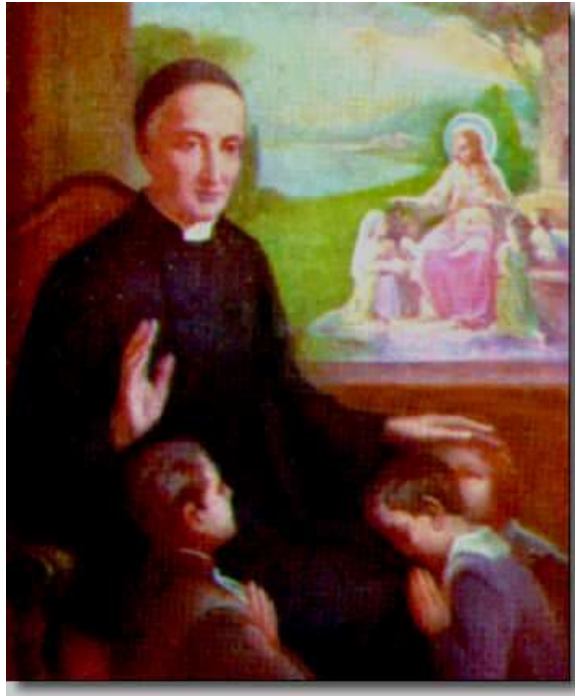


# **St. Gaspar Bertoni**



**The Eucharist,  
The Notion of Church and Family Communion,  
Religious Brotherhood, Priestly Fraternity  
In the Modern Magisterium  
Communicating a Sacred Tradition**

**A Stigmatine Retreat on Communion**

**Rev. Joseph Charles HENCHEY, CSS**

**Electronic Edition: Palm Sunday, 2005**

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## Introduction

### THE EUCHARIST THE MANIFESTATION AND SOURCE OF COMMUNION

*...Jesus was to die for the nation ... - and not for the nation only, but to gather together the scattered children of God ... [Jn 11:52]*

*...Holy Father, keep those you have given Me true to Your Name, so that they may be one like us ...Father, may they be one in us, as you are in Me and I am in You...that they may be one as We are one. With Me in them and You in Me, may they be completely one ... [Jn 17:11, 21, 22].*

*Glory be to You, world without end. As this broken bread, once dispersed over the hills, was brought together and became one loaf, so may Your Church be brought together from the ends of the earth into Your kingdom... [*Didache*, n. 9].*

*St. Cyprian of Carthage was most challenged by the *Unity of the Catholic Church*<sup>1</sup>. He writes for our contemplation today:*

*...The Church is one, which is extended into a rather widespread multitude by an increase of fruitfulness. Though the sun's rays are many, the light is one; may are the branches of a tree, but one hardy trunk having been grounded by a tenacious root; when many streams flow from one little source, although the number seems scattered abroad by the abundance of copious overflowing, nevertheless oneness/unity is preserved in the origin ...<sup>2</sup>*

*... God is one, and Christ is one, and the faith is one, and His Church is one, and the people having been linked into a solid unity of the body by the glue of concord...<sup>3</sup>*

*...So too the Church ... extends her rays throughout the whole world, though one light is spread everywhere the unity of the body is not separated; she extends her branches over the whole earth; one ... is the head and one the origin, and one mother ... by whose bearing we are born, with whose milk we are nourished, by whose spirit we are animated...<sup>4</sup>*

*...The Lord says: 'I and the Father are one', and again it was written concerning the Father and the Son and the Holy Spirit. And the three are one ... this unity is coming from the divine strength cohering in the heavenly sacraments...<sup>5</sup>*

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<sup>1</sup> St. Cyprian of Carthage, *De ecclesiae catholicae unitate*, in: M. Benevot, ed. *CCL III* Brepols Publishers 1972.

<sup>2</sup> De Unitate, 5 – o.c., pp. 65-66.

<sup>3</sup> ib., p. 175.

<sup>4</sup> ib., p. 253.

<sup>5</sup> ib. p. 254. [For these texts, cf. Eric Walters, *Unitas in Cyprian of Carthage: Change, Confusion, Contradiction, or Continuity?* Rome: Gregorian University 1953 Un-published Licentiate Thesis]

### Presentation

The revelation concerning **Baptism** gives us a number of images in ascending value regarding our union with Jesus Christ and with one another:

- **Mineral Level**: Christ is the Living Corner-stone – we are energized by being **close to Him**.
- **Plant Life**: Christ is the vine and we are the branches, in-grafted into Him, in order to bear fruit.
- **Animal Life**: the Good Shepherd and his Flock according to the OT [e.g., cf. Ps 23] and John and Peter – recognizing His voice. He leads them through the dark valley to the feeding grounds.
- **Human Life**: Christ is the Head of the Body, we are the members – the Spirit is the ‘soul’.
- **Family life & Love**: parental, filial, fraternal and spousal love.
- **Clothing**: over all these human gifts, puts on Jesus Christ.
- **Battle Gear**: sword of God’s Will, helmet and shield.

The oneness of God is foundational to humanity’s oneness [cf. Rm 3:28-30; 1 Co 8:4-6; Ga 3:20; cf. Ep 4:6]. The One God has acted through the One Man, Jesus – unity is the goal of the redemptive process. The unity of humanity is ultimately a future concept to be fully realized only in the resurrection.<sup>6</sup>

The formal meal or banquet was the primary social event for the ancients and one which carried a great deal of meaning. Dining together created a tie or bond create3d A tie or bond among the diners, which in turn created an ethical obligation toward them. For the Greeks, table etiquette was part of ethical instruction, based on friendship. Jesus’ ministry is effectively symbolized by the theme *He eats with tax collectors and sinners*. [cf. Lk 5: 29-32; 7:33-35; 14:15-24, and *par.*]<sup>7</sup>.

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<sup>6</sup> Walter F. Taylor, Jr., ‘Unity of Humanity’, in: *The Anchor Bible Dictionary*. Vol 6, Si-Z Doubleday: 1992, pp. 746, ff.

<sup>7</sup> Dennis E. Smith, ‘Table Fellowship’, in: *The Anchor Bible Dictionary*. Vol 6, Si-Z Doubleday: 1992, pp. 302, ff.

## I St. Ignatius of Loyola<sup>8</sup> and St. Gaspar Bertoni<sup>9</sup>

### [A] Ignatian Influence [Part VIII, c. 1, nn. 655-676]

#### Premise:

[1] The apostolic missionary dispersion of the membership in the wide variety of **missions** makes this emphasis on **Unity** necessary - St. Ignatius discusses here that which makes such **Union** possible:

*The more difficult it is for the members of this congregation to be united with their head and among themselves, since they are so scattered among the faithful and among the unbelievers in diverse regions of the world, the more ought means to be sought for that union. For the Society cannot be preserved, or governed, or, consequently, attain the end it seeks for the greater glory of God unless its members are united among themselves and with their heart. Therefore, the present treatise will deal first with what can aid the union of hearts, and later with helps toward the union of persons in congregations, or chapters. With respect to union of hearts, some of the helpful means lie on the side of the subjects, others on the side of the superiors, and others on both sides* [cf. CSJ n. 655].

Despite the wide-spread dispersal of the men in the missionary endeavor, committed to the **various and proper works, anywhere in the diocese and the world** – committed to the community, there was early experienced the need to remain together, with one heart and soul, following the model of the Apostles gathered around Christ, and the early Church, St. Ignatius commits this segment of his Constitutions to the “norms of concord and harmony” through the moral union, brought about by fraternal charity of hearts, and the juridical union of General “Congregations”, Councils and the person of the elected “Prepositus” General.

[a] The first aspect <sup>10</sup> to keep in mind is that for the Jesuit Founder, the Company of Jesus was meant to be constituted, following the inspiration of the Holy Spirit, as a religious institute, an Order, a “Society.” In order to keep together, there was needed the inner conviction of the membership, as well as the juridical constitution of a competent lawful authority. All obedience needs to be permeated with charity. This is **unity of hearts**. This Unity is treated by St. Ignatius in Part VIII [ **Helps toward uniting the distant members with their head and among themselves** ]; c. 1 [ **Aids toward Union of Hearts** ].

<sup>8</sup> cf. CSJ n. 655

<sup>9</sup> Fr. Gaspar Bertoni [1777-1853] was ordained a Priest of the Diocese of Verona, Italy in September 1800. He founded the Congregation of the Sacred Stigmata of our Lord Jesus Christ on November 4, 1816. He was canonized by Pope John Paul II, on November 1, 1989. His *Original Constitutions* were made up of 12 Parts.

<sup>10</sup> For these thoughts, cf. Simon Decloux, SJ, “Octava Parte Principal - De lo que ayuda para unir los repartidos con su cabeza y entre si”, in: *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura*. S. Arzubialde, J. Corella, J.M. Garcia Lomas [Eds.]. Bilbao: Mensajero-Sal Terrae, pp. 277-283, *passim*.

[b] In the second place, once the official ecclesiastical approval had been received, a **Juridical Union** is realized. This, with the above, is necessary in order for the Company of Jesus to remain together, committed to the Mission of Christ, committed to the Apostles, under the direction of the Holy Father, the Vicar of Christ, to serve His Spouse, the Church. This is treated by St. Ignatius, in the same **Part VIII, chapters 2-7**, as has been noted above.

[c] Both of these aspects are needed: the **Unity of Hearts, spirits, souls** - and, being a human reality as well, a **Juridical Union of General Chapters, a physical, human head, to whom members offer their obedience.** [Fr. Bertoni's concern in his **Part X**, both Sections, bringing out both the **Negative Obstacles** [through Defect, as well as Excess] to be overcome, and the **Positive Aspects** to be developed. He will treat of the **Juridical Aspects of Union** primarily in his final **Part XII** - cf. **CF ## 298-314**]. In this present **Part X**, of the ***Original Constitutions***, there will be clarified St. Ignatius' idea concerning the various means to be employed for this community to achieve his ideal of **moral union, concord and harmony**.

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[B.] **St. Gaspar Bertoni**  
**Part X [CF ## 187 – 266]**

St. Gaspar Bertoni founded his Stigmatine Congregation, using the Commentary of Fr. Francis Suarez, SJ, *De Religione Societatis Iesu* as his principal guide<sup>11</sup>. He entitled his Part X of his *Original Constitutions*, as: '**De Unitate, seu Unione Sodalitatis**'<sup>12</sup>:

#### THE UNITY or UNION OF THE STIGMATINE CONGREGATION

[CF *Proemium* ## 187-190;

**First Section**: Negative Means - cc. 1-6, ## 191-220;

**Second Section**: Positive Means - cc. 1-9, ## 221-266]

#### **Premise:**

[1] The first matter to ponder is the **Title** of this very long Part, made up of a biblical **Preface** - containing texts from **Jn 13:15** [the **trade-mark**, or distinctive sign, of love among the confreres]; **Ga 6:10; 1 Tm 5:8** [a **special love** for those of the household of the faith]; **Ac 2-4** [the examples from the '**Summaries**' in the ***Acts of the Apostles: one heart and soul; they took their food in simplicity of heart, praising God***]; **Ps 132** [*how good and joyful it is for brothers to dwell together* !] - two **Sections**, the first of which contains **6 Chapters** and **30 Constitutions**; and the second of which contains **9 Chapters** and **45 Constitutions**. For those of us who do not know Latin in profundity, **De unitate, seu unione**, could seem like tautology, or

<sup>11</sup> cf. [www.st-bertoni.com](http://www.st-bertoni.com)

<sup>12</sup> CF ## 187-266, one third of the entire booklet of **314 Constitutions** consider this union/unity of a dispersed community committed to a very varied Apostolic Mission.

repetitious. However, St. Ignatius - in his **Octava Pars** [7 Chapters, nn. 655-718] - clearly distinguishes a variety of means to obtain that **concord** and **harmony** meant to be lived in the Society:

[a] **Moral, Spiritual Union**: this is union of **hearts**, achieved through each one's **spiritual life** - discussed by St. Ignatius in his chapter 1 of his **Eighth Part** [nn. 655-676]. This seems to offer the parallel for Fr. Bertoni in his **Tenth Part**, with his **Preface**, with his **First Section on Negative Means** [divided into six chapters: three on defects to union of charity; and three on excessive manifestations, as particular friendships] and the **Second Section on Positive Means**, divided into nine Chapters: on Interior Means [on harmonious dispositions] and Exterior Means of Unity [as obedience, common table; the care of the sick, hospitality; common recreations and conversations, letter-writing and an over-all development in the mutual care of members for one another]. Fr. Bertoni's **Tenth Part** emphasizes this **Spiritual Union**. He will treat of **Juridical Unity** in his **Twelfth Part**, CF ## 298-314.

[b] **Juridical, Physical Union**: implying Chapters and Superiors: this seems to be achieved by Ignatius in this **Eighth Part** of his Constitutions, by **Chapters 2- 7** where he treats of the following:

- 2: the Convocation of the General Congregation;
- 3: membership in it;
- 4: who convokes it;
- 5: place, time and manner of assembling;
- 6: election of the General;
- 7: other business.

[2] The broad variety of aspects of the **Apostolic Mission**, dispersing the members of the community, necessitates this extended **Tenth Part**, made up of nearly 80 Constitutions. The variety in the living of the Founder's **Apostolic Mission** can be found in such words - among the many that could be chosen - as his: **quodcumque Verbi Dei ministerium: accomodat; appropriata; graviora; media; missiones; munera; obsequia; opera varia et propria - perfectum opus sacerdotal; auxilium** - and the many other possibilities.

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## II THE DOGMATIC CONTEXT FOR ECCLESIAL COMMUNION

### THE CHURCH AS COMMUNION

Presentation<sup>13</sup>:

#### 1. The Meaning and Importance of the Document

Right after the II<sup>nd</sup> Vatican Council, the concept of "communion" in reference to the Church, together with the concept of "the People of God", was among all the notions those which the more greatly proved to be of interest to theologians. Despite the notable merits and real progress of ecclesiological reflection, there also appeared at the same time certain tendencies toward a rather reductive interpretation of this key concepts. These brought with them the real danger of radically altering Catholic Ecclesiology.

The formula "People of God" was considered more and more to mean a certain popular sovereignty - while there seemed to be simply overlooked the constitutive element of this "People", viz., that they were meant to be and to remain of God. He is the sole and authentic "Sovereign" of His "People", and needs to be present in all the peoples of the world. In a similar manner, there appeared the tendency to reduce the concept of "communion" to a more or less exclusively **horizontal , or sociological** idea. This concept then made use of the formula in behalf of an anti-hierarchical concept of a church that would rather be a federation of local churches, preceding in every sense, the universal Church.

The scope of the Document of the Congregation for the Faith [dated May 28, 1992 - cf. AAS 85 {1993} 838-850] is to shed some light on the correct concept of "communion" along the lines of Vatican II and the extraordinary Synod of Bishops of 1985. In this the Shepherds of the Church emphasized anew the centrality of this category for an adequate vision of the "Church of God", in fidelity to the biblical teaching and the Patristic tradition [cf. n. 3]. The immediate sources for this Document, therefore, would be the Synod of Bishops of 1985, but also the magisterial documents which serve according to their proper intention toward a more profound reading of the Bible and the Fathers. This would, then, lead to an adequate interpretation of the ecclesiological happenings of our own day.

The present Document presupposes, therefore, that there are not isolated, or juxta-posed varieties of ecclesiology, but that ultimately there exists only one fundamental ecclesiology. This one, of course, might be presented and elaborated in diverse manners, and according to a variety of emphases and accentuation of certain aspects. This diversity in the systematic elaboration is legitimate and pertains to the role of theology. However, every type of subsequent articulation must always keep in mind the balance of diverse essential elements of an ecclesiology that intends being "Catholic." In other words, if it is true that one might choose a variety of points of

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<sup>13</sup> cf. Joseph Card. RATZINGER, in: ***Communio*** *Notio. Lettera e Commenti*. Cong. per la Dottrina della Fede. Libreria Editrice Vaticana 1994



departure and of articulating the systematic reflection according to diverse concepts - it is also at the same time equally as true that all must remain within the balanced approach of the authentic doctrinal Tradition, conserving the integrity of the revealed data.

Therefore, to avoid those interpretations that prove to be insufficient and lacking in some elements, the Letter of the Congregation for the faith aims at safeguarding the *criteria* for a correct comprehension of the notion of "Communion", emphasizing three fundamental aspects:

[a] The concept of "Communion" in relation to other notions central to ecclesiology, such as "People of God", "the Body of Christ", "Sacrament".

[b] The concept of "Communion" in regard to the **Eucharist and to the Episcopacy**, clarifying thus the meaning of the unity of the Church, which is expressed in the reciprocal interiority between the universal Church and the particular Churches.

[c] The concept of "Communion" in regard to the bond between the Bishops, and between them and the Successor of Peter, who is the visible foundation of the Church's unity, keeping present the attention and the need that flows from the ecumenical perspective.

## [2] **The Essential Points of the Document**

The major points of the Document are essentially five, in correspondence to the Chapters of the Document:

[a] In the first place, there is recognized that the notion of "Communion" is quite adequate to express the profound nucleus of the Mystery of the Church. This notion includes both the vertical dimension ["Communion with God"], as well as the horizontal perspective [communion among human beings]. There is likewise the *invisible* element [that intimate communion with the Most Holy Trinity and with other human beings] - and also the *visible* element [that communion in the doctrine of the Apostles, in the Sacraments, and in the hierarchical order]. This communion, therefore, is not simply of a moral or psychological nature, but is one that is ontological and supernatural, and implies a spiritual solidarity among the members of the Church, in so far as they are members in the one Body, that is, the Body of the Christ.

It is important to note in this context the strong accent placed by the Document on the self-transcendence of the Church, which is not a reality all folded in upon itself, but rather is open to the missionary and ecumenical dynamism, because it is sent out to the world to announce and to bear witness [n. 4].

[b] In the second place, there are considered the concrete expressions of the Mystery of the Church understood as a "Communion."

Above all, the concept of "Communion" is applied to the reality of the particular churches, which, however, are truly "Churches" only in so far as they are constituted along the image of the universal Church. Consequently, every particular Church is really "Church" in so far as it presents and acts as the one, holy, Catholic and Apostolic Church. This means that *the Church of Christ cannot be conceived as a summary, or some kind of a federation of particular churches*. In its essential mystery, the universal Church precedes "ontologically and temporally every single particular Church" [n. 9], and these local churches derive their origin from the universal Church.

Within the boundaries set by Scripture and the Fathers of the Church the Document underlines this two-fold priority of the universal Church. The divine idea of His Church to be created within history is one alone: His Spouse, His City, the Heavenly Jerusalem, **His one People**, beginning with Abraham right to the last of the Elect. Following the Jewish traditions, the Fathers speak of the pre-existence of this City of God even before the creation of the world, and the interior purpose of creation is this definitive city, the place where there is worked out the Will of god and earth becomes heaven.

This ideal precedence of the one, universal Church is expressed on the day of Pentecost also in a temporal precedence: the apostolic community gathered around Mary and transformed by the Holy Spirit into the "Church", this was never intended to be merely the "local" church of Jerusalem. Each of the Apostles had a universal mission, and all together are the one Church being born which by their preaching are born, then, the particular churches, beginning with the one in Jerusalem: these are all daughters and concretizations of the universal Church. This Church speaks all the languages, and shows herself to be truly *Catholic*, already in the first moment of her existence, i.e., the one People of God made up of all the peoples of the world.

In this context the Document emphasizes the universal character, the "Catholic" nature of Baptism. In its sacramental substance, Baptism is not some admission into a certain local community, but is rather the incorporation into the one Body of Christ. Whoever is baptized pertains to the Church wherever he/she may go - or, as the Document expresses itself with a formula that is very beautiful: "in the Church, no one is a stranger", In all the places and in all the languages it is always the same Church, the one Spouse of Christ.

[c] In the third place, the concept of Communion is placed in relationship with the unity of **the Church** on the one hand, and **the Eucharist** and the Episcopacy on the other.

The Communion among the Churches in the unity of the universal Church is **rooted in the Eucharist**, since the celebration of the Eucharistic sacrifice in a particular, or local community is never the celebration of just that community: it becomes "Church" solely in the acceptance of the entire sacramental gift of grace in the communion with the one and indivisible Eucharistic Body of the Lord. This is what implies the unity and indivisibility of His Mystical Body which is the Church.

Thus, the unity of the Church is also *rooted in the unity of the Episcopacy*. In fact, as the very idea of a *body of the Churches* recalls the existence of a Church which is the Head of all the other Churches, and this is the Church of Rome. Thus, the unity of the Episcopacy implies the existence of a Bishop Head of the *Body, or College of Bishops*, and this is precisely the Bishop of Rome, the Roman Pontiff.

**Unity of the Eucharist and unity of the Episcopacy** are not extrinsic realities, or mere organizational principles, with respect to the unity of the Church. These are rather theological realities reciprocally bound and intrinsic to the mystery of the Church herself.

[d] Furthermore, this unity of the Church is no hindrance to the plurality and to the diversification relative to the various ministries, charisms, and the various forms of the apostolate. The promotion of the unity and of the plurality are not only mutually not opposed, but they reciprocally are enriching. They do this in the measure in which they aim together at the up-building of the one Body of Christ, which is the Church, through charity, which is the bond of perfection. In this context, there ought to be understood and justified both those institutions and the communities established by the Apostolic authority which as such, pertain to the universal Church, even while their members are also members of particular Churches. This includes as well the multiple religious institutes and societies of apostolic life. Even though these do not pertain to the hierarchical structure of the Church, they do belong to her life and her holiness.

[e] Lastly, the ecclesiological concept of Communion bears with it also ecumenical implications of great import.

From the logic of the Document it results that the succession in the ministry of Peter, is the visible and responsible expression of the Communion, of the unity of the Eucharistic Body, from which is born the one Body of the Church as the Body of Christ. This is not merely a reality that is solely on the organizational or administrative level, exterior to the authentic essence of the Communion itself, of its being as the Church of the Lord. At the same time, the Document emphasizes the ecumenical concept of the conciliar ecclesiology, and speaks of the many elements of the Church of Christ present in the other non-Catholic Churches and ecclesial communities. These are all elements which permit the recognition in joy and hope a certain communion, even though not perfect [n. 17].

Once having brought out this doctrinal principle, the Letter intends to further clarify the nature of this communion that is not yet perfect. With this end in view, there is distinguished the relationship of Communion with the Orthodox Churches and with the Reformed communities.

The Orthodox Churches are indeed separated from the Communion with the Successor of Peter. Yet, they remain united to the Catholic Church by means of most intimate bonds, such as Apostolic Succession and the valid Eucharist they celebrate. They merit as a result the title of particular Churches, as Vatican II taught. At the

same time, however, the principle holds that the unity of the Church, expressed in the **Petrine ministry**, is not some exterior addition to the particular Churches, already complete in themselves and self-sufficient. Such unity with the **Petrine ministry** is the constitutive principle of the particular Church as such. Consequently, the Document states that the situation of those venerable communities implies a wound in their being a particular Church [cf. n. 17].

This wound is all the more profound in the ecclesial communities which have not maintained the apostolic succession, from which depends the validity of the Eucharist.

To understand the truly committed ecumenical thrust of the present Document it is important to note that the text recognizes with frankness that such a situation implies also for the Catholic Church a wound, even though of a different nature, in so far as it is an obstacle for the full realization of the universality of its history. There follows from this the necessity of proceeding vigorously in ecumenical dedication. The very heart of all this is according to the text of the Document, a renewed conversion to the Lord. The Document expresses the hope that in the light and in the strength of such a conversion, it becomes possible to recognize the Primacy of Peter in his successors, the Bishops of Rome. Each is challenged to see realized the **Petrine ministry** as understood by the Lord Himself as the universal apostolic service. This is present in all the particular Churches from the very interior of these. They conserve their substance and identity of divine institution which can be expressed in diverse forms, according to the circumstances of place and time, as is testified to by the unfolding of history.

With the present Letter, the Congregation for the Doctrine of the Faith has intended to offer to Bishops, to theologians and to all believers of the People of God, an authoritative doctrinal contribution so that the Communion of the faithful of all places and of all times might be lived not so much as a horizontal and exterior element but rather an interior grace. At the same time, this offers a visible sign of the Lord's Gift, which can only be realized as a unity, surpassing every frontier and every limit due to sin and to human fragility.

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**III.     JOHN PAUL II, Motu Proprio, *Apostolos Suos*,  
on the Theological and Juridical Nature of the Episcopal Conferences.**  
**Ascension - May 21, 1993.**

**Introduction: a Kind of Bibliography of Sources**

[1]     The Lord Himself established a kind of **permanent assembly**, a "**college**" at the head of which He placed Peter, chosen from among them [cf. LG 19; Mt 10:1-4; 16:18; Mk 3:13-19; Lk 6:13; Jn 21:15-17]. The expression "one of the 12" is most common, and well substantiated in NT texts . The **Apostles together** were given the mandate to preach the Kingdom of God - they were sent in pairs - the Lord praying for their unity. Between the Resurrection and Ascension, the Lord re-confirmed Peter - and He gave them the very mission He had received from His Father [cf. Jn 20:21; Mt 28:18-20]. With Pentecost, the College received new vitality - Peter stands with the 11 [cf. Ac 2:42]. The Apostles showed their "collegiality" in that they knew they were founded to be an **undivided body**. Paul and Barnabas were deputed to go the Apostles to resolve the question of Jewish converts. The response was: it has seemed good to the Holy Spirit, and to us...[cf. Ac 15:28].

[2]     This mission of salvation will go on until the end of the world [cf. Mt 28:18-20]. The Apostles appointed their own successors [cf. LG 20]. The Twelve enjoyed a special out pouring of the Holy Spirit upon them - by the imposition of hands, they passed this on [cf. 1 Tm 4:14; 2 Tm 1:6-7] - a gift handed on through Episcopal consecration [cf. LG 21]. Like the Apostolic College, the Pope and the Bishops, the successor to Peter and the other 11, are **joined** [cf. LG 22]. Thus, all bishops have received the mandate to proclaim the Gospel in every part of the world, and are to have concern for the whole Church. They are to **cooperate** with one another, and with the successor of Peter [cf. LG 23]. Peter and his successors are the lasting and visible source and foundation of unity, of faith and communion [cf. LG 18; Vat. I - D-S 3051]. The Bishops are the source and foundation of unity in their own Dioceses.

[3]     The consciousness of being part of **an undivided body** caused the Bishops throughout the history of the Church to employ a variety of structures and ways of communicating to express their **communion** and solicitude for all the Churches to prolong the life of the Apostolic College - such as pastoral cooperation, consultation, and mutual assistance. From the first centuries on, an outstanding and typical expression is the holding of **Councils**, both **Ecumenical** [beginning with Nicea in 325] and **Particular** Councils, both **plenary** and **provincial**. This is well documented [fn. # 24]. The practice of Particular Councils continued through the Middle Ages - however, after the Council of Trent [1545-1563], the practice was much less common. The Code of 1917 seeking to re-vitalize the venerable custom [cf. # 218], stipulated they still could be held with the authorization of the Roman Pontiff. The Code asked for Provincial Councils every 20 years, with **conferences** and **assemblies** every five years. The new Code still contains considerable legislation in this regard [cf. ## 439-446].

[4] Along with these Particular Councils, **Conferences of Bishops** began to emerge. These were established for pastoral purposes, but had a stable and permanent character. An instruction of the Congregation of Bishops and Regulars speaks of "Episcopal Conferences" as early as 1889. In Vatican II, CD 36 expressed the hope that the Particular Councils be re-vitalized - but spoke explicitly of the Episcopal Conferences, offering special norms [cf. ## 37-38]. It is known to be of great help if these conferences meet regularly [cf. CD 37; LG 23]

[5] Paul VI in 1966 issued his **Motu Proprio, *Ecclesiae Sanctae***, calling for the establishment of Episcopal Conferences - even **international Episcopal Conferences**. In 1973, a Pastoral Directory for Bishops once again reiterated this need. These Conferences admirably foster a spirit of communion with the Universal Church among the local Churches - specific norms were established [cf. CIC ## 447-459]. This **collegial spirit** is the reason for them, and also for international collaboration. [cf. CD 38, 5].

[6] In the Post-Vatican II era the Episcopal Conferences have significantly developed - and are now the preferred means of consultation and cooperation in the common good of the Church. They contribute effectively to union among bishops - they are a most helpful means of strengthening **ecclesial communion**. However, the extent of their activities has raised questions regarding their theological and pastoral nature, with regard especially to individual Diocesan Bishops.

[7] In 1985, an Extraordinary Assembly of the Synod of Bishops acknowledged their pastoral usefulness and the need of them. These Conferences, however, must keep in mind the good of the Church, the service of unity, and the inalienable right of each Bishop in relation to the universal Church and his own particular Church. There was noted the need for a more profound theological and juridical understanding of the doctrinal authority of these Conferences [cf. CD 38; CIC ## 447; 753. This present study has as its aim to set out the basic theological and juridical principles regarding these Conferences - helping to establish a theologically well-grounded and juridically sound praxis for the Conferences.

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### Collegial Union among Bishops

[8] The People of God are established in **universal communion** - the apostolic ministry serves this, and the collegial union of Bishops shows forth the nature of the Church. The Church is a lasting and sure seed of unity, hope and salvation [cf. LG 9] - the Episcopacy is one and indivisible [cf. Vat. I, ***Pastor Aeternus***, D-S 3051], expressing rich variety. The Roman Pontiff is the Head of the **Episcopal Body**. The unity of the Episcopacy is one of the constitutive elements of unity in the Church [cf. CN # 12]. essential components of **ecclesial communion** are: the sharing of the same faith, the deposit of faith entrusted to their care - the taking part in the same Sacraments - the loyalty and obedience shown to them as Pastors. This communion forms the structure of the College of Bishops - **an organic reality** demanding juridical form, animated by charity [cf. LG 2; 22; 26].

[9] The College of Bishops, never without its Head, the Roman Pontiff, is "collegiality." Vatican II reiterated that the Successor of Peter has full power over all, pastors as well as the general faithful. He has full and supreme power over the whole Church. The Bishops can exercise their power only collegially - solemnly, in Ecumenical Councils - or, spread throughout the world when the Roman Pontiff calls them to act collegially and then freely accepts their **joint action**. The Bishops acting **in union** with the Roman Pontiff, act as his vicars, delegates. They act for the benefit of the **whole** Church, and as such, they are respected by the faithful.

[10] **Collegial actions** cannot be carried out at the level of Particular Churches at the level of an individual Church, the diocesan Bishop does lead in the name of the Lord. No Bishop exercises the supreme power which belongs to the Roman Pontiff, or to the College of Bishops. In order that it may be fully "Church", it must be a particular presence of the universal Church with all its essential elements. Even regional gatherings do not exercise pastoral care equal to those of the College of Bishops.

