1989], used the words *in obsequium* most often. His charism might be described as “**Abandonment to God, Availability to the Church.**”²⁶⁷ Much influenced by St. Ignatius of Loyola, Fr. Bertoni also received deep insights for his spirituality from the Angelic Doctor, as well as from the Word of God.

1. *In obsequium* in the Vulgate

To translate the history of ancient Israel, the Latin makes use of these words a number of times. In the story of the army commander of the King of Aram, healing comes to Naaman through the interest of a young girl in the service of his spouse.²⁶⁸ The terms are found again when the officials of Judah come to pay court to the king.²⁶⁹ As the army of Judas Maccabbaeus laid siege to the Citadel of Jerusalem, some of those under attack made their way to the king and stated that they had been content to serve the king's father.²⁷⁰ In the collections of the sayings of Ecclesiasticus, the praises of wisdom are sung: whoever serves her, ministers to the Holy One.²⁷¹ Later in the same book, in glowing account of Israel's history, the honor paid to Cabel ends with the principle that all the sons of Israel should see that it is good to follow the Lord.²⁷²

²⁶⁶ *Vatican Council II. The Conciliar and Post-Conciliar Documents.* General Editor, Austin Flannery, OP, Dublin/Clonskeagh: Dominican Publications/ Talbot Press. 1st Printing, pp. 379, ff.

²⁶⁷ cf. Joseph Henchey, CSS, “Abandonment to God and Availability to the Church: St. Gaspar Bertoni [1777-1853]”, in: *ANGELICUM* LXVII (1990), pp. 87-108.

²⁶⁸ “... *puellam parvam, quae erat in obsequio uxoris Naaman...*” [cf. 4 Reg. 5:2; cf. also Ps 123:4].

²⁶⁹ “... *qui delentis obsequiis eorum acquievit ei...*” [2 Par. 24:17].

²⁷⁰ “... *ambulare in praeceptis eius et obsequi edictis eius...*” [1 Macc. 6:23].

²⁷¹ “... *qui serviunt, obsequentes erunt sancto...*” [Eccli 4:15].

²⁷² “... *bonum est obsequi Domino...*” [Eccli 46:12].

In the New Testament, outside of one unusual text in John ²⁷³ found in Christ's discourse on the hostile world, He warns the Apostles that anyone killing them will think that this is a holy duty for God [**obsequium**].

It is in Paul, however, that there may be found the most rich use of the terms **in obsequium**. It occurs several times in his Letter to the Romans. When Paul speaks of the privileges of Israel, he states that they were adopted, given the glory and the covenants, and the Law and the ritual were drawn up for them ²⁷⁴ - a variant reading for ritual is **obsequium**. Letter in the same Letter, he asks for prayers so that **the aid** that he carries to Jerusalem might be accepted by the saints. In a variant reading of the Vulgate, this refers to his **ministry** ²⁷⁵. Perhaps most importantly, though, for the purposes of this present study, Paul invites the Romans to make an oblation of their entire lives, as a holy sacrifice, truly pleasing to God ²⁷⁶.

In his Second Letter to the Corinthians, Paul offers a kind of "apologia" for his ministry, and responds to the accusation that he is weak - he maintains that his every thought is captured, brought into obedience to Christ ²⁷⁷. Then, in his Letter to the Philippians, there is a reference to faith, their own sacrifice and offering ²⁷⁸. These texts will have much influence on St. Thomas.

Modern exegetical and theological reflection have been fascinated with the mystery of **Christ's "Loving Obedience"** toward the Father, perhaps offering Trinitarian insights, remembering the definition of the Council of Florence: **"...everything (in the Trinity) is one where there is no opposition of relationships"** ²⁷⁹. The very "being of the Son", of Jesus Christ, is intimately tied in with His carrying out the Father's Will ²⁸⁰. Christ's obedience unto death in realizing the Father's Plan is a kind of **"constitutional obedience"** - Christ's entire earthly existence does offer a

²⁷³ ... *qui interficit eos, arbitretur obsequium se praestare Deo* ... [Jn 16:2].

²⁷⁴ ...*legislatio et cultus obsequium et promissiones...* [Rm 9:4].

²⁷⁵ ...*et ministerium meum pro Ierusalem acceptum...* [or: *obsequii mei oblatio accepta fiat in Hierosolymam...* [Rm 15:31; cf. also Ph 2:30: ... *erga meum obsequium* ...

²⁷⁶ ... *Obsecro itaque vos, fratres, per misericordiam, ut exhibeatis corpora vestra hostiam viventem, sanctam Dei placentem, rationabile obsequium vestrum...* [Rm 12:1; cf. also 1 Pet. 2:5 ff.].

²⁷⁷ ... *et in captivitatem redigentes omnem intellectum in obsequium Christi* ... [2 Co 10:5].

²⁷⁸ ...*ita obsequium fidei vestrae...* ... *deerat erga meum obsequium...* [Ph 2:17, 30].

²⁷⁹ Council of Florence, Decree for the Jacobites: "... **omniaque sunt unum, ubi non obviat relationis oppositio...** [D-S 1330. Denzinger-Schönmetzer, *Enchiridion Symbolorum Definitionum et Declarationum de rebus fidei et morum*. Editio 36. Barcinone/Friburgi/Romae: Herder 1876 - "...**everything (in them) is one where there is no opposition of relationship...**" - The Christian Faith in the Doctrinal Documents of the Catholic Church. Revised Edition. Edited by J. Neuner, SJ, and J. Dupuis, SJ. Staten Island, NY: Alba 1981, n.325, p.11.

²⁸⁰ Kazimierz Romaniuk, *L'Amour du Père et du Fils dans la soteriologie de Saint Paul*. Rome: Biblical Institute Press. *Analecta Biblica* 15 A. 1974, pp.264, f.: ... **sa mission était de faire la volonté du Père...** [cf. Jn 4:34; 5:30; 6:38; 8:29; 15:10; 19:30]. ... **être Fils signifie précisément obéir...**

revelation into the Mystery of the Trinity, with the **kenosis** serving as the new image of God ²⁸¹. In developing the principle revealed by Jesus that ‘whoever sees Him, sees the Father’ [cf. Jn 14:9, ff.], exegetes maintain that Jesus’ obedience finds its principle and ultimate foundation precisely in His Filiation²⁸² - Jesus is “turned toward His Father” [cf. Jn 1:18]. His Mission is most often represented as “obedience” toward the Father, which manifests His inner life ²⁸³. The **oblation** that Jesus offers, according to the Document to the Hebrews, is a supremely “personal” **gift** on His part, and is a manifestation of His **salvific love**, revealed in His **self-giving** - this has its ultimate source in His filial docility toward His Father ²⁸⁴.

By the “**obedience of faith**”, each believer enters into communion with this loving obedience of Jesus Christ - in Him, each one pronounces an “amen” to God. It is through the life of faith that one “follows/imitates” Jesus Christ ²⁸⁵.

2. *In Obsequium* in St. Thomas

There are two tests in particular where St. Thomas develops more extensively his understanding of *in obsequium*. In *III Sentences* he discusses the nature of *latria*, and offers a variety of insights for consideration. He states that **obsequium** can be offered to different persons, but that **in a special and supreme manner it pertains to God**, in Whom there is the supreme reason of **majesty and dominion**. The service (**obsequium**) that is due to God merits the special name *latria*. It can be understood in three ways:

- when it stands for that which is manifested to God’s honor, such as sacrifice, genuflections, and the like - this is simply the “material” of the virtue;
- secondly, it can be used for the act of the virtue, its manifestation;

²⁸¹ Hans Urs von Balthasar, ‘Mysterium Paschale’. in: *Mysterium salutis. Nuovo Corso di dogmatica come teologia della storia di salvezza*. Vol. 6. ‘L’evento Cristo’. Brescia: Queriniana 1973, pp. 184, ff. cf. also: ‘Esistenza nella kenosis come obbedienza fino alla morte di croce...’, pp. 236,ff.

²⁸² Ignace de la Potterie, SJ, “Obbedienza e filiazione in Cristo”, in “Il mistero del cuore trafitto. Fondamenti biblici della spiritualità del Cuore di Gesù”. Bologna: EDB 1988, pp. 47, ff. : ... **l’obbedienza trova il suo principio e il suo fondamento ultimo proprio nella figliolanza di Gesù ... La specificità filiale di Gesù si manifesta proprio in questo ... tutto quello che dice, fa ... viene dal Padre ...; come Persona, Gesù è solo il Figlio del Padre ...**

²⁸³ Ignace de la Potterie, SJ, “The Biblical Basis of the Theology of the Heart of Christ. Jesus’ Sovereignty, His Obedience to the Father, His Filial Consciousness”, in: *Towards a Civilization of Love. A Symposium on the Scriptural and Theological Foundations of the Devotion to the Heart of Jesus*. San Francisco: Ignatius 1985, pp. 59, 63, ff.; 67: ... **His inner life, which was composed of obedience to the Father and love for the Father, was the human expression and perfect image of His divine life, that is to say, the life of the Son who is eternally turned toward the Father** (cf. 1 Jn 1:2; Jn 1:18).

²⁸⁴ Albert Vanhoye, SJ, “L’oblazione di Gesù sacerdote”, in: *Spiritualità oblativa riparatrice*. Bologna: EDB 1989, pp. 57-75. cf. especially pp. 65, 73.

²⁸⁵ Jean-Marie Faux, SJ, *La Foi du Nouveau Testament*. Bruxelles: Institut d’Etudes Théologiques. 1974, pp.261-269.

- the term is used to describe that habit by which the **obsequium** is offered - this is **the virtue of the latria**, known by four separate names:

- it is called **pietas**, whenever it refers to the **effect** of devotion;
- **theosobia**, or **eusebia** refer to the divine **worship** intended;
- **religio** is the determination of the **works** of worship offered to God;
- it is called **latria** when it means that **service** is exhibited in recognition is due to God as Creator²⁸⁶.

St. Thomas again discusses **obsequium** at some length in his Commentary on Romans 12.²⁸⁷ He reflects on these words of St. Paul:

*... Obsecro itaque vos fratres, per misericordiam Dei ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile **obsequium** vestrum...*

It is by the mercy of God that the ministry has been committed to each [cf. 1 Co 7:25]. Following St. Augustine, the Angelic Doctor points out that the visible sacrifice through which each person offers one's own self and goods **in obsequium** of God. Each person has a three-fold good that can be offered:

- the **good of one's soul [as in obedience]**: this is offered through the humility of devotion and contrition, as is prayed in the *Miserere* [cf. Ps 51:17], where the Psalmist's sacrifice is presented as "this broken spirit ... this crushed and broken heart..."

- **one's exterior goods [as in poverty]**, through alms-giving;
 - when one exposes **bodily life [the vow of chastity offers aspects of bodily goods]** to death for the Reign of God, as **Christ offered Himself** as an **oblation** [cf. Ep 5:2] - and when Paul states that he rejoices over the sacrifice, or the **obsequium** of the Philippians' faith [cf. Ph 2:17];

- **secondly**, when one gives his/her body over to fasting and vigils [cf. 1 Co 9:27];

- **thirdly**, when the body is committed to works of justice and carrying out divine worship.

²⁸⁶ III Sent., d. 9, q.1, Sol 1 - secundum impressionem Petri Fiaccadori - Parmae. New York: Misurga Publishers 1948 - Vol. VII, I - p. 105, b.: ... *Similiter cum **obsequium** diversis possit exhiberi, speciali quodam et supremo modo Deo debetur...*

²⁸⁷ In Epist. ad Romanos. Cap. XII, Lectio 1 - Vol. XIII, pp. 120, ff.: ... *visibile sacrificium, quod exterius Deo offertur, signum est invisibilis sacrifici, quo quis se et sua in Dei **obsequium** exhibet...*

The **Host** that was **immolated** to God, according to the old law, had to have four characteristics:

- it has to be integral and uncorrupted;
- it had to be immolated;
- pleasing to God;
- fourthly, seasoned with the salt [of wisdom].

St. Thomas interprets St. Paul's *rationabile obsequium vestrum* to mean that discretion, discernment is needed in making of one's body a "**host**", through **martyrdom**, through **abstinence**, or through any work of **justice**. In all of this, the goodness and justice of a person are found principally in interior acts, by which one believes, hopes and loves. These interior actions are to be exterior in the manner of end, or purpose. The theological life is the principal **obsequium** that one can offer to God. This way of life prohibits conformity to this world, and asks for the interior reformation [conversion] of one's mind with the discernment of the divine will.

a. Models of **Obsequium**:

1.] Christ's **obsequium** redounds to the Heavenly Father: Particularly in his Commentary on John, and the scene of the washing of the Apostles' feet, St. Thomas analyzes profoundly this **obsequium** of humility. In this, Christ shows Himself to be their minister, servant [cf. Mt 20:28] - and on the **mystical level**, this pertains to the Incarnation and Passion of Christ. He has come to save humanity from tribulation by laying aside His majesty and assuming human smallness. This is symbolically presented in the **putting off of the outer garment**, putting on the towel. In washing the feet and returning to table, Christ shows the Paschal Mystery, dying on the Cross and raising up again by returning to table ²⁸⁸.

Christ's **obsequium** of humility offers important lessons: the type of humility was most sublime, in that the divine majesty was set aside to wash the feet of the servants. The fullness of the **obsequium** was shown in washing and drying the feet performing the task Himself and not through others.²⁸⁹ The **obsequium** of Christ's humility needs to be imitated - in order to be a servant as He is, as in removing His outer garment, He reaches that much has to be laid aside.²⁹⁰

So great is the dignity of Jesus Christ that His **obsequia** shown to the Apostles redounds ultimately to the glory of God, and all that will ever be done for

²⁸⁸ Super Evang. Io. Caput XIII, Lectio 2, n. 1 - Vol. X, p. 527 b: ... *praemittitur praeparatio Christi ad humilitatis obsequium* ...

²⁸⁹ *ib.*, n.2. p. 528 b: ... *ponit Christi obsequium* ...

²⁹⁰ *ib.*, Lectio III, l. pp. 530, a, b: ... *Postquam Dominus extendit humilitatis obsequium* ...

the faithful through Christ redounds to the Father. This is shown in all that is done to the least of Christ's brothers and sisters, is done also for Him [cf. Mt 10:40] - and the **obsequium** exhibited to Christ redounds to His Father²⁹¹.

In the Old Law, it was prescribed that the oblation be doubled on the Sabbath, and offered in the Temple. The Apostles were **totally dedicated** to greater than the Temple, namely to Christ Himself - Christ's Body is this Temple²⁹².

In Chapter 26, Matthew prepares for the Passion of Christ, which he accomplishes in three ways: first, by the words of Christ Himself, predicting it; secondly, by the evil counsel taken together by His enemies - and thirdly, by the **obsequium** offered by the woman who anoints His feet. St. Thomas explains that the expensive ointment that represents the good deeds of the believers rendered precious when offered to God²⁹³ - this is the **obsequium** being asked of the Church.

The **Blood of Christ** is offered for the spiritual **obsequium** of God, it is offered in His service. In the Old Law, the blood of the animals could cleanse only the external stains, such as contact with a dead body. In the New Law, God is life [cf. Jn 14:6] - Christ, Who is the Way, the Truth and the Life, offers this service²⁹⁴. The notice Pilate put on Christ's Cross was in three languages:

- in **Hebrew**, in that Christ dominated over all **theology**, in that the knowledge of divine things was handed over to the Israelites;
- in **Greek**, to show that Christ dominates over all **philosophy**;
- in **Latin**, to show that Christ is the supreme moral principle, as the Romans were known for their **moral** science.

This was done so that all intellects would be led into captivity, into the **obsequium** of Christ [cf. 2 Co 10]²⁹⁵.

St. Thomas concludes this idea in the **Summa** teaching that Christ's Passion in two ways is the cause of our reconciliation: first, **by taking away sin**, by which humanity became God's enemies - and secondly, inasmuch as the Passion is **a most acceptable sacrifice to God**. The proper effect of a sacrifice is to appease God, just

²⁹¹ ib., n. 9, p. 533 b: ... **obsequia eis impensa quoddammodo videantur redundare in Deum ... obsequium Christo exhibitum redundat in Patrem...**

²⁹² Super Evang. Matt., Caput XII, Lectio I, I - Vol. X, p. 116 a, b: ... **quia fiebat ad obsequium templi et Dei...**

²⁹³ ib., Caput XXVI, Lectio I. Vol X, p. 241 s: ...**tertio facto et obsequio ...**

²⁹⁴ In Epist. ad Heb., Caput IX, Lectio III. Vol XIII, p. 740 b: ... **sanguis Christi ad spirituale obsequium...**

²⁹⁵ Super Evang. Io., Caput XIX, Lectio IV, 2. Vol. X, p. 618 b:.... **in obsequium Christi, ut dicitur in 2 Co 10 ...**

as anyone would overlook an offense committed on account of some **pleasing act of homage** [*obsequium*] that might be shown.²⁹⁶

2.] **The Holy Spouses, Mary and Joseph:** In contrast to the Gentiles, who came to the fruit of grace without serving [*obsequio*] the Law, the Jews obtained it by keeping and serving [*obsequium*] it, is St. Paul's teaching to the Galatians.²⁹⁷ He also taught the Romans that the dignity of the People of the Old Law was that in their worship, they offered Him homage [*obsequium*]. This is how they served Him while all other peoples served idols.²⁹⁸ In the call of the Prophet Isaiah, St. Thomas teaches that the sending of the Prophet was an ***oblatum obsequium***. The voice of the Lord is heard asking: 'Whom shall I send? Who will be **Our** Messenger? [*Et quis ibit nobis?*] St. Thomas comments that the first part of the question: *Quem mittam?* - refers to the unity of the divine essence - and the plural [*nobis*] reveals the plurality of persons. **The prophet offers himself as the oblation**²⁹⁹.