[11] **Collegial Union** is manifested in the **joint pastoral action** of the Bishops of a geographic area. Individual Bishops in their ordinary pastoral ministry are related to the universal Church. Membership of individual Bishops in the College of Bishops is expressed not only in so-called collegial acts, but also in the care for the **whole** Church - this would not be exercised by juridical acts. All Bishops must promote **unity** of faith and discipline **common** to the whole Church - foster every activity common to the whole Church, especially to increase faith and to make the light of truth shine on all [cf. LG 23]. By governing their own Church well, they contribute effectively to the whole of the Mystical Body. This is not a matter only of ruling, but also of teaching, sanctifying. Individual Bishops do not address the universal community except through the College of Bishops. The faithful entrusted to the pastoral care of an individual Bishop are required to accept his judgment given in the name of Christ regarding faith or morals, to adhere with a religious assent of soul. Bishops teaching in communion with the Roman Pontiff, are witnesses to divine and Catholic truth [cf. LG 25] Their teaching transmitting faithfully and illustrating the faith is of great benefit to the whole Church. Individual Bishops are stewards of the supreme priesthood [cf. LG 25, 26] - in the office of sanctifying each contributes greatly to the Church's work of glorifying God and **making believers holy**. This is the work of the whole Church, acting in every legitimate liturgical celebration, with the Bishop's direction.

[12] When regional Bishops act jointly, this joint exercise is a concrete application of **collegial spirit** [ *affectus collegialis* ] - this is the soul of collaboration. Territorially based exercise of Episcopal ministry never takes on the **collegial nature** proper to the Order of Bishops as such - this alone has supreme power. The relationship between individual Bishops and the College of Bishops is quite different from their relationship to the bodies set up for joint exercise of pastoral tasks. "**Collegiality**" is **not** simply the sum of particular Churches, or a federation of particular Churches. It is **not** the result of the communion of Churches. In its **essential mystery**, it is **a reality ontologically and temporally prior to every particular Church**. The College of Bishops is **not** an aggregate of Bishops governing particular Churches, **nor** the result of their communion. rather, it is **an essential element of the universal Church, a**

**reality which precedes the office of being the Head of a particular Church.** The power of the College of Bishops is **not** the sum of the powers of the individual Bishops over particular Churches - it is **a pre-existing reality in which individual Bishops participate**. They have no competence over the whole Church, except collegially. Only the Roman Pontiff has supreme power - Episcopal collegiality belongs only to the **entire** College of Bishops, which **as a theological subject is indivisible**. This is the express will of the Lord [cf. LG 22] This power is **not dominion** - it is a **service**, derived from Christ, the **Good Shepherd**, who lays down His life for His Sheep [cf. Jn 10:11].

[13] Groupings of particular Churches are based on ties of common traditions rooted in human communities united by language, culture and history - but, the relationship of **mutual interiority** of the universal Church with respect to the universal Churches is **collegiality**. Territorial organizations share a relationship presenting a certain similarity - but, these are quite different from that which exists between the College of Bishops and individual Bishops. The **binding effect** jointly exercised within Conferences of Bishops and in communion with the Holy See derives from the fact that the latter [Holy See] has constituted the former [Conferences of Bishops] and entrusted to them specific areas of competence, on the basis of sacred power of individual Bishops. The joint exercise of the Episcopal ministry serves to make effective the solicitude of each Bishop for the whole Church - notably expressed in fraternal assistance - all to promote the common good and the good of individual Churches.

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### Episcopal Conferences

[14] These constitute a concrete application of the collegial spirit. Can. 447 offers a precise description: The Conference of Bishops, a permanent institution, is a grouping of Bishops of a given country, territory, whereby, according to the Law, they jointly exercise pastoral functions on behalf of the Christian faithful - to promote the greater good which the Church offers, through forms and apostolic programs fittingly adapted to the circumstances of time and place.

[15] Vat. II highlighted the need for harmonizing the strengths in the interchanging of prudence and experience. Bishops can only fulfill their office suitably and fruitfully by working more harmoniously and closely every day with other Bishops. [CD 37]. The list of issues would be endless - but, some that come to mind are the promotion and safeguarding faith and morals - the translation of liturgical books - the promotion and fostering of priestly vocations - preparation of catechetical aids - the promotion and safeguarding of Catholic universities and educational centers - ecumenism - relations with civil authorities - defense of human life - promotion of social justice - the use of communication media, etc.

[16] Ordinarily these bring together Bishops of one country only - due to the links of culture, tradition, common history - and the inter-connection of social relations: all these require a more constant collaboration. However, there is existing legislation for



Episcopal Conferences to include larger territories, of particular Churches belonging to different countries [cf. Can. 448, § 2]. The judgment regarding the varying territorial extension is reserved to the Holy See..

[17] Their purpose is to provide for the common good; they include all Bishops, including coadjutors and other Titulars. The deliberative vote belongs to diocesan Bishops as well as the coadjutors. Regarding Auxiliaries and Titulars, the statutes of the Conference determines whether their vote is deliberative, or consultative. Bishops Emeriti have a consultative role. Membership cannot be delegated .

[18] Each Conference has its own statutes, that need Rome's approval They are to hold plenary meetings - have a permanent secretariat - excessive bureaucracy needs to be avoided. The essential fact is that the Episcopal Conferences are meant to help Bishops, and not take their place.

[19] Their authority is in strict relation to that of the diocesan Bishop - Bishops preside in the place of God over the flock, as teachers, priests of worship and ministers of government [cf. LG 20] They are successors to the Apostles. They govern by counsel, exhortations, example - and also by authority and sacred power - which is proper, personal, immediate [cf. LG 27]. Its exercise is regulated by the supreme authority in the Church. The Particular Church is only a portion of the People of God. The Primacy of the Pope and the Episcopal College are not derived from the particularity of the Churches, but are **interior to each Church**. The exercise of sacred power can be circumscribed by certain limits - the Holy See might place reservations on the exercise of sacred power [cf. Can. 381, § 1].

[20] The Episcopal Conferences exercise ministry for the good of the faithful in their territory - but, in order to be legitimate, there is needed the intervention of the supreme authority. Determined questions may be entrusted by the supreme authority to the Conferences. They can issue general decrees only in cases where common law prescribes this, or a special mandate of the Holy See. In other cases, the individual Bishops remain competent in their Church. [cf. Can. 455, § 4]

[21] The joint office also includes the teaching office. The Conferences are authentic teachers of the faith - the faithful must respond with a sense of religious respect [cf. Can. 753] The Conferences of Bishops may provide catechisms [cf. Can. 775, § 2], as well as the approval of editions of Scripture, and other translations [cf. Can. 825]. The Bishops of a territory, in union with the Pope, can make it easier for the faithful to adhere to the Magisterium with religious respect. As teachers, the Bishops serve the Word of God - listen to it devoutly - guard it scrupulously - explain it faithfully. The doctrine of faith is a common good, a bond of the communion of the whole Church - hence, Conferences need to follow the Magisterium of the universal Church, communicate it opportunely to the people entrusted to them

[22] In dealing with new matters, Conferences are well aware of their limitations They are "official" and "authentic", and in communion with the Holy See - but, of themselves, do **not** have the characteristics of a **universal** Magisterium. Bishops of

one region are careful not to interfere with Bishops of another. In order to be **authentic**, they must always be in communion with the Head of the College and its members [cf. LG 25; Can. 753]. When their doctrinal declarations are approved "unanimously" [two thirds ?], the faithful are obliged to adhere with a sense of religious respect. A majority of the Bishops alone cannot issue an authentic teaching to which all would have to adhere, unless there is the **recognition** of the Holy See - which serves as a guarantee that the doctrinal response will favor **communion**, and not harm it.

[23] The joint exercise needs to be done in **assembly**. Smaller bodies [e.g., permanent council, commissions, other offices] do not have the authority to carry out acts of authentic Magisterium.

[24] The Conferences do much good - they support, in a growing service, the inalienable responsibility of each Bishop - they do not substitute themselves inappropriately for the Bishops of particular Churches. This document responds to the wishes of the Synod of 1985 - regarding clarifications above, and normative adjustments that follow. The aim is to illuminate and make more efficacious the activity of the Conferences. These Conferences need to review their statutes and bring them into line with this document.

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### **Complementary Norms**

Art. 1: Unanimous approval is needed for "authentic" teaching - with the recognition of the Holy See - this means approval by at least two thirds of those having deliberative vote.

Art. 2: Outside of the plenary assembly, no one has the power of authentic magisterium - the Conference cannot grant such power to its Commissions, or other bodies set up by it.

Art. 3: The Doctrinal Commission of the Conference must be authorized explicitly by its Permanent Council .

Art. 4: The Episcopal Conference are to review their statutes and submit them for the recognition of the Holy See.

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### **The Eucharist and the Episcopacy and Interior Union**

[Louis Bouyer, of the Oratory]

Recently the attention has been drawn of both the faithful and their shepherds on the fact that the manifestation, or rather the fundamental realization of the universal Church takes place in each and every Eucharistic celebration. In effect, wherever the Eucharist is celebrated, there the Church is, and not only that part of the

Catholic Church constituted by every local Church, but the Church full and entire, indivisible in its unity.

It can in fact be said that what produced the Church at its origins and that which conserves her on earth across the centuries, is the fact that Christians receive there above all else the fundamental announcement of the divine word and receive it together in the prayer of the faith, seeing there consecrated those elements of their life which they have presented: the bread and wine, as the Body and Blood of their divine Head, in which they will communicate together. They thus participate in the salvific act itself, renewing and nourishing the initial identification with the Savior Himself, which derives from their Baptism. In this manner, the Church manifests and does not cease to develop her own reality.

As John of St. Thomas stated in a phrase that some call "truly inspired", Our Lord in consecrating the first Eucharist at the Last Super consumed in communion with His Apostles on the vigil of His death on the Cross, He foresaw and consecrated in an anticipated manner, by means of the Apostles and the bishops, their successors - and priests of the second order, their collaborators - all the Eucharists what would ever be celebrated until the end of time.

For the same reason, participating in a 'legitimate' Eucharistic celebration [as Tertullian phrased it], we communicate with the entire body of the faithful called to constitute the total body of Christ - according to the expression of St. Augustine - in our communion, in the act of salvific love: the reconciling Cross, pledge and anticipation in the Mass of the universal resurrection on the last day.

This supposes, however, that as the Apostolic College acted inseparably in every capital action of each one of its members, in so far as each represented in a real and not fictitious manner, the One, the Only One who sent them all together - so, today, each Bishop - or every priest who represents him in the Eucharistic celebration - acts solely by reason of his representative participation in the one and definitive priesthood of Christ Himself. Therefore, all the local celebrations of the Eucharist which have been celebrated after the Last Super and which will be celebrated until the **Parousia** are nothing other than one sole celebration, in which the Christ of the Pasch remains the Consecrator, and in so far as all are gathered and united in a single communion of all the faithful of all times, in each and every place where they come together.

However, this implies in every diocese, that each priest of the second order simply extends in each local community the Eucharist celebrated by the Bishop himself. Similarly, the celebration of each Bishop - one in the source and foundation with that of all his confreres in the episcopacy - prolongs and realizes fully in the whole world and in the course of the centuries that primordial celebration, in which Christ associated to Himself the 12 in a way that was totally particular.

Therefore, all the Masses of all times and all places are an extension and a prolongation of the one Eucharist of the one Savior and Unifier of redeemed humanity, reconciled in one sole Church.

In the same manner, the Catholic Church of today, wholly and entire, united and one with the Church of ages passed, and anticipating the **Parousia** itself, which will crown the final Eucharistic celebration, is revealed and rendered present in the reciprocal communion of all those who, in the past as today, all over the world or already in heaven, continue the one celebration of the initial Mass, or render it eternal in the worship of the Immolated, but Glorious Lamb, revealed to the seer of the Apocalypse.

In every place where there is celebrated the 'legitimate' Eucharist, it is therefore the local Bishop, successor of the Apostles, who renders actual - personally, or through the priests of the second order, who are an extension of his priesthood - the communion of all among themselves and with the one Head of their own body, which does not cease to extend itself in all its members who continually are multiplied.

As the local communion is affirmed and realized in the celebration of the local bishop, it is no less essential that these local communities are the epiphanies, the multiple manifestations, of the universal Church, to which, as St. Ignatius the Martyr stated, the Church of Rome, the Church of Peter, presides in charity.

It was in fact a characteristic of the same creation of the apostolic body on the part of Christ - and even some Protestant exegetes admit this, such as Oscar Cullmann, while showing some hesitancy in what sense it might be said that the Episcopal Body succeeds Him - that what is conferred collectively on the 12 inseparably, is conferred also individually on Peter, in so far as he was invested with a personal responsibility regarding the unity of this body.

Following this perspective, no choice should be made [as is often done in the polemic between the Orthodox of the East, and Roman Catholics] between the personal mission of Peter and the collective mission of the apostolic body, from which Peter is inseparable. In like manner, as this body is inseparable from himself. Christ, in fact, wished not only to be present with us, as in His earthly sojourn, but in us all, with a presence that in so far as it is common to all, remains essentially personal. There will be verified thus, in effect, that one of the Trinity, the Son, having become one of us, will not be simply as a New Adam for renewed humanity, but as St. Paul states, Adam, the last Man, the total man, in which we are call re-capitulated and reconciled for always.

In this perspective it is essential for each manifestation, or rather local realization of the Church, above all in the celebration of the Eucharist, that all should act in harmony through the ministry of one alone, representing the grace that is properly apostolic of the one Head, from whom the one Spirit is diffused into the hearts of all.

As in the Eucharist, the consecration of the offerings and the communion of all, are the consequence of the authoritative announcement on the part of the successor of the apostles, or of one of his collaborators in the priesthood, of the Evangelical Word received with faith - so, in each local Church all are called to the life of the same faith, which reawakens and reanimates in all of them the apostolic preaching. In the same manner, in the universal Church, the successor of Peter is as the sacramental sign of the Catholic unity in the faith of the one Church in her entirety.

According to this same perspective, in the local Church the Pastor who is found in communion with the entire episcopacy is found in communion especially with the Shepherd responsible for all. Finally, by renewing itself each time in the unity of such communion - through the common oblation of the fundamental elements of one's own existence, the bread and wine presented at the communication of the divine word recalled by the apostolic prayer - all will be able to communicate in their turn in the one body of the one Christ. Thus all, in every place, from now on, can truly say: 'It is not I who lives, it is the Christ who lives in me.' And the statement will be applied inseparably to each one of the faithful in particular and in the one Church, diffused in every place, adhering to which and sharing actively in all the gifts of which each Christian is such in the indivisible unity of this Apostolic Church, of which Peter, in his successors, remains therefore, for ever, in the communion of the very Body of Christ, 'the one who presides in charity.'

§§§

### **St. Gaspar Bertoni and his *in Obsequium Episcoporum***

#### **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**<sup>14</sup>, 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 Bertoni<sup>15</sup> - thus, the knowledge of St. Ignatius and familiarity with the traditional forms of **the spiritual doctrine** proper to the Jesuit Founder go very far

<sup>14</sup>cf. P. Giuseppe Stofella, CSS, "La divozione del Servo di Dio per il Fondatore della Compagnia di Gesu'", 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].

<sup>15</sup>cf. **Cause of Canonization**, Doc. XXI, p. 204. cf. also Fr. Giuseppe Stofella, CS I, p. 101.

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** <sup>16</sup>.

It is well substantiated that Fr. Bertoni was much inspired throughout his adult and priestly life by **St. Ignatius of Loyola** - one of his "principles" was to chose a **Saint of the same vocation** as a kind of **mirror** <sup>17</sup>. 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 <sup>18</sup>. They made a visit to the Saint's altar in these Autumnal 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** <sup>19</sup>.

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 <sup>20</sup>.

<sup>16</sup>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.

<sup>17</sup>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].

<sup>18</sup>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, 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.'**

<sup>19</sup>cf. Fr. Giuseppe Stofella, "Il '*Memoriale Privato*' del Ven. Gaspare Bertoni [1808-1813], in: *Collectanea Stigmatina*, Vol. IV, fasc. 1, p. 40.

<sup>20</sup>cf. Fr. Giuseppe Stofella, "Ven. Gaspare Bertoni. Esercizi Spirituali agli Ecclesiastici", Preface, in: CS I, p. 100, 102, 103.

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 <sup>21</sup>.

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 <sup>22</sup>, 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** <sup>23</sup>. 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 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** <sup>24</sup>. 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** <sup>25</sup>.

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

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<sup>21</sup>cf. Fr. Stofella, *ib.*

<sup>22</sup>*ib.*, p. 101.

<sup>23</sup>*ib.* p. 106, note # 5

<sup>24</sup>*ib.* pp. 101, f.

<sup>25</sup>*ib.*, p. 103.

Ignatian imprint <sup>26</sup>. 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 Fortis was the well known ***Suscipe per manus...***<sup>27</sup> 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' <sup>28</sup>.

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 Saint during an illness of May 1828 <sup>29</sup>. 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 <sup>30</sup>.

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 <sup>31</sup>. 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 <sup>32</sup>. The Saint reminds Mother Naudet regarding the long interval of time in the Ignatian Rule prior to

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<sup>26</sup>cf. Fr. Giuseppe Stofella, "La divozione del Servo di Dio per il Fondatore della Compagnia di Gesu'", in: CS IV, p. 248.

<sup>27</sup> Cf. *Spiritual Exercises*, # 234.

<sup>28</sup>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.

<sup>29</sup>cf. *Epistolario del ven. Servo di Dio, D. Gaspare Bertoni*. Stimmattini: Verona 1954, Letter # 142, p. 240: *...La santita' 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...*

<sup>30</sup>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 she has been favored with a special invitation to the Holy Nuptials - cf. o.c., p. 72. f.

<sup>31</sup>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...

<sup>32</sup>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...*



the definitive admission of any candidate <sup>33</sup>. As she wrote her Rule, St. Gaspar offered her a brief synthesis of spiritual theology, citing St. Ignatius <sup>34</sup>.

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. Fortis of praying with him the ***Suscipe*** of St. Ignatius, during Fr. Bertoni's earlier serious illness <sup>35</sup>. 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*** <sup>36</sup>. In suggesting that Mother Naudet trust in God, Fr. Bertoni tells her that the Arch-priest [Galvani] has taken on the prayerful assistance of St. Ignatius <sup>37</sup>. St. Ignatius is the great example of surrendering the senses in sublime prayer <sup>38</sup>.

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 Archpriest Galvani is totally committed to the spirit of St. Ignatius. He has offered me the *Stimate* as an opportune place to establish a Congregation of Priests who would live under the rules of St. Ignatius...** <sup>39</sup>.

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**

<sup>33</sup>cf. ib., Letter 9, p. 42.

<sup>34</sup>ib., Letter 6, p. 35:... *Le virtu' teologali, ossia divine, sono appunto di quell'ordine: e quindi la cura, la sollicitudine di S. Ignazio che gli atti di queste virtu' non cessassero mai, e gli abiti non si minuissero...*

<sup>35</sup>ib. Letter 3, Nov. 26, 1812, p. 29.

<sup>36</sup>ib., Letter 25, March 6, 1813, p. 73 :... *Onde io avevo prevenuta Vostra Signoria a non porre le mani dinanzi a Dio, se pure doveva prepararne le vie, second gli utilissimi detti di S. Ignazio...*

<sup>37</sup>ib., Letter 70, p. 151.

<sup>38</sup>ib., cf. Letter 126, p. 222.

<sup>39</sup>ib., p. 139.

**house through all eternity: the figure of this world is passing away [1 Co 7:31]. Farewell! ...<sup>40</sup>**

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.



### **[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 of Julius III, ***Exposcit Debitum***, dated July 21, 1550. This document made up of nine rather lengthy numbers, is divided into Five Chapters, 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 [n. 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 [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 particular <sup>41</sup>:

#### Chapter 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

<sup>40</sup>cf. *Epistolario*, o.c., p. 325.

<sup>41</sup>cf. *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura*. Ed. S. Arzubialde, J. Corella, J.M. Garcia Lomas. Bilbao Mensajero-Sal Terrae 12, pp. 13-23, *passim*

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 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<sup>42</sup>:

- 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 souls 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 souls 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***

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<sup>42</sup> 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**, 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, cp. IX, pp. 606 b, ff.].

***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 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, inasmuch 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 Means<sup>43</sup>:** the Jesuit is a member of a Society founded chiefly for this purpose:

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<sup>43</sup> 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.*

- 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]<sup>44</sup>;

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*Possunt autem haec media, ut ex VIIa Parte nostrarum Constitutionum, c. 4, sumitur, distingui in interiora [seu, mera spiritualia], et externa. Prioris generis sunt bonum vitae exemplum, sancta desideria, et orationes continuae pro salute proximorum, et sacrificia propter eundem finem Deo oblata, quae media onibus 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...*

<sup>44</sup> *Preaching* is often the summary of all ministry of the word: St. Gregory the Great [ *In Cantico 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*

- **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**<sup>45</sup>.

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. **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 a 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**<sup>46</sup>.

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## Chapter II

The Fourth Vow **ad extra** – Special Missionary Modality<sup>47</sup> of Obedience to the Pope<sup>48</sup>

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*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.].

<sup>45</sup> cf. Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*. December 8, 1975.

<sup>46</sup> Cf. M.-H. Vicaire, OP, *L'imitation des Apotres. 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.].

<sup>47</sup> 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].

<sup>48</sup> 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].

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: 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* <sup>49</sup>.

3. **Modality of the 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. The spiritual aspect of the vow is more important than the merely juridical aspect. By reserving the *Missions* to himself, the Pope bound the Vicar of Christ – and hence, to Christ Himself – more immediately and more intimately. The Jesuit is called to carry out without subterfuge. The entire meaning of this Fourth Vow of Obedience to the Pope was, and is, in regard to the *Missions*.**

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 <sup>50</sup>: 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.**

<sup>49</sup> cf. DeAldama, *The Formula...* o.c., p. 57.

<sup>50</sup> Cf. Aa.Vv., 'En torno a una consigna: *Disponibiles* – El Corazon de nuestra identidad': CIS; Roma 1978.

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## Chapter III

The Common Vow of Obedience *ad intra* – to the Religious Superior [ *Corporate Obedience* ]<sup>51</sup>

1. All should likewise vow that in all matters that concern the observance of the Rule the 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* 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. AG 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].

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## Chapter IV

...*Praedicare in Paupertate*...<sup>52</sup>

1. From experience we have learned that a life removed as far as possible from all contagion of avarice and as like 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

<sup>51</sup> cf. deAldama, *The Formula of the Institute*, o.c., pp. 67-73].

<sup>52</sup> Id., pp. 75-89. cf. also: Gunter Switel, SJ, *Praedicare in Paupertate*. CIS: Rome 1972.



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]..

†††

#### Chapter 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* ].

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] The Content of the *Compendium Rude* [CF ## 1-8]

**# 1**: The entire line is Latin, with a slight spelling difference for *Missionari*<sup>53</sup> **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 Apostles<sup>54</sup>] **on His Personal Mission.**<sup>55</sup>

<sup>53</sup> cf. Donald Senior, CP – Carroll Stuhlmueller, CP, *The Biblical Foundations for Mission*. Maryknoll NY: Orbis 1983

<sup>54</sup> cf. C.K. Barret, *Acts I-XIV* [Vol. I] – *Acts XV-XXVIII* [Vol. II]. The International Critical Commentary London/NY: T & T Clark 2002.

<sup>55</sup> 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 1984; Raymond E. Brown -John P. Meier, *Antioch & Rome*, Paulist 1982; A. B. Bruce,

The significant addition here are the words ***in obsequium Episcoporum***<sup>56</sup> - ***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***<sup>57</sup>, 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 of service”. ***In obsequium*** also appears in Fr. Bertoni’s ***Constitutions***<sup>58</sup>. 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 # 11**, 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*<sup>i</sup>:

- on the one hand, for some confreres this means 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<sup>59</sup>;

- for others, also among the early confreres [as is evident from the very early General Chapters], many 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...***

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*The Training of the Twelve*. Grand Rapids MI: Kregel [1871] 2002; Oscar Cullmann, *Peter: Disciple, Apostle, Martyr*. NY: Bantam 1958; Lucien Legrand, *L’Apotre 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.

<sup>56</sup> cf. Joseph Henchey, ‘La formula *in obsequium* nel linguaggio di S. Tommaso’, in: ANGELICUM LXIX [1991], pp. 454-470.

<sup>57</sup> cf. CSJ n. 8, *maius Dei obsequium semper intuendo*; n. 49: *ad Dei obsequium*, etc. etc.

<sup>58</sup> *Obsequium* in CF ## 1; 151; 195; 237; 220.

<sup>59</sup> Cf. *Compendio delle Costituzioni, o regole di P. Gaspare Bertoni*, in: CS II, pp. 161-165.

[cf. **CF # 185**] <sup>60</sup>. 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:

*.... We must make a portrait of Jesus Christ in ourselves...* <sup>61</sup>

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*** <sup>62</sup>. 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**

<sup>60</sup> 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].

<sup>61</sup> cf. MP, February 26, 1809: *Dobbiamo fare un ritratto in noi stessi di Gesu' Cristo...*

<sup>62</sup> 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](http://www.st-bertoni.com) [under "Constitutions", NADAL, *Modus*].

**direction of Bishops, and obtain from them the ordinary faculties and permissions**<sup>63</sup>

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

## 2. **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*<sup>64</sup>.

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<sup>63</sup> *Autografo* # 2.

<sup>64</sup> cf. CF ## 158-186. The Capitular Commission on the *Original Constitutions* [*Convergenze* - October 11, 2003 – Waltham MA] 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 sei 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 le Comunità cristiane, 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

**# 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. **Mt26: 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

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giovani, guida e maestro per il clero, convinto sostenitore della necessita di rinnovamento della comunita' cristiana. Imbevuto della Parole del Signore, profeticamente avverti' la necessita' di risposte piu' adeguate alle urgenze dei tempi: approfondi' 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, maturo' 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* e', in primo luogo, servizio e comunione con il Vescovo, espressione della disponibiita' ecclesiale e del fiducioso abbandono in Dio; e' ancora impegno ad una preparazione che si esprima al Massimo, chiedendo che ogni confratello tenda alla perfezione del ministero, evocata nella formula *Missionario Aposotlico*.

**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 Perfection** <sup>65</sup> [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**] <sup>66</sup>.

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 poverty <sup>67</sup>. 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

<sup>65</sup> cf. Suarez VIII, cc. 1-9.

<sup>66</sup> cf. Suarez, I, c. 5; V, cc. 1-3.

<sup>67</sup> cf. CSJ n. 577; Suarez I, c. 5. For Ignatian "habit", cf. CSJ, nn. 8; 81; 296; 297; 577; 579.

live, that it be clean and not torn. This sentence, then, does not appear in the final rendition of the ***Compendium Rude***.

**# 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 ***Professed***. Promotion, in general is found in **CF Part V, ## 69-82** <sup>68</sup>.

<sup>68</sup> 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 [<sup>68</sup> a],

And to the Grade of Apostolic Missionary in our Society [<sup>68</sup> 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 [<sup>68</sup> c]; or, the Spiritual Exercises <sup>68</sup>; 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 [<sup>68</sup> 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. [<sup>68</sup> e]

[<sup>68</sup> 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 ...

[<sup>68</sup> 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].

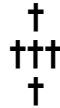
[<sup>68</sup> b] This number 4, Chapter IV, and its title were eliminated, as may be noted from the “List of the Proposals made by the Deputed Commission” because the Holy See did not allow the use of the title *Apostolic Missionary*. This list of qualifications found here in n. 4, however, does reflect 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.

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]**.




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[<sup>68</sup> 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*.

[<sup>68</sup> d] The whole area of Clergy retreats was also a privileged form of service of the early Community as 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.

[<sup>68</sup> e] As has been noted, serving in Seminary teaching was much revered by the early Community’s Apostolic Mission.



#### IV. CHRISTIFIDELES LAICI Post-Synodal Exhortation – December 30, 1988

##### c. II: The Participation of the Lay Faithful in the Life of the Church as Communion [CL ## 18-31]

##### c. IV: The Coresponsibility of the Lay Faithful in the Church as Mission – Mission to Communion [CL # 32]

##### CL # 20

Ecclesial communion is more precisely likened to an 'organic' communion, analogous to that of a living and functional body. In fact, at one and the same time it is characterized by a ***diversity*** and ***complementarity*** of vocations and states in life, of ministries, of charisms and responsibilities. Because of this diversity and complementarity every member of the lay faithful is seen ***in relation to the whole Body***, and offers a totally unique contribution on behalf of the whole body.

##### CL # 32:

We return to the biblical image of the vine and the branches, which immediately and quite appropriately lends itself to a consideration of fruitfulness and life. Engrafted to the vine and brought to life, the branches are expected to bear fruit: *He who abides in Me, and I in him, he it is that bears much fruit* [Jn 15:5]. Bearing fruit is an essential demand of life in Christ and life in the Church. The person who does not bear fruit does not remain in communion: *Each branch of mine that bears no fruit, he [My Father] takes away*. [Jn 15:2].

Communion with Jesus, which gives rise to the communion of Christians among themselves, is an indispensable condition for bearing fruit: *Apart from Me, you can do nothing* [Jn 15:5]. And communion with others is the most magnificent fruit that the branches can give: in fact, it is the gift of Christ and His Spirit.

At this point communion begets communion: essentially it is likened to a mission on behalf of communion. In fact, Jesus says to His disciples: *You did not choose Me, but I chose you and appointed you that you should go forth and bear fruit and that your fruit should abide* [Jn 15:16].

**Communion and mission** are profoundly connected with each other, they interpenetrate and mutually imply each other, to the point that communion represents both the source and the fruit of mission: communion gives rise to the same Spirit Who calls together and unifies the Church and sends her to preach the Gospel *to the end of the earth* [Ac 1:8]. On her part, the Church knows that the communion received by her as a gift is destined for all people. Thus the Church feels she owes to each individual and to humanity as a whole the gift received from the Holy Spirit that pours the charity of Jesus Christ into the hearts of believers, as a mystical force for internal cohesion and external growth. The mission of the Church flows from her own nature. Christ has willed it so: that of 'sign and instrument ... of unity of all the human race.' [LG 1]. Such a mission has the purpose of making everyone know and live the 'new' communion that the son of God made man introduced into the history of the world. In this regard, then, the testimony of John the Evangelist defines in an irrevocable way the blessed end toward which the entire mission of the Church is directed: *that which we have*

*seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with His Son, Jesus Christ [1 Jn 1:3].*

In the context of Church Mission, then, the Lord *entrusts a great part of the responsibility to the lay faithful, in communion with all other members of the People of God.* This fact, fully understood by the Fathers of the II<sup>nd</sup> Vatican Council, recurred with renewed clarity and increased vigor in all the works of the Synod: 'Indeed, Pastors know how much the lay faithful contribute to the welfare of the entire Church. They also know that they themselves were not established by Christ to undertake alone the entire saving Mission of the Church toward the world, but they understand that it is their exalted office to be shepherds of the lay faithful and also to recognize the latter services and charisms that all according to their proper roles may cooperate in this common undertaking with one heart. [LG 30].

### **St. Gaspar Bertoni and his Apostolic Mission**

#### **NINTH PART THE GRADE OF THE PROFESSED [CF cc. 1-7, ## 158-186]**

##### **General Introduction**

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

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

[2] **A Broad Interpretation of the Apostolic Mission:** Historically, with the death of the Stigmatine Founder's first successor, Fr. John Mary Marani [+ July 1, 1871], there emerges almost immediately [within thirty months] a much broader interpretation of the words: ***Apostolic Missionaries for the Assistance of Bishops***. Fr. Marani determined that the central Stigmatine community apostolate should primarily be Parish Missions - and that all the rest of the entire broad apostolic commitment legislated by the Stigmatine Founder should only be taken up, only in addition to the parish missions [ ***praeter missiones - oltre le missioni*** – these were Fr. Marani's expressions, never used, however, by the Stigmatine Founder himself]. Fr. Marani maintained that the 'schools' were only a 'palliative' that the Founder employed to 'cover' his intention of founding an order. The word *palliative* has been interpreted by some to mean that the schools really do not pertain to the central charism of St. Gaspar Bertoni - but, served solely as a 'cover' in the presence of a hostile political environment for Fr. Bertoni's real intention of establishing a religious community.