It is in this tradition of **faith and service** that Mary and Joseph are chosen. In her election, Mary willingly gives her free acceptance for a sedulous and prompt ***obsequium***.³⁰⁰ In her response to the Angel, she offers to God **the free gift of her obedience**.³⁰¹ It was indeed fitting that Mary and Joseph should be married and their Espousals was indeed a true matrimony. In the purpose assigned by God, marriage must also see to the upbringing of children. Mary and Joseph fulfilled the duties of husband and wife, by which they help one another in rearing their offspring.³⁰² Furthermore, the Holy Spouses needed to be instructed concerning Christ's birth before He was born, since it was their duty to show reverence to the conceived child, and to serve Him even before He was born.³⁰³

In Joseph's marriage to Mary, we find the heart of the biblical message concerning him. The Angel instructs him not to be afraid to take Mary as his wife, for that which is conceived in her is of the Holy Spirit [cf. Mt 1:20, ff.]. St. Thomas explains the three tasks which the Angel performs here: divorce between the Holy Spouse is prohibited; he reveals something of the Mystery of the Incarnation and tells Joseph of his own future ***obsequium*** regarding the Child.³⁰⁴ The Angel shows

²⁹⁶ Summa Theol III, q. 49, a. 4 c: ...***propter aliquod obsequium acceptum quo ei exhibetur...***

²⁹⁷ In Ep. ad Gal, Caput III, Lectio 9. Vol XIII, p. 412 a: ... ***sine obsequio legis*** ...

²⁹⁸ In Epis ad Rom., Caput IX, Lectio 1. Vol. XIII, p. 92: ... ***et obsequium, quo sc. Deo serviebant*** ...

²⁹⁹ In Isaiam, Caput VI, n.2 - Vol. XIV, p. 457 b:... ***Secundo ponitur oblatum obsequium*** ...

³⁰⁰ III Sent., d. III, q. II, a. 1. Vol VII, 1, p. 45 b: ... ***ad obsequium...*** 'Ecce ancilla Domini'...

³⁰¹ III, q. 30, a. 1 c: ...***Tertio, ut voluntaria sui obsequii...***

³⁰² III, q. 36, a. 2, ad 2um: ... ***et obsequii nascituro*** ...

³⁰³ III, q. 29, a. 2 c: ... ***sibi invicem obsequuntur ad prolem nutriendum*** ...

³⁰⁴ Super Evang. Matt., Caput I, 4. Vol X, p. 16 a: ... ***ipsius Joseph futurum obsequium...***

that the mystery is primarily between the Holy Spirit and Mary - but that he, Joseph, also has an important role, his **obsequium** of the Child is made known to him.³⁰⁵ Joseph's particular **obsequium** is briefly touched upon then, by Matthew – who seems to describe the 'annunciation' of Joseph. When the first-born comes to birth, they called His Name, Jesus³⁰⁶. In his response to the question why did the Holy Family flee into Egypt - it was to give the ancient persecutors of Israel, the "First-born of God", the possibility of rendering service to the Only-begotten Son of God³⁰⁷.

3.] **The Angels:** it is of the very nature of the Angels to minister and to be subjected to God. In some way, St. Thomas teaches, the Apostles witnessed this in Christ's Passion [cf. Lk 22], in the Resurrection and in the Ascension. The Angels ascend and descend in so far as they ministered unto Christ and offered their homage to Him [**obsequendo et ministrando**]³⁰⁸. In His darkest hour, Jesus claims that He could have twelve legions of Angels. In St. Thomas' Commentary, he points out that all who do the will of God may be called Angels, or messengers [cf. Is 18:2] - and all who serve [**obsequuntur**] are indeed Angels³⁰⁹. After the Resurrection, on entering the empty tomb, the Apostles find two Angels - St. Thomas interprets this to mean: that this was also to instruct the Church that all the orders of the Angels, both those assisting and those ministering, offer their services [**obsequabantur**] to Christ³¹⁰. In one of those very lengthy articles and responses of the **Prima-Secundae**³¹¹, St. Thomas instructs concerning the role of the Angels in the Holy of Holies of old. There was a table, called the Propitiatory raised above the wings of the Cherubim. At the prayers of the high priest, the people received propitiation. It was held up, so to speak, by the Cherubim, in obedience [**quasi Deo obsequentibus**], as it were, to God.

4.] **Other New Testament Personalities:**

- The **Magi** are described as offering their **obsequium** not to any earthly king, but only to the Heavenly King³¹².

³⁰⁵ ib., n. 4, p. 17 a: ... **ipsius Joseph obsequium** ...

³⁰⁶ ib., Caput II, 5. p. 19 b: ... **Sequitur obsequium. Lc 2...**

³⁰⁷ ib., p. 25 b: ... **ut obsequeretur Unigenito. Is 19, 1...**

³⁰⁸ **Super Evang. Io., Caput I, Lectio XVI, 4. Vol X, p. 329 b: ... Angeli ... in quantum ei adsunt obsequendo et ministrando ...**

³⁰⁹ **Super Evang. Matt. Caput XXVI, 6. Vol. X, p. 236 b: ... Quicumque enim obsequuntur Deo, Angeli dicuntur. Ps 103:4 ...**

³¹⁰ **Super Evang. Io. Caput XX, Lectio 2, n.2. Vol. X, p. 626 b: ... omnes Angelorum ordines ... Christo obsequuntur...**

³¹¹ I-II, q.102, a.4, ad 6um: ... **quasi Deo obsequuntur...**

³¹² **Super Evang. Matt. Caput II, 1. Vol X, p. 22 a: ... non praestaverunt [Magi] obsequium regi terreno ...**

- In **John the Baptist's** gesture of humility, stating that he was not even worthy to loosen Christ's sandals, St. Thomas sees in this the very humblest **obsequium**³¹³.
- **Lazarus** is presented as "our friend", and St. Thomas describes this as flowing from the many benefits and **obsequia** that the deceased had rendered to him³¹⁴.
- In his Commentary on John, the Angelic Doctor makes frequent use of **obsequium**, and its derivatives, to express the relationship of different people toward Christ. **Martha and Mary** are singled out for the **obsequium** exhibited toward Christ.³¹⁵
- **Mary [Magdalene?]** is presented as offering an important **obsequium** in the anointing of Christ's feet, and in the effect this had in permeating the house with the sweet odor of the balm.³¹⁶ There is great humility in this service the woman renders in preparation for His death and burial - her action is called **obsequium**.³¹⁷ This action on the part of the woman is a delicate service rendered to Christ.³¹⁸
- Judas, though, is displeased with this **obsequium Christi**.³¹⁹ St. Thomas reasons that Judas was not happy with the presence of Christ that asked for a specific **obsequium**. Christ makes clear to him that in a little while He will be gone, and that Judas will no longer be burdened with His presence.³²⁰
- John's Gospel gives special praise to **Joseph of Arimathea**. St. Thomas points out that while the disciples did lose confidence in Jesus during His passion, Joseph expresses his trust, by publicly offering his services - **publice obsequendo**.³²¹

5.] **The Apostles:** Jesus, the Divine Good Shepherd, shows that He knows His 'own' and that His flock really knows Him. The flock is His by predestination, vocation and grace. They offer Him service in their love [**obsequuntur**]³²² The Apostles are in a special category - they were called by Jesus personally, and they left all things to follow Him [cf. Mt 19:27]. Their response was the diligent service they offered Him out of love [**diligenter et reverenter ei obsequabantur**].³²³ Even though Paul was called after the Resurrection, he presents himself as a "servant of Jesus Christ". St. Thomas points out that there are two kinds of "servants": those who minister out of fear, against their own will; and those who serve **out of love**. This is the service of friends who seek to bring benefit

³¹³ Super Evang. Io. Caput I, Lectio 13 4. Vol. X, p. 317 b: ... *quod est minimum obsequium* ...

³¹⁴ ib., Caput XI, Lectio III, 1. Vol. X, p. 491 a, b: ... *beneficia et obsequia* ...