However, many others <sup>69</sup> in the early Stigmatine community, and since, have believed that if one aspect of Fr. Bertoni's program of the ***varied and proper ministries*** contained in the multiple ideal of the one **Apostolic Mission** could not succeed, or was impeded for whatever reason, then, any of the many other apostolic possibilities that he envisioned still remain open to it. The ***varia et propria ministeria*** [CF # 185] Ministries, ***accommodated*** [cf. CF # 262] ***to the different times and places*** - [CF ## 2; 37; 57] to which the Community is equally meant to be dedicated, then, other apostolic services can be substituted one for another - according to the diversity of times and places – depending on the needs of the Church, expressed through the Bishops.

[3] **Schools being 'One of the Principal Ends of Our Congregation':**

Almost twenty - one years after the death of the Founder - and two and one half years after the death of Fr. Marani, **the Community of the Stimate** in Verona gathered as a '**House Chapter**' on **February 24, 1874**. The eight members of the Community on that day issued a very clearly worded **proposal** for a decision to be rendered by the impending Vth General Chapter [February 25, - 27, 1874]. **Frs. Peter Vignola [Superior] Joseph Marchesini, Charles Zara, Thomas Vicentini, Louis Morando, Peter Beltrami, Lawrence Pizzini and Lawrence Righetti** signed the following **Petition** to which they all agreed:

...When various proposals had been discussed and formulated, and put to a secret vote, the three following resulted as the ones to be presented to the General Congregation:

1. The Congregation is asked to review the Rules for the special offices of the individual Superiors, for the purpose of avoiding the danger of conflicts.

2. It is asked that there should be opened an Elementary, and a High School. If this should not be presently possible, it is asked to look into the possibility of opening at least a high school, for the purpose of:

1st, corresponding to one of the principal ends of our Congregation, that was born and flourished with teaching;

2nd, corresponding to the desires of the public, which in the present circumstances is asking for this;

3rdly, avoiding scandal, in having such a large building without any scope of public benefit - furthermore, because of this statement of our Holy Father, Pius IX: For the instruction of the youth, go to any extreme, save sin...<sup>70</sup>.

<sup>69</sup> cf. General Chapter Proposal of the House of the Stimate, in Verona, February 24, 1874 – and the subsequent General Chapters – almost all of which sustained the teaching of school as *one of the principal ends of the Congregation*...

<sup>70</sup> Document of the Vth General Chapter of Feb. 1874. English translation, pp.100, f. One of the men signing this - Fr. Charles Zara - later compiled an informative Chronicle in which he continued his broad view of the Apostolic Mission from still another perspective, in changed times: *...What a beautiful experience this 'Fourth Class' is, and what an important Mission. This is perhaps the most useful and necessary among all the missions...* [cf. Chronicle May 6, 1875; May 7, 1877; May 6, 1880 - he considered teaching Catechism as a major aspect of the Apostolic Mission.

[4] This matter of the instruction and the education of the youth appears often in the discussions of these **early General Chapters** - and by no means did this discussion begin solely in the context of the General Chapter of 1890. **Five years after** the above proposal was submitted, another Stigmatine community - that of **S. Maria del Giglio**, on **January 29, 1880** presented their own lengthy proposal, signed by **Frs. Francis Benciolini [Superior], Pio Gurisatti, Richard Tabarelli and Angelo Graziani**, which furthered this idea of the schools in their proposal to the impending General Chapter - all of this discussion occurred, then, **a good ten years before the difficult Chapter of 1890**. The subject of the 'schools' was repeatedly seen not only as a viable apostolate for the Apostolic Missionaries, but also one **that pertained to the core apostolic missions of the community**. The House of S. Maria del Giglio submitted this proposal:

...IV. In the fourth place, there was a discussion also on the high school education for extern students, and it was asked if it would be out of place to beseech the General Congregation if it wanted to promote and decree the erection of a public High School, that there might be gradually continued the education, and the instruction, imparted in our elementary schools with such profit to the youth, and the applause of good people - And it was found that this had already been decreed, or better, discussed, in the Fifth General Congregation, having unanimously recognized [as appears in its authentic Minutes] the necessity of taking part in the public education of the youth, there was imposed on the Superior that he provide that some of our members might obtain legal qualifications for high school teaching, so that then there might be begun [with the agreement, though, of the Councilors] the erection of a public high school. - However, it was believed proper to ask the General Congregation that at the renewal of these good intentions, that there be added authoritative decisions that would tend to direct practically, the attention of this matter of utmost importance, to the Superior. And, this petition is unanimously forwarded...<sup>71</sup>

[5] **The Religious, Catechetical Instruction and Formation of Youth:**

Furthermore, **the religious instruction and formation** of the youth, through the teaching of **Catechism, and other apostolic means**, for Fr. Bertoni pertained to the ***graviora ministeria*** for the Community [CF # 158]. This seems due to what he perceived as the perennial need for the constant preparation for the Church of the future - catechetics is part of the ***opus perfectum sacerdotale*** [CF # 7 b] that would result in the Founder's plan of progressive human, intellectual, spiritual and apostolic missionary formation. As is true in the Constitutions of St. Ignatius, so, too, for Fr. Bertoni the teaching of Catechism served both as a tool for formation, and also a most important aspect of his **Apostolic Mission**, included among the tasks of the **Graduate Fathers, the Professed, the Apostolic Missionaries**, properly so-called. He legislated that each **Novice** needs to be trained, according to his ability and the needs and places and times, in explaining Christian Doctrine to the uneducated [CF 37].

<sup>71</sup> cf. Proposals for the IXth General Congregation, Feb.17-25, 1880. Cf. English translation, Vol. II, pp. 192, ff.

Under '**Progress in Ecclesiastical Studies**', Fr. Bertoni directs that **all the Confreres** should learn by heart if possible, Bellarmine's rendition of Christian Doctrine [CF # 51]. **Stigmatine students** need to study eloquence and the art of teaching **Christian Doctrine** [CF # 55]. Under '**Promotion to the Priestly Office**', Stigmatine candidates are directed to train themselves gradually in **preaching** in our churches, and **in teaching catechism** to children and the uneducated [CF # 72]. Under his principle of the gradual '**Promotion to the 'Grade of the Professed**', St. Gaspar emphasized that all **Apostolic Missionaries** shall undertake the **Christian education** of the young and uneducated - both privately [CF # 163] and publicly [CF # 165]. **All** need to nurture the concern that the young be well instructed in **Christian doctrine** - they must teach it once a week [CF # 170]. In the list of the special duties of the **Professed Apostolic Missionaries**, the explaining of the rudiments of faith and morals, especially to the uneducated and to children in **both public and private catechetical instruction is highly recommended**. [CF # 182]. It would seem that Catechetics was most important to Fr. Bertoni - and is still so much in accord with **Pope John Paul II's** very recent clarion call:

...[our second lesson] concerns catechesis in the Church's pastoral programs. The more the Church, whether on the local or the universal level, gives catechesis priority over other works and undertakings, the results of which would be more spectacular, the more she finds in catechesis a strengthening of her internal life as a community of believers, and of her external activity as a Missionary Church... Priests and religious have in catechesis a pre-eminent field for their apostolate...<sup>72</sup>

[6] **A Capitular Commission for the Constitutions**: Therefore, the Stigmatine 'Post-Capitular Commission' was established by the **16 'Graduate Fathers'** assembled for the opening of the **IXth General Chapter**, on **February 17, 1880**<sup>73</sup>. These **Graduate** Fathers were called upon to present a reflection on the Founder's original Plan. A Capitular Commission of 7 confreres was immediately established to prepare the list of the **46 proposals** submitted for this Chapter's discussion<sup>74</sup>. **Five Capitulars** were eventually chosen for the Post-Capitular Commission<sup>75</sup>. The matters to be studied by this Post-Capitular Commission are presented at the conclusion of this General Chapter<sup>76</sup>, which closed on the 25th of February 1880.

[7] **The Grade of 'Apostolic Missionary'**: One year later, on Feb. 18, 1881, the Xth General Chapter opened in the Founder's room at the Stimate<sup>77</sup>. In this General Congregation, the work of this Post-Capitular Commission concerning the Constitutions was put off until the next General Congregation<sup>78</sup>, that would not take

<sup>72</sup> Pope John Paul II, Apostolic Exhortation, *Catechesi Trandendae*, October 16, 1979, ## 15, ff.

<sup>73</sup> cf. English Translation of Chapter Minutes, Vol. II, p. 203.

<sup>74</sup> l.c., p. 204 - Frs. Bassi, Gurisatti, Morando, Zara, Sembianti, Rigoni, D. Vicentini.

<sup>75</sup> l.c., p. 214 - the five Commission members were: Frs. Bassi, Morando, D. Vicentini, Tabarelli and the Superior General, Fr. P. Vignola.

<sup>76</sup> l.c. p. 229]

<sup>77</sup> l.c. p. 236.

<sup>78</sup> l.c. p.. 246

place for eight more years. So, throughout this extended period of nearly a decade, the Post-Capitular Commission carried out its task. This Commission then made its final report to the XIth General Congregation that was held from September 12th-25th 1889<sup>79</sup>. In a Document dated from **Sezano, October 1, 1889**, the IInd Addenda was submitted in Five Parts<sup>80</sup>. Under Part IV, Chapter IV of this document, the text is dedicated to **the “Promotion of the Students”** - after clearly delineating **the ‘gradual’ insertion** of the young confreres **into the Apostolic Mission**, the following are the qualifications of those who are to be promoted to the Grade of Apostolic Missionary:

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

Moreover, there is required in him:

- besides outstanding piety,
- love for regular discipline,
- and zeal for the salvation of souls,
- that he be endowed with suitable doctrine, i.e., that he has passed with praise

his last exam, after having completed the entire curriculum of theology -

also that he be of great merit to the Institute,

-either because he was engaged in giving Sacred Missions;

- or, the Spiritual Exercises;

- or, for a full three years he had been Director of some House of ours;

- or had been a teacher of the sacred disciplines for four years,

- or, was dedicated for many years in instructing the youth;

- or, lastly, he had performed well some other office, or duty for the good of the

Sodality.

The judgment of this merit is absolutely up to the Superior and the General Councilors, who will promote those to the Grade of Apostolic Missionary, who are endowed with those qualities we have noted above: they will then announce, by Decree, their promotion to the entire Sodality<sup>81</sup>.

[a] There does not seem to be anything in this legislation that would indicate that Fr. Tabarelli could have been consistently able to ‘bring all this water to his own mill’, through such a long process, and totally manipulate these various General Chapters of the Congregation, prior to the more stormy 12th General Chapter of 1890. The question of the **schools as a necessary aspect of the Apostolic Mission**, seems to remain in full accord with the Founder’s legislation, as they were often a matter of discussion held in various early General Congregations.

[b] After this brief historical Introduction, it is necessary now to compare the important **Part IX** of Fr. Bertoni’s **Original Constitutions**, noting that it is a kind of application to the Stigmatine community of the **VIIth Part of the Jesuit Constitutions, On the Missions** [cf. CSJ ## 603, ff.].

[8] A brief analysis of the **Seven Chapters** of Fr. Bertoni’s **Part IX**, yields the following:

<sup>79</sup> l.c. pp. 269, ff.

<sup>80</sup> l.c. pp. 286-324].

<sup>81</sup> l.c., p. 309.

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

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

[a] In General:

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

Intellectual Formation: c. 3: De Puerorum et Iuventutis Institutione [## 165-167][##175-181]

[b] In Particular:

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

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

[9] This over-all *schema* may be presented in another way:

The Apostolic Missionary {# 158}

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

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

Gratuitous Service [## 184; 185]

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

His Apostolic Mission

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

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

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

*Clericorum institutionem [intellectual] et disciplinam [spiritual] [## 164]*

*De Puerorum et iuventutis institutione [## 165, ff.]*

Spiritual: praecipue honesta morum [## 167; 168, ff.]

Intellectual: ubi fieri potest... [## 166; 175, ff.]

*De Praecipuo Scopo : per varia et propria ministeria...*

Quocumque: ...nullus in hanc vel illam partem...[## 186].

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

a. Spiritual Progress of the Young

*Honestas Morum [## 167]*

Monthly Confession [## 168]

Daily Mass [## 169]

Weekly Catechism [## 170]

Weekly Exhortation [## 171]

Virtue [## 172]

Prayer before Mass

Corrections [## 178]

b. Intellectual Progress of the Young

*Institutio Christiana ad profectum litterarum*

Oratories - Catechism Private Instructions [## 165]

*Litteris [## 166]*

Good books [## 174; 177]

Sufficient and Diligent Teachers [## 175]

Order, Method, Private Study [## 176]

Expulsion [## 179]

Rewards [## 180; 181]

†††

**c. 2: The Means by which this Institute promotes the Salvation of its Neighbors: ['Ad extra'] [## 161-164]**

Here we find one of **Fr. Bertoni's 'lists' of apostolates** for his community. In **c. 1 [CF ## 158, ff.]**, there was established the '**being**' of the Apostolic Missionary - it requires a priestly service - thus, demanding priest superiors, truly balanced men. These men were to be hand-picked from among the confreres after sufficient experience in the various and proper ministries of the Congregation, and then by the Superior General.

Once the '**being**' of the Apostolic Missionary is established, there is next specified the 'means' by which he **acts**: Since it is primarily a truly competent 'priestly' ministry to which the Community is primarily ordered, the priesthood is the first means to be considered:

**CF # 161**: there are two matters here: it is not enough simply for the Apostolic Missionary to be a priest, but he must be one who is striving still for utmost competency in his own area of 'specialization' among the **more important [graviora]** apostolic services [cf. **CF # 158**]; these **varied and proper** ministries [cf. **CF # 185**], that must be **accommodated** [cf. **CF # 262**] to the different situations that evolve in **different times and places** [cf. **CF # 57**], with **dependence** on the Bishops [**CF # 2**]. These men are to strive all through life, in fulfillment of the **Compendium Rude**, for **the perfection of the priestly endeavor** [cf. **CF # 7**], in their assumption of the Apostolic Mission.

†††

**CF # 162**: flowing from the very nature of the Priesthood - instituted by Jesus Christ at the same time and in the same place and ceremony as the Eucharist, shows the intimate nature of the two, the Priesthood instituted for the Eucharist<sup>82</sup>, Fr. Bertoni lists the immediate priestly service as '**sacramental**', under various captions:

- **especially Confessions**: the sacraments particularly [n. 642] asked of the Society are Penance and the Eucharist. The early Jesuits saw the hearing of confessions as intimately linked to the proclamation of God's word. Nadal is quoted as saying that people often flock to confession after sermons and the sacred lectures. If there were not those spiritual coadjutors prepared to hear their confessions, much fruit would be lost.

- and the **Eucharist**: our neighbor can be particularly benefited by the administration of the Eucharist [n. 642]- the **priestly prayer for fruit** to be

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<sup>82</sup> The long-reigning Pope John Paul II, often reiterated this view of St. Thomas Aquinas. Cf. for example General Audience, May 12, 1993, in: *Priesthood in the IIIrd Millennium. Addresses of Pope John Paul II 1993*. Scepter 1994, pp. 39, ff.



obtained from God in the Apostolic Mission, from **the ministry of the Word of God** [ *concionum* ] <sup>83</sup> and the hearing of **Confessions**. St. Ignatius often brought together 'desires' and prayer' [cf. nn. 424; 638]. The Saint noted that prayer which is assiduous and full of desires is how the Fr. General will ensure the preservation and the development of the Society. This is how **all** are to help souls, those sent on missions must use good example and prayer that is full of desires. This prayer must be for the Church [n. 638] - for all who are of great importance for the common good [n. 638], especially the Supreme Pontiff and ecclesiastical princes [cf. n. 639]. Prayer needs to be said for benefactors and friends, living and dead [n. 638]. Since Ignatius was convinced of the 'weakness, insignificance' of the Society, the members always needed much prayer for each other as instruments in the hands of God for the Apostolic Mission. The offering of **Mass** was **also a pastoral ministry** - hence, priests do not only serve God's people with the proclamation of His Holy Gospel. Special aid can be given to our fellow human beings through the Mass [n. 640]<sup>84</sup>.

- there is also mention later on [cf. **Part XI, c. 5, CF ## 291-297**] of the administering of the **Last Sacraments** for those in danger of death.

†††

**CF #163:** [cf. Ac 6:2;4; 20:24; Rm 12:9, f.; 1 Co 2:4; 14:6] this Constitution is simply a summary of Fr. Suarez' explanation of an expression from the **Formula 1** of St. Ignatius:

*...potissimum institutae ut ad fidei defensionem et propagationem, et profectum animarum in vita et doctrina christiana, per publicas praedicationes, lectiones et aliud quodcumque verbi Dei ministerium, ac Spiritualia Exercitia, puerorum et rudium christianismo institutionem, Christi fidelium, in Confessionibus audiendis ac caeteris sacramentis administrandis, spiritualem consolationem, praecipue...*

Fr. Bertoni summarizes an entire number from Fr. Suarez' Book I of his Commentary on the Society of Jesus<sup>85</sup>: but with **one notable exception**: Fr. Suarez lists seven aspects of the word of God, while Fr. Bertoni does not include the seventh, which reads as follows:

*...Septimo, hic adjungi possunt omnia illa, quae ad conversionem infidelium quorumcumque in Societate assumuntur, sive inter Gentiles,*

<sup>83</sup> cf.A.M.deAldama, SJ, *The Constitutions of the Society of Jesus. Missioning*. St. Louis 1990, pp. 159, ff.: ...God's word is proposed to the people 'by means of sermons, lectures, and the teaching of Christian doctrine' [CSJ n. 645]

<sup>84</sup> ib, pp. 137,ff. These numbers are also taken from Suarez, as is what follows: Lib. 1, c. 3, n. 10, p. 572 b.

<sup>85</sup> cf. Suarez, n. 10, p.572 b: *Quibus mediis Societas salutem proximorum procuret ...*

*sive inter haereticos. Quo praecipue spectat quartum solemne votum obediendi Summo Pontifici in missionibus, etiam difficillimis, et ad quascumque orbis partes, etiam remotissimas, et inter barbaras nationes, etiam sine viatico peregrinando ex eleemosynis, si necesse sit, nullum aliud emolumentum, nisi salutem animarum, inde expectando...*

However, the spirit of this seventh caption has been retained, that toward heretics and infidels: that geographical abandonment to **go anywhere in the diocese or in the world** [cf. **CF # 5**; sensitivity towards confreres of other nationalities - **CF # 193**; confreres of different nationalities - **CF # 245**] permeates the entire booklet of the Constitutions and is basic to the spirit of the Apostolic Missionary. There seems little doubt that **Fr. Bertoni intended an apostolically [quodcumque] as well as geographically [quocumque] universal Apostolic Mission**. The solemn vow is noted by Fr. Bertoni as reserved for those elevated to the grade of the Apostolic Missionary [cf. **CF # 85**]. Fr. Lenotti understood the Apostolic Missionaries as assisting the successors of the Apostles as companions of all the Missionaries dispersed throughout the world<sup>86</sup>. In Book IX, Suarez goes into these ministries in greater detail. The ministries that Fr. Bertoni does specifically note, following Suarez<sup>87</sup> simply by synthesizing him here, slightly shifting the order of the six captions, all geared toward the faithful:

- primo, per publicas conciones, vel lectiones sacras ad populum;
- secundo, rudimenta fidei pueris et rudioribus hominibus tradendo, qua occasione, ad communis vulgi utilitatem divinum verbum, non tantum in ecclesiis, sed etiam in vicis et plateis publice diseminant;
- tertio, privatis colloquiis et sanctis conversationibus proximos juvando, nunc eorum vitia fraterne corrigendo, nunc ad virtutum opera, et sacramentorum frequentiam exhortando, nunc vero etiam in operibus perfectionis instruendo, vel excitando.
- quarto his adjungitur spiritualium exercitiorum communicatio, et usus, quo homines et vitam in melius mutare, et se ipsos cognoscere incipiunt, et de rebus aeternis serio cogitare, ac negotium propriae salutis cum Deo tractare, et ab ipso postulare addiscunt.
- quinto, annumerari possunt congregationes cujuscumque status virorum sub regimine Societatis creatae, ac Pontificum Indultis munitae, ubi plerisque salutem promoveantur.
- sexto, huc etiam spectat tempore mortis juvare proximos ad pie sancte moriendum.

Atrque haec fere media sunt, quae circa fideles ipsos exerceantur, quaeque in lib. 9 singillatim trandentur.

[Septimo, hic adjungi possunt omnia illa quae ad conversionem...]

†††

<sup>86</sup> cf. Fr. Lenotti, 'Finis... ', in: CS III, pp. 403, ff.

<sup>87</sup> Suarez, Lib. 1, c. 3, n.10, p. 572 b.

**CF # 164:** there is presented here the very important caption of helping young clerics:

- by assisting in their instruction [Intellectual development] and discipline [spiritual growth][ cf. CF ## 47-50];
- whether they live in the Seminaries, are helping out in parishes, or are living at home. And they will do this by:
  - public lessons;
  - private conversations,
  - promoting their studies [intellectual development] and their piety [spiritual growth].

There is a long Stigmatine tradition in assisting priests and religious in their vocations - without accepting the perpetual and permanent care of Nuns [cf. **CF # 4**]<sup>88</sup>. Preparing future priests certainly seems to pertain to the *perfectum opus sacerdotum* [CF # 7]. This is also a reference in **CF # 67**, where it is expressly noted that Professors' Chairs - sometimes in Philosophy, and especially in Theology, might be accepted, particularly in seminaries. This is based on a Canon 15 of the First General Congregation of the Society of Jesus, and reads thus:

„Cathedrae publicae in universitatibus, aut alibi, cum ea disceptatione suffragiorum, et oppositione quae solet fieri, non sunt admittendae; **si tamen sponte offerantur** ab universitatibus, nec quisquam se opponat cum quo sit disceptandum, **admitti possent, consulto Generali**...[cf. Suarez, p. 822 b].

†††

**CF # 164** broadens this ministry quite a bit: it envisions assisting seminarians living at home, with private tutoring in studies, and in what seems to be personal spiritual direction: ... *per privatas collationes eorum studia, et pietatem promovendo*...

With this major apostolic work of the early Community, one would almost be ready to jump over now to **cc. 6 & 7** of this **Part**, viz., *De Munere Professorum Sodalitatis* [## 182-184] and then to the very central *De Praecipuo Scopo Sodalium Professorum* [## 185-186]. However, there intervene here three chapters on the Intellectual [cf. CF ## 49, ff.: *De Profectu in Ecclesiasticis Doctrinis*] and Spiritual Development of the Youth [cf. CF ## 47-48, *De Profectu Suiipsius*] - inserted precisely among the works listed for those with the 'Grade' of Apostolic Missionary. In Fr. Stofella's note here he does not place ministry on behalf of the youth on the same level of what is noted in **CF ## 182-184; 185, 186, c. 6 & 7**]. However, this would be a very marked departure from the Jesuit ideal here - as Suarez devotes an entire chapter in Book VI to this special obligation<sup>89</sup>.

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<sup>88</sup> The early Stigmatine Chronicles bear eloquent witness to the commitment to assisting those called to live the priestly way of life.

<sup>89</sup> Cf. Suarez, pp. 850, ff.

**c. 3: Concerning the Instruction of Children and the Youth [## 165-167]<sup>90</sup>**  
 [cf. 1 Co 3:1-3; Heb 5:12]

This chapter seems to be an introduction to the next two: c. 4 speaks of the means for the **Spiritual Development** of children [*pueris*] - and c. 5 speaks of the **Intellectual Development** of the youth [*iuventutis*]. [cf. also **CF # 203**].

**CF # 165:** Included here among the duties of the 'Professed' is included the teaching of **Catechism** - found in almost all the major parts of the Constitutions [cf. **CF ## 37; 51; 55; 72; 163; 165; 170; 182**] - from the early Novitiate all the way through the 'Professed' life this is a **major apostolate**. This is dedicated to the Christian Instruction of Children and Youth [*puerorum et juvenum, aliarumve rudium*], in catechetical oratories, with private instructions - will be promoted by our men to the utmost of their ability. This apostolate is contained in the Formula and also in the Formula of Profession - as Ignatius had wanted to make this a Fifth Vow - that all the members of the Society should teach Catechism.

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**CF # 166:** this number has been variously interpreted – some [Fr. John Marani] have seen it as very limiting, meaning that the teaching of the youth would only happen as a 'palliative', only after other more important ministries would be served. However, other Stigmatines have seen this more in accord with St. Ignatius, in accord with Suarez' interpretation here - where he, too, treats this under the special segment of the "**Professed**" with solemn vows, those promoted to the highest grade for all the confreres. Thus, it would **mean that whenever this instruction is possible**, it is among the primary services the community rendered from its very inception. Suarez explains this at some length. In the Jesuit documents, there are two passages that indicate the special role the 'Companions' were expected to play regarding **the ministry to the youth**:

**...Whoever desires to serve as a soldier of God beneath the banner of the Cross... is a member of a society founded chiefly for this purpose: to strive especially for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine, by means of public preaching, lectures, and any other ministration whatsoever of the word of God, and further by means of the Spiritual Exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ's faithful through the hearing of Confessions and administering the other sacraments...**<sup>91</sup>.

I, N., make profession, and I promise to Almighty God, in the presence of His Virgin Mother, the whole heavenly court, and all those here present, and to you, Reverend Father [N], the Superior General of the Society of Jesus, and the one holding the place of God, and to your

<sup>90</sup> cf. Suarez, Lib. VI, c. 3, pp. 850-854 – 1 Tm 4:16.

<sup>91</sup> *Formula* 1

successors [or, to you, Rev. Father [N], representing the Superior General of the Society of Jesus and his successors holding the place of God], perpetual poverty, chastity and obedience; and, in conformity with it, special care for the instruction of children, according to the manner of living contained in the apostolic letters of the Society of Jesus and its Constitutions. I further promise a special obedience to the Sovereign Pontiff in regard to the missions...<sup>92</sup>.

These two elements: the **Special Obedience to the Pope**, and the **particular care for the religious instruction of children for life** - are characteristic in the charism of St. Ignatius and his Constitutions indicate also his interest in the Church of the future. When the 'Profession' is spoken of regarding the Society of Jesus, this refers to those members of the community, chosen by the Father General, to make the solemn profession, including the Fourth Vow of special obedience. The 'General Congregation' - the supreme authority in the Company would be made up exclusively of these men - they alone enjoy both 'active' and 'passive' voice in these meetings. . A similar idea is found in Fr. Bertoni here in his **Part IX** of his Constitutions *Regarding the Grade of the 'Professed'*.

The Jesuit Constitutions have in mind two forms of instruction of the youth, and unlettered persons: one erudition to be provided for these persons is that in letters - and the other, is that in the faith, or **Christian Doctrine**. The Society of Jesus takes up both of these 'instructions' - the former, instruction in letters, can be common to many Church groups - whereas expertise in communicating Christian Doctrine is included among the special purposes of the Jesuits. Even though the communicating of both 'instructions' was entrusted to all members of the Society, it is expressly committed to those who are the 'Professed' properly so called in the Society.

Objections: The reason why this is listed among the **graviora ministeria**, is that it is of the utmost necessity to the Church, in that it provides the foundation for all of Christianity, as is noted in the Catechism of Pius Vth. In good Scholastic fashion, Suarez posits some reasons to doubt that this ministry should be expected of the 'Professed' of the Society of Jesus:

- since this ministry might seem to some as a very simple matter, and so less important, and hence, less necessary. It would seem to such as these to be less necessary and that to place it among the more important [**gravissimis**] duties with which the Society should be concerned would seem to be an exaggeration.

- This is one of principal duties of Christian parents, that of educating their children in religion. Thus, **Ignatius**, the Martyr states in **Letter 9 to the Philadelphians** : Parents, train your children in discipline, and in the admonition of the Lord, and teach them the sacred letters and arts so that they

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<sup>92</sup> *Formula of Religious Profession* - CSJ n. 527. Suarez offers his comments in Book VI, cc. 3, ff., pp. 850a-854 b, *passim* .

might not hand themselves over to laziness and inertia. He goes on to say that when the father educates his children in honesty, his heart will rejoice in the wise child he has borne, as is read in Pr 10: *The wise son will bring joy to his father.*

The **Council of Trent** further made clear that this task pertains to Pastors and they have a serious obligation to educate children in the rudiments of Christian doctrine. Because of this, there are those who would say that the Christian Republic has sufficiently provided for this requirement - and therefore, it should not challenge the 'Professed' of our Society to be particularly concerned about this. And some would conclude that as a result it is not readily apparent why anyone would think that there is a special responsibility for this ministry.

Response: Suarez offers his own responses to these 'objections' against the Society assuming the Apostolic Mission of teaching catechism as one of the **graviora ministeria** entrusted to the entire Society - but, as a special duty of the 'Professed.'

First Assertion: It is to the great merit of the Society that it has taken **up this ministry as one of its principle duties** to be exercised with greater care and perfection. The first reason Suarez alleges is the authority of the Constitutions themselves - written by such an authoritative author, and pontifically approved, not only in general, but also in particular. The first Papal Bull, that of Paul III, noted that this ministry is supremely necessary and that the Father General and his council should watch over it. The edifice of the faith without foundation cannot be built up.

Following this argument from authority, Suarez brings forth three reasons in support of the importance of the ministry of teaching Catechism within the Society, especially by the '**Professed**':

[1] Even though this ministry may not seem to some to be so sublime, both in seed and in truth it is the supreme service. The reason for this is:

- that in great part the honest and holy life of the faithful depends from learning the Catechism - furthermore, the faith is the foundation of all justice - not only in the Catechism are children taught what they ought to believe, but also what they should do. It is on this faith that all should base their lives. Therefore, teaching catechism is the supreme work, in principle. It is not that believers are illuminated concerning these sacred truths, but further they are excited and inspired toward them. The faithful are nourished in various ways **accommodated, adapted** to their age. Therefore it should be taught while believers are still children, and also to men and women of adult age - and even to the elderly, for believers are never sufficiently instructed regarding the faith.

[2] Then, there are those who have forgotten what they once learned, and must apply themselves to these truths anew. Also, there are the many who cannot maintain attention and interest in the more serious preaching - either perhaps they do not understand them sufficiently; or, because in this manner through the Catechism, they

might be the more moved to doing penance and living virtue. Furthermore, since the greater part of human beings were unlettered and unlearned, it is only right that they should be fittingly exercised in the Catechism. And thus there are so many believers who are able to make progress in faith and virtue than they would be, whenever served by the more excellent and more sublime ministries. The Papal Bull has made clear that there can be no more fruitful exercise towards one's neighbor than the teaching of Catechism.