³¹⁵ ib., Caput XII, Lectio I, n. 3, 4. Vol. X, pp. 505, b, f.: ... *[Martha et Maria]... ponit obsequium Cristo exhibitum...*

³¹⁶ ib., n.4, p. 506 a: ... *obsequium* ...

³¹⁷ ib., p. 507 a: ... *caput Christi iungit qui ipsum obsequitur* ...

³¹⁸ ib., Lectio II. p. 508 a: ... *et obsequium hujus mulieris...*

³¹⁹ ib., n. 6. Vol. X, p. 507 a: ... *effusum in obsequium Christi* ...

³²⁰ ib., p. 508 b: ... *tulit obsequium Christo impensum...*

³²¹ ib., Caput XX, Lectio VI, a. Vol X, p. 622 a: ... *publice obsequendo...*

³²² ib., Caput X, Lectio IV, 2. Vol. X, p. 480 a: ... *'Et cognoscunt me meae...' me diligentes obsequuntur...*

³²³ ib., Caput XIX, Lectio IV, aa. Vol. X, p. 620 b: ... *(Apostoli) secuti sunt Iesum... diligenter et reverenter obsequabantur...*

and to serve the friend for his well being. In this, St. Thomas quotes Aristotle's idea of "friendship" ³²⁴. **Faith is indeed a sacrificial offering** - in converting others, the Apostle offers to God a sacrifice to those he converts. The Good Shepherd lays down His life for the sheep - the Lord did this to complete the service. ³²⁵

b. **Obsequium**: this is an essential Ecclesial Attitude. The uniqueness of the glory of the Word is brought out in four ways:

- first, in the testimony which the Father gave the Son;
- secondly, it was brought out in the service of the Angels;
- thirdly, it came through the submission [**obsequium**] of nature. For all nature obeyed Christ and heeded [**obsequabatur**] His slightest command;
- fourthly, we see it in the way He taught and acted ³²⁶.

Hence, all of nature is ***in obsequium Christi*** - and, in a special way, was the **star of the Epiphany**, created and placed at the service of the recently born Christ. This star was made for His ***obsequium***. ³²⁷ In the Plan of God, even evil itself is at the service of divine justice [***obsequabatur divinae justitiae***], ³²⁸ though even a venial sin [of ingratitude] removes a virtuous act of obedience [***obsequitur***] to God. ³²⁹

With ***obsequium*** so present **in Christ Himself in His attitude toward the Father**, and in so many biblical personalities, St. Thomas very logically applies it to the members of the Church:

- **Bishops**: since the bishop institutes ministers to the altar and founds the Church, there pertains to him particular divine services [***divinis obsequiis***]. As in divine worship he acts in the similitude of Christ. The bishop very specially is said to be "the **spouse** of the Church" as is Christ ³³⁰.

- **Priests**: in the conferral of the Order, the bishop performs two duties: he prepares the candidates by instructing them regarding their proper office, and hands on the power of Order to them. This "preparation" consists in three actions:

³²⁴ In Epist. ad Rom., Caput I, Lectio I. Vol. XIII, p.4 b: ... *Paulus servus... servitus amoris ... est beneficere et obsequi amico ...*

³²⁵ In Epist. ad Phil. Caput II, Lectio IV. Vol. XIII, pp. 517, a-518 b: ... *erga meum obsequium...*

³²⁶ Super vang. Io. Caput I, Lectio VIII, n.2. Vol X, p. 307 b: ... *Tertio vero ad naturae obsequium...*

³²⁷ Super Evang. Matt. Caput II, Lectio II. Vol. X, p.21 b: ... *ad obsequium eius factum.*

³²⁸ Ad Heb. Caput XI, Lectio VI. Vol XIII, p. 767 b: ... *etsi obsequatur ... divinae justitiae...*

³²⁹ II-II, q. 107, a. 3 ad 1um: ... *homo Deo obsequitur ...*

³³⁰ IV Sent, d.24, q.3, a.2, q.1a. 3, ad 3um. Vol. VII, II, p. 901 b: ... *mancipare aliquid divinitus obsequiis... Episcopus specialiter sponsus Ecclesiae dicitur, sicut Christus...*

blessing, the imposition of hands and anointing. By the blessing, the candidate is deputed for the divine services [*divinis obsequiis mancipatur*].³³¹ St. Thomas also offers an article in which he expresses concern regarding simony: whether it is lawful to grant spiritual things in return for an equivalent of service [*obsequio*], or for other remuneration. In the first objection, the Angelic Doctor quotes St. Gregory who states that the equivalent of service [*munus ab obsequio*] denotes the interests of the Church. In the response to this objection, the word *obsequium* appears about five times:

... If a cleric renders a prelate a lawful service, directed to spiritual things [e.g., to the good of the Church, or benefit of her ministers], he becomes worthy of an ecclesiastical benefice by reason of the devotion that led him to render the service, as he would by reason of any other good deed. Hence, this is not a case of remuneration for service rendered, such as St. Gregory had in mind...

³³²

- **Ministries**: St. Thomas comments on St. Paul's first chapter to the Philippians [v. 20, *magnificabitur Christus in corpore meo* - that Christ is magnified in two ways in our bodies: in one way, as we dedicate our body to His service [*ad obsequium eius*]; and, in another way, by risking our body for Christ³³³.

- **Discipleship**: when Christ gets into the boat, for St. Thomas this represents either the Church, or the Cross: the disciples of the Lord follow Him in the Church through their keeping of the mandates: *obsequium*.³³⁴

- **Members of the Church**: receive from Christ, the Head of the Body - and the Head receives from the members through their *obsequia*.³³⁵

- **Servants**: are called to minister and to offer their *obsequia* to their superiors.³³⁶ There is a fear that is in accord with reason and it is this that legitimately servants manifest that they be not deficient in the services [*obsequia*] they owe.³³⁷

³³¹ ib., q. II, a 7, p. 898, b: "... *Per benedictionem, divinis obsequiis ...*

³³² II-II, q. 100, a.5, ad 1um: "... *munus ab obsequio...*

³³³ In Epist. ad Phil. caput I, Lectio III. Vol. XIII, p. 509 b: "... *corpus nostrum deputamus ad obsequium eius ...*

³³⁴ Super Evang. Matt. Caput VIII, Lectio 3. Vol X, p. 86 a: "... *per obsequium mandatorum*

³³⁵ III Sent., d.13, q.2, a. 1, obj. 6. Vol VII/I, p.139: "... *ut nutrimentum et alia obsequia...*

³³⁶ In Epist ad Gal., Caput VI, Lectio 2. Vol. XIII, p.438 a: "... *inferiores debere superioribus et obsequi ... prompte... perseveranter ... communiter...*

³³⁷ II-II, q. 125, a. 1, ad 2um: "... *ne deficiat ab obsequiis ...*

c. **Obsequium**: and the Consecrated Life:

In a definition of a vow, St. Thomas states that it is a certain ordination to the one making the profession to the worship, or service [**obsequium**] of God.³³⁸ By the religious life, a person deposes **all of life** to God's Service [**obsequio**].³³⁹ Religious communities can indeed be established for the works of the active life, in that each person who is a part of it individually intends all that pertains to the divine service [**obsequium**].³⁴⁰ In one of the objections raised against religious teaching and preaching, St. Thomas quotes St. Gregory who stated that it is impossible to fulfill ecclesiastical duties [**obsequiis**]. In his response, the Angelic Doctor shows that sometimes religious may be occupied in such service.³⁴¹

By serving [**obsequuntur**] their neighbor for God's sake, religious are obedient to the divine love.³⁴² St. Thomas clearly teaches that the religious state is directed toward the perfection of charity. The services [**obsequium**] which we render to our neighbor, in so far as they are referred to God, are "sacrifices" that redound to God Himself [cf. Mt 25:40], and religious can be in the world only for the sake of serving God [**propter divinum obsequium**].³⁴³

St. Thomas thought it was fitting for a religious order to be founded for preaching, or hearing confessions, teaching. What is required is that all orders be directed **to the good of our neighbor**, and the service [**obsequium**] of God. In the service [**obsequium**] no sacrifice is more acceptable than zeal for souls. If some are willing to minister to the faithful gratuitously, they can be supported by charity. If none can be found, the ordinary prelate is bound to support them.³⁴⁴ Communities may be established for the purpose of study, in reference only to that doctrine which is according to Godliness. It is not fitting for religious to seek any other learning, as their whole lives are dedicated to the service [**obsequiis divinis**] of God.³⁴⁵ Whether religious communities may possess goods, the Angelic Doctor teaches that the Lord did not forbid all care, but only such that is excessive is harmful. The possession of much wealth increases the weight of care, which is a great distraction, and hinders one from being **given over wholly** to God's service [**in Dei obsequium**].³⁴⁶

³³⁸ ib., q. 88, a. 5 c: ... votum ...in divinum cultum, seu obsequium ...

³³⁹ ib., a.12, ad 1um: ... homo totam vitam suam Dei obsequium deputat...

³⁴⁰ ib., a. 188, a.2, ad 1um: ... ad divinum obsequium spectant...

³⁴¹ ib., q. 187, a. 1, ad 3um:... docere et praedicare pertinent ad ecclesiastica obsequia ...

³⁴² ib., a. 2 c: ... dilectioni divinae obsequuntur ...

³⁴³ ib., q. 188, a. 2 c, ad 3um: ... obsequia ... dicuntur esse sacrificia ...

³⁴⁴ ib., a. 4 c, et ad 4um: ... et ad obsequia... gratis ...ministrare ...

³⁴⁵ ib., a.5, ad 3um: ... ad religiosos, quorum tota vita divinitus obsequiis mancipatur ...

³⁴⁶ ib., a. 7 c:... qui est vacare divinis obsequiis ...

In showing that it would be licit, under certain circumstances, for a parish priest to enter religion, St. Thomas teaches that the obligation of perpetual vows stands before every other obligation, and it belongs to bishops and religious to be bound by perpetual vow to devote themselves to the divine service [*ad vacandum divinis obsequiis*].³⁴⁷ Clerical monks may also be devoted [*obsequentes*] to the sacred ministry.³⁴⁸ St. Thomas also asks whether professed religious are held to obey their lawful superiors in all that is directly contained in the rule, and also those matters indirectly contained there, as all those things that pertain to their mutual assistance [*ad mutua obsequia*].³⁴⁹ The entrance into religion, then, pertains very much to God, since thereby a person devotes himself entirely to the divine service [*divinis obsequiis*].³⁵⁰

The perplexing matter of the duties of religious toward their parents is discussed several times by St. Thomas, from different perspectives. The obligation toward parents is often described by the use of the term *obsequium filiorum erga parentes*.³⁵¹

d. *Obsequium* in the Life of the Faithful: the act of faith is suitably distinguished as “believing God ... a God ... in God”. Particularly when the object of faith is considered in the intellect being moved by the will, an act of faith is to believe in God. Here, the First Truth is referred to the will through having the aspect of a final “end.” To believe God in a God, and in God is one and the same act, having different relationships to the object of faith.³⁵²

Prayer and service pertain to the worship of faith.³⁵³ Faith is surely not against reason, but is above it - faith does not deny, or destroy reason, but is captured and brought into obedience to Christ [cf. 2 Co 10:5].³⁵⁴

In a beautiful teaching on Prayer, St. Thomas shows how it expels sadness and increases hope - for whenever the king admits anyone into his intimate circle and conversation, one acquires a greater confidence in petitioning and obtaining.³⁵⁵

³⁴⁷ ib., q. 189, a. 7 c: ... *ad vacandum divinis obsequiis* ...

³⁴⁸ ib., q. 189, a. 7 c: ... *ad vacandum divinis obsequiis* ...

³⁴⁹ *II Sent.*, d. 44, q. 2, a. 3. Vol. VI, p. 789 b: ... *quae pertinet ad mutua obsequia* ...

³⁵⁰ *II-II*, q. 189, a. 3 c, et ad 3um: ... *per hoc homo totaliter mancipat divinis obsequiis* ...

³⁵¹ St. Thomas several times returns to the matter of Religious caring for their own parents, making use of *obsequium*: *I-II*, q. 100, a. 5, ad 4um; *II-II*, q. 101, a. 2 c; a. 4 ad 3um; q. 189, a. 6 c et ad 1um.

³⁵² *II-II*, q. 2, a. 2, c, et ad 1um et 4um: ... *credere in Deum*...

³⁵³ *In Epist I ad Tim.*, Caput II, Lectio I. Vol. XIII, p. 592 a: ... *ad cultum fidei, ex orationibus et obsequiis* ...

³⁵⁴ *III Sent.*, d.23, q. 2, a. 4, ad 3um. Vol VII/1, p. 252 a: ... *captivans in obsequium Christi, ut dictum est in 2 Co 10...*

³⁵⁵ *In Ps 40*, n.6. Vol. XIV, p.312 b: ... *ad familiare obsequium et colloquium* ...

In showing that sacred doctrine might indeed be a matter of argument, St. Thomas responds to the objection that if the basic argument of theology is from authority, it would not be unfitting as is seen in this analogy: since grace does not destroy nature, but perfects it - **natural reason should minister to faith as the natural bent of the will ministers [*obsequitur*] to charity.**³⁵⁶ In demonstrating that perfection consists in the observance of the commandments, the Angelic Doctor shows that there is already a perfection inherent in nature which is developed by growth - similarly, there is **a perfection of charity realized by its being intensified.** There is that spiritual growth whereby a person refrains even from what is lawful, in order to be the more freely dedicated to the service [*divinis obsequiis*] of God.³⁵⁷ This is the area of the counsels.

Meditation is the cause of devotion in so far as through it one conceives the thought of surrendering oneself to God's service.³⁵⁸ In commenting on the last verses of Hebrews 12, St. Thomas teaches that we have been given grace to worship God in the way He finds acceptable, in reverence and fear - this induces that **obsequium** that is required of us. God is supremely served by interior **obsequium**, as noted in the **Miserere**: the Lord does not scorn the spirit, the heart that is being offered.³⁵⁹

3. *In obsequium in the Modern Magisterium*

The words express three realities: the full homage of intellect and will in faith; a religious submission of will and intellect, even when the doctrine has not been proclaimed in definitive manner; and the sincere obedience and reverence of religious to the authority of bishops.

a. Vatican I: in its definition of faith, the Council used this formula: "... we are bound to yield by faith **the full homage of intellect and will to God Who reveals.**"³⁶⁰ For some interpreters, this **obsequium** of the will pertains to that previous submission by which a human being, recognizes that human reason is not the supreme rule of all truth. Through the will, a person accepts using another manner of knowledge permitting contact with **total Truth**. This "**salutary faith**" was described in these terms in which the Council of Trent offers a description of the act of faith: "... adults... are awakened and assisted by divine grace, they conceive

³⁵⁶ I, q. 1, a. 8, ad 2um: ... *naturalis inclinatio voluntatis obsequitur caritati* ...

³⁵⁷ II-II, q. 184, a. 3, ad 3um: ... *ut liberius divinis obsequiis vacet* ...

³⁵⁸ II-II, q. 82, a. 3 c: ... *homo concipit quod se tradat divino obsequio* ...

³⁵⁹ In Epist. ad Heb., Caput XII, Lectio 5. Vol. XIII, p. 783 a: ... *Maxime autem servitur Deo per obsequium interius, Ps 50, et Lc 1:74...*

³⁶⁰ D-S 3008; *The Christian Faith*, n. 118, p. 42.

faith from hearing [cf. Rm 10:17], and are freely led to God, believing to be true what has been divinely revealed and promised ...³⁶¹

Faith, then, is clearly based on the authority of God - while Vatican I defined faith more in itself, Trent saw it dynamically as that which prepares for justification.³⁶²

b. Vatican II and Post-Conciliar Documents:

1.] **Dei Verbum:** in this Dogmatic Constitution, the Council refers back to Vatican I, as that Council in its turn had quoted the Council of Trent. *Dei Verbum* uses **obsequium** twice in its early articles: "...Hearing the Word of God with reverence, and proclaiming it confidently, this most Sacred Synod takes its direction from these words of St. John [cf. 1 Jn 1:2-3] [cf. DV 1]. The Council continues then in Chapter I: "...The 'obedience of faith' [Rm 16:26; cf. 1:5; 2 Co 10:5-6] must be given to God who reveals, an obedience by which man entrusts his whole self freely to God, offering the full submission of intellect and will to God who reveals', and freely assenting to the truth revealed by Him..."³⁶³.

In addition to reiterating the previous conciliar definition, these words of DV 5: [...*se totum libere Deo committit* ...] in the recent Council teaching, seem to refer to that "**spirit of faith**" already evident after Vatican I. It has been described as that **disposition to live in conformity with one's faith**, a **filial abandonment** into the hands of God, a confidence in the effectiveness of prayer. This involves the gift of oneself- to God, implying continuing conversion, a complete renewal of one's manner of living. This "new birth", an attitude of totality toward God, underlines the importance of confidence, dependence on the Absolute, the generous openness to that gift that God offers in penetrating the life of a believer³⁶⁴. Such an attitude of faith present by Trent and Vatican I is the germ of the beatific vision, and makes of it

³⁶¹ Sessio VI, Cap.6: ... *Disponuntur autem ad ipsam dum excitati divina gratia et adjuti, fidem ex auditu concipientes, libere moventur in Deum, credentes vera esse quae divinitus revelata et promissa sunt ...* cf. D-S 1526; *The Catholic Faith*, n. 1930, p. 557.