[3] This matter of teaching Catechism provides a means that it is the most efficacious in avoiding errors and false doctrines. This was one of the prime motivations of blessed Ignatius who founded his community primarily against those who would give rise in tempestuous times to so many heresies. Through the **erudition of children**, believers are then helped through life to avoid heresy. So many of the ancient Canons speak primarily about their instruction in the faith and the communicating of its rudiments. Since the Society is a community of priests, rightly it has taken over the province not only of admonishing that they might learn these things - but, the members commit themselves so that the young people might live their lives in a given manner. The Jesuits do this by teaching in all places and occasions that they are able to do so - as in the churches, in the schools, in the public squares and streets.

Second Assertion: it is only right that this ministry should be expressed in the **Formula of Profession** under the vow of obedience. This is not simply to impose another obligation, as it is to commend this as a ministry. St. Ignatius offers his own Commentary on this in his Part V of the Constitutions, c. 3, Letter 'B':

**The promise to instruct children and uneducated persons** in conformity with the apostolic letters and the Constitutions does not induce a greater obligation than the other spiritual exercises by which the neighbor is aided, such as confessions, preaching and the like. Each one ought to employ himself obediently in these according to the assignment received from his superiors. But the promise about the children is placed in the vow that **this holy practice may be held as something more especially recommended and may be exercised with greater devotion, because of the outstanding service which is given through it to God our Lord by aiding the souls which belong to Him, and because it is in greater danger of being allowed to fall into oblivion and dropped than other more conspicuous services such as preaching and the like.** [CSJ n. 528].

Suarez researched also the early General Congregations that discussed the early Jesuit customs - he notes the First General Congregation [June 19<sup>th</sup> - September 15, 1558 - he quotes the 134<sup>th</sup> [it should be the **138<sup>th</sup>**] Decree "After the Election", which reads thus:

**Decree 138 [After the Election]** [cf. MS t, 6, d. 59]: **The professed are to be required to fulfill the vow of catechizing children** [cf. *Examen*, c. 4, n. 14; c. 2, dd. 30, 58, 65. *Compendium of Privileges*, n. 398. P. 5, c. 3, n. 3 B ]. Is it to be enjoined upon the Professed that they themselves fulfill, from time to time, their vow to undertake the catechizing of children? It appeared that this

should be put before the Superior General. He decreed that **besides what belonged to the period of probation, this pious work is much commended to the Professed, who should practice it according to the mind of the apostolic letters and the Constitutions. In fact, our father Ignatius enjoined upon each professed that they engage in it once for forty days**<sup>93</sup>.

Fr. Suarez notes further in the Second General Congregation [June 21 - September 3, 1563], in the 48th [it should be the 58th] "After the Election", the following legislation:

**Decree 58 [After the Election]:** [cf. MS, d. 77]. **Explanation of how the teaching of Catechism is to be done by those advanced to the Grade of the Professed** [Part V, C. 3, b; Gen. Cong. I, Decr. 138].. Every professed of three or four vows and every formed spiritual coadjutor, within a year after pronouncing the vows of the 'Profession', or simple vows, **is bound to teach Christian doctrine to children, or uneducated persons, for forty days,** continuous or interrupted. Moreover, this was judged to be **holy and devout practice that should be commended to the Very Reverend Father General**, so that forgetfulness of it may not at any time creep into our spirits, even though we do include it in the Formula of our Vows. Therefore, Reverend Father General should make it his care that Ours will very frequently, according to how he himself will judge fitting in the Lord, **engage in a practice as holy as this**<sup>94</sup>.

As a theologian, Suarez dedicates an entire column<sup>95</sup> to a discussion of the Latin verb *teneatur* [ **is bound** ] and concludes that it is not binding under pain of sin, and must be made clear to each of the members by the Father General. Nonetheless, the seriousness, the importance of this ministry is brought home to us by the nearly nine columns that the Jesuit theologian<sup>96</sup> dedicates to this Ministry which Fr. Bertoni noted in copying this section of the Jesuit rule for his own **Part IX, cc. 2 & 3**. The hope expressed in CSJ n. 528 and in the Decrees of the early Jesuit Congregations is that this practice should not fall into oblivion. Suarez notes that the wording of all this had as its ultimate purpose that of deeply impressing the souls of the Jesuit 'Professed' ever more, so that they would keep in ever greater estimation this ministry so vital for the Church. There is a hint of it in the following Ignatian Constitution in Part IV, c. 10:

The Rector ought himself **to teach Christian doctrine for forty days... [CSJ n. 437].**

<sup>93</sup> cf. *For Matters of Greater Moment. The First Thirty General Congregations. A Brief History and a Translation of the Decrees.* John W. Padberg, SJ, Martin D. O'Keefe, SJ, John L. McCarthy, SJ. St. Louis: In Aedibus SI. The Institute of Jesuit Sources 1994, p. 101 a.

<sup>94</sup> l.c., pp. 125 b - 126 a.

<sup>95</sup> c f. Suarez, o.c., p. 853 b.

<sup>96</sup> cf. Suarez, pp. 850 a - 854 b.



It needs to be pointed out again that even though in external appearances this ministry might appear to be less conspicuous, yet it is so necessary for the Catholic Church, and thus needs all the more greater humility, in accord with the very pressing recommendation it receives for the members of the Society. The recipients of this Jesuit catechetical instruction are not limited simply to children, but include a broad latitude: so many among the adults have need of a greater instruction. On the part of the teachers, even though it deals with the fundamentals of the faith it often needs a knowledge that is **not mediocre, more than ordinary** [cf. **CF ## 49; 71; 159**]. Such knowledge is needed to expose the dogmas of the Church, and most especially in moral matters. In these matters, it is surely presupposed that the students of the Society are not sufficiently instructed as yet. Therefore, in this ministry, there is need of much industry, much solicitude and doctrine among our religious, especially of the older members that would be of great benefit to the Church in so far as up to the present experience has shown through divine grace. It is only right then that in the '*Profession*' of the Society an express mention of this work is to be made involving not only the students, but all the workers in the Society this work is to be commended. But, in a special manner the 'Professed' are to understand that **this ministry of teaching Catechism pertains in a special manner**, as has already been declared.

The manner of reaching out to the young people is suggested: as through **Catechetical Oratories** - and even private instructions: all this should be promoted to the extent that our members can accomplish this. This private tutoring was noted in the Constitution immediately preceding in assisting seminarians, both for the academic and spiritual development of the student. Personal conversations were praised by Pope Paul, as a method Jesus used - and **personal contact** remains a vital means of evangelization <sup>97</sup> as it provides the possibility of sharing one's own personal faith. Fr. Bertoni often promoted the value of one-on-one evangelization, through private conversations [cf. **CF ## 163/2; 164; 165; 255; 267-297**] even by letter [**CF # 260**] <sup>98</sup>.

The Constitution **CF # 166** has been variously interpreted. Those who would see the schools in the history of the Stigmatines, merely as a '*palliative*', a kind of 'cover-up' to hide from the government Fr. Bertoni's true intention of establishing a religious community - these historians would read the condition placed here by Fr. Bertoni: ***Ubi fieri postet, litteris etiam instrui a nobis iuventutem decet*** - to mean that only when all else was done, and that this would not have been the Stigmatine Founder's real intention. However, this Constitution is taken word-for-word from St. Basil, as quoted by Suarez <sup>99</sup> - who gives a **totally different explanation** why the Society of Jesus should commit its members to the work of teaching the youth, ***ubi fieri postet, litteris etiam instrui.... decet.***

<sup>97</sup> cf. Pope Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*, Dec. 8, 1975, # 44.

<sup>98</sup> 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 Sources 1978.

<sup>99</sup> Cf. Suarez, o.c., pp. 827 b - 828 a

In this section regarding **the Apostolic Mission to the Youth**, Fr. Bertoni relies heavily on the Jesuit theologian's **Book V**, treating of the reason for the Jesuit Scholastics' study. In **Chapter 5** of this Book, Suarez asks the question whether the Society **fittingly** should take up the ministry of the instruction of youth <sup>100</sup>. From the outset, he makes very clear that when the Jesuit rule speaks of the instruction of children, Ignatius did not intend that this would be limited only to their instruction in good morals, or simply the communication of the rudiments of Christian Doctrine. This ministry is not one he intended to limit solely to the colleges, or universities, **because this work is also proper to the 'Professed' of the Society** <sup>101</sup>. What Ignatius intended in all this is not simply the imparting of knowledge, but **the sharing of the justice of divine grace ordained toward eternal salvation**. What we are dealing with here is the **'integral' intellectual instruction**.

In this connection, Suarez distinguishes **three separate orders** <sup>102</sup> of **knowledge**: that on the lowest [*infimum*] level; that in the middle [*medium*] sphere - and that which is supreme [*supremum*]. To this 'supreme' level pertain various branches of sacred doctrine. Cases of conscience pertain to this level as well. On the middle level, one will find the curriculum of the arts, which would include mathematics, and ethics, to some extent. This matter has some connection with sacred doctrine, properly so called - and pertains to a kind of religious contemplation. This is already a level beyond childhood, because of its difficulty of content. To the lowest level would pertain the instruction of children regarding perfection of languages, beginning with the fundamentals of grammar, including Greek. Hebrew would be reserved for the adult age.

With these distinctions in mind, there is a further one: this ministry can be looked at **'absolutely'**, in itself - or, in **comparison** made to those other religious families by whom it is exercised by direct rule. Absolutely speaking, or, in itself, no one would deny that this instruction is most useful, **most opportune** for the youth and it is **supremely necessary** for the republic. The reason is that while what is being discussed here is what pertains to good morals, it is immediately clear that for good government and its conservation, good conduct among the people is needed. Even Cicero noted that no other task would press more heavily on the Republic than that of instructing the youth. However, in this regard, with comparison to others, such instruction would seem to pertain more as a ministry to those communities who are engaged in it by rule.

As the text speaks of what **'conveniently'** [*convenienter*], or fittingly pertains - the question is to whom: it is self-evident that it benefits the youth who receive the instruction; as well as the Republic which includes them in its citizenry - but, what

<sup>100</sup> cf. Suarez, Book V, c. 5, nn. 1, ff., pp. 824, ff.

<sup>101</sup> cf. Suarez, Book VI, c. 3 - already treated above regarding the Saint's insistence that the 'Professed' of the Society be engaged in the teaching of Catechism.

<sup>102</sup> In this sense, a certain parallel might be noted: the Three Ages of the Interior Lie [Purgative - Illuminative - and Unitive] - so also, in many of the manual professions there are distinguished: apprentice [3 years] - journey-man - masters [noted above].

about the Society? In what way is **such instruction 'convenient', 'fitting' for the Society** to be engaged in it, with all the other important tasks implied by the *quodcumque Dei Verbum ministerium* ?

The benefit to the youth is self-evident: they not only are provided with the opportunity for a development in **doctrine** - but, they are led to the **good conduct** of their lives, so intimately connected with this doctrine. And both of these aspects would depend, to some extent, on the quality of the teachers imparting such instruction. Of the two aspects, growth in knowledge depends more on the quality of the teacher - whether these instructors are religious or lay, whether they are good or bad people. However, in full truth, **progress** in morals also depends to some extent on the good conscience of the teachers, that they might perfectly and integrally fulfill their task. As a result, the religious state, then, can add very much to the imparting of teaching. This is all the more true when the teachers perform their committed, competent task without a stipend. Since this challenging task is being offered to the young as a gratuitous service, this makes its own impact, communicates its own lesson. This good example, 'witness', can be a powerful incentive to good morals - as Pope Paul VI said in his time: what the world needs more than teachers, is witnesses, those whose example communicates their message.

Of the two aspects intended by Ignatius by *instructio, eruditio juvenum* is two-fold: an increase in students' **knowledge**, but also a betterment of their **lives**. The Ignatian ideal of pedagogy is shown here: with Boetius, one might accept the principle that nothing is more harmful to the disciple than the unruly life of the teacher. In the opposite sense, a **religious preceptor can have as his/her ultimate purpose more that good moral, spiritual preparation of a student over the simple imparting of knowledge**. The religious teacher can point out the challenges of society, the dangers in bad books. The true artist is not content in depicting shapes, but presents an ideal. And a good instructor is called to do this both in the minds and hearts of students.

Over the centuries, the Church Canons defended the view of **the need of exemplary teachers**. It is in this context that the Council of Trent, dealing with the Reformation [Session 23, c. 18], most seriously stipulated that Seminaries be erected, in which young men, from their tender years be instructed both regarding piety and their religion. Later legislation added that the instructors in these seminaries should **be truly suitable, lovers of the Catholic truth and not suspect of heresies**. St. Charles Borromeo further refined this legislation in the Council of Milan. An off-shoot of all this was also the fact that it became more and more clear both to the Church and to the state that this instruction of the youth should be in the hands of those living the religious life. The underlying reason for this is that these religious would be more perfect in the living of good morals, and that they would be more diligent in teaching their disciples regarding good morals, at the same time as doctrine. Suarez quotes the Council of Trent [Session 23, c. 18] which stated that whenever one would look for

teachers for the Seminary in grammar, or those well prepared in music, Jesuit teachers should be preferred before all others <sup>103</sup>.

The difficulty of the challenge led some to think that this would discourage religious. Others saw that the instruction of youth would prove too great a distraction for the monks. A further objection leveled against religious - Jesuits - teaching the youth was that they had more important ministries to contend with. However, Suarez responds: the instruction of young people is **supremely in harmony with the purpose and the institution of the Society of Jesus**. From the time of the early Fathers on, it seems quite clear that the instruction of youth was **proper** to those involved in religion, and is a ministry that is most useful to the Church.

It is in this context that Fr. Bertoni copied **CF ## 166** [word-for-word] and **167** a para-phrasing] from **Book V, c. 5 of Suarez** where the Jesuit theologian treats of the studies of the Jesuit Scholastics. And the Stigmatine Founder includes this under the duties of the '**Professed**', sandwiched in between **the initial two Chapters of his Part IX** on the nature of the '**Professed**', their commitment to **any aspect of the Word of God whatsoever** - and the final two chapters of this Chapter: **De Munere Professorum Sodalitatis** and the **De Praecipuo Scopo Sodalitatis Professorum**. A kind of rhetorical question arises here: why would the Stigmatine Founder include these three chapters, in this Part IX, which presents the characteristics of the **Professed Apostolic Missionaries** regarding the instruction and religious formation of the youth if this aspect of the **Apostolic Mission** did not pertain to the very heart of his charism? The popular mentality regarding the Stigmatine community has always been in response to the question: 'What do the Stigmatines do?' - one of the spontaneous answers has often been: '**Youth work!**' The central condition does not see so much as to whether the Stigmatines think this ministry is important - but, simply that all be undertaken with a view to their eternal salvation in view – as it is so necessary for the future of the Church.

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**CF 167:** It is also important to reflect on the **context** in which these Constitutions discovered by Fr. Bertoni are presented by the Jesuit theologian. This concluding number of the first of three Chapters regarding the youth in this **Part IX**, dealing with **the Grade of the Professed** - is presented in response to **the first of three objections** noted above, in response to the argument: that religious should not teach the youth – as they have other more important responsibilities. However, even though the Episcopal ministry should not teach grammar and poems and the like – this 'lower' ministry is **most fitting for religious. It is proper for religious to dedicate themselves to the erudition of the youth even in the lower levels, simply because this 'inferior' knowledge is necessary to grasp the higher matters, and eventually that doctrine leading to eternal life.**

A **second objection** noted above is that even though this ministry of instructing the youth would lead religious to be distracted and would bring about a certain

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<sup>103</sup> cf. Suarez, p. 830 a.

restlessness that would be involved with the multitude of young people seeking instruction, nevertheless, this risk is worth taking on because **this ministry is both most useful and most necessary for the Church**. Even though this ministry **seems almost insignificant**, it is great in what it achieves, in that with this endeavor, **the morals and the higher disciplines in the Church depend in a great part**. This ministry can be compared to the smallest of seeds, **the mustard seed** - small in quantity, and large in effects. The **higher matters have many teachers**, both religious and secular. However, **for the instruction of the youth, there are not many and these must be found and prepared to undertake this service**. Even though this work might be seen to be **lower in dignity**, it is of **greater merit** with a view to **the service of the Church**.

While it was objected that this aspect of the ***Apostolic Mission*** might impede such teachers from the higher ministries, not much insistence should be levied here since the responsibility pertains to the entire body of religion. And Paul pointed out in 1 Co 12 that the body is not one member alone but many - and thus, this ministry does not hinder the entire body. The more perfect actions may be accomplished by the higher faculties. When these lower ministries are handled within measure, in no way do they impede the higher services - and, in the long run, **the lower assist the higher**, by preparing the matter. The youth are **gradually prepared** that they might later on assume these higher disciplines. Little by little, these young people **move from the inferior studies to those on a higher level**. Therefore, in the body of religion, this variety of services can indeed be rendered. This lowly work in no way hinders the increase of substantial perfection. To teach in this way is **a work of great charity** - when it is accepted out of obedience it increases and perfects charity. There will not be lacking the assistance of God for such work, which will be sure that commitment to this work, in no way will lessen the members' spiritual lives. Whenever there is any kind of danger, it can be met by the same divine grace and vigilance of the Superiors, and the other works of religion. All will all come together to overcome the danger [cf. **CF # 185**].

Therefore, it goes without saying that **the instruction of youth is a ministry that is most opportune for the Church and the grace of God will not be lacking for it**. The Society of Jesus was founded for ministries on behalf of our neighbor, and the men can be applied to this ministry. Through the education of the youth, the good morals of the people will be built up. When one learns at a tender age the salutary Fear of the Lord, this will fulfill that saying of Proverbs 22: **An old person will not withdraw from the path learned in one's youth**. A further distinct advantage accrues here - in addition to the benefit of the youth, their parents are also drawn into this circle.

St. Ignatius did not deem the instruction of youth to be unworthy, or alien to the Society of Jesus, but did issue a caution:

**...To teach how to read and write would also be a work of charity, if the Society had enough members to be able to attend to everything. But,**

**because of the lack of members, these elementary branches are not ordinarily taught. [cf. CSJ n. 451].**

In the Ganss commentary, it was pointed out that elementary schools are not among the *graviora ministeria* of the Society <sup>104</sup>. However, whenever any work is accepted out of charity, it must be done so with this intention: that the young students learn honesty in conduct and their religion. This intention, then, would make of this ministry a great and religious *oblation* [*obsequium*] to God. While the ministry of grammar school is one of those works 'less necessary' for the Plan of St. Ignatius, Jesuits can nonetheless be applied to supplementary services, instructing the young people in Christian Doctrine [as is seen throughout Fr. Bertoni's Constitutions] and good morality.

The concluding number of this Chapter III of Fr. Bertoni's Part IX, is **CF # 167**, in Suarez is actually the introductory paragraph of his chapter 6, of Book V. The ministry of instruction has a two-fold purpose: Progress in Doctrine and Progress in Morals. Once more this two fold **Progress** reflects Fr. Bertoni's **Part IV: De Progressu Suiipsius - De Progressu In Ecclesiasticis Doctrinis** [cf. **CS ## 47, ff.**]. Suarez writes as the introductory paragraph of c. 6 here: Even though doctrine is the proper material of this ministry, and the primary effect intended for the Colleges, nonetheless the principal intent is the honesty of morals <sup>105</sup>. This is the substance of **CF # 167**; cf. also **# 203**.

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**Chapter IV: of Part IX: The Means for conserving the Moral Integrity in the Youth, and increasing it [CF## 168-174].**

In Fr. Bertoni's work, the **Law of Progress, Growth** permeates throughout his *Original Constitutions* [cf. Ph 1:6; 1 Tm 4:16]. In accord with his style, this particular section simply continues Suarez, now a synthesis of his **Chapter 6 of Book V** - with the exception of the introductory paragraph, which served as the conclusion to Fr. Bertoni's previous Chapter III. These seven Constitutions are also Fr. Bertoni's application to the young students who come under the community's direction of his *De Profectu suiipsius* [**CF ## 47-48**], which with the Intellectual Development of our Confreres, as *De Profectu in Ecclesiasticis Doctrinis* [**CF ## 49-68**] - which will be Fr. Bertoni's next chapter of these three under The Grade of the 'Professed', as Chapter V, of his Part IX [**CF ## 175-181**].

The title of this Chapter has already been presented in the previous Constitution, **CF # 167**, as the ultimate reason for instruction of the young: *that principally integrity of morals is to be sought and intended in this instruction*. Logically, then, the Stigmatine Founder lists the means of spiritual growth.

<sup>104</sup> cf. the George E. Ganss English translation of the Jesuit Constitutions, and commentary, p. 214, footnote # 5.

<sup>105</sup> Suarez, o.c., p. 830 b, near the bottom.

**CF # 168:** the first means suggested for the young is monthly sacramental confession. It is interesting to note that Fr. Bertoni suggests prayer as the first means of holiness for his own men, and sacramental confession as weekly for his own confreres [cf. **CF # 47**]. The inspiring reason that Fr. Suarez offers is copied *verbatim* by Fr. Bertoni: ...since **a pure conscience is the seat of wisdom**, it is stipulated that there be a frequent confession of sins, at least each month [**CF # 168**]. This is based on the Jesuit Constitutions:

**...Care should be taken that the extern students should confess every month if possible... [CSJ Part IV, c. 7 § 2, n. 395].**

**...Very special care should be taken that those who come to the universities of the Society to obtain knowledge should acquire along with it good and Christian moral habits. It will help much toward this if all go to confession at least once every month, hear Mass every day, and a sermon every feast day when one is given. The teachers will take care of this, each one with his own students [CSJ n. 481].**

[These time limits are the bare minimum in the Ignatian ideal - more often, if possible, would be good]<sup>106</sup>.

†††

**CF # 169:** The second means listed here is **divine worship**, especially the Mass to be heard each day. Following the devout use of the Sacraments, there is ordered a daily worship of God. The highest form of this is found in the Mass - therefore, the Constitutions likewise legislate that the Scholastics are to hear Mass every day. The Council of Trent expressed this for all Seminaries. The Lateran Council, under Leo X, Session 9, under the caption of the 'Reformation of the Curia', not only required the members to attend Mass, but also that they be encouraged to attend the Divine Office of Vespers. To require this of students would have been odious to them, and an interruption of their studies. The Superiors were cautioned elsewhere by Fr. Bertoni [cf. **CS # 66**] that they should make sure that excessive study should not cool off piety - or that excessive piety should not interfere with necessary study. In like manner, the Council of Trent for Seminaries only adds that on Feasts Days, all should go to the Cathedral Church in so far as possible to participate in the services there. The Lateran Council distinguished: Mass as obligatory; and the celebration of the divine office remained an invitation. In **Chapter 16** of the **Fourth Part** of the Jesuit Constitutions, there is stipulated: **...and a sermon every feast day when one is given..** [cf. CSJ n. 481]<sup>107</sup>.

†††

**CF # 170:** The third and fourth means come together in the Suarez text: the teaching of **Catechism** and **weekly [domestic] exhortations**. The great theologian notes that general sermons which are intended for all the people, often are less suited for the understanding of young students, and therefore, as a result, they

<sup>106</sup> Cf. Suarez, o.c., p. 830 b-831 a.

<sup>107</sup> cf. Suarez, o.c., 831 a-b.

are less useful. Hence, it is important that the Society which is committed to the teaching of the young, should also exhort them in various ways, to the practice of virtue. The Lateran Council demanded instruction in the divine precepts, the articles of the faith, the sacred hymns and Psalms, and the lives of the Saints. The Constitutions of Ignatius read:

**...In these schools, the procedure should be such that the extern students are well instructed in what pertains to Christian doctrine...[cf . CSJ n. 395].**

**Furthermore, on some day of the week Christian doctrine should be taught in the college. Care should be taken to make the young boys learn and recite it; also, that all, even the older ones, should know it, if possible. [cf. CSJ n. 483]**

The students should listen to Catechism once a week so that they might learn it and also recite it - phrases taken directly from Suarez <sup>108</sup>.

†††

**CF # 171:** Here another [a fourth] means is noted, presented in union with the immediately preceding: there should be **private exhortations** given. The text from Suarez reads that each week that should be given some kind of a **declamatio**, through which all would be excited to the practice of virtue<sup>109</sup>. This is from the Jesuit Constitutions, **Part IV, c. 16:**

**Likewise, each week, as was said about the colleges, one of the students will deliver a declamation about matters which edify the hearers and lead them to desire to grow in all purity and virtue...[CSJ n. 484].**

†††

**CF # 172:** This next Constitution follows right along these lines - the ideal is that teachers, even during their lessons, should the occasion arise, should exhort their students to the service and the love of God - and Suarez adds: **...quod etiam in privatis colloquiis opportune facere debent** <sup>110</sup>.

†††

**CF # 173:** Suarez here presents what he calls a 'fourth' means - which by our calculation, would be a 'fifth' - as St. Gaspar separates the weekly teaching of catechism from **the weekly domestic exhortation**. Here the Jesuit theologian presents this 'excellent custom' that at the start of school, or classes, these begin with a public prayer. This is read from the life of **St. Thomas Aquinas** that he never committed himself either to study or to writing, unless he began it with a prayer. This

<sup>108</sup> cf. Suarez, o.c., p. 831 b.

<sup>109</sup> Suarez, l.c., p. 831 b.

<sup>110</sup> cf. Suarez, o.c., p. 831 b.



should be done in all our schools in so far as this is possible to do. St. Ignatius has this in **his c. 16, of Part IV, § 4**, in these words:

**...The teachers should urge their students to the love and service of God our Lord. To recall this to their minds, before the lesson begins, someone should recite some short prayer which is ordered for this purpose... [cf. CSJ n. 486].**

Fr. Suarez offers two intentions for this:

- one is that the students learn to refer all they do to God;
- the second intention is that they pray to obtain from God the grace to make progress in their studies. This is most useful also in all the other activities of life <sup>111</sup>.

†††

**CF # 174:** Fr. Suarez lists for him the 'fifth' means, which for Fr. Bertoni is the 6th means: that there should not be read those books that would be harmful to morals, and that this is the mandate of the Councils. St. Ignatius has a Constitution on this, in **Part IV, c. 14, § 2**:

**In regard to the books of humane letters in Latin or in Greek, in the universities as well as in the colleges, lecturing to the adolescents on any book which contains matters harmful to good habits of conduct should be avoided, as far as is possible, unless the books are previously expurgated of the objectionable matters and words. [cf. CSJ n. 468].**

This, then, ends Fr. Bertoni's **c. 4, of his IVth Part** - on the spiritual growth of the youth committed to our care. There follows now, **Chapter 5**, regarding the Intellectual Development of these young students.

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#### **Chapter 5: Concerning those Means for the Literary Progress of the Youth [CF## 175-181]**

This part corresponds in a kind of parallel, as has already been noted, to that **Intellectual Progress** stipulated for the confreres: **Concerning the Progress in Ecclesiastical Sciences** [cf. **CF ## 49, ff. - Part V, c. 2, ff.**]. For Suarez, these chapters on the Apostolic Mission toward the youth are covered in his Book V, which treats of the life of study of those students still in early Formation. For Fr. Bertoni, this matter is treated under the '**Grade of the Professed**', expressing **the heart of the Apostolic Mission**. In these seven Constitutions, Fr. Bertoni summarizes the three means suggested here by Suarez for the intellectual growth of students:

- the sufficiency and diligence of the professors;

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<sup>111</sup> cf. Suarez o.c., p. 832 a.

- a good method and order in teaching [Suarez adds a few lines on careful selection of books, which Fr. Bertoni makes a separate Constitution [CF # 177]

- rewards and punishments - which Fr. Bertoni makes into four separate Constitutions [CF ## 178-181].

**CF # 175:** in Part IV of the Jesuit Constitutions, c. 6, one might find the ultimate foundation for Fr. Bertoni's Constitution here:

**All those who are studying should attend the lectures of the public professors whom the rector will designate for them. It is desirable that these professors should be learned, diligent and assiduous; and that, whether they be members of the Society, or from outside it, they should be eager to further the progress of the students, both during the lectures and in the academic exercises. [CSJ n. 369].**

Ignatius was often concerned about a sufficient number of teachers [cf. CSJ 457]. Under another heading, St. Ignatius speaks of the 'sufficiency' of learning for the Jesuits <sup>112</sup>. Here, though, the stipulation is on quantitative sufficiency, rather than 'qualitative'. The *sufficiency* and *diligence* in study is also discussed earlier by Suarez in this Book V <sup>113</sup>. In the Jesuit Constitutions, Part IV, c. 12, the challenge of both the sufficiency and the diligence of the teachers is addressed frequently <sup>114</sup>. In setting up seminaries, this was simply one of the challenges of Trent [cf. Session 23, c. 18] <sup>115</sup>.

†††

**CF # 176:** here Suarez presents a second means: method and order in teaching. - these next two Constitutions for Fr. Bertoni [CF ## 176, 177] are found in the same paragraph of Suarez, who quotes the Ignatian Constitutions, Part IV, c. 13: *De Modo et Ordine praedictas facultates tractandas* [cf. CSJ nn. 453, ff.] for the first of these two. This order is necessary in communicating the material to be learned, as well as in the exercises that are to be undertaken. . Suarez uses the Jesuit term, indicating the students, as *scholastici*, meaning the students with vows. For Fr. Bertoni here, he uses the word *scholares*. This is necessary also for their private studies, for composition, for repetitions, or compiling that which they have heard. All of this is from Ignatius **CSJ Part IV, c. 13 [nn. 453, ff.]**.

†††

<sup>112</sup> cf. this whole discussion in comparing Fr. Bertoni's more than ordinary knowledge : [cf. CF ## 49; 59; 71; 72; 159] and St. Ignatius' *sufficiency* : CSJ nn. 109; 289; 307; 308; 369; 446; 450; 464; 518; 582. This discussion was made earlier [Vol. I of this series, pp. 70, ff.].

<sup>113</sup> cf. pp. 811 a, ff.

<sup>114</sup> cf. CSJ nn. 447; 450

<sup>115</sup> cf. Suarez here, o.c., p. 833 b.

**CF # 177:** here, once again, there is mention of 'books' <sup>116</sup> - this time taken from c. 14 of the same Part IV, of the Jesuit Constitutions [cf. **CSJ, nn. 464, ff.**]. The caution here is not only to avoid those books that might be harmful - but, also there is an encouragement to obtain those books useful to the students and more **accommodated** to them. Both of these Constitutions are taken almost word for word from Suarez <sup>117</sup>, being only slightly adapted as to form.

†††

**CF # 178:** this Constitution and the next one, speaks of the punishment and the corrector - as it did not seem fitting for the religious to undertake personally the meting out of punishment. The correction should be 'sufficient' based on the quality and capacity of the students. When this punishment is corporal, it should not be administered by the teachers themselves - but, either by the parents of the boy, or through some corrector deputed for this to whom this should be remanded. This is all from Suarez <sup>118</sup>. Mention of the 'Corrector' is noted in **CSJ nn. 397 and in 488.**

†††

**CF # 179:** this punishment should never be excessive - if it tends this way, then expulsion would be the manner in which punishment is to be meted out. This is especially the situation of one who seems to be incorrigible. This was all discussed in the First General Congregation, Decree 33: but this was not traceable with the resources at hand <sup>119</sup>. As Suarez' text goes on, he speaks of there being conserved a spirit of gentleness, peace, and charity. The Jesuit theologian notes that the spirit of these prescriptions seems to come from Basil, in his *Reg. Brevior* 202 regarding the Disciple and Correction in the Lord. The entire phrase is a citation from Suarez <sup>120</sup>.