³⁶² Roger Aubert, *Le problème de l'acte de foi. Données traditionnelles et résultats des controverses récentes*. 4ième ed., Louvain/Paris: Nauwelaerts/Beatrice - Nauwelaerts 1969, pp. 157,ff.

³⁶³ DV 1: ... *Sancrosancta Synodus verbis S. Ioannis obsequitur dicentis ...* Flannery: "... the Sacred Synod assents to the words of St. John..."

DV 5: ... *Deo revelanti praestanda est oboeditio fidei... (cf. Rm 16:26; Coll. Rm 1:5; 2 Co 10:5-6), qua homo se totum libere Deo committit 'plenum revelanti Deo intellectus et voluntatis obsequium praestando (Vat. I, 3008), et voluntati revelationi ab Eo data assentiendo...* ["... By faith, a man commits his entire self to God..." - Flannery].

³⁶⁴ cf. Aubert, o.c., pp. 691, ff., especially p. 695.

a gradual realization of the truth believed.³⁶⁵ St. Paul's expression: 'obedience of faith', cited in DV 5, is already faith, hope and charity.³⁶⁶

2.] Lumen Gentium 25: has been much discussed since the Council,³⁶⁷ but this is beyond the scope of the present study. A number of Canons also apply the principles of LG 25: Canon 218 speaks of the due allegiance to the Magisterium of the Church [*servato debito ... obsequio...*]. Canon 752 clearly distinguishes between the "assent of faith" and the "religious submission" [*religiosum tamen intellectus et voluntatis obsequium...*] even when the Supreme Pontiff, or the College of Bishops, declare upon a matter of faith, or morals, but do not intend to proclaim that doctrine by a definitive act. The very next Canon speaks of the adherence of the faithful "with a religious submission of mind" [*religioso animi obsequio adhaerere tenentur ...*] to the authentic Magisterium of their bishops in union with the Roman Pontiff. The precise nature of this religious submission is not further specified, but is asked of teachers of sacred doctrine and of all the faithful.

3.] Canon 678, § 1: pertains to the obedience of religious to bishops: "... In matters concerning the care of souls, the public exercise of divine worship and other works of the apostolate, religious are subject to the authority of the bishop, whom they are bound to treat with sincere obedience and reverence..." *...devoto obsequio ac reverentia...*].

4. *In Obsequium* in St. Gaspar Bertoni

Fr. Bertoni, priest of the Diocese of Verona, Italy, and Founder of the Congregation of the Sacred Stigmata of Our Lord Jesus Christ, was beatified by Pope Paul VI, on All Saints' Day, in the Holy Year, 1975 - and canonized, on the same date, by Pope John Paul II in 1989. Fr. Bertoni's spirit was studied around that latter date at a Symposium held on the occasion of the Canonization.³⁶⁸ An ardent student of St. Thomas, Fr. Bertoni was also much influenced by the Constitutions and the spirit of St. Ignatius of Loyola, and his Apostolic Mission to the Church.

³⁶⁵ o.c., pp. 703, ff.

³⁶⁶ cf. Jean-Marie Faux, SJ, *La Foi du Nouveau Testament*. o.c., pp. 289, ff.

³⁶⁷ The Kung Dialogue. Facts and Documents. A Documentation on the Efforts of the Congregation of the Doctrine of the Faith and of the Conference of German Bishops to achieve an appropriate Clarification of the Controversial Views of Dr Hans. Kung [Tubingen]. Washington DC: U.S. Catholic Conference 1980; cf. also Charles E. Curran, *Faithful Dissent*. London: Sheed & Ward 1987.

³⁶⁸ 'Symposium Bertonianum' In occasione della solenne canonizzazione del Fondatore degli Stigmatini, S. Gaspare Bertoni. [Sabato, 28 ottobre 1989. Pontificia Università' S. Tommaso. ANGELICUM] Verona: Edizioni Stimmgraf.

In the Ignatian Constitutions, the entire Part VII is dedicated to the “Missions”³⁶⁹ and the frequent recurrence of the **obsequium** as described there by the Jesuit Founder,³⁷⁰ and his **servitium, auxilium, obsequium**. In the Ignatian charism, the Missions of the Holy Father are the “intention of the Fourth Vow”.³⁷¹ The “Mission” is defined in the *Epitome* of Part VII.³⁷²

The Stigmatine ideal was described by the second Superior General, Fr. Giovanni B. Lenotti [1871-1875], as a parallel to the Company of Jesus, which is in a special way dedicated, directed to the service [**ossequio**] and to the dispositions of the Roman Pontiff, as the Stigmatines are **in obsequium Episcoporum**.³⁷³

One of Fr. Bertoni’s own images in the following/imitation if Christ was the persevering effort to “**draw a portrait of Jesus Christ**” in one’s own life.³⁷⁴ Fr.

³⁶⁹ Septima Pars. *De iis quae pertinent ad admissos in corpus Societatis ad proximorum utilitatem per vineam Domini distribuendos*. nn. 603-654. cf. also Antonio M. DeAldama, *Repartiendo en la vna de Cristo. Comentario a la Septima Parte de las Constituciones de la Compania de Jesus*. Roma: Centrum Ignatianum; cf. also Dionigi Spanu, *Inviati in Missione. Le istruzioni data da S. Ignazio*. Roma: CIS 1979.

³⁷⁰ Jesuit Constitutions, Pars VII, Caput I: “De Missionibus Summi Pontificis”:

n. 603: ... quacumque maius Dei et Domini nostri obsequium et animum profectum... ubi magnus divinae gloriae et obsequii proventus speratur...

n. 608: ... et maius Dei obsequium mittere cogitaret...

n. 609: ...a Summo Pontifice mittatur ut Eius Sanctitas ad maius Dei et Sedis Apostolicae obsequium fore...

n. 611: ... sint ad huiusmodi missionem aptiores; ... ad Dei obsequium...

n. 612: ... missionem suam et scopum ... ut in omnibus ad Dei et Sedis Apostolicae obsequium utilius suum impendat ministerium...

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

n. 615: ... qui sanctam intentionem Pontificis in Christi Domini nostri obsequium...

n. 616: ... divini obsequii posthabet ...

³⁷¹ ib., cf. n. 605.

³⁷² Societatis Iesus Constitutiones et Epitome Instituti. Roma: Apud Curiam Praepositi Generalis 1949. cf. *Epitome*, Pars VII, Titulus II: **De Praecipuis modis distribuendi nostros in vinea Domini**. Caput I. **De Missionibus**, p. 553: ...*Missiones dicuntur expeditiones apostolicae iussu Summi Pontificis, vel Superiorum Societatis susceptae, ad maiorem Dei gloriam et animarum auxilium, ut plurimum extra loca residentiae nostrae...* [n. 612, 1].

n. 612, n. 2: ... ubi maius Dei obsequium ... speratur...

³⁷³ cf. G. B. Lenotti, “Flnis: Missionari Apostolici in Obsequium Episcoporum”, in: *Collectanea Stigmatina. Collezione di documenti e studi riservata agli Stigmatini*. Roma: Curia Generalizia 1961, pp. 408, ff.: ...*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 e determinata in modo tutto speciale e segnalato al servizio ed ossequio dei Vescovi ... 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 ... Due le principali armi del Missionario: la spada della Divina Parola e la spada dell’Orazione... La Spada della Divina parola: ... nel confessionale, nelle carceri, sul pergamo, sul palco, dagli altari, negli Esercizi, Missioni, Oratori, Ritiri, conversazioni familiari, ecc., animandola dallo Spirito del Signore...*

³⁷⁴ Personal Diary, *Memoriale Privato*, February 26, 1809, in: *Lo Spirito del Beato Gaspar Bertoni*. Verona: Stigmatini 1914. Reprinted 1977, p. 229: ... *Dobbiamo fare un ritratto i noi stessi di Gesu’Cristo...*

Bertoni achieved this in his personal life by offering his service to God, acceptance of long illnesses and his entire life as a Model of **Holy Abandonment**. For him, ***obsequium*** is a key expression of this spirituality. As Christ's own ***obsequium*** redounded to the glory of the Father - so Mary and Joseph, the Holy Spouses offered their precious ***obsequium*** to Christ. Fr. Bertoni presented the challenge of offering an ecclesial service, an availability to the Church, through his ***in obsequium Episcoporum***, in the assistance of Bishops. For the Apostolic Mission, the bishops incarnated the divine will for the Stigmatine Founder in the choice of the specific service this community is called to render.