†††

**CF # 180:** if there are to be punishments, there are also to be rewards - and once again, Suarez quotes the First General Congregation, and this time, Canon 119 - which could not be found with the resources at hand. This, too, seems to be based ultimately in Basil, and in his more Profuse Rule 15. These small rewards can be proposed and given in order to excite fervor in studies - but, in these a religious and upright manner must be maintained. The entire text is taken from Suarez <sup>121</sup>.

†††

**CF # 181:** Fr. Bertoni's conclusion to his three chapters on the **Professed Apostolic Missionary's** ministry toward the youth ends with what is almost Suarez' conclusion to his **Book V** <sup>122</sup>. This Constitution is also taken word for word: honor

<sup>116</sup> Fr. Bertoni often speaks of books: cf. CF ## 51,ff.; 60; 61; 94; 95; 101; 174; 175; 20.

<sup>117</sup> Cf. Suarez, o.c., p. 834 a.

<sup>118</sup> cf. Suarez, o.c., p. 834 a.

<sup>119</sup> cf. *For Matters of Greater Moment. The First 30 Jesuit General Congregations*, o.c., pp. 64, ff. - Decrees of the First General Congregation.

<sup>120</sup> Cf. Suarez, o.c., p. 834 a.

<sup>121</sup> cf. Suarez p. 834 b.

<sup>122</sup> cf. Suarez, o.c. pp. 834 b, f. - there are only six lines on p. 835.

nourishes the arts, and in a particular way it customarily moves students. Thus 'honors' are a good way of rewarding students as other suitable means are often not available. Certain places and signs of honor can be meted out by the teachers for the purpose of inspiring the students to a certain imitation of each other and to a greater diligence.

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The next two chapters in this **Part IX** regarding *The Grade of the Professed*, go back now to the office of the *Professed* of the Sodality [c. VI, CF ## 182-184], and then to *the Principal Scope of the Professed Members* [cf. CF ## 185-186]. The last two chapters of this **Part IX** - like Chapter II [ *Regarding the Profession* - CF ## 158-160: *The Means through which this Institute promotes the Salvation of its Neighbors* - CF ## 161-164], leave Book V of Suarez, and go back to Book I.

It is a bit complicated to compare Fr. Suarez here with Fr. Bertoni's Part IX, *Concerning the Grade of the Professed* :

- c. 1: Concerning the Profession: CF ## 158-160: are from Suarez' Book VI, c. 1<sup>123</sup>;
- c. 2: The [Apostolic] Means...: CF ## 161-164: are from Suarez' Book I, c. 3<sup>124</sup>;
- c. 3: The Instruction of Youth : CF ##167: are from Suarez, Book V, c. 5<sup>125</sup>;
- c. 4: The Means of Maintaining and Increasing Spiritual Growth in Youth: CF ## 168-174: are from Suarez' Book V, c. 6<sup>126</sup>;
- c. 5: Concerning the Means for Intellectual Growth: CF ## 175-181 are from Suarez' Book V, c. 6<sup>127</sup>;
- c. 6: Concerning the Office of the Professed of the Sodality: CF ## 182-184: are from Suarez' Book I, c. 6<sup>128</sup>;
- c. 7: Concerning the Principal Scope of the Professed Members: CF ## 185-186: from Suarez' Book I, c. 6.

These last two will be studied now.

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<sup>123</sup> Cf. Suarez, o.c., pp. 838, f

<sup>124</sup> cf. Suarez, o.c., p.572 a

<sup>125</sup> cf. Suarez, o.c., pp. 827 b, ff.

<sup>126</sup> cf. Suarez, o.c., pp. 830 b, ff.

<sup>127</sup> cf. Suarez, o.c., pp. 833 b, ff.

<sup>128</sup> So indicated by Fr. Stofella, CSS cf. footnotes on pp. 120, 122 of Original Constitutions.

**c. 6: The Office of the Professed of the Sodality**  
**[CF ## 182-184]**

This c. 6 summarizes anew the *Verbi Dei quodcumque ministerium* as found earlier in this section for the 'Grade of the Professed [cf. **CF ## 162, 163, §§ 1, 2; 164**]. All of these numbers, of course, find their ultimate basis in the Jesuit Constitutions, nn. 645-649 where St. Ignatius explains his ideal for the **Ministry of the Word of God**. As has already been noted above, this little table helps to understand what the Jesuit Founder had in mind. The three major exemplars have the three steps of evangelization in mind:

- initiation into the faith: **Catechesis**;
- instruction in the faith: **Sacred Lectures**;
- exhortation to live the faith: **Sermons** <sup>129</sup>.

In these Constitutions [**CF ## 182-183**], Fr. Bertoni notes the following ministries of the Word of God:

- *concionibus* - sermons;
- *exercitiis [spiritualibus]* - retreats;
- *lectionibus ad vitam eternam consequendam* - either in class [for information], or lectures in Church [exhortation];
- *explanare rudimenta fidei et morum, praesertim rudibus et pueris*;
  - *in oratoriis*;
  - *in catechismis publicis et privatis*;
  - *confessiones omnium, praesertim pauperum et puerorum*
  - *inducere ad debitam sacramentorum frequentiam*.

Just a word on the "lectures": when they are called 'sacred', they are usually considered to be those delivered in Church, intended for the edification of the people. The 'school lectures', as in Seminaries, or Universities, which are meant for knowledge. The sacred lectures are different from sermons because the sermons are aimed at stirring the heart and the lectures emphasize teaching.

Thus, this **c. 6** of **Part IX** of Fr. Bertoni's Constitutions covers some of the same ground as noted in **Chapters 2 and 3** of the same Part. There is much repeated emphasis on ministering to the youth - through teaching in the seminaries, the oratories - and again, in "private" instructions and conversations [cf. **CF ## 163, §§ 1, 2; 164; 165; 182**. The hearing of **Confessions** especially of the young [the poor], is noted in **CF ## 163 § 2; 168; 183**. The teaching of **Christian Doctrine** is presented in cc 2; 4 and 6, **CF ## 163 § 1; 170 and 183**. In the Original

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<sup>129</sup> Cf, Antonio M. deAldama, SJ, *The Constitutions of the Society of Jesus. An Introductory Commentary on the Constitutions*, o.c., pp. 260, ff. The same author has put together another volume on Part VII of the Jesuit Constitutions, in which he explains the 'Any Ministry of the Word of God Whatsoever' more completely [ cf. *The Constitutions of the Society of Jesus. Missioning*. Rome: CIS 1973, pp. 158, ff.].

Constitutions, then, this array of ministries is part of the **Apostolic Mission** for the **'Professed Apostolic Missionaries**.

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**CF # 182:** while the express text has not been found *verbatim* its substance is clearly presented in Suarez <sup>130</sup>. It is clearly stated that the principal task of this Society is to **work for the spiritual salvation and perfection of their neighbors, by making use of all the fitting means** <sup>131</sup>. The main task of the Jesuits is described by Ignatius as leading souls in the way of Jesus Christ. The Jesuit is trained to seek through grace that **particular gift** of illuminating and directing men and women in the spiritual life <sup>132</sup>. They are called not to be the 'teachers' of the Holy Spirit, but His **ministers**, and they might become his apt instruments. The end of this Institute is that of assisting their own members in their own salvation, and in helping their neighbors to reach theirs. For these spiritual purposes, the primary purpose of this Society is contemplation. The end of the Community is to generate perfect men, perfect ministers and other perfect men - and this cannot be done without contemplation. This is an insight provided here by the Monk-Pope, St. Gregory the Great. The principal activities of the Society, therefore, are those spiritual actions that proximately and of themselves are ordained to the progress of souls. As a result, it is necessary primarily and more principally for the Society to orient its members toward the contemplative life, the principle source of all such activities. Augustine includes doctrine and the Word of God as acts of the contemplative life <sup>133</sup>.

Spiritual activities are intimately connected to doctrine concerning the divine realities - as a result, these divine truths are handed on not only in public lectures and sermons, but also in secret and private confessions, conversations and instructions, as these are presented in **CF ## 182, 183** - remembering the beautiful phrase noted in Suarez <sup>134</sup>, recorded by Fr. Bertoni as **CF # 168** that a pure conscience is the seat of wisdom. The Society, then, has been founded to perfect other priests, under the instinct of the Holy Spirit, in those matters pertaining to the Body of Christ, as the Eucharist and as the Church. These perfected priests are then to be totally committed to the perfection of their neighbor, through these priestly tasks <sup>135</sup>.

The Society of Jesus does not pray the Breviary in choir, but like all clerics in major orders, each Jesuit is bound to celebrate this prayer of the Church, this sacrifice of praise, for the Church, the Flock of Christ. The reason for this abstention from 'choir duty' is so that the members of the Society would be all the more **free for the Apostolic Mission** - the Society is a missionary community. They are founded for the greater glory of God - and in the history of the religious life, this is promoted in a

<sup>130</sup> cf. Book I, c. 6: whether the Society of Jesus embraces the contemplative or active life.

<sup>131</sup> o.c., p. 587 b

<sup>132</sup> o.c., pp. 588 b; 589 a.

<sup>133</sup> o.c., p. 590 a & b. [Fr. Bertoni spent much time in his ministry among the laity –cf. Fr. Ignatius BONETTI, *Grammatica*, ## 204-206.

<sup>134</sup> o.c. cf. p. 831 a

<sup>135</sup> o.c., p. 591

variety of ways. One of these, of course, was through the traditional means, the Choir, as kept alive across the centuries by the monasteries. The Society was not founded for this purpose of choral prayer - but rather to be totally committed for the salvation of souls, through sermons, the spiritual exercises, lectures, leading the faithful to more frequent confessions, and the like <sup>136</sup>. Under the word 'preaching' there was to be understood all the ministries of the word of God. Thus, the ministry of doctrine and communicating the word of God has to be preferred in the Society over ecclesiastical chant and psalmody.

Fr. Bertoni has a very broad grasp of **teaching** as one of the prime aspects of the **Apostolic Mission**. It can be communicated in the ways listed above - it is co-extensive with 'preaching' in some of his interpretations. Teaching Christian Doctrine is one of the ministries most proper to the Society [cf. CSJ nn. 113; 528]. It is mentioned explicitly in the formula of the final vows of the Priests [cf. CSJ nn. 527; 532; 535]. It is one of the Novitiate 'experiments' [CSJ n. 69] - and the Scholastics need appropriate training for this ministry [cf CSJ n. 410].

'**Teaching Christian Doctrine**' is an expression used constantly in the Constitutions. It was used even before they were written, in the 'Five Chapters', the preliminary draft of the Formula of the Institute. From the earliest days of the Society, there was much emphasis on the repeated expression *rudibus et pueris* - the ministry specialized in two classes of people: **children and the uneducated, whose salvation is in danger due to their ignorance**.

The Catechetical Ministry is the one each was called to vow to perform 40 days each year. The early documents of the Society speak often of the teaching of the first elements of the faith. The pressing motive for catechizing children and the uneducated, then, was the pressing need for this basic instruction - nothing is so fruitful both for the edification of our fellow human beings and for the practice of charity and humility of the Jesuits. Catechetical teaching comes fully under the heading of the priestly ministries of the Society of Jesus - it was historically their first ministry <sup>137</sup>.

The communicating of the word of God remains a central Jesuit aspect of the Apostolic Mission [cf. CSJ nn. **108; 307; 308 {important numbers}; 645**].

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**CF # 183:** the hearing of **Confessions**, especially those of children and the poor - and also the ministry of trying to convince them to come more often [**CF ## 44; 118; 163, § 2; 193**] to this sacrament is a prime Jesuit Mission. Suarez notes that 'the Word of God is indeed very sacred - hence, with Augustine, it can be said that it is somewhat conferred with the Eucharist <sup>138</sup>. Another of the **principal ministries** that is

<sup>136</sup> o.c., p. 598

<sup>137</sup> cf. Antonio de Aldama...*Missioning*. O.c., pp. 163-166, *passim*.. cf. Suarez, o.c., pp. 980 a, 966 a.

<sup>138</sup> cf. Suarez, o.c., p. 978 a.

central to the Society, from its very institution, pertaining to the salvation of their neighbors, is the administration of the sacraments [cf. CSJ nn. 642, ff.] This means particularly the hearing of Confessions and the administration of the Eucharist <sup>139</sup>.

The Sacraments, instituted for our sanctification and the building up of the Body of Christ, nourish and strengthen the faith. They not only confer grace, but also prepare the faithful to receive this grace fruitfully, to worship God and live charity [cf. SC 59]. They are fully part of the important challenge of the Church to carry out evangelization. Pope Paul VI stressed **their intimate connection with the Word of God**, from which they cannot be separated [cf. EN 20;47].

The administration of the Sacraments - including Penance - was practiced by the Jesuits from the beginning, and it is included in the **Formula**. The hearing of Confessions is for **the spiritual consolation of the faithful**. The Society became renowned also especially for the hearing of Confessions and the administering of the Holy Eucharist [cf. CSJ nn. 642; 644]. This ministry was added to **the Word of God** in the second draft of the **Formula**. The early Jesuits - as well as many theologians - see the administration of the sacraments simply **as part of the Ministry of the Word**. The principle was the one pronounced by Polanco: the fruit of the plants we cultivate through sacred lectures and sermons is harvested through the hearing of confessions. This was also one of the reasons for the institution of 'Spiritual Coadjutors' in the Jesuit Rule: people often flock for confession after the sermons and sacred lectures. If there had not been these coadjutors, much good fruit would have been lost.

Over and above religious instruction, the Jesuit ministry included that of consolation, exhorting and in some way causing the consolation from above, the source of all true devotion. The **Apostolic Missionary** is not a mere functionary in the administration of the sacraments. The **community zeal** needs to be aimed ultimately and directly to stimulating charity, the living fire of all good, prior to the visit of the Holy Spirit. In the Houses, this ministry was to be carried on in the Society by having some priests assigned by the Superior for this service [cf. CSJ n. 642]. As spiritual needs occur, the superior will have the duty of considering whether others, too, in addition to those who were assigned as ordinary confessors, ought to attend to the administration of those sacraments penance and communion [cf. CSJ n. 643; cf. also nn. 108; 406; 407] <sup>140</sup>.

†††

**CF # 184:** as in the Jesuit Constitutions, in the section pertaining to the Apostolic Mission, there is a careful delineation of the principle placed in the **Formula** - known as **gratis omnino**. It is a value often repeated in Fr. Bertoni's Original Constitutions [cf. CF ## 3; 67; 102; 184]. This value is powerfully defended in the Constitutions of St. Ignatius - his broad apostolic mission was to be offered **gratis omnino** :

<sup>139</sup> o.c., p. 984.

<sup>140</sup> Cf. deAldama, ...*An Introductory Commentary on the Constitutions...*, o.c., p. 259; if., ...*Missioning...*, o.c., pp. 150-155, *passim*.



**Formula 1** : ... 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, Moreover, this Society should show itself no less useful in reconciling the estranged, in holily assisting and serving those who are found in prisons or hospitals, and indeed in performing any other works of charity, according to what will seem expedient for the glory of God and the common good. Furthermore, all these works should be carried out altogether free of charge [ gratis omnino ] and without accepting any salary for the labor expended in all the aforementioned activities...

**CSJ 7**: In addition to the three vows mentioned, the Professed Society also makes an explicit vow to the Sovereign Pontiff, as the present, or future Vicar of Christ our Lord. This is a vow to go anywhere [quocumque]. His Holiness will order, whether among the faithful, or the infidels, without pleading an excuse and without requesting any expenses for the journey, for the sake of matters pertaining to the worship of God and the welfare of the Christian religion. [cf. also CSJ nn. 573, 574, 609, 610].

**CSJ 573**: When the Sovereign Pontiff, or the Superior sends such Professed and Coadjutors to labor in the vineyard of the Lord, they may not demand any provision for the journey, but they should generously present themselves that these superiors may send them in the manner which they think will be for the greater glory of God.

**CSJ 574**: that is to say, on foot, or on horseback, with money, or without it, and they should be ready to carry out in deed what the sender judges to be more fitting and for greater universal edification.

**CSJ 609**: Moreover, he who has been designated by His Holiness to go to some region should offer his person generously, without requesting provisions for the journey, or causing a request for anything temporal to be made, except that His Holiness should order the member to be sent in the manner that His Holiness judges to be a greater service of God and of the Apostolic See, without taking thought about anything else.

**CSJ 610**: Representation may well be made, and even should be, through the agency of the prelate, or person through whom His Holiness issues the command to go anywhere, by asking how he desires him to accomplish the journey and to remain in the destination, namely, by living on alms and by begging for the love of God our Lord, or in some

**other manner. This is asked that what seems better to His Holiness may be done with greater devotion and security in our Lord.**

These seem to be the main Jesuit Constitutions regarding the *gratis omnino...* in the living out of the ideal involved in the terms: *quocumque...quodcumque...* The type of poverty Ignatius chose is closer to that of Francis and Dominic, and somewhat removed from those following cenobitical life. For Ignatius, this was the poverty Jesus lived and which He taught His apostles to practice when He sent them out to preach [cf. Mt 10:8-10]. **This 'evangelical poverty'** taught by the Lord Himself to His Apostles consists in these three elements:

- **non-possession - no gold or silver ;**
- **not receiving remuneration: *give freely of what you have freely received***
- ;
- **living on alms: *the laborer is worthy of his hire* .**

Ignatius learned the distinction between 'pure alms' and stipends, or alms in remuneration from Mt 10: the Jesuit is asked to give freely of all that he has received. This **gratuity of ministries** has other values as well, as 'the greater liberty and edification of one's neighbor'[cf. CSJ 565]. It is principally based, though, on the poverty that Jesus Himself lived - this is the ideal. This is a value in the ***Spiritual Exercises***<sup>141</sup>. In this ideal, living on alms is not any sign of incompetence, or inability - but rather, the gospel value of offering a witness to disinterestedness and indifference and to one's **trust** and **abandonment** to Divine Providence. These are central values to Fr. Bertoni. This is a perennial value, due to the recurring temptation to materialism. In the fullness of pride, and in times of technical progress, many think they can be, live and do without God<sup>142</sup>.

Therefore, in the Ignatian charism and Jesuit history, apostolic journeys and poverty are meant to go hand in hand. ... ***You have received without charge....provide yourselves with neither gold nor silver...the workman deserves his keep...*** [cf. Mt 10:8-10]. This is an ancient reality in the Church: the itinerant 'prophets and apostles' of whom the ***Didache*** speaks, were forbidden to take anything but bread when they left one mission station for another. Accepting money was the mark of a false apostle<sup>143</sup>. These ancient customs came alive again in the 12th century in his Apostolic Movement: preaching and poverty were its characteristic features - which St. Ignatius tried to re-invigorate in the life of the Church, through his 'Company'<sup>144</sup>. How vital it is for Church progress that her **Apostolic Missionaries** should go without gold or silver, as a most Christ-like ideal.

<sup>141</sup> Cf. n. 281, # 3: ...*Third Point: He tells them they should go, 'Do not possess gold or silver.' 'Freely you have received, freely give.' And He told them what to preach, saying: 'The kingdom of God is at hand...'* [cf. Mt 10:1-16]

<sup>142</sup> cf. Antonio de Aldama, ...*An Introductory Commentary on the Constitutions....*o.c., pp. 225, ff., *passim*.

<sup>143</sup> *Didache* XI, 6.

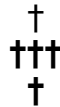
<sup>144</sup> Cf. Gunter Switek, '*Praedicare in Paupertate.*' *Estudios sobre el concepto de pobreza segun Ignacio de Loyola*. ROMA: CIS 1972.

The Jesuit principle is to engage in poverty in the service of God our Lord and the help of our neighbor, preaching and serving the Church. This explains the rather arduous “Election of Poverty” that Ignatius saw in the **Apostolic Mission** initiated by Jesus Christ, sent by His Father. For Ignatius, **the ideal was always the Apostolic circle around Jesus**, called to Himself, and sent out on **His Mission**. They could receive ‘help for the journey’ - the Apostles were able to receive ‘bread’ when leaving one church for another. The early Jesuits were not allowed to take anything for Masses, confessions, sermons, lessons, and for administering the sacraments - but they could accept help for the journey <sup>145</sup>.

The ideal for Fr. Bertoni in **CF # 184** summarizes these values for those who have received the Grade of Apostolic Missionary –

- when the ‘Professed’ are sent somewhere:
- or, are ordered to reside somewhere -
  - they should not ask for any provision for the journey;
  - nor for where they are to live -
    - from the Bishops;
    - or the Pastors;
    - or from their own Superiors
- but they should freely offer themselves;
- and totally give themselves to this.

This is the **obsequium** lived fully - an abandonment to God and a total availability to the Church - which seems to be the ideal promulgated by Fr. Bertoni in this manner.




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<sup>145</sup> Cf. Antonio de Aldama, ...*Missioning*..., o.c., pp. 43, *passim*.

## V. FAMILY COMMUNION

**Apostolic Exhortation. *The Role of the Christian Family in the Modern World.* [Familiaris Consortio ] Christ the King, November 22, 1981.**

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### 1. Presentation of the Document

#### # 12: Marriage and Communion Between God and People

**The communion of love between God and people, a fundamental part of the Revelation and faith experience of Israel, finds a meaningful expression in the marriage Covenant which is established between a man and a woman.**

For this reason, the central word of Revelation, ***God loves His People***, is likewise proclaimed through the living and concrete word whereby a man and a woman express their conjugal love. Their bond of love becomes the image and the symbol of the Covenant which unites God and His People [GS 12; Hos 2:21; Jr 3:6-13;; Is 54]. And the same sin which can harm the conjugal covenant becomes an image of the infidelity of the people to their God: idolatry is prostitution [Ezk 16:25], infidelity is adultery, disobedience to the law is abandonment of the spousal love of the Lord. But the infidelity of Israel does not destroy the eternal fidelity of the Lord, and therefore the ever faithful love of God is put forward as the model of the relations of faithful love which should exist between the spouses [Hos 3]...

**# 20 f:** ...To bear witness to the inestimable value of the indissolubility and fidelity of marriage is one of the most precious and most urgent tasks of Christian couples in our time. So, with all my brothers who participated in the Synod of Bishops, I praise and encourage those numerous couples who, though encountering no small difficulty, preserve and develop the value of indissolubility: thus, in a humble and courageous manner, they perform the role committed to them of being in the world a 'sign' – a small and precious sign, sometimes also subjected to temptation, but always renewed – of the unfailing fidelity with which God and Jesus Christ love each and every human being.. But it is also proper to recognize the value of the witness of those spouses who, even when abandoned by their partner, with the strength of faith and of Christian hope have not entered a new union: these spouses, too, give an authentic witness to fidelity, of which the world today has great need. For this reason they must be encouraged and helped by the pastors and the faithful of the Church...

**21 f:** ... family communion can only be preserved and perfected through a great spirit of sacrifice. It requires in fact, a ready and generous openness of each and all to understanding, to forbearance, to pardon, to reconciliation. There is no family that does not know how selfishness, discord, tension and conflict violently attack and at times mortally wound its own communion: hence, there arise the many and varied forms of division in family life. But, at the same time, every family is called by the God of Peace to have the joyous and renewing experience of 'reconciliation', that is, communion reestablished, unity restored. In particular, participation in the sacrament of Reconciliation and in the banquet of the One Body of Christ offers to the Christian family the grace and the responsibility of overcoming every division and of moving

towards the fullness of communion willed by God, responding in this way to the ardent desire of the Lord: ***that they may be one.*** [Jn 17:21].

§§§

## 2. St. Gaspar Bertoni The Nuptial Metaphor in the Various Traditions of the Religious Life

### Presentation:

The Espousals Theme offers at least three major aspects in the history of the spiritualities of various religious families. These three may be considered:

- I. The Franciscan Aspect: the “Mystical Nuptials” with “Lady Poverty.”
- II. The Dominican-Carmelite Aspect: the “Mystical Nuptials” of the Unitive Way, as exemplified by St. Catherine of Siena, [of whom the Church celebrated the sixth centenary of her death in 1980] - and St. John of the Cross, who was born about 150 years after the death of Catherine. This is known as the “Union of Transforming Love.”
- III. The Ignatian Aspect: a mysticism of total service to the Church, considered specifically as the “Bride of Christ”. Ignatius does not have the “individual aspect” of mystical union.

Each of these aspects has had a major influence on the Church. After pondering them, a clearer insight may be possible for some reflections on the Stigmatine devotions.

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### I. The Mystical Nuptials of St. Francis of Assisi and His Companions with Lady Poverty.

1. The very intimate relationship between St. Francis [1182-1226] and poverty has assumed the characteristic between configuration of “mystical nuptials”. This theme has been developed to a great extent in both literature and art - not to speak of Franciscan spirituality as such. It is interesting to note that this little work which has come to be known generally as *The Mystical Nuptials* [***Mistiche Nozze***] in Latin,, bears the title: ***Sacrum commercium beati Frncisci cum Domina Paupertate***. It was St. Bonaventure who was the first to give the name “Spouse” to this Lady Poverty<sup>146</sup>. There was thus a kind of “Canticle of Canticles” from the Franciscan tradition.

2. One of the early biographers of St. Francis, Tomaso de Celano, brings out the Christological and Nuptial aspect of this “song of songs”:

...While living in this valley of teas, this blessed Father disdained the poor riches of the sons of men - and through an ambition of the highest type, with all his heart, he yearned after poverty.

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<sup>146</sup> St. Francisco de Assisi. Madrid BAC Edition 1978, p. 931.

Considering poverty as a very special friend of the Son of God, and wishing instead to abandon this entire world, Francis wishes to espouse poverty with a bond of eternal love. Having fallen in love with the beauty of poverty and wishing to be united to her most intimately as his wife, so that from the two of them one sole spirit might be formed - Francis not only abandoned his father and mother - but he put distance between himself and all created things, and embraced poverty in a most chaste manner - and ever for a single hour did he ever fail to be her most faithful husband...<sup>147</sup>

3. The little booklet of the ***Sacrum commercium*** has been considered by many to be “the pearl of Franciscan Literature”. Its evangelical spirit, lived and experienced by Francis and his first companions in all its sublime beauty, is the inspiration lying behind the account contained in the “Canticle.” Lady Poverty is a Spouse and Mother, a true noble lady. After hard years of struggle and personal renunciation, Francis finally discovered his treasure, and bereft of all on the naked earth, he went to sleep in the Lord - exhorting all the Friars Minor that they “would always love and observe Lady Poverty.”

4. In this tradition, Lady Poverty is presented as going out to meet the Friars. Before receiving them fully as her sons, she [because she remembered so many others, who later regretted that they had chosen her, and turned back to the empty quest of lowly and base comforts], puts them all to the test:

...What moves you, my brothers, to come here to me? Why have you hasten to come here from the valley of miseries to the mount of charity? If you are looking for me, don't you see that I am poor, harried by storms on all sides, and without anyone to console me...? <sup>148</sup>

5. The response to this is a “Hymn to Poverty” and to the ideal of perfection that is incarnate in it:

...We come to you, Lady Poverty, our Lady, and we ask you to receive us in peace. We desire to be the Servants of the Lord of all virtues, because he is the King of Glory. We have heard and we know it by experience that you are the queen of the virtues. We cast ourselves at your feet, humbly begging you to accompany us through life...

6. The essential element of “Franciscan Espousals” seems to be the intimate union between the individual, and the community, with poverty, that establishes a single spirit. This is a biblical teaching that was truly lived and experienced by Francis and his companions.

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<sup>147</sup> *La Povera*, a cura di Melani. Assisi 1967, p. 314.

<sup>148</sup> o.c., p. 318.

## **[II.] The Mystical Nuptials of Transforming Union**

After many purifications, the individual achieves that calm and lasting union which is called Transforming Union: which seems to be the last term of mystical union and the immediate preparation for the vision of the blessed. The principal characteristics of this union are intimacy, serenity, and indissolubility.

Among the effects of this union there is a Holy Abandonment into the hands of God, to the extent that the individual becomes almost indifferent to all that is not God. There follows a great willingness for sharing Christ's sufferings, an ardent zeal for the apostolate and mission.

The two best examples that we might offer here are the Dominican School and the Carmelite Tradition:

### **A. The Dominican School: St. Catherine of Siena [1347-1380]**

St. Catherine never uses the expression, "Mystical Espousals" with the Lord - she speaks in her "Dialogue of Transforming Union" of an exchange of hearts." Her biographer and confessor, Blessed Raymond of Capua, describes this intimate union with Christ as an "espousals." In Chapter 12 of the First Part of his Biography of the Saint, Blessed Raymond states:

... From now on Catherine's soul increased in grace daily. She flew rather than walked along the way of virtue, and a holy desire developed within her soul to attain to perfect faith, so that, utterly subject to her Bridegroom, she might be utterly pleasing to Him. She began to pray to the Lord as the disciples had done, to increase her faith and to make it perfect and solid as a rock. The Lord spoke to her and said: 'I will espouse you to Me in faith.'

Near Lent [when the faithful abstain from meat and fats in the days when men celebrate the vain festival of the stomach, 'Mardi Gras'], the virgin was to be found alone in her little room seeking through prayer and fasting the face of the eternal Bridegroom, praying endlessly for the same thing. Then, the Lord said to her:

Since for love of Me you have forsaken the vanities and despised the pleasure of the flesh and fastened all the delights of your heart on me, now, when the rest of the household are feasting and enjoying themselves, I have determined to celebrate the wedding feast of your soul and to espouse you to Me in faith, as I promised.

Keep this faith unspotted until you come to me in heaven and celebrate the nuptials that have no end. From this time forward, daughter, act firmly and decisively in everything that in My Providence I shall ask you to do. Armed as

you are with the strength of faith, you will overcome all your enemies and be happy...<sup>149</sup>

This Mystical Marriage of St. Catherine occurred at the time of “Carnevale”, Shrove Tuesday, 1367, “Mardi Gras”.

In Her Dialogue, [c. 78], which is also entitled: ***The Treatise of Divine Providence***, we read:

...These souls [in the unitive state] are thrown into the furnace of My charity, no part of their will remaining outside, but the whole of them being inflamed in Me, are like a brand, wholly consumed in the furnace, so that no one can take hold of it to extinguish it, because it has become fire. In the same way, no one can seize these souls, or draw them outside of Me, because they are made one thing with Me through grace, and I never withdraw Myself from them by sentiment, as in the case of those whom I am leading to perfection...<sup>150</sup>

In this same Chapter 78, describing such union, Catherine speaks of receiving the Stigmata and following the Lamb. It is interesting to note that the image of the Crucifix before which St. Catherine received the Stigmata, is a very similar Icon to the well known Franciscan image, which spoke to St. Francis at San Damiano, Assisi.<sup>151</sup> This latter is an imitation Byzantine Cross depicting the serenity of the Crucified, Ascending Christ. There may also be included St. John's idea [as he is sometimes represented at the foot of this Cross with Mary] of the exaltation theme [cf. Jn 12:32: when I am raised up...]. These Crucifixes are outstanding for the fact of the wide opened eyes which are gazing out on a suffering world. Its countenance is one of compassion, pity and love.