Whether it was the ***obsequium*** of his own life - or the services offered to the Church through the bishops - the ideal of the Stigmatine charism is to serve Christ and the Church, as an ***obsequium*** that redounds **to the Father, Son, and Holy Spirit!**

†

†††

†

APPENDIX III

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

[Constitutiones Societatis Jesu]

Examen [8 x]

[nn.1-133]

n. 8: ... maius Dei **obsequium** semper intuendo...

n. 13: ...Coadjutores [Brothers] se impendiunt **auxilio et obsequio** omnium ex amore divinae maiestatis...

n. 18: ...firmiores sint in divino servitio ...

n. 49: ... ad Dei **obsequium** fore, maiusque auxilium Illius...

n. 59; [2 x] ... haec instrumenta sint ad Dei **obsequium** ... et ad maius Dei **obsequium** sit futurum...

n. 82: ... ad divinum **obsequium** et laudem magis se possint submittere ..iuxta quod eis praescriptum verl constitutum per Summum Christi Vicarium ...

n. 118: ...sibi persuadendum, quod ea in re **obsequium** et laudem praestant suo Creatori et Domino...

n. 119: ... cum eorum opera ad maius Dei **obsequium** se non iuvare .. eos dimittere ...

Constitutions

Proemium [1 x]

[nn. 133-137]

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

Part I [6 x]

Admission

[nn. 138-203]

n. 138: ...ad maiorem servitium Dei ...

n. 141: ...ad divinum servitium ...

n. 147: ...iuxta Societatis divinum servitium ...

n. 149: ... [Coadjutores] ... ad maius Dei ac Domini nostri **obsequium** pertinentibus ...

n. 152: ...ad Ipsius maius servitium et laudem ...

n. 156: ... strenuum in iis quae ad divinum servitium aggrediuntur ...

n. 161: ...ad Eius **obsequium** ac laudem uberiores suscepunt ...

n. 162: ... ad Dei **obsequium** fore ...

n. 176: ... ad Dei et Domini nostri **obsequium** eius opera ad modum iuvare posse...

n. 187: ...ad finem maioris divini servitii nobis praefixum ...

n. 192: ... ad Dei et Domini nostri Iesu Christi **obsequium** idonei in hac Societate esse viderentur...ac propositum divinae ac summae maiestati in hac Societate serviendi ...

n. 194: ...qui nondum **obsequio** divino in hac Societate se dedicare omnino statuisset ...

Part II [4 x]

Dismissal

[nn. 204-242]

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

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

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

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

Pars III [8 x]

Promotion

[nn. 243-306]

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

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

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

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

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

n. 279: ... ad servitium Dei ac Domini nostri illi iuventur ...

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

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

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

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

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

Pars IV [14 x]

Education

[nn. 307-509]

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

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

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

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

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

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

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

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

n. 414: ... ad maius Dei servitium

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

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

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

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

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

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

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

n. 458: ... prae oculis maiorem aedificationem et Sui servitium habendo ...

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

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

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

Pars V [4 x]

Those admitted to the Body of the Society

[nn. 510-546]

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

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

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

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

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

Pars VI [1 x]

The Personal Life of those admitted

[nn.547-602]

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

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

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

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

Pars VII [21 x!]

MISSIONS

[nn. 603-654]

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

[nn. 603-617]

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

n. 605: ...maiolem Dei gloriam et animarum auxilium investigando...

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

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

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

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

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

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

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

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

[nn. 618-632]

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

* **n. 622**... prae oculis habendo maius divinum **obsequium** et universale bonum ...
[NB: The next 3 Constitutions offer the Principles: *magis ... maius ... universalius*...: to discern which ministry of the Word of God to offer]

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

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

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

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

c. 3: Free Movement [1 x]

[nn. 633-635]

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

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

[nn. 636-654]

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

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

Pars VIII [4 x]

Mutual Union

[nn. 655-718]

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

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

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

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

Pars IX [8 x]

Government

[nn. 719-811]

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

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

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

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

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

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

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

Part X [7 x]**Conservation**

[nn. 812-827]

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

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

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

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

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

n. 823: ... multum habet momenti ut **aditus ad divinum obsequium et animarum auxilium aperiatur vel praecludatur** ...³⁷⁵

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

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

§§§

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

- **A.M.D.G.**;
- **servitium**;
- **servire**:

Examen

[nn. 1-137]

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

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

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

Part I**Admissions**

[nn. 138-203]

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

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

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

³⁷⁵ Almost identical terminology with what follows in n. 824.

³⁷⁶ This Constitution is just two from the end, n. 827

Part II
Dismissal

[nn. 204-242]

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

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

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

Part III
Promotion

[nn.243-306]

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

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

Servire: 276; 277; 279; 288.

Part IV
Instruction

[nn. 307-509]

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

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

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

Part V
Body of Society

[nn. 510-546]

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

Servitium: 510; 521; 523; 541

Servire: 542.

Part VI
Vows, etc]

[nn. 547-602]

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

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

Servire: 547; 555; 593; 595.

Part VII
Missions

[nn. 603-654]

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

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

Servire: 612; 629; 650.

Part VIII
Union

[nn. 655-718]

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

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

Servire: 667; 670.

Part IX
Government

[nn. 719-811]

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

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

Servire: 802.

Part X
Conservation

[nn. 812-827]

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

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

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

†

†††

†

APPENDIX IV
The Spirit of Obsequium in an Apostolic Exhortation

**[Reflections on the Holy Spouses, Mary and Joseph]
of**

Pope John Paul II
REDEMPTORIS CUSTOS
[August 15, 1989]³⁷⁷

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

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

7: ...Cum in matrimonii indolem tum sanctus Augustinus tum sanctus Thoma continenter eam reponunt in ‘indivisibili coniunctione animorum’, in ‘copulatione... animorum’, ‘consensu’, quae proin elementa in coniugio illo insigniter sunt commonstrata. Maximo enim historiae salutis tempore, quo nempe suum erga hominens Deu aperit amorem per Verbi donum, Mariae Iosephique conubium plena quidem ‘libertate’ ad effectum deducit **sponsale sui donum** accipiendi videlicet atque exprimendo tali amore. ‘Hoc in ingenti opere omnia in Christo removanedi, fit matrimonium, ipsum etiam purificatum et redintegratum, nova res novi foederi sacramentum. Ecce quipped Novo ineunte tesatamento haud secus atque Veteris trestamenti principio, adest coniugium par. Verumk livet Adami Evaque fuerit per malorum fons quae orbem obruerunt, culmen efficient Iosephus ac Maria unde diffiunditur universa in terras santimonia. Opus nameque sallutis Servaor ex virginali hac ac sacra coinunctione inchoavit, ubi omnipotens ipsius attentidur voluntas purificandae ac sanctificandae familiae, quae eet amoris sacrarium est et vitae ipsius seminarium...’

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

³⁷⁸ Cf. also cf. DV 5; LG 25

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

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

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

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

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

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

Per totum sui ipsius sacrificium erga Dei Matrem amorem nobilem recludit Iosephus deferens ei sponsale sui donum. Quamvis certum ei sit subducere se ipsum ne Dei impedit opus in illa iam completur, luculenta motus angeli admonitione apud se retinet eiusque reveretur deditionem unicam Deo factam...

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

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

30: Praeter certum ideae eius tutelam confidit item ecclesia perinsigni Iosephi exemplo, quod nempe singulos excedit vitae status omnique proponitur christianae communitati, quaecumque illa condicio est eet quaecumque christifidelis cuiusque sunt muneera.

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

†

†††

†

APPENDIX V

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

PART FOUR³⁷⁹

APOSTOLIC MISSIONARIES IN THE SERVICE OF BISHOPS

Chapter 12:

Preludes toward the ‘Little Company of Jesus’

1. St. Ignatius’ Voice

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

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

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

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

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

³⁷⁹ cf. Fr. John Ceresatto’s Biography of the Founder

³⁸⁰ SA, Doc. 26, p. 342.

³⁸¹ SA, Doc. 35, pp. 659-660.

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

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

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

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

2. Orientations of his Soul

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

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

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

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

³⁸² *ib.*, p. 658.

³⁸³ *ib.*, p. 660. Note of July 22, 1808.

³⁸⁴ *ib.*, p. 662. Note of October 22, 1808.

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

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

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

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

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

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

3. **A United Force is Stronger**

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

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

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

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

... gathering, uniting workers under one and the same spirit: 'A United Force is Stronger'; separating from among them a division of perfect workers ... imitators of

³⁸⁵ BERTONIANO 1931-32. Letter 57, p. 337.

the Apostolic life, so that with this army of assembled examples, to go on then to the assistance of our neighbor and to weaken the demons...³⁸⁶

What is the purpose of this specialized division?

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

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

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

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

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

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

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

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

³⁸⁶ Manoscritti Bertoni, n. 24. Meditation 44.

³⁸⁷ ib.