The Mystical Nuptials of Catherine with Jesus, of which the Stigmata served as a kind of seal, is expressed as the external sign of the interior exchange of hearts:

...After the incomparable Bridegroom had proven His chosen one in the fire of many tribulations, and taught her how to beat the old adversary in all her battles with him, the one thing that remained for Him to do was to give her the full reward for her triumph. As, however, the souls on earth who by the eternal decree and promise of this same Bridegroom were to be helped by her had not yet received the full benefit of her aid, it was necessary for her to remain for a little while longer among the living. But she was given a token of the eternal reward:

<sup>149</sup> cf. *St. Catherine of Siena*. Biography by Bl. Raymond of Capua. Part I, XII, tr. by Gorge Lamb. London: Marvill Press 1960, pp. 99, ff. Cf. also Johannes Jorgensen, *st. Catherine of Siena*. tr. from the Danish by Ingebord Lund, London: Longmans, Green & Co. 1938, pp. 57, ff..

<sup>150</sup> cf. A. Thorald, *The Dialogue of the Seraphic Virgin, Catherine of Siena*. London: Burns & Oates & Wasbourne 1925]

<sup>151</sup> This will be treated in Part Three, Section One of this study



...And so this Lord and heavenly Bridegroom willing that His bride and servant should begin to lead a heavenly life in this vale of tears, and at the same time, continue to have dealings with those on earth, prepared and trained her with ... revelation...<sup>152</sup>

Thus, St. Catherine of Siena is considered under the aspect of “Spouse” and “Handmaid”, in response to her view of Christ as “Servant” and “Spouse.”

### **B. The Carmelite Experience: St. John of the Cross [1542-1591]**

1. A “Spiritual Marriage” after a Terrible “Dark Night”: According to this Doctor of the Church, the most complete perfection possible in this life is found only in the transforming union, or spiritual marriage - it is an intimate union with God, coming only after a long arduous “spiritual winter” [Tauler, OP - German mystic], or “intense dark night” [John of the Cross]:

... For see, the winter is past, the rains are over, and gone. The flowers appear on the earth. The season of glad songs has come, the cooing of the turtle dove is heard in our land...[cf. Sgs 2:11, ff.]

This is a state of full development of charity - which accepts [or is “abandoned” to] every work and whatever suffering may come. This is all accepted for the interests of God and His kingdom. St. Peter even speaks of joy in this situation:

... If you can have some share in the sufferings of Christ, be glad, because you will enjoy a much greater gladness when His glory is revealed... [cf. 1 P 4:13].

2. As Two in One Flesh, One Spirit with Him: In this state of mind and heart, there is no longer fear of death, but a willingness to accept it under whatever form it will come. The individual attributes nothing to him/herself, but all to God - and the person is “transformed” into God by grace, according to this expression of St. Paul, often quoted as the best description of a “spiritual marriage”:

...Anyonewho is joined to the Lord is one spirit with him...[cf. 1 Co 6:17; compare with Mt 19:6]

3. In this Espousals, One is “Divinized”: in this state of union, the Lord communicates Himself to the individual who is “transformed”, in a way, into God, a kind of “participated divinization”. This is the state of perfect union between the individual and God - as intimately united as the window and the light; coal and fire; as the light of the stars and moon, and the sun. Despite the extraordinary depths of this union, it is never as “essential”, or as complete, as the eternal union with God<sup>153</sup>.

<sup>152</sup> cf. Biography by Raymond of Capua, Part II, c. 5.

<sup>153</sup> cf. Garrigou-Lagrange, OP, *Three Ages of the Interior Life*. Eng. tr., p. 352, ff.

a. A Spiritual Espousals: in the classical poem of St. John of the Cross, ***The Spiritual Canticle***, the perfection of love is described as a kind of “spiritual espousals.” Before the formal “marriage” takes place, there is a time of “engagement” [biblically, this is explained by Hoseah 2:14-16 + - cf. the extensive note in the Jerusalem Bible at this point].

b. The Presence of Wounds: St. John of the Cross comments on the “spiritual marriage” theme in his poem [cf. stanzas 14, 24, 27-29] - in this “spiritual marriage” there is also the recurring theme of piercings, wounds and death [cf. stanzas 20-121]. The following are some of the principal stanzas the Saint composed in this regard:

...After wounding me, I went out calling you [1]. Tell Him that I sicken, suffer and die [2] ... All wound me more, and leave my dying [7] ... Why, since you wounded this heart, don't you heal it? [9]... For the sickness of love is not cured except by Your very presence and image [11]... The wounded stag is in sight of the hill [13] ... And then we will go on to the high caverns of the rock which are so well concealed. There we shall enter and taste the fresh juice of the pomegranates...[37].

4. A Communication of Love: by means of a complete sharing, the two parties participate a certain consummation of the union of love - the individual is “divinized” insofar as all that is temporary is concerned -one “becomes” God by participation. The individual enters this state in that it has not been bogged down by anything that is merely temporal, material or emotional. While sharing in these as well, they are seen as a means to reach God, and to lead others to Him.

a. An Important Comparison: Mt 19:6/ 1 Co 6:17:

They are no longer two, but one body ... [cf. MT 19:6; Gn 2:24; Ep 5:31; 1 Co 6:16; 7:20]

But anyone who is joined to the Lord is one spirit with Him [cf. 1 Co 6:17; Rm 8:9-10]

b. The Forming of One Spirit with the Lord: this union with the Lord, forming one sole spirit with Him, is “spiritual marriage” in the sense of the mystics. Others have developed this idea of God, or Christ, as the Spouse of the Consecrated Person [cf. St. Alphonsus, ***Sponsa Christi*** ]. More recently, Dom Columbia Marmion, a former student of the old Irish College in Rome, at St. Agatha of the Goths [from 1836 to 1925], applied this ideal to priests. St. Ignatius used almost the same mystical language to explain the apostolic union to the Church, a “mysticism of service” in the Apostolic Mission.

5. The Trials of the “Dark Night”: in the theology of St. John of the Cross, there are the very harsh trials of the “Dark Night” of the senses as well as of the spirit. To purify and reform the human person, God leaves the mind in darkness and the will in total aridity, the memory almost without consoling recollections, and affections seem

immersed in affliction. God Himself works out this profound purification with the light of contemplation - this “light” is vivid in itself, but to one in this state, it seems to be still dark and painful, because of the limitations of the recipient.

a. Sufferings of the Intellect:

1.] Nothing will ever Change: the insight that opens the way for a deeper contemplation is of itself painful - this may be the result of the inherent weakness within one, the inability to support such “light”.

2.] The Encounter between the Created and the Uncreated: a real suffering is experienced by the encounter between the divine and the human [the commentators on St. Ignatius indicate this “encounter” as one of the reasons for the oft-recurring mention of “tears” in his “Spiritual Diary” and perhaps this might be applied to the Stigmatine Founder in his Spiritual Diary, known as his **Memoriale Privato** .]

3.] Overwhelming View of One’s Poverty: there is often an overwhelming view of one’s own spiritual incapacity. The sensitive part of the human nature is immersed in aridity - and the intellectual part, in darkness.

b. Sufferings of the Will:

1.] One gets the view things will always be this way - and very little outside influence can bring consolation, or relief.

2.] The great suffering caused by the experience of rejection, or abandonment - this seems to have been the rejection experienced by Christ Himself: ‘My God, my God, why have You deserted Me?’ [cf. Ps 22].

3.] The inability to pray. In the works of St. John of the Cross, these [and so many other] expressions of the “Wounded Spouse” are found with some frequency:

...The Spouse of the Canticle consequently says of His Bride that she wounded His heart by merely the look of her eye [cf. Ct 4:9].<sup>154</sup>

...This love of God finds that the soul is equipped to receive the wound and union is the measure that all its appetites are brought into subjection, alienated, incapacitated, and unable to be satisfied by any heavenly or earthly thing...<sup>155</sup>

When the soul is wounded, touched and impassioned, all its strength and its appetites are recollected in this burning of love. How will we be able to understand the movements and impulses of all this strength and appetites?<sup>156</sup>

...‘My soul thirsts for you...’ [cf. Ps 62:2]. As a result, the soul proclaims in this verse: fired ‘with love’s urgent longings’, and not: ‘with an urgent longing of love.’ In all its thoughts and in all its business and in all events, it loves in many ways,

<sup>154</sup> *Night*, II, c. 21, n. 8, p. 380

<sup>155</sup> *Night*, II, c. 11, n. 2, p. 353.

<sup>156</sup> *ib*, n.5,p. 353.

and desires and also suffers in its desires in many ways, and at all times and in many places. It finds rest in nothing, for it feels this anxiety in the burning wound...<sup>157</sup>.

This same thought permeates so much of *The Spiritual Canticle* :

...After wounding me... In further explanation of this verse, it should be known that besides the many other different kinds of visits God grants the soul, in which He wounds and raises it up in love, He usually bestows some secret touches of love, which like fiery arrows pierce and wound it, leaving it wholly cauterized by the fire of love. And these wounds, mentioned here, are properly called wounds of love. They so inflame the will in its affection that it burns up in this flame and fire of love. So intense is this burning that the soul is seemingly consumed in that flame and the fire makes it go out by itself, wholly renews it, and changes its manner of being, as in the case of the phoenix which burns itself in the fire and rises anew from the ashes...<sup>158</sup>.

...I went out calling for You, and You were gone ... No medicine can be gotten for these wounds of love except from the One who causes them. Thus, the wounded soul, strengthened from the fire caused by the wound, went out after her Beloved Who wounded her, calling for Him, that He might heal her...<sup>159</sup>.

In Stanza 7, a few of the pertinent numbers are as follows:

All who are free  
Tell me a thousand graceful things of You;  
All wound me more  
And leave me dying  
Of, ah. I-don't-know-what behind thir stammering.

n. 2: We can deduce that in this matter of love, there exists three ways of suffering for the Beloved corresponding to the three kinds of knowledge for Him:

The first is called a wound [*herida* in Spanish, *ferita* in Italian]. It is the mildest and heals the most quickly, as does a wound. This wound arises from the knowledge the soul receives from creatures, the lowest of God's works. The bride of the Canticle refers to this wound, which we also call sickness, saying, 'I adjure you, daughters of Jerusalem, if you find my Beloved that you tell Him that I am sick with love' [cf. Ct 5:8]. By the "daughters of Jerusalem" she refers to creatures.

n. 3: The second is called a sore wound [*illaga* in Spanish; *piaga* in Italian] and cuts more deeply into the soul than the simple wound. As a result, it is longer-lasting because it is like a wound that as become sore, from which she feels she is indeed sorely wounded by love. This sore wound is produced in the

<sup>157</sup>ib.n.6, p.354.

<sup>158</sup> *Canticle* I, 17, [. 422.

<sup>159</sup> ib., n. 20, p. 423.

soul by knowledge of the Incarnation of the Word and of the mysteries of faith. Since there are more remarkable works of God, embodying in themselves a greater love than that show forth in creatures, they produce in the soul a more intense love. Thus, if the first is like a wound, this second is like a sore wound, which lasts longer. Speaking of this to the soul in the Canticle of Canticles, the Bridegroom say: 'You have wounded my heart, my sister, with one of your eyes and with one hair of your neck' [cf. Ct 4:9]. The eye refers to faith in the Incarnation of the Bridegroom and the hair signifies love for this very Incarnation...<sup>160</sup>.

Hoping that it is not an interruption, we might note here in another connection that the late Fr. Ignazio Bonetti, CSS, notes in his doctoral thesis the distinction made by St. Augustine between "wound" [ *ferita* ] and "scar" [ *cicatrici* ]. This distinction becomes habitual in the writings of the Holy Doctor. Under his influence it will then become usual also among the writers of the West and the Medieval theologians:

... *Cicatrici* is the technical term to indicate the sign in the glorious body of the Savior...<sup>161</sup>.

St. Thomas, in contrasting *cicatrici* of the Resurrected Christ, and the *ferita* of the Crucified Jesus had no other scope than to eliminate from the glorious wounds all that implied the sorrowful aspect, all that was repugnant and humiliating - but, he did not intend by any means to eliminate from the Glorious Wounds the substantial identity that there is between them and the Signs of the Passion of the Resurrected and Crucified Christ.

St. John of the Cross, on the other hand, as has just been noted, does make a distinction between *ferita* [ *herida* , "wound"] and *piaga* [ *llaga* , sore wound]. This last, of course, being the more painful. St. John continues his explanation:

...n. 4: The third kind of suffering of love is like dying. It is equivalent to having a festering wound , since the soul is now wholly festered. She lives by dying until love, in killing her, makes her live the life of love, transforming her in love. This death of love is caused in the soul by means of a touch of supreme knowledge of the divinity...<sup>162</sup>.

Almost all of Stanza 9 concentrates on the wounds, the "sore wounds" [ i.e., the *llagas* ] of the Spouse:

...Why, since you wounded this heart, don't You heal it?  
And why, since you stole it from me,  
Do you leave it so,

<sup>160</sup> *Canticle* , I, stanza 7, n. 2, ff., p.438.

<sup>161</sup> cf. Bonetti, p. 72, n. 39.

<sup>162</sup> *Canticle*, 7, nn. 3, 4, pp. 437-438.

And fail to carry off what you have stolen?

Again, Strophe 13, n. 9 has this theme”

...The wounded stag.

The Bridegroom in this verse compares Himself to a stag. It is characteristic of the stag to climb high places and when wounded to race in search of refreshment and cool waters. If he hears the cry of his mate and sees that she is wounded, he immediately runs to her to comfort and coddle her.

The Bridegroom now acts similarly. Beholding that the bride is wounded with love for Him. He also, because of her moan, is wounded with love for her. Among lovers, the wound of one is a wound for both, and the two have but one feeling. Thus, in other words, He says:

Return to Me, My bride, because if you go about like the stag wounded with love for Me, I, too, like the stag will come to you, wounded by your wound.<sup>163</sup>

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There are several Stigmatine comparisons we can make here:

In Letter 2 to Fr. Bragato, Fr. Bertoni speaks thus to his beloved friend:

... If you cannot come to our little house [i.e., the “Stimate” in Verona, Italy] bodily, then be with us in the clefts of the rock [cf. Ct 2:14], in the Wounds [ **piaghe** ] of our most loving and most humble Savior, where I leave you now, embracing you with all my heart...<sup>164</sup>.

St. John of the Cross says in Stanza 37 of his **Canticle** :

And then we will go  
To the high caverns of the rock  
Which are well concealed  
There we shall enter  
And taste the fresh juice of the pomegranates<sup>165</sup>.

There is much benefit in reflecting on the Sonnet written by young Gaspar Bertoni commemorating his First Holy Communion - comparing it with this Canticle of St. John of the Cross [cf. ahead in these notes, page 34].

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**[III.] St. Ignatius of Loyola: [1493/5 - 1556]: The Unlimited Service of God through the Church, as the Spouse of Christ:**

<sup>163</sup> ib., pp. 460-461.

<sup>164</sup> cf. Bertoni, *Epistolario*, p. 312.

<sup>165</sup> St. John of the Cross, *Canticle*, p. 550

A. The Original **Formula** : **Regimini Militantis Ecclesiae** [1540] : the original “Formula” of the Company of Jesus came in the form of a Papal Bull, approving the Society of Jesus, from Pope Paul III, dated September 27, 1540. This document reads, in part, as follows:

...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 Roman Pontiff, His Vicar, here on earth...

B. The Definitive **Formula** : **Exposcit Debitum** [1550]: after they had experienced the life of companionship for ten years, Pope Julius III, on July 21, 1550, acting upon the request of Ignatius and His Companions in the “Society of Jesus”, published a slight modification of the Bull of Paul III. This second Bull entitled **Exposcit Debitum** reads, in part, as follows:

...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...

1. The Second Formula adds the Words: “the Spouse of Christ”: the slight addition in these early lines of the Papal Document is that the Church is indeed “the Spouse of Christ”. The document then continues:

...should after the solemn vow of perpetual chastity, poverty and obedience keep what follows in mind. He is a member of the Society chiefly [ **potissimum** ] founded for this purpose:

to strive especially [ **praecipue** ] for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine, by means of:

public preaching,

lectures,

and any other ministration whatsoever of the Word of God;

and further:

by means of the Spiritual Exercises,

the education of children and unlettered persons in Christianity,

and the spiritual consolation of Christ’s faithful through the hearing of confessions, and administering the other sacraments.

Moreover, this Society should show itself no less useful:

in reconciling the estranged,

in holily assisting and serving those who are found in prisons, or

hospitals,

and indeed in performing any other works of charity, according to what seems

expedient for the glory of God and the common good.

Furthermore, all these works should be carried out free of charge ...

2. In listing the Ministries, “especially” indicates the Importance of the First Group: it has been noted that the two Latin adverbs: **potissimum/praecipue** are really a repetition. However, St. Ignatius has conserved them in three separate texts, as though to underline the importance of the first list of ministries. The enumeration is by no means complete - but it does contain the essential points <sup>166</sup>.

3. The Addition of “Spouse” expresses better the Totality of Service: therefore, the **Formula** of the Company of Jesus as this was delineated by the Bull of Pope Paul III was modified to express better the meaning of the universal service to the Church - as this is the scope, or “end” of the Company. The second **Formula** of Julius III added the word **Spouse** after “Church”, to reflect better the universality, totality of the service to the Church. The word **Spouse** applied to the Church recalls still one more time, the Christocentric charism, experience, which is the common font of all love, for all service to the Church, to the Pope, to the Bishops, and to all humanity - in the Apostolic Mission <sup>167</sup>:

...’To serve the Church, the Spouse of the Lord, under the Roman Pontiff, the Vicar of Christ on earth’... in this service, the Company of Jesus seeks from the Roman Pontiff the decisive discernment for its field of the apostolate...<sup>168</sup>.

4. Total Absence of the Earlier “Nuptial Aspect” in St. Ignatius of Loyola: one clear characteristic note of the Spiritual Diary of Ignatius, as of all the documents of his regarding the interior life, is the total absence of the “nuptial aspect” of mystical union. In the “Spiritual Exercises” [cf. nn. 353; 365], Ignatius presents the Church as “the Spouse of Christ” - but in no place does he represent the individual soul as the Spouse of God, or of Christ. The union of Ignatius with the Lord was truly something of the most sublime intimacy: but, in no text does he ever speak of his own personal “spiritual marriage” <sup>169</sup>.

The texts from the Spiritual Exercises regarding the Church as the “Spouse of Christ” are these:

...Putting aside all private judgment, we should keep our minds prepared and ready to obey, promptly and in all things, the true spouse of Christ, our Lord, our Holy Mother, the hierarchical Church...

...For I believe that between the Bridegroom, Christ our Lord, and the Bride, His Church, there is but one spirit, which governs and directs us for the salvation of our souls, for the same Spirit and Lord, who gave us the Ten Commandments, guides and governs our Holy Mother Church...

<sup>166</sup> cf. G. Bottreau, *Il fine della Compagnia di Gesù*, in: *La Formula dell’Istituto*. Recherches 12, p. 34.

<sup>167</sup> cf. Salvat, *Servir en Mission*, p. 106.

<sup>168</sup> cf. ib, pp. 181.

<sup>169</sup> cf. Joseph DeGuibert, *The Jesuits - Their Spiritual Doctrine and Practice*. Chicago: Loyola Press, p. 55.



n 13: If we wish to be sure that we are right in all things, we should always be ready to accept this principle: I will always believe that the white I see is black, if the hierarchical Church so defines it..

[NB: This “black-white” idea was in reaction to a statement which Erasmus had made: Black would not be white, even if the Roman Pontiff should say that it is, something which I know that he will never do...<sup>170</sup>].

The Spouse of Christ, and the Vicar of Christ, sign of contradiction, seemed to Ignatius and to his companions, to be the object in which there was incarnate their adherence to Christ.<sup>171</sup>

To express the ideal of service to the Universal Church, considered as the Spouse of Christ, one of the concrete manners in which this was to be rendered is behind the special vow of obedience to the Roman Pontiff, in relation to the “apostolic missions”<sup>172</sup>.

There is an intimate connection between the various motives for the Vow to the Pope, particularly the first and the third: the obedience and devotion to the Holy See, and the most certain direction of the Holy Spirit have a common side: already expressed in those rules which can be entitled “to feel with the Church: St. Ignatius has proposed that between Christ, our Lord - as Spouse - and the Church, His Spouse, there is one and the same Spirit, which governs us and directs us toward the salvation of our souls. The love for Christ, under Whom the Company of Jesus places all its life, have encountered its “incarnation” in the love for the Church, where the Company finds the direction of the Spirit of Christ, and this is the “most manifest vocation” of the Society<sup>173</sup>.

The key affirmation of the “Pneumatology” of St. Ignatius is found in the rule: ***sentire cum Ecclesia***. There is affirmed in this rule that the aspect of union of the Church with Jesus Christ is precisely the same Spirit of Christ which governs us in the Church, and rules us for the salvation of our souls - between Christ, our Lord, as Spouse - and the Church, His Spouse, there is one and the same Spirit.

This sense of “total giving” to the Church seems reflected in a few key Ignatian expressions: this might be a kind of “play on words”, or a near alliteration of the same, or similar sounds. These words seem to express a kind of total abandonment to the Church under various aspects.

<sup>170</sup> cf. *Obras completas de S. Ignazio de Loyola*. BAC Madrid, pp. 272, ff.

<sup>171</sup> cf. Salvat, o.c., p. 13.

<sup>172</sup> cf. ib., p. 64.

<sup>173</sup> ib, p. 68.

a. **QUICUMQUE** : <sup>174</sup>

The "Missions" are among the principal ministries of the Society; and therefore, **all** ought to be sent on them, always prepared [ ***semper parati*** ] to travel to different places and to live in sections of the world where the greater service of God [ ***obsequium*** ] might be hoped, or the greater assistance of souls.

b. **QUODCUMQUE** <sup>175</sup>

In selecting the ministries, the Society will follow this rule, that they will always seek the greater divine service [ ***obsequium*** ], and the more universal usefulness. A good is the more universal, the more divine it is. Therefore, all else being equal, those ministries will be preferred which bring about greater and longer lasting good.

c. **QUOCUMQUE**: <sup>176</sup>

The intention of the Fourth Vow pertaining to the Pope was not to designate a particular place, but to have the members distributed throughout the various parts of the world. For those who first united to form the Society were from different provinces and realms and did not know into which region they were to go, whether among the faithful or unbelievers; and therefore, to avoid erring in the path of the Lord, they made that promise or vow, in order that His Holiness might distribute them for the greater glory of God. They did this in conformity with their intention to travel throughout the world, and when they could not find the desired spiritual fruit in one region, to pass on to another and another, ever intent on seeking the greater glory of God our Lord and the greater aid of souls.

Ignatius' was a "Mysticism of Service", a spiritual and apostolic abandonment to the Church, the Spouse of Christ.

C. Some Recent Reflections of Fr. Pedro Arrupe, SJ, on the Ignatian Nuptial Theme: some years ago, at the ***Centrum Ignatianum Spiritualitatis***, held at the General Curia of the Jesuits in Rome, a five-week course was offered from about mid-January to mid-February, on Jesuit spirituality. One of the highlights of this course is the lectures and informal visits of Fr. Arrupe with the participants. At the conclusion of the course in January - February 1978, he came, and these are a few quotes from his address which was entitled:

'To serve the Lord alone, and the Church, His Spouse, under the Roman Pontiff, the Vicar of Christ on Earth:

...Service is the key idea of the charism of Ignatius. It is an idea whose loving power achieved in the life and spirituality of Ignatius - even in his mystical phase - a total realization: unconditioned and limitless service, service that is large-hearted and humble. It could be said that even the Trinitarian 'lights', which enriched his mystical life, rather

<sup>174</sup> cf. *Epitome' Societatis Iesu*, # 612.

<sup>175</sup> cf. *Jesuit Formula; Epitome*, # 602.

<sup>176</sup> cf. *Jesuit Constitutions*, # 605, B.

than leading to a passive and contemplative quieting, spurred him to a greater service of this God he contemplated with such great love and reverence.

...The service of Christ, to which the Society is dedicated and with which the service of His Vicar is identified is total and unlimited ... What is surprising is the fact that at a time when it was not yet a common opinion that religious are bound to obey the Pope, as a supreme superior, by reason of the ordinary vow of obedience, St. Ignatius, speaking of this vow in Part VI of the Constitutions, exhorts us to apply 'all our energies with VERY SPECIAL care to the virtue of obedience shown first to the Supreme Pontiff, and then to the superiors of the Society... [cf. Const. 547].

...Thus, it is clear, that in the thought of St. Ignatius this entire doctrine on obedience applies to obedience to the Pope and to that in the first place in a special and outstanding manner. Consistent with this attitude of living obedience is the concern of Ignatius to reject everything that could seem as opposition, or criticism directed to the Vicar of Christ.

...'To serve the Vicar of Christ' was replaced in the second **Formula** of the Society [that of Julius III] by a phrase that is the equivalent, but more clear:

“... to serve under the Vicar of Christ [***sub fideli obedientia Romani Pontificis..***]

...Explicit mention is made in the new formulation of the service of the Church; but, it is service to it as the Bride of Christ. We remain, thus, within the framework of service to the Lord alone. For the loving union between Christ and His Spouse is so intimate that the Patristic tradition did not hesitate to speak of a single, mystical person, the “whole Christ” of St. Augustine. The bride is the Head of the Bride - St. Paul says - just as Christ is the Head of His Bride, the Church, that lives and works in her, making visible His action through the supreme and universal ministry of His Vicar, the Pope, the subordinate ministry of the bishops and priests...

...The Ignatian vision of the Church is supernatural. In his mystical experience, Ignatius reached the point of glimpsing the mystery of the Church which became one of the principal teachings of Vatican II [cf. LG 1-8]. He proposes the Church to us in the first place as the Bride of Christ, vivified and guided by the Spirit of Christ; and it is on this that the fundamental attitude of a Christian is based...It is an unconditional attachment to the Church, the Bride of Christ, and its decisions ...

#### D. An Explanation of the Ignatian “Instrument”:

The union of the individual with God for the apostolate [ ***contemplativos en accion*** ] seems to flow from another aspect of Ignatian Thought: his views on the Society being an “Instrument” in the hands of the Holy Father. Ignatius emphasized the expression of love, as Christ’s union with the Will of His Father. The word “Instrument” appears frequently in the Jesuit Constitutions <sup>177</sup>. Applied to the individual Jesuit, it means that each one is meant to be an “instrument” at the disposition of the Church:

<sup>177</sup> cf. Const. S.J., ## 30, 638; 661 (bis) 813, 814, etc.

... for the attainment of the objective that the Society seeks]which is to aid souls to reach their ultimate and supernatural end, the means which unite the human instrument with God, and so dispose it that it may be wielded more dexterously by His divine hand...<sup>178</sup>

This union has two effects:

- when the “instrument” is the more united to the principal agent, it may both work more effectively, as a result of this union;
- and depend more completely on the divine power in the exercise of the Apostolic Mission.

This could explain the “intrepidity” and the “impetuosity” of the apostles in the “Mission”; these characteristics are based on the total availability of the Jesuit apostle to the Will of the Lord, and to the “Missions” of the Roman Pontiff. This more effective Apostolic Mission, flowing from an intimate union with the principal agent was meant for “the greater glory of the One Who sent them”<sup>179</sup>.

In his letter to Fr. Diego Miron [December 17, 1552], named Provincial of Portugal under very difficult circumstances, Ignatius explained the dimension of obedience in his idea of “instrument.” The contact of the instrument with the principal agent is incarnate in obedience. This virtue unites the members of the Society to the whole body, to the Vicar of Christ and to the entire Church. Ignatius explains to Fr. Miron:

...As we see by experience, that even ordinary talent, and that which is below average, are very often ‘instruments’ of great and supernatural good, by being entirely obedient - by allowing themselves to be moved and possessed by this virtue and by the powerful hand of the Author of all good.

...On the contrary, we see those with great talent achieving far less than average results: because they are their own motivation, that is, they are inspired more by self-love; or, they do not achieve results that are truly proportionate to the omnipotent hand of God, Our Lord, Who only accepts as instruments those who are very weak and helpless...<sup>180</sup>.

This union with the principal cause is also an element of hope, as Ignatius explains in his letter of June 6, 1556, less than two months prior to his death:

...If one considers how powerful is God, Our Lord, Who achieves very great results even with very weak instruments of His, whenever these instruments are motivated by holy obedience. One would not be discouraged - for the one lowly, who may be reflecting on their own smallness - these are all the more elevated

<sup>178</sup> cf. Const. S.J., # 813.

<sup>179</sup> cf. A. Ravier, *Ignace de Loyola fonde la Compagnie de Jesus*. Paris: Desclee de Brouwer 1973, pp. 350, ff.; I. Salvat, *Servir en Mission*, o.c., pp. 102, ff..

<sup>180</sup> cf. *Obras Completas*, o.c., p. 801.

by the divine power. God is accustomed to make use of the weakest instruments of His own Company, through the exercise of His mercy <sup>181</sup>.

Love for Jesus Christ, then, fuses in a love for the Church, vivified by His Spirit. Ignatius considered the Eucharist as a great model to reflect on the “poor Jesus.” This adherence to the poor Christ - radically poor in the Eucharist demands also from the Company a radical poverty, including a juridical poverty. This means that the Company of Jesus, with even greater affection is to be united with the Church, since it is in the Church where the Eucharistic mystery is realized, the sign and what accomplishes unity among the faithful. For Ignatius, the fundamental idea will always be that the Church is the Spouse of Christ <sup>182</sup> - the Church is a kind of Incarnation of Christ, to Whom the entire Company is committed with all its “understanding and its seeking.” <sup>183</sup>.

This adherence is not merely “juridical”. In the Papal Bull of Julius III are found these words in respect to the “Fourth Vow”:

***ob maiorem devotionem Sedis Apostolicae.***

The term “devotion” brings us into the sphere of that “greater affection” with which each one in the Company seeks to be committed to Jesus Christ and to His hierarchical Church.

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<sup>181</sup> cf.o.c., p. 953, an example of the *tantum-quantum* rule of St. Ignatius

<sup>182</sup> cf. Spiritual Exercises, # 365.

<sup>183</sup> cf. I. Salvat, o.c., p. 105.

## VI. RELIGIOUS LIFE

### **Congregavit Nos In Unum** [February 2, 1994]

Introduction<sup>184</sup>: Theology - Canons - Society - Changes Objectives [## 1-7]

[1] **Trinitarian Dimension**: The love of **Christ** has gathered a great number of disciples to become one, so that like him and thanks to him, in the **Spirit**, they might throughout the centuries, be able to respond to the love of the **Father**... [# 1]

[2] **Theological Development**: Religious community is not simply a collection of Christians in search of personal perfection, Much more deeply it is a participation in, and qualified witness of the Church-mystery, since it is a living expression and privileged fulfillment of its own particular 'communion', of the great Trinitarian **koinonia**, in which the **Father** has willed that men and women have part in the **Son** and in the **Holy Spirit** . [# 2].

[3] **Canonical Development**: While the Code of 1917 could have given the impression of concentrating on exterior elements and uniformity of life-style, Vat II [cf. PC 15] and the new Code [cf. Can. 587; 602; 607; 608; 619; 665; 731, § 1] insist explicitly on the spiritual dimension and on the bond of fraternity which must unite all members in charity. The new Code has synthesized these two elements in speaking of 'living a fraternal life in common.' Thus, in community life, two elements of union and of unity among the members can be distinguished:

- the more spiritual: 'fraternity', or 'fraternal communion, which arises from hearts animated by charity. It underlines 'communion of life' and interpersonal relationships;

- the more visible, life in common, or 'community life', which consists in one's own lawfully constituted religious house, and in 'leading a common life' through fidelity to the same norms, taking part in common acts, and collaboration in common services. [# 3].

[4] **Structure of the Document**:

- Religious Community as gift: part of God's plan and He wishes to share His life in communion;
- Religious Community as the place of becoming brothers and sisters;
- Religious Community as the Place of Mission.

### **Part One: Gift** [## 8-10]

The Church herself is Communion: this is our highest vocation: to enter into communion with God and with our brothers and sisters. In his great love, the Father sent his Son, the new Adam, to reconstitute all creation and bring it to full unity. During the Last Supper, he entrusted to them the new commandment of mutual love, a new

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<sup>184</sup> **Congregavit Nos in Unum Christi Amor** - Cong. for ICLSAC]- February 2, 1994.

commandment, I give you , to love one another even as I have loved you [cf. Jn 13:34; 15:2]; **He instituted the Eucharist**, which, making us share in the one bread and one cup, nourishes mutual love. The first monastic communities looked to **the community of Jerusalem** as their ideal of life... so they set out to live **the radical communion** of material and spiritual goods and the unity established by Christ. For religious, fraternal life has broader and deeper dimensions which derive from the fundamental demand of this special vocation, the search for God Alone in silence and prayer - contemplation becomes a force liberating them from every form of selfishness.

### **Part Two: Religious Community a Place of 'Becoming' [## 11-57]**

Spirituality and Community Prayer: every authentic Christian community is seen in itself a theological reality, an object of contemplation. **Christ** calls all together, his brothers and sisters, to speak with them and to unite them to himself and to each other in the **Eucharist**, to assimilate them increasingly into his living and visible **Body**, in whom the **Spirit** lives, on journey towards the **Father**. As happened in the first community in Jerusalem [cf. Ac 2:42], the word, the Eucharist, common prayer, dedication and fidelity to the teaching of the Apostles and their successors, put one in touch with God's great works. It is around the Eucharist, celebrated or adored, the source and summit of all activity in the Church, that the communion of souls is built up. Greater emphasis must be placed on the inner aspect, on the filial relationship to the **Father**, on the intimate and spousal relationship with **Christ**, on the personal deepening of what is celebrated and lived in community prayer, on the interior and exterior silence that leaves space for the Word and the **Spirit** to regenerate the more hidden depths.

For many communities, the sharing of *Lectio Divina* and reflection on the word of God as well as the sharing of personal faith-experiences and apostolic concerns have been particularly fruitful [## 16]. Men and women consecrated to God fail to meet their historical challenge if they do not correspond to the 'search for God' in our contemporaries who will then perhaps turn to other erroneous paths in an effort to satisfy their thirst for the Absolute [## 20]. Much less attention has been paid, however, to the ascetic commitment which is necessary and irreplaceable for any liberation capable of transforming a group of people into a Christian fraternity [## 23].

The community becomes **Schola Amoris**, a School of Love, for young people and adults - a school in which all learn to love God, to love the brothers and sisters with whom they live, and to love humanity, which is in great need of God's mercy and of fraternal solidarity [## 25]. Every day, communities take up again their journey [## 26]. Being able to look forward to the next day with the hope of meeting the Lord always and everywhere: these are things that nourish serenity, peace and joy. They become strength in apostolic action [## 28].

Because religious community is a **Schola Amoris**, which helps one grow in love for God and for one's brothers and sisters, it is a place for human growth. The path toward human maturity, which is a pre-requisite of a radiant evangelical life, is a process which knows no limits, since it involves continuous enrichment not only of

spiritual values but also of values in the psychological, cultural and social order. The process of maturing takes place through one's identifying with the will of God [## 35, f.]. In this dynamic, the consecrated person and the religious community are a proposal of the Gospel, a proposal which manifests the presence of Christ in the world.

Religious community becomes the place where we learn daily to take on that **new mind** which allows us to live in fraternal communion through the richness of diverse gifts and which, at the same time, fosters a convergence of these gifts towards fraternity and towards co-responsibility in the apostolic plan. In order to realize such a community and apostolic 'symphony', it is necessary to give thanks - to cultivate mutual respect - to focus on a common mission - to recall that the apostolic mission is entrusted to the community - to consider that all religious are sent by their communities [## 39, f.].

Religious profession expresses the gift of self to God and to the Church - a gift, however, which is lived in the community of a religious family. Religious are not only called to an individual personal vocation. Their call is also a **con-vocation** - they are called with others, with whom they share their daily life. The renewal of recent years, re-emphasizing the importance of the **originating charism by rich theological reflection**, has promised the unity of community [##44, f.].

### **Part Three: Communion a Place of Mission [## 58-70]**

**Just as the Holy Spirit anointed the Church in the Upper Room to send her out** to evangelize the world, so every religious community as an authentic Pneumatic community of the Risen One is also and, according to its own nature, apostolic [# 58]. The religious community as a unit, constitutes a particularly effective announcement of the Christian message [# 60].

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## **2. A THEOLOGY OF RELIGIOUS LIFE AS "COMMUNITY"**

### **[A] Biblical / Theological Background**

#### **[I] Trinitarian Dimensions**

#### **Presentation**<sup>185</sup>:

[1] From the earliest times of the revealed word, there may be noted the tendency of "coming together" to ponder the Word of God - to make decisions together - to work for one another. The **Early Church**, as will be seen, is a special example of this: the lived Communion of the Twelve around Jesus is what gave the first Christians that lived ideal of the "one heart and the one soul". All of this was but a dim reflection of the **Trinitarian *koinonia***. Far above and beyond the many expressions of **faith**

<sup>185</sup> cf. Fabio Ciardi, ***KOINONIA. Itinerario teologico-spirituale della Comunita' Religiosa***. Roma: Citta' Nuova 1992, pp. 205-220, *passim*



**gatherings** - and even beyond that of Christ with His "own", there is the reality of the Trinity, into Whose image and likeness all human beings have been created. This is the **Divine *agape***, the **ineffable Communion of Distinct Persons**. Every Christian community is meant to be **a sacrament of the *agape* of God, an Icon of the Invisible God**. It is here that one reflects, shares and lives the Unity and Trinity within God. This is the sublime nature of the Trinity - and the ultimate vocation of Believers.

[2] Pondering the special work of the Holy Spirit on the day of Pentecost, the many souls and many hearts were **bonded together** to make one soul and one heart. It would only be the infinite power of the Trinity that could bring such diversity, animosity, pluralism - into a unity. The Holy Spirit is the ***pax unitatis***, as in this infinite Mystery the Father, Son and Holy Spirit, are not three gods, but One, in Three Persons. The peace of such unity surpasses all intelligence, and all human capacity unaided to achieve. The Church can have this "peace" only as long as it is **on the Way** to eternal life, in its perennial quest for perfect community. Religious are called to continue the founding experience of Jerusalem, with all its dimensions.

[3] Throughout the long history of religious life, the image of the Trinity is **the Ultimate Source** of the real challenge of community. In the same way in which God is One alone in Himself, and as there are three Persons in Him, without the Father being [ontologically] 'greater' than the Son, nor the Spirit being any less, or 'later', than the Son - all are called to live this Trinitarian image. Religious communities are called to be a reproduction of the Trinitarian unity. Today the Church has a better understanding of herself as 'Mystery' - it indeed is called to be a Church of the Trinity. Thus, there is a possibility to fathom ever more deeply the terms of this mystery, its mystical and Trinitarian dimensions. Every form of community in the Church flows ultimately from the **Trinitarian community**. The foundations of all Christian community are to be sought in the Trinitarian life, shared by the faithful, through their being **in-grafted into Jesus Christ**. Each community, families as well as religious, are a **participation** and significant **expression** of the broader ecclesial community.

[4] The entire c. 6 of LG presents the religious vocation as within the Mystery of the Church, as a constitutive dimension of her. Religious Life is a vital part of the Church of the Trinity - and the consecrated life can only have a true understanding of itself by beginning with this mystery. This form of life springs from the father's eternal love, as a precious gift of Grace given to some by the Father [cf. LG 42 c]. The Consecrated Life continuously represents in the Church that form of life that the Divine Son embraced when He came into this world [cf. LG 44 c]. This life is lived in docility to the Holy Spirit, for an ever greater holiness of the Church, and for the greater glory of the One and Undivided Trinity. In Christ, and through Him, He is the origin and the font of all holiness [cf. LG 47].

[5] Religious Consecration is a certain radicalization of the Sacrament of Baptism [Confirmation] which places the religious in **direct relationship with the Triune God**. The Council Document PC understood religious life in a Trinitarian key: it places the Father as the Source of every vocation to holiness; the Son is the object of the "Imitation", or the ***sequela***; - and the Holy Spirit is the One Who moves the

consecrated to live ever more for Jesus Christ and for the Church [cf. PC 1 c]. Religious Consecration creates **a new bond** of a human being with God, One and Triune, in Jesus Christ and produces within the person a certain joy of belonging exclusively to God - of being a particular heredity of the Most Holy Trinity [cf. RH ## 7, 8]. Canon Law offers the Trinitarian dimension in its definition of consecration: "Life consecrated through profession of the evangelical counsels, is a stable form of living, in which the faithful follow **Christ** more closely, under the action of the **Holy Spirit**, and are totally dedicated to **God**, who is supremely loved. By a new and special title they seek the perfection of charity in the service of God's kingdom, for the honor of God, the building up of the Church and the salvation of the world. They are a splendid sign of the Church as they foretell the heavenly glory." [cf. Can. 575, § 1].

[6] The apostolic dimension of **diakonia** differs from community to community - but, all of it flows from the ideal of the Most Blessed Trinity. In the Pope's Post-Synodal Apostolic Exhortation, **Vita Consecrata**, [ March 25, 1996], the Pope proceeds from the Trinity, to Community, to Apostolicity - the latter will be effective only if it flows from the first two. This is a kind of "**ec-stasi**" of love: the community can open itself toward others, only if it is rooted deeply in the Life and Mission of the Trinity Each of the baptized in some way continues the Mission that Jesus received from His Father, carried out under the direction of the Holy Spirit.

#### 1. **The Trinity is the Origin and the Source of Communion**

a. The Church has been described as "**an Icon of the Trinity**"; she can never fulfill her destiny without returning to her Source. This holds as well for the re-discovery of certain dimensions of the Holy Spirit in the Church today - He is at work for the Father and the Son. Hence, to institute a new, deeper relationship with the Spirit, implies being renewed in the Trinity. It is only in the Spirit, that we are able to cry out *Abba*, and only the Spirit can bring us to confess that Jesus indeed is the Lord. The risk for theology has always been a kind of "amorphous" God, One lost in metaphysics - rather than the God of the Living, Love and Compassion, well supported by the application of the best the human mind can engender. It no longer be said that the doctrine of the Trinity serves no practical purpose - the Trinitarian Mystery has come more and more into the very heart of the treatises of all branches of theology.

b. The Documents of Vat. II have given a great impetus to Trinitarian studies - LG, e.g., is **a Trinitarian Ecclesiology**; AG is **a Trinitarian Missiology**. LG, though, has set the tone for the entire Council - the Church is presented as the People of God gathered in the unity of the Father, Son and Holy Spirit [cf. LG 4]: some see a play on words in the original Latin - **de unitate ... plebs adunata**. The Latin preposition **de** indicates simultaneously the idea of **imitation** [as in "John **of** St. Thomas"] and that of **participation** [as "Sister Mary Ignatius **of** the Trinity"]. This is the great and well-founded hope of Unity - there is no authentic unity unless it flows from the Trinity.

c. The Trinity is indeed the **Origin**, the **Source** of the unity of the Church: she proceeds from the love of the eternal Father, founded in time by Christ the Lord, and gathered through the Holy Spirit [cf. GS 40]. The Trinity needs to play its unique role in ecumenism: the supreme model and principle of the unity of all peoples is that unity found in the Trinity of Persons, one and only God, Father, Son and Holy Spirit [cf. UR 20 f]. The Church prays for her success in history: the Church both prays and works, so that the entire fullness of the cosmos be transformed into the People of God, the Body of the Lord Jesus and the Temple of the Holy Spirit. All will come together under Jesus Christ, to Whom be rendered all honor and glory to the Creator, the Father of the Universe [cf. LG 17].

d. In communicating Himself in Christ and in the Spirit, God is revealed as the One Who is most intimately Love, Mercy. Pondering on how He has given Himself so completely in Christ there is grasped to some extent that true love is **Self-giving**: it is from this that we have understood Love: He has given His life for us! [cf. 1 Jn 3:16]. Love is revealed by giving of itself - in Himself, God is Love, Who gives of Himself, **the Trinity is an eternal, infinite Self-giving** [c f. 1 Jn 4:8, 16]. The *economic Trinity* makes known the essential characteristics of the intimate life of God the *immanent Trinity*, necessary for our salvation.

e. The Trinity thus constitutes **a life of love**, radically oriented to **opening itself**, and of diffusing itself outward - all Goodness is diffusive of itself, by its very nature. The Trinity is eternally "restless" in establishing new nuclei of communion which would participate in the same reality of communion, in that same life of love that fills the Trinitarian existence:

- this is most evident in **the Plan of Creation**: humanity, the high-point of creation, reveals in itself the imprint of the Creator God, a Communion of Persons. Revelation indicates to us the very foundation of the existence, of reality, the ultimate "form" of all reality - this is Love. The ultimate sense of humanity is to be interpersonal."

- this is likewise true in the **Plan of Salvation**: the Church, willed by the Father, appears as the creature of the Son, always vivified by the Holy Spirit. It is ultimately the work of the Most Blessed Trinity. As each human being has been created to the image and likeness of God, so the Church represents the "total" Christ, and is, in time, the manifestation of the Trinity: As the father has sent Me, I send you! [cf. Jn 20:21].<sup>186</sup>

## 2. **A Family united in the One Father**

a. The initiative for the Plan of Salvation flows from the father, as the Font of Love. It is He who decrees the elevation of humanity to the participation in the Divine Life [cf. LG 2; AG 2]. Since divine life is Trinitarian, it is He Who calls all to

<sup>186</sup> cf. Paolo CIPOLLONE, *Studio sulla Spiritualita' Trinitaria nei capitoli I - VII della 'LG'*. Roma: Pro Sanctitate 1986.

share in it - not individually, but together, as member of His one Family. This has been pleasing to God, precisely because the Father chose to call all human beings to a share in His life, not one by one, without any connection, but to gather them together as a People, in which His children who were dispersed with be gathered together [cf. AG 2].

b. The Father has His own precise Plan: and this includes the extension of His own Trinitarian life to all human beings. By means of Jesus Christ, the Father chose to associate all in relationships of filiation and spiration of His own inner life. He chose to re-generate His own Son in every person, and to infuse His own Spirit into all, and to unite all men and women among themselves in the most intimate communion, so that all would be One as the Father and the Son are One in the Holy Spirit of Love .

c. In the generation of the Divine Son, we are all rendered His children, and we are truly His. Thanks to His grand love [cf. 1 Jn 3:1], we can indeed all call Him 'Father' [cf. Lk 11:2]. This relationship of filiation establishes in fact **a most intimate and connatural bond**, even closer than would be a physical generation. The Christians generated by the mysteries are sons and daughters of God even more so than they are of their own blood parents. From the moment we pray the Our father, and call God *ABBA*, we need to refer to all others as brothers and sisters. If we are indeed children of the same Father, we are brothers and sisters with all others. This is the basis for the **universal filiation, fraternity** - of which every single human community is some kind of an expression. The greatest joy that we can give to God is that of presenting ourselves to Him as a united family. we should not present anything at the altar if we have anything against someone else [cf. Mt 5:23, f.]. Our oblation is not pleasing to Him if it does not flow from unity with all brothers and sisters.

d. Religious Life has often re-affirmed the reality of the One Father, taking inspiration from the Words of Jesus: call no one your Father on earth, because there is only one Who is your Father, our Father in heaven. This emphasizes as well the reality of fraternity: you are all brothers and sisters [cf. Mt 23:8-9]. Some communities figure this in the head of the Community, the *Abbot*. The name 'Father' is conferred on him in faith, in that he is meant to occupy the place of Jesus Christ. The *Abbot* is called 'Father' simply to honor Christ. All are considered equal before their Father.

### 3. **We are made 'One' in Christ Jesus**

a. The initiative of the Divine Plan of Salvation - which is that of uniting all in a Trinitarian unity, constituting humanity as **God's Family** - begins with the Father, as the Font of Love. This Plan finds its realization in the Son's own mission, Who has come to gather us as God's Family. He prophesied that as great High Priest, He would have to die, to gather together the dispersed children of God [cf. Jn 11:52]. Our Divine Filiation is made possible in the Son. He is the Mediator of our divine life - the Trinity communicates its own life through Him.

b. The Council refers to Christ's accomplishment by reading the Divine Plan as ultimately '**communion**.' For the sake of establishing peace, or communion with Himself, and of realizing among sinful human beings **a certain fraternal union**, He decided to enter history in a new and definitive manner, by sending His Son [cf. AG 3]. The goal of the Father is always the same: to make, and to re-make all men and women, brothers and sisters, generating them as His own adopted Children. Their life is precisely that of His own Son, Who has made Himself the Brother of every person, consenting that all become children in Him, as like He is, associating themselves with him. Christ has loved His Spouse and has **given himself up for her** for the sake of sanctifying her, and has associated her with himself by **an indissoluble pact**. He ceaselessly nourishes her, takes care of her, and after having purified her, He willed that she be joined to him in love and fidelity. Finally, He fills her with those heavenly graces in order to be able to understand the charity of God and of Jesus Christ towards the Church - a charity which surpasses all knowledge [cf. LG 6].

c. The Divine Life flourishes first of all in Christ Himself, as the First-born of every creature. In Him, dwells the fullness of the Divinity. Through Him this life reaches us and we are all made **sharers in this fullness of His** [cf. Col 2:9]. And so it is that Christ can fulfill the Church with His own personal gifts, so that it tend forward and come to that total fullness of God [cf. LG 7]. Through Christ there reaches the Church the Divine Trinitarian life - and the Church, entering into communion with Jesus Christ, is **immersed into the Trinitarian unity**. This is the 'explanation' of **Baptism** that in so far as it is **communion in the death and resurrection of Jesus Christ**, it is **immersion** into the Trinity [cf. Mt 28:19]. This is the foundation of **a new participation** in the very nature of god [cf. 2 P 1:4. Thus, in the Eucharist, a Communion in the Body and Blood of the Lord, permits us to enter into communion with the Trinity [cf. UR 15].

d. The central means of the transmission of this life, mediated through the Sacraments and assimilation into Christ, remains the **Paschal Event**. Here Jesus reveals the Trinitarian Mystery and participates in it - here is simply consumed all that is 'negative' in human beings in the **Living Flame of Love**, and each person is "realized" by the work of salvation.

1.] It is here that the **self-emptying** of each person allows for that encounter between the Father and all who have once again become His children. Here the Holy Spirit comes as **Gift**, and creates out of nothing, resistance, the **new community**, as the principle of '**re-capitulation**' in **God of the entire universe**.

2.] In the **Paschal Mystery** Jesus generates us to this **new life** - unless the grain of wheat falls into the ground and dies, and this gives us new life as God's children. Here the '**old person**' is crucified with Him and dies with him in sharing in His death. Here, in His resurrection, there is born the '**new person**' - this is not some isolated individual, but the entire people who become as Christ, to 'total' Christ. This is the bursting forth of the Trinitarian life into human history, the founding event, and that really bringing forth the Church as the divine life that is shared. At the same time, the Mystery of the Death and Resurrection of Jesus Christ offers the

possibility of the return of humanity in the Trinity. The heavens are newly opened and we are called to rise up and sit with Christ at the right hand of the Father.

e. The fruit of Redemption is that the Precious Blood of Jesus has given us the new life of Christ Himself. The Holy Spirit con-forms/ figures us to Jesus Christ - and being in-grafted into Christ, we are introduced into an ever more personal relationship with the Father so that we become sharers in His life of the Trinitarian *koinonia*. This participation in the Trinitarian life makes possible the ecclesial *koinonia*. As a fruit of the relationship of Filiation with the Father, the Religious Community appears as a Family of brothers and sisters. As a fruit of the relationship with Christ, this appears as a body that transcends divisions: there is no longer Jew, or Greek, nor slave, nor free, there is no longer man or woman. The unity between the components, the community appears so strong that all can be one in Jesus Christ [cf. Ga 3:28]. Since all are one in Christ, the community might indeed have one heart and one soul. In the family of God no one is "father" - nor is anyone that "master" - we have but one Teacher, Jesus [cf. Mt 23:10]. The members of Jesus' community are all disciples held together by the One teacher - this is the School of the Lord's Service.

#### 4. In the *koinonia* of the Holy Spirit

a. The initiative of the Father and the work of the Son find their fulfillment in the sending of the Holy Spirit. He works within, interiorizing, actualizing the work of salvation [cf. LG 4; AG 4]. In the Paschal Event, Jesus Christ serves as the Bearer of the Spirit, and the One Who gives the Spirit. Jesus opens the way for the Holy Spirit, pouring Himself out for humanity. The Glory that He receives from His Father is what constitutes Him as Son, and binds Him to His Father. He communicates this to His "own" so that all might **enter into the Trinitarian communion**. The Glory that the Father has given, He then pours out, so that all might be like the Father and the Son, one [cf. Jn 17:22].

b. In the Latin West, the Holy Spirit is seen as the Link of Love - the **Bond of Love** between the Father and the Son. In the Son, He is the Bond between creatures and the Father. He is the Bond of Love when He comes, He always creates this same Bond of Love among the faithful, by placing Himself as **the source of the ecclesial communion**, which He continually sustains and vivifies. The Work of the Spirit is the *koinonia*, as He appeared on the day of Pentecost in Jerusalem. He, as the intimate Life of God, is **the Gift and Love made Person**. The Holy Spirit is communion, friendship, charity, unity, Gift.

c. With the coming of the Spirit, He brings with Him **the Gift of Love**, allowing communion to develop. He Himself is the Love of God, given and returned in the human heart [cf. Rm 5:5]. The Love is of the Spirit [cf. Rm 15:30; Col 1:8] - the Love which the Spirit pours out into the hearts of human beings is resolved as **the Gift of Himself** to Brothers and Sisters, involving them in the **reciprocity of love**, according to the Lord's command - that unity result, according to the last breath of the Lord.

d. The Holy Spirit, as the Person Who is '**given**', is the Bond of Love. In God, unity is two-fold: that of the divine nature and that of Love, which is the Holy Spirit. We are called to **reproduce that unity which exists in God**. Therefore, it does not suffice that we all have, through grace, the same divine life - which renders us **sharers in God's nature**. It is further required that we become **united with God and among one another**, through love in the Personal Love which is the Holy Spirit [cf. St. Thomas, *In Jo.*, 17, 26]. This, then, is the work of the Spirit in the Church: He builds it up [cf. 1 Co 3:16; Ep 2:22] - He vivifies it with His gifts [cf. 1 Co 12:7-11] - He unifies it in a way that all believers become 'One' in Christ [cf. Ga 3:28]. The One and the same Spirit, assimilates every Christian to Jesus Christ, to form one Body with him [cf. Ep 4:4; 1 Co 12:8, f.; RM 12:6, f.].

e. In this manner, the community of believers enters into **the same relationship of agape** as that which **binds** the Father and the Son [cf. Jn 14:22, ff., 31; 15:9, f.; 17:26]. The Spirit, the **Principle of Communion** of the Father and the Son, makes Himself the Principle of Communion within the Church herself. The Father and the Son have willed that we become united among ourselves and with Them, by means of the One Who is their Communion, and Who has assembled in unity by means of that Gift that is common to Both, i.e., by means of the Holy Spirit, God and Gift of God. To become 'Christian' means to become '**communion**', and thus to penetrate into the manner of the essential being of the Spirit. The paradoxical property of the Spirit is that of being 'communion', of having the supreme identity of persons proper to the entire movement of unity. Whoever lives of the Spirit, is 'spiritual', and so ought to conduct him/herself always and essentially as unifying, communicating - **a person of community**.

f. Animated by the Spirit, the community is unified as **a living spiritual temple**. The first Christians, as prototypes of the later monastic communities, certainly became Temples of God - they became this not so much as individuals, but as **communities** gathered together they became Temples of God. In other words, they had become a sacred place, a unique place for their Lord. The Holy Spirit communicates to religious communities **His typical stamp of freedom** which while it unites persons, it distinguishes them in the variety of gifts what each one would receive and share. The dynamism of the Holy Spirit thus keeps unity from becoming 'massification', or an amorphous flattening of individuality. Individual members enjoy the Plan which God has prepared by weaving at the same time relationships of **reciprocal communion** in harmony. The Spirit Who is always new, brings as Gift to the Community His own creativity, impeding boring repetitions, or blocking anyone from static lethargy. The Holy Spirit Himself is the **ecstasi of the Trinity** - He is the **openness**, continuing to work, even within established communities, seeking to intensify, spread community values. Thanks to the Spirit, the community does not close itself in, but rather communicates His own life into **a missionary openness**, involving the realities with which he comes in contact into the process of unification, a result of the Spirit.

g. The Three Divine Persons introduce us into their Life. The Unity of the Trinity is the basis for Ecclesial Unity. Through the initiative of the Father and the work

of the Son, prolonged by the Holy Spirit, and actualized in the preaching of the Apostles, and in the mediation of the sacraments: we are all **in-grafted into that unity**, we live in, and of, that unity. This is God, the Trinity, who shares with us and involves us, in His own life

### **SOURCES OF COMMUNION**

#### **[I] A Gift of the Spirit, to seek the Father, following Christ [Strengthened by God's Word; The Eucharist; - one's Confrere<sup>187</sup>]**

##### **Presentation:**

[1] The Religious Communion is born of the Love and Truth within the Most Blessed Trinity, through the Paschal Event. In its theological dimension, the community needs continuous nourishment on the part of God - Father, Son and Holy Spirit. It is nourished from on-high through the Gift of God's Word, also as this is mediated through **the founding charism**; the **Most Blessed Sacrament**, and **the sharing presence** of one's sister or brother of the same religious community. The members of the Early Community of Jerusalem lived of these divine realities: they were assiduous in listening to the teaching of the Apostles and fraternal union - in the breaking of the Bread and in prayers [cf. Ac 2:42]. Here they found the real possibilities of building up among themselves that unity of one heart and one soul.

[2] Nourished by the two-fold Table of the Lord: The Scriptures and the Eucharist, and by fraternal communion, the religious community also is built up in his most profound reality and can become that which it is called to be: a privileged place of the presence of Jesus Christ. The Council has noted this: On the example of the Early Church in which the multitude of believers was of one heart and one soul [cf. Ac 4:32], life in common, nourished by the teaching of the Gospel, the sacred Liturgy and above all, by the Eucharist, may all persevere in prayer and in the communion of the same spirit [cf. Ac 2:42] [ **PC 15**]. The religious community is called to continue to show itself, in its *descending* phase, to be the fruit of the love within the Most Blessed Trinity, which constantly communicates itself].

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#### **1. Unity in God's Word, also as Mediated in the Founding Charism**

a. It is one and the same call to holiness that calls together and unifies among themselves the individual members of the community. The appeal of Jesus Christ: **Come and follow Me!** - rings out still in the hearts of many. It is this appeal that over the centuries has assembled different personalities in one and the same community - as when it resounded for the first time on the shores of Lake Genesareth which gave origin to those who accepted following Christ more closely as a "college",

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<sup>187</sup> cf. F. Ciardi, *Koinonia. Itinerario teologico-spirituale della comunita' religiosa*. Roma: Citta' Nuova 1992, pp. 239 - 250, *passim*.



or "communion." This Word continues to manifest all its interior force of convocation, capable of creating communion, peoples, unity.

b. Long ago the community of the People of Israel found its origin in a call, that addressed to Abraham - and was eventually constituted a "People" by the Word of God received on Sinai [cf. Ex 24:7, f.]. Now, the New People of God, represented by the Twelve, symbolizing the 12 Tribes of Israel, as the New Israel, comes to birth from a call of the Lord. **Each one is called personally by name, one by one**, and they become 'apostles', following more closely after the Lord, imitating Him, putting on His "mind." The Church herself is born by taking in the Word of Peter, who communicates the event of the Word made flesh, "setting up His tent among us" [John's Prologue]. This story is handed on to the Church, and this process of Tradition has continued across the centuries of two millennia of Church life [cf. Ac 2:42], preparing for the New Evangelization at the Dawn of the Third Millennium. It is always the same process: Each community is born and grows by the acceptance of the Word [cf. 1 Th 1:5-10]. The Acts are the description of the trajectory of the Word of God: everywhere it goes, it generates the 'Church'. The Church is always a **con-vocation: a common call** which God directs toward every person. These, united in the Name of Jesus, in His Word, and into Him Who is the Word - all become **united** among themselves by His presence [cf. Mt 18:20, to the point of becoming **one sole reality in Jesus Christ**].

c. The entire NT is witness to this dynamic through which the Word of Christ builds up community. As a "Word of salvation" [cf. Ac 13:26], a "Word of Life" [cf. Ph 2:16], the Word eternally generated by the Father, constantly through the ages generates new life in whoever accepts to be baptized, immersed into the Mystery of the Trinity, sharing in the Paschal Mystery, becoming members of the 'Church', tending toward eternal reunion in the Father's House. Baptism, in fact, is that bath accompanied by the Word [cf. Ep 5:26]. Christians are generated not by a corruptible seed, but one that is immortal, i.e., by the Word of God which is eternally alive [cf. 1 P 1:23]. Of His own will, God has indeed generated us all with His one word of truth [cf. Jas 1:18].

1.] Generated by the Word of God - poured forth from His Sacred Stigmata - breathed forth as Tongues of Fire - offered as a Mystical Body on the Offertory Altar of Gethsemane - and in the resurrection: the Church continues to increase, intensify. In the Acts of the Apostles, the emphasis is on growth according to the depth in which the Word of God penetrates hearts [cf. Ac 6:7; 12:24; 19:20]. The Word nourishes the Church, unifies her, to the point of bringing the faithful to the sharing the same ideals, the same ordeals, even to a unity of thought the same "mind" as Jesus Christ [cf. 1 Co 2:16; Ph 2:5].

2.] Through His Word - which is His "Person" - Jesus communicates Himself to each one, making Himself all things to all. His Person is the Unity of Faith - the Church, as a result of Him, becomes one sole body, one sole spirit - because in her, there is only one faith [cf. Ep 4:5]. Consequently, Paul asks the faithful of Corinth that they become unanimous in speaking, that there be no divisions among them, but that all be in perfect union of thought and intentions [cf. 1 Co 1:10]. It is necessary

that we arrive at unity of faith and knowledge of the Son of God [cf. Ep 4:13]. The faith is not only the principle of personal existence - it is also the principle of communion for individuals, and the source of unity for the entire Church.

3.] There is some analogy here for the foundation of a religious community. All are constituted in the strength of the call and of a specific word which actualizes, becomes concrete, in a specific charismatic identity, by the Word of the Gospel. The Religious Community springs into life from a call from Jesus Christ, in which there is reflected the eternal love of the Father, in the Personified Love of the Spirit. The Apostles in their personal journey of following the Lord more closely, were found immediately to be in the presence of others with like sentiments, convictions.

4.] As for the Apostles, so also for Religious - their vocation has to be a **con-vocation**. The religious vocation, in continuity with the vocation of the first disciples of the Lord, brings individuals to follow together the one Master, and come to constitute a communion of life with Him and among themselves. These are totally different "heterogeneous" individuals, who would have no other reason for mutual sharing if it had not been for that common call of following Jesus Christ more closely.