³⁸⁸ ib., Meditation 54.

4. A Sign from on High

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

This humble and confident waiting – seems to have had from heaven the favor of an extraordinary sign. Fr. Lenotti wrote: ‘Even though with some hesitancy, he told Fr. Marani that he had had a celestial vision immediately following the suppression of the Convents that took place in 1810, in which it seemed as though he was going to be the founder of a new religious congregation.’³⁹⁰ This special sign seemed then to give flight in the saint to his lingering doubts and uncertainty:

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

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

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

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

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

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

³⁹⁰ SA, Doc. 20, pp. 132-133.

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

³⁹² SA, Doc. 35, p. 717, August 24, 1813.

5. The Company of Jesus Rises up again.

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

And from every part of Italy there was a hurrying back to those first houses of the Company now re-opened. **Also in Verona, ex-Jesuits and Diocesan Priests experienced the fascination for the great Order that had been re-born.** Among the first, we find one who is already well known to us, being so intimately tied to St. Gaspar: Fr. Fortis, whom Providence had destined to become the first *Prepositus General* of the risen Company of Jesus.³⁹⁴

Among the young priests of Verona, most desirous of giving their own names to the reborn Company only very few of them would ever be able to realize their dream, and Bishop Liruti held firm in his refusal to let them go. Among those desirous of going, we find the following who might have made **the flight to the Company, are three of Fr. Gaspar's close friends: Fr. Matthew Farinati³⁹⁵, Fr. Michaelangelo Gramego³⁹⁶, as well as the newly ordained priest, Fr. Louis Bragato.³⁹⁷**

As for Fr. Bertoni, he did not experience the least 'temptation' in this regard. Rather it was he who dissuaded Fr. Gramego, and perhaps also Fr. Bragato, from asking the permission to go from their staunch Diocesan Shepherd, **assuring his two**

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

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

³⁹⁵ General Archives of the Sons of Charity. Roma: Letter Galvani-Canossa.

³⁹⁶ Manoscritti Lenotti, *Reflections on the Life of Fr. Gramego*, in a copy found in the Archives at the Stimmate, p. 3.

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

friends from the bottom of his heart that their generous dream would not remain unrealized. Thus, even the strong opposition of Bishop Liruti played into the hands of the plan of Providence. Perhaps all this was nothing more than to enable the first members of the Institute that Fr. Gaspar would found, to be prepared for that day.

5. A very Active Vigil

a. The Marian Oratories come out into the open

When, at the unexpected dismantling of Napoleonic power – [1814], the repressive laws against religious liberty gradually gave up their strangle-hold, and Verona returned to contemplate admiringly the re-flowering of an institution which others had believed were extinct for ever: the **Marian Oratories**. In the passage of just a few months, it could be said that ‘there was not a Church,’ in our city, whether parish or subsidiary, which did not see an Oratory opened for its own youth. And in some churches, there were groups formed also for girls, strengthening all the young people in their piety and fervor, and seeing the harvest of the most beautiful and copious fruits from such a holy institution.³⁹⁸

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

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

³⁹⁸ SA, Doc. 26, pp, 371, f.

³⁹⁹ ib, p. 370.

⁴⁰⁰ Communal Library of Verona. cf. Folder Cavattoni.

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

b. Apostolic Missionary

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

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

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

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

Under a false light of suspicion, they found a more than exhaustive explanation for the uncertainties and the involvement of the ecclesiastical

⁴⁰² SA, Doc. 8, p. 44.

⁴⁰³ SA, Doc. 20, p. 154.

Authority. The adverse pronouncement of the Government, arrived, fortunately, when that Mission was coming to its conclusion.

c. The Chronicle of that Memorable Parish Mission

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

However, there was a further difficulty. This would be the ‘collared’ enemies, those priests intent on sabotaging, with their envy, their sarcasm, and their disdain, every good work. The Bishop, acting on false accusations, cut off the ‘dialogue’, and gave the order to end the second day of the triduum offered in thanksgiving, as willed by the Vicar General, in thanksgiving. And then there was a problem from the Government of Venice, which prohibited from that time on, the giving of any more Missions to the people without previous authorization, and forbidding introducing priests to conduct them who would not be from the area.⁴⁰⁶

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

In the end, beyond all the efforts of the demon, the Parish Mission of St. Firmus Major left on Verona a providential effect of a thunderous and refreshing

⁴⁰⁴ General Archives of the Canossian Daughters of Charity, Rome.

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

⁴⁰⁶ SA, Doc. 12, p. 58.

⁴⁰⁷ Archives at the Stimmate. Galvani Folder.

downpour, on a land that had been dried up in three lusters of the revolutionary climate.

d. At the Threshold of Reality

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

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

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

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

⁴⁰⁸ Mss Bertoni, n. 23: Instructions on *Primum Regum*.

⁴⁰⁹ SA, Doc. 26, p. 377.

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

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

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

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

†
†††
†

⁴¹⁰ Cf. the report of Canon Pacetti, noted above.

⁴¹¹ Cf. Biography of Fr. Gramego, by Fr. Lenotti. Manuscripts, Archives of the Stimmate.

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

⁴¹³ BERTONIANO, 1932. Letter 54, p. 333.

APPENDIX VI
COMMISSION
for the
ORIGINAL CONSTITUTIONS
of the
FOUNDER

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

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

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

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

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

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

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

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

The invitation of the Council of Superiors [Sezano, September 2002], asked the Commission ‘to make every effort to bring out more that which unites the members of our Congregation, rather than to maintain personal opinions which divide us, and to present the results of their research in a language understandable to all the Confreres.’ The Commission members, through a fraternal dialogue and loyal exchange of views, have gathered here the essential points of their agreement,

for a reading of the *Original Constitutions*. There follows here their agreement on a synthesis as well as a few proposals. [This following document is known as **Convergenze**: points of agreement]:

POINTS OF AGREEMENT

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

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

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

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

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

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

The Manner: under the direction and dependence of the ordinaries of the places where it will their task to give Missions. To these Ordinaries, the men must

*obey in all that pertains to the exercise of the **Apostolic Mission**, in receiving from them the permission, with the necessary faculties, and always observing their dispositions regarding the place and the time for exercising that ministry.* [From the Decree of Sacred Congregation of the Propagation of the Faith. December 20, 1817].

6. The ***munus apostolicum*** [= the apostolic service]. The plan of Fr. Bertoni opens up into a vast ministerial horizon: the celebration of the sacraments [CF 162]; service to the Christian Community, contained in the formula *Verbi Dei quodcumque ministerium* [CF 164], and the Christian formation of the youth [165-166]. Fr. Bertoni, at the same time, in order to guard the missionary dimension of the *Euntes Docete* [cf. Mt 28:19], 'does not admit of the ordinary care of souls' [CF 290].

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

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

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

9. The Congregation, **in its history**, was not always able to give evidence with equal fullness the richness of Fr. Bertoni's original project. This was due to a variety of factors: sometimes the social, cultural and religious context; or, due to the

limited resources available. At some times, the Congregation was more greatly expressed in commitment to schools and to the Christian education of the youth; at other times, in the Holy Parish Missions; and at times to formation of the Clergy and work in seminaries; at times, too, in the ordinary care of souls, and to the Missions '*ad gentes*'. However, it is only just to recognize that the Congregation has conserved in its quest and also in suffering, the desire a more faithful translation of its charismatic identity...

Waltham, October 11, 2003.

†
†††
†

ENDNOTES

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

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

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

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

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

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

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

Fr. Galvani is our benefactor and is listed in the Necrology for January 6th. We can find more information about the Deceased Stigmatine Confreres and our Deceased Benefactors in www.confrades.com.

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

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

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

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

^{ix} **Renaissance** is the Italian word for "Renaissance", a period of history meaning the Italian re-birth as a nation.

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

Fr. Suarez wrote under the leadership of the long-time Superior General [February 19, 1581–January 31, 1615], Fr. Claudio Acquaviva, a generation or so after than St. Ignatius. As will be seen, Fr. Suarez' work is a most orderly apologetic, a more **defensive** reflection on the Jesuit Constitutions, defending this 'new' way of life in the Church, which had found opposition even in high Church circles. For example, the Fourth Vow of special obedience

to the Roman Pontiff – was not understood as something unique in that in faith, all believers are placed under the magisterial and spiritual direction of the Vicar of Christ.

^{xi} The corner stones of the Jesuit Constitutions as these were understood first by Fr. **Jerome Nadal**, SJ and later, by Fr. Francis Suarez.

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

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

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

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

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

^{xii} **Formulae** is an accepted plural form in place of *Formulas*.

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

^{xiv} **Four cats** - it is an Italian expression which means very few in numbers and very insignificant in members!!!!

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

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

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

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

†

†††

†