5.] The religious community is not "selective", in the sense that it does not result from people choosing their confreres they want to live with - in its ideal, it remains "elective", based on the faith that **God chooses** certain ones to come together, and through their on-going formation all are able to share the same ideals. It is an election by God's grace that respects the identity of **a Family of God** gathered in His Name, by His Word, nourished by the Eucharist, for apostolic commitment - and in the hope of eternal life with those the members serve. This new "family" is characterized as those who together are willing to follow the Father's will more intimately [cf. Mk 3:34, f.]. Religious Life can never come to life merely as the result of human planning - as necessary as all this is - but, for those who believe in it, it is the result of **a divine project, a Gift of the Holy Spirit**, which flows forth from **the Father's Will manifested in the Word of Jesus Christ**.

6.] Considering the Community as the fruit of the response to the common call and of the common fulfillment of God's Will, there is comprehended the fundamental role that the vow and practice of obedience performs. This is seen in service to the docile acceptance of **the Father's Will, manifested in the Son's Word, under the inspiration of the Holy Spirit**. The living of obedience acquires its full intelligibility under the perspective of unity to which the community is called each day. This is the way the Church provides for religious to accept, and then carry out in full, the Father's Will. This is the path that leads to the one mind and heart so praised in the early Church - the result of a life-long effort to seek the Father, and to put on the mind of Christ Jesus.

d. In the religious life, the Word generates the unity acquire a particular visage. The call to the following/imitation of Jesus Christ comes habitually through the mediation of the **Founding Charism** of a gifted individual, so moved by the Holy Spirit, that is docilely accepted and lived in a specific community. The Founder and the

approved Institute serve in God's hands to mediate the Word of God, in **convocation** and in **communion**.

1.] The charism of an Institute, taken in its most sublime origin, finds its ultimate foundation in the Incarnate Word of God Who manifests Himself and speaks in some way in the Founding Charism. This appears as the Word of the One Incarnate Son of God, a word from the Word, offering a particular aspect of His Life or Mission, in the totality of the Gospel.

2.] The action of the Holy Spirit of revelation and of truth teaches the full truth, reminding us of all that Jesus has taught [cf. Jn 14:24-26; 16:13]. The Spirit inspires the Founding Charism as a profound, existential insight into a determined word of the Gospel Message - through this portal of the one word, passage, message, the minds and hearts of the docile recipients, instruments in the hands of the Spirit, is open to the broader deeper meaning of God's entire word [cf. Lk 24:45].

3.] In the light of that one particular gospel dimension - which might be an aspect of the mystery of Jesus Christ, His Mission from the Father, a specific phrase of His, or a summation of some aspects of the Gospel message - the Holy Spirit infuses, inspires a unique ability to read the entire Gospel, to contribute to the theology of the holy, to make an oblation to the Apostolic Mission of the Church. This insight that is afforded into the entire Gospel becomes then summarized in a kind of "**Prayer Word**", a brief phrase, or one word, that might offer a summary of a entire, life-long sublime ideal, handed down as a holy 'tradition' to succeeding generations. This central ideal then becomes a **key**, a core, through which the comprehend one's union with God, commitment to the Church and hope for everlasting life.

4.] The "**Founding Charism**" even before becoming a concrete response offered to the Church through the carrying out of some specific work, appears as a God-given capacity, empowerment of reading the entire Christian mystery in the light of one of its publicly inspired aspects: it becomes a concrete modality to live the entire Gospel. In the richness of God's Word, there can be a wide variety of modalities of reading, incarnating, translating the Gospel into daily life, persevering until death - as the riches of Jesus Christ are totally inexhaustible, imperscrutable! [cf. Ep 3:8]. Far beyond all knowledge, is the most sublime reality of the infinity of Trinitarian Love and Mercy [cf. Ep 3:19]. In Jesus Christ, there is truly the fullness of the Divinity [cf. Col 2:10].

5.] The Founding Charism becomes through **the lived experience** of those who are gifted with them, become their life's teaching. Through the Religious Family instituted by them, this becomes **a lived exegesis of an aspect of Divine Revelation**. Looking at them and their unique contribution to the Church through the centuries, there can be understood in a new manner the Gospel because they were able to translate this into life. The religious families appear almost as **a continuing Incarnation of the incarnate Word in His message borne for the Father, in the Holy Spirit**.

6.] The Dogmatic Constitution on Divine Revelation understood this type of **vital, vibrant lived exegesis**. In the Church, in fact, there is meant to be a

progressive comprehension of the Gospel - this comes through contemplation, committed study, lived **experience**, heeding the Magisterium of the Church [cf. DV 8]. This "Lived Experience" arises from a deeper understanding of God's Word, while contributing to this, if the other conditions above are met. The Holy Spirit, through a **particular experiential journey** of some gifted individual leads to this type of a deeper grasp of God's Word for the whole Church.

e. As in the Church, unity is given from the intimate perspective of the Word of Christ, in faith - and demands the assiduous perseverance in the Teaching of the Apostles to whom Jesus has entrusted His Gospel, His Mission the daily breaking of the Bread.

1.] In an analogous manner, the Religious Community finds its own unity in the reception of the charism that generated it, by being faithful to it. To it is entrusted a spiritual patrimony that contains the Gospel Word, in so far as this has been grasped, lived, by the Founder/Foundress and concretized, actualized - and perpetuated by the generations that followed after the initial foundation. The Council extends the invitation to let this light shine before the Church and to maintain faithfully the spirit, and the intentions proper to the Founding Charism - as also those "healthy traditions". All this constitutes the patrimony of a given institute [cf. PC 2 b].

2.] The conciliar and post-conciliar Magisterium has forcefully emphasized the value of these **constitutive realities** of every single religious family. In the many documents regarding the religious life, there is a constant return to familiar expressions, such as: the spirit, gift, service, purpose, end, inspiration, intention, charism, mission, nature, identity. There is always added the adjective "**proper**" to all these - as each community is distinct. The "identity" of each Institute is given from a particular manner of following/ imitating Jesus Christ, "putting on His mind." Each community has its own grace of configuration to an authentic dimension of His mystery, His Mission, His Person, offered by the Spirit

f. Even prior to the exterior forms legislating uniformity and some regimentation, there is the challenge for each community to seek constantly the unity of the Communion in the common reference to **each one's proper, own, charism**, in so far as this has been handed time from the initial graced period of "foundation." These are meant to be developed all across the succeeding generations [cf. *Mutuae Relationes*, 11]. The possessing of **a common heredity, a particular spiritual patrimony**, before becoming a genuine sociological factor and one of cohesion, there is already **the Pneumatological component inherent in each Institute, all the Gift of the Spirit**. There might be understood, then, how it is that such a great portion of the enormous energy given to renewal of the religious life was entrusted by the Magisterium of the Church to bringing out the more the richness of every charism. Paul VI challenged religious to drink the fresh waters of their own fountains, for renewed vigor and freshness.

## 2. Communion in the Eucharist

a. The second great gift that is offered to Religious Communities, so that each one might carry out its own vocation of being a *koinonia* in the Trinitarian *koinonia*, is the Eucharist. As a Paschal Sacrament, this opens the door to the inner depths of the Trinity, and makes the devotees sharers in the Trinitarian *agape*'. The Faithful, as the Council teaches, through the Eucharist, have access to God the Father through the Son and enter into Communion with the Most Holy Trinity [cf. UR 15].

1.] By being nourished on the Eucharist, Christians show concretely their unity as a People of God, which from this most august sacrament is adequately expressed and wondrously effected [cf. LG 11]. In the Eucharist, there is realized the Universal Communion, without limitations of time and space. Every Eucharistic celebration reunites all the members of the Church, all across the ages, into the unity in the one Body of Christ, the Lord of all time and space.

2.] The first Christians of Jerusalem were assiduous in the breaking of the Bread and this made of them one body and one soul alone. In fact, since there is only one bread so we, even though we are many, we are one body alone: we all share in the one Bread [cf. 1 Co 10:17].

3.] The Divine Life which Jesus came to bring on earth and which is communicated to all recipients in Baptism, reaches its fullness precisely in the Eucharist. Here Christ is given as food to nourish us with His own life. He came so that we might have life, and that we might have it abundantly. In the Eucharist, He has made Himself the Bread of Life, that Bread which communicates life, vivifying our existence to the point of 'divinizing it', by intensifying the real share in the very nature of God.

4.] With the Eucharist, Christ did not wish to transform solely the individual believer who receives Communion of Him - but, the divine will was for all of humanity, even in its corporeal dimension, to the point of involving the cosmos itself in this unity. At the Table of Life, no one eats alone. Jesus has offered a very precise structure in His gesture that permits the transmission of His Bread of Life. This Supper is where all can find themselves together, as in a single Family, among brothers and sisters, the world over, at the same Table, down through the past, and onward toward the future - for those in Purgatory, joining with the Blessed in Heaven, while being one of the "militant" still on the Way. This not only creates the New Person, but the New People, gathered, assembled and vivified by the same Bread.

b. From the very beginning, believers have had the conviction that the Eucharist makes the Church. The *Didache*' reports prayer that might be Eucharistic, perhaps being composed around the year 50. The booklet presents a theme that would then become classic as constantly taken up through the long generations of the ages: as this broken bread, was once dispersed across the

mountains and hills, and was gathered to become one Bread, so, Lord, gather Your Church from the far ends of the earth into Your reign [cf. 9:4].

1.] Along this line, there will be developed the **Eucharistic Catechesis** from the Fathers to this present day. St. John Chrysostom, commenting on 1 Co took up again the image of the bread formed by many grains of wheat: what is this bread? It is the Body of the Lord. And what do they become who partake of It? The Body of Christ: they are not many bodies, but one alone! In fact, as bread is made up of many grains, and becomes so united that the individual grains can no longer be perceived - so, we are so intimately united and joined together in Jesus Christ.

2.] St. John Damascene wrote that the Eucharist is called '**communion**' and it truly is because through It we communicate and are united with one another. We become members of each other, given that we are **con-corporate with Jesus Christ**.

3.] St. Albert the Great summarized the Patristic teaching in these words: as the Bread, the matter of this sacrament, is made one from many grains, which offer their entire content and compenetrates one another, so the true Body of the Lord of Christ is made of many drops of blood of our nature, all mixed in with one another. In like manner, many of the faithful, united in affection and communicating with Christ the Head, mystically constitute the one Body of Christ. Therefore, this sacrament makes of a "Communion" of all our temporal and spiritual goods. In the species of this sacrament there is signified that Communion which implies the union of many into one - i.e., in the bread and wine. The reason is because the bread is made up of many grains and the wine of many grapes. By the very fact that Christ unites all to Himself, He unites them in reciprocal manner. When many realities are joined to one third reality, they are one among themselves.

4.] St. Thomas Aquinas: was a disciple of St. Albert and he writes that the Eucharist is the sacrament of the unity of the Church. The reason is that the unity of the Mystical Body is produced by the Real Body, sacramentally received. The real effect [ *res* ] of this sacrament is the unity of the Mystical Body. Charity is considered not only in its *habitus*, but also in its exercise.

5.] Pope Paul VI: closer to our own time, the Pontiff stated with firm conviction that the Eucharist was willed by Jesus Christ because out of peoples who were foreigners, dispersed and indifferent toward each other, He made of us a people joined, equal and friends. The Eucharist has been given to us because of a mass of peoples who were apathetic, self-centered, divided, adversary - we become His People, an authentic People, believing, loving, of one heart and one soul [cf. *Insegnamenti*, 1966].

7.] The Italian Bishops note that the Eucharist is that power which forms community, increases its potential for love. It renders the community a welcoming home for all, the village fountain which offers to all the water flowing from it, as Pope John would often say. In it, every diversity is compounded in harmony, every imploring voice receives a hearing, every need finds someone who will bend out of

love for those in need. The Eucharist opens up dialogue, openness and festival which are its known characteristics.

c. The Ecclesial **koinonia** in fact finds in the Eucharist its sign and cause. Nourished by the one Bread, we have the same life, we form the same body. The Eucharist is communion in Jesus Christ with one's brothers and sisters. Uniting believers through the Eucharist to Himself, and among all others into a single body, which is His Body, it brings about communion: fraternity, unity, life with God.

1.] The Council reiterates this traditional aspect of the Eucharist in some principal texts: in the breaking of the Eucharistic Bread there is represented and produced that unity of believers who constitute one sole body in Christ [cf. LG 3]. We are elevated to communion with Him and among ourselves [cf. LG 7]. The Eucharistic prayers also confirm this: To us, who are nourished by the Body and Blood of Your Son, grant the fullness of the Holy Spirit so that we might become in Christ one Body and one spirit [Eucharistic Prayer III].

2.] The Council stated: It is not possible that the Christian community be built up unless it has as its root and support the celebration of the Most Holy Eucharist, from which the beginnings of every effort to form the community spirit must begin [PO 6].

d. In transforming a People into Christ, the Eucharist bestows on believers the possibility of fully carrying out the New Commandment. They truly can strive the more to love one another in so far as Christ has, **AS** He loves. In the Eucharist, He identifies Himself the more with each one of them, and in Him all learn to love. It is no accident that Jesus imposed the New Commandment while He gave the Eucharist. In this Sacrament of Love there is rendered possible the realization of the New Commandment of love.

1.] Pope John Paul II writes in this regard that the Eucharistic Worship constitutes the very soul of the entire Christian life. If in fact the Christian life is expressed in the carrying out of the greatest commandment, and that is, that of the Love of God and one's neighbor, the this love finds its source precisely in the Most Holy Sacrament, that is commonly referred to as the **Sacrament of Love**. The Eucharist signifies this charity, and therefore recalls it, renders it present and at the same time, realizes it. Not only do we know love, but we begin ourselves to love. We enter into that way of love and upon it we make certain progress. The genuine sense of the Eucharist becomes itself a **School of active Love** toward our neighbor [cf. *Dominicae Caenae*, ## 5-6].

2.] The Religious Community is a Communion in the world-wide Ecclesial Community. Gathered in Christ's Name, the religious communities have as their center the Eucharist, that sign of love, sign of unity, bond of Charity [cf. SC 47] - Pope Paul VI wrote [cf. ET 48].

e. The entire consecrated life can rightfully be thought of as a "**Eucharistic life**". **Consecration** possesses an intrinsic Eucharistic structure; the Council has interpreted this under the aspect of a strictly **oblational** dimension intimately ties to the **Eucharistic sacrifice** [cf. LG 45 c]. The **Apostolic** dimension of the religious life finds equally its **Eucharistic dynamism** as the precise point of reference: this brings to the fore the **Gift** that in the Eucharist Christ makes of Himself for the salvation of the world. Accentuating these aspects of the relationship between the Eucharist and the religious life, this has been the consistent teaching of the Conciliar and Post-Conciliar Magisterium, by giving preference for the communitary dimension: it is the Eucharist that offers the possibility of making of community an authentic family in which unity is ever more fully achieved.

f. The religious Community has its own source in the Eucharist, and rediscovers there its own specific consistency and principle for a dynamic development of its own reason for being and its own *koinonia*. The Celebration of the Eucharist and the intense participation in it, are the font and summit of the contemplative dimension of every religious community [cf. LG 11]. These form its essential center and animating strength. Life in common, nourished by the doctrine of the Gospel, the Sacred Liturgy and above all of the Eucharist, help the religious to persevere in prayer and in Communion of the same Spirit [cf. Ac 2:42][PC 15].

g. In the light of these principles, there can be understood why there is repeatedly asked that there be in every religious house an oratory with the Blessed Sacrament reserved. The real presence of the Lord in the Eucharist, devoutly kept and adored, will be the living sign of a communion that is built up every day in charity [cf. *Contemplative Dimension of the Religious Life*, March 1980, ## 8, 15]. In each religious community the conservation of the Eucharist expresses and achieves that which should be the principle mission of every religious family [cf. Paul VI, ET # 48].

### 3, Confreres as 'Sacraments' of God's Love

a. Members of the same communities are committed to the Word of God and to the Eucharist, as the prime mediation of God's love. In addition to listening to the Word of God, it is daily received eucharistically - to build up the *koinonia*, the result always of God's grace. This is a lived sharing in the life of the Most Blessed Trinity. When all living the same life are unanimous and harmonious, mutual honor is rendered to God. Each fellow human being - especially those of our own household - are sacraments of Jesus Christ for the believer.

b. The Mystery of the Incarnation is the source of the *sacramentality* of Jesus Christ - in union with the Divinity, and undergoing the Paschal Mystery - the sacramental life inserts the worshipper into the Trinity. The Prologue of Jn's Gospel presents the Incarnation as the Epiphany of God's Love, rendered present in this world. From that, Jesus promises: whoever sees Me, has seen the Father [cf. Jn 14:9]. Jesus prolongs this process of Incarnation toward all human beings. Christ **identifies Himself** with His Apostles, and then even to the least of His brothers and sisters [cf. Mt 10:40; Jn 13:20]. Whoever rejects those sent by Him, rejects Christ Himself [cf. Lk



10:16] . Whoever accepts any disciple of Christ, accepts Christ Himself [cf. Lk 9:46-48]. In harming the Church, one harms Christ [cf. Ac 9:4, f.]. In Christ, we are all one [cf. Col 3:11] - we no longer are to live our own lives, but that of Christ living in us [cf. GA 2:20]. The Lord Jesus dwells within each one following Him [cf. Jn 6:56] - He **'remains'** there [cf. Jn 15:7] Jesus identifies Himself with anyone in need [cf. Mt 25:31-46].

c. The love for God is measured by one's love one's neighbor We have never seen God - but the Son in the bosom of the Father has revealed Him to us - if we love one another, God remains in us and His love is perfected in us [cf. Jn 1:18; 1 Jn 4:12]. The Lord reaches out to us, and allows us to reach Him in Jesus Christ - Who repeatedly asks us to look out for one another. The religious communion can never be just the result of social factors or the personal initiative of its members. It is both offered and willed by God. The Religious Community is in itself a theological reality, an object of contemplation: as a family united in the Name of the Lord. It is by its nature meant to be the place of the experience of God where He can be reached in a particular manner in His fullness in communicating with others [cf. ***Dominicae Caenae***, 15]. Achieving in this way the Trinitarian life, the community becomes united around Jesus Christ and is animated by the Holy Spirit, and it becomes a way to return to the Trinity. **Religious Life is born of the Trinity, and is a privileged way to return to It.**

## 5. All are immersed into the Trinitarian Dynamism

a. To share in the Life of the Trinity means to share in the very dynamism of Divine Love. The Mission of the Divine Son is shared in history as His eternal generation - just as the Mission of the Holy Spirit is prolonged and manifested His eternal *Spiration*. Vat. II wished to present **the Church as the prolongation of the divine processions of the Word and of the Spirit**, as a kind of 'historical' development of the Trinitarian mystery. The divine and eternal processions of the Son and of the Spirit appear as the conditions of possibility, the models and the eternal causes of the Church, as complements of the entire creation, called to be eternally integrated in them.

b. Receiving the same unity of the Father, Son and Holy Spirit, the Church is, so to speak, generated with the Son and *spirated*, proceeding in love, with the Holy Spirit - they are both 'sent', proceed, from the Father. The Church can become the Sacrament of Salvation in so far as it is a mystery, bearing the fundamental mystery, that of **the redemptive Trinity**. Participation in the Trinitarian *koinonia* to which every Believer is called, is resolved in such a manner, in an even more profound ecclesial communion: with ever greater communion we are united with the Father, with the Word and with the Holy Spirit - with so much more intimate activity of Divine Love that the faithful can intensify their mutual fraternal relationships [cf. UR 7].

c. By the very fact that the ecclesial *koinonia* is rendered possible, the Trinitarian *koinonia* is both its model, and Source. When the Lord Jesus prays to His Father that all might be one as they are both one [cf. Jn 17:21, f.]. He opens up

unheard of horizons, that totally exceed human reasoning power. He is suggesting as possible a share in that same union of the children of God in truth and charity [cf. GS 24 c; UR 2 f]. The Church finds in the sublime Trinitarian *perichoresis*, **the dynamism of mutual indwelling**, the most sublime analogy of her own life of communion and the ultimate Model for the relationship among the faithful. The Unity of the Trinity appears as both the Source as well as the Model of Church unity.

d. It is necessary to contemplate the Trinitarian *perichoresis* to have some idea of what should be the **mutual knowledge** among us, that reciprocity of welcoming, of sharing, of love. Christ invites us all to believe in the relations of reciprocal "in-existence" [in-habitation; in-dwelling] between the Father and Himself so that we might be able to reach at the proper time to recognize them in the Vision - or, at least, in their mystical anticipation [cf. Jn 14:11, 20]. This occurs through the exercise of the mutual 'in-existence' of the **unitive charity** among Christians, as between the Father, Son, and Holy Spirit [cf. Jn 17:21]. The exercise of the mutual "in-existence" on the created level, and that certain "**inter-subjective love**" constitutes in the NT the condition of the full unfolding, in Vision, of the perfect uncreated, mutual "in-existence" and divine inter-Subjectivity in the Father, Son and Holy Spirit.

e. The *perichoresis* of the Divine Persons is that reciprocal Self-donation and reception of One Another, which remains the archetype of our unity. However, as human persons, we cannot penetrate one another as the Divine Persons do. The participation of the divine life does bring it about that God can penetrate us to the extent of making us one in Him. The participation of His love renders possible that reciprocity of mutual love that penetrates us all. It is precisely this **mutual love that is the most perfect realization of the Trinitarian life** and of the **ecclesial life**. This is the great novelty achieved by the Paschal Mystery to which Christ calls us all: I give you a new commandment, that you love one another, as I have loved you [cf. Jn 13:34; 15:12]. To love one another in Christ, with the same measure, is to live the Trinitarian love on earth, having been **in-grafted**, each one and all together into the Trinitarian life of the love of God Himself. Mutual love, therefore, is the life of the Trinitarian *perichoresis*, shared in by human beings. This is the only Law that regulates the relationships between the Persons in the Trinity. The New Commandment can, in fact, be considered as a kind of "translation", in human terms of the true meaning of the Trinitarian *perichoresis* and *koinonia*. This is meant to be the life of the Messianic People of the Church, the Icon of the Trinity [cf. LG 9 b].

f. The faithful are empowered in grace to live in their mutual relationships an existence that translates into history the very life of the Trinitarian *perichoresis*. As it is in heaven, so let it be on earth! Human beings, redeemed and divinized, can come to love others as Christ has - because in Him, **whoever loves, lives in Christ**. Their mutual love is divinized, it is Trinitarian. It is the Christ in me Who loves the Christ in others - this mutual love is the Love of Christ, the Holy Spirit. Between two who love each other this way, with the love of Christ, there is established the presence of a Third - analogously to what happens in the Most Holy Trinity, where the Father and the Son love each other in the Holy Spirit. The Third is also the Risen Christ, present in power and in the Light of His Spirit

g. This is what appears in the prayer directed by Christ toward His Father: I in them, and You in Me. In the Paschal Event, to which we have become sharers through the Word and the sacraments - we are introduced into the very same relationship of the love of the Son for His Father. This relationship with the Trinity permits then a second, that among Christians themselves: that they might be one, as You Father and I are One! As in the relationship between the Father and the individual Christian, it is the Christ Who becomes the Center and the realization, the Mediator of an ever deeper relationship of love between believers. It is Christ present in Christian Charity by grace, Who is the Principle of Love. In mutual love, it is the One Christ loving Himself!

h. Trinitarian Communion is the radical and constructive foundation of that communion among believers and is God Himself Who give s life to every Christian community. The Christian vocation becomes a vocation to unity. One Body, and one Spirit, as there is one hope to which we are all called , that of our vocation: there is one Lord, one faith, one Baptism. One God the Father of all, Who is above all, acts by means of all, and is present in all [cf. Ep 4:4-6]. We have been called into one Body [cf. Col 3:15]. The circulation of Grace between the Father, the Risen Christ and the Spirit of Pentecost, brings life to the Church as a divine reality and communicates to each believer the theological life. This makes possible and induces the communion among all believers, as brothers and sisters in the same family, witnesses to that **eschatological communion**, when the ecclesial community will be realized in the perfect communion, with that of the trinity. The Church appears thus as a sacrament or sign and instrument of intimate union with God and the unity of the entire human race [cf. LG 1].

i. Born within the Trinity, and sharing in the divine *agape*, the Church is on its way toward the Trinity. To contemplate with deeper clarity the One and Triune God represents the goal toward which the Church wends her pilgrim way toward the Trinity [cf. LG 49]. The Religious Community wishes to take its place at the head of this pilgrim journey. Vat. II invites every religious, each consecrated person, to bring every care in persevering and excelling ever more in the vocation to which God has called each one, for an ever greater holiness of the Church and for the greater glory of the Trinity, that is One and Undivided. In Christ, and through Christ, He is the font and the horizon of all holiness [cf. LG 47].

j. God has not created us so that we would remain within the boundaries of nature - nor, so that we might live a solitary endeavor. He has created us so that we might be introduced into the very bosom of His Trinitarian Life. Jesus Christ has offered Himself in sacrifice so that we might all become one reality in this unity of the Divine Persons. There is a Place in which, from this earth, there begins this **Trinitarian reunion**. There is **a Family of God**, a mysterious extension of the Trinity in time, which not only prepares us for this unitary life and gives us a sure guarantee of it, and also makes us sharers in it. This is the sole society that is fully 'open' - this is the only one on the level of our intimate aspiration and in which we can attain finally to all our dimensions, aspirations. We are a people gathered in the unity of the Father

and of the Son and of the Holy Spirit - this is the Church, full of the Trinity. The Church - and within her, the religious community - thus finds her own origin in the Trinity: it is structured according to this Trinitarian image of God, and is tending inexorably forward toward the Trinitarian fulfillment of history. The Trinity **in -forms** all of life, articulates its structures, and awaits its achievements.

§§§

### 3. St. Gaspar Bertoni

#### a. Ignatian Influence

[1] As has been noted in the Ignatian Constitutions, that which helps for the union of hearts may be divided into three possibilities:

- **On the Part of the Members themselves [cf. CSJ nn. 657-665]:** there has to be a very careful selection regarding entrance and promotion [nn. 657, f.]. There is much insistence on obedience [nn. 659-660] and upon subordination [nn. 662-663] - under this heading ensues the rather long and complicated legislation regarding the **Collateral** Confrere [cf. nn. 659-661].

- **On the Part of Superiors [cf. CSJ nn. 666-670]:** here there is the discussion of the qualities of the Superior General [nn. 666, f.], his influence [n. 666] and his residence [nn. 668-670].

- **On the Part of Both [cf. CSJ nn. 671-676]:** here these main points are discussed: **union with God** [nn. 671 a]; **uniformity** [671 b] and **communication** [nn. 673-676]<sup>188</sup>.

[2] The Jesuit interpreters list these four basic means for the realization of this union of Charity :

- **The Love of God, our Lord** [cf. CSJ n. 671]: more than thinking of this as a Pelagian exercise of virtue on the part of the membership, St. Ignatius stresses much more this love as a gift of God. Only in God does one encounter the ultimate Font of Love - and this alone is meant to be the central factor of union - particularly that charity of hearts and minds. The ultimate inspiration for the Ignatian Mission seems to be this expression from St. John: **As the Father has loved Me, so I have loved you. Remain in My love... What I command you is to love one another** [cf. Jn 15:9, 17]. Such Divine Love can only be received when one corresponds to the abundant graces to live it with his fellow human beings. Much of what Ignatius wrote here could be of benefit to segments of the Church today:

**...For when the Superior and the subjects are closely united to His Divine and Supreme Goodness, they will very easily be united among themselves, through that same love which will descend from the Divine**

<sup>188</sup> Cf. Antonio M. deAldama, SJ, *Unir a los repartidos. Comentario a la octava parte de la Constituciones de la Compania de Jesus*. Roma: Centrum Ignatianum pp. 3-96, *passim*.

Goodness and spread to all other men, particularly into the body of the Society. Thus, from both sides charity will come to further this union between superiors and subjects and in general all goodness and virtues through which one proceeds in conformity with the spirit. Consequently, there will also come total contempt of temporal things, in regard to self love, the chief enemy of this union and universal good, frequently induces disorder.

Still another great help can be found in uniformity, both interior uniformity of doctrine, judgments and wills, as far as is possible, and exterior uniformity in respect to clothing, ceremonies of the Mass, and other such matters, to the extent that the different qualities of persons, places, and the like, permit. [cf. CSJ, n. 671].

- **Obedience and the Exercise of Authority:** this dash of reality is also needed for union of hearts. With the **Fourth Vow** in the Ignatian legislation, it is no small wonder that the Jesuit Founder would apply most of his attention in his c. 1 of Part VIII. The unity that the Saint looked for in his varied apostolic mission is not only among the members - but also between the membership and the Head of the Society, Province, House. Without the Head, the body simply cannot function. The Saint seems to give this the primordial role, the decisive emphasis is assuring union also through the exercise of authority. Thus, for him, obedience and the legitimate exercise of authority are authentic factors in Ignatian union:

...Since this union is produced in great part by the bond of obedience, this virtue should always be maintained in its vigor; and those who are sent out from the houses to labor in the Lord's field should, as far as possible, be persons practiced in this virtue. Those who are more important in the Society should give a good example of obedience to the others, by being closely united to their own superior and by obeying him promptly, humbly and devoutly.... [cf. CSJ, n. 659].

St. Ignatius had a rather unusual juridical structure known as the **Collateral**, a person sent to assist the superior - but, this complicated addition fell into disuse, other than in the endurance of the Superiors' **Admonitor**.

In this Ignatian ideal, the minds and hearts of the Jesuits are meant to be profoundly united in their fulfillment of the arduous and difficult vocation of balancing a varied missionary life, flowing out of their intense union with God, and with one another

- **Communication:** this is the third means brought to the fore by Ignatius for the union of the Company of Jesus. There are extensive rules for communications between the 'center' and the membership - and on all levels of superiors. There were meant to be letters of 'business' as well as those of edification. [cf. CSJ nn. 668, ff.]. The evolution of the rapid means of modern communication has drastically changed this section, and simplified it greatly.

- **Uniformity:** excessive diversity is never the friend of unity. Thus, Part VIII proposes the theme of even exterior harmony. Yet, the Ignatian Constitutions remain quite flexible - and this plays right into today's emphasis on **inculturation**. In which the genius of each nation and culture is taken into consideration.

- **Interior Uniformity** is a recurring theme in the Ignatian Rule:

*As far as possible, we should all think alike and speak alike, in conformity with the Apostle's teaching [Ph 2:2]; and differing doctrines ought not to be permitted, either orally in sermons or public lectures, or in books; [and it will not be permissible to publish books without the approval and permission of the superior general, who will entrust the examination of them to at least three persons of sound doctrine and clear judgment about the field in question]. Even in regards to things which are to be done, diversity, which is generally the mother of discord and the enemy of union of wills, should be avoided as far as possible. This union and agreement among them all ought to be sought with great care and the opposite ought not to be permitted, in order that, being united among themselves by the bond of fraternal charity, they may be able better and more efficaciously to apply themselves in the service of God and the aid of their fellowmen... [cf. CSJ n. 273].*

*... The doctrine which the scholastics ought to follow in each branch should be that which is safer and more approved, as also the authors who teach it. The rectors will take care of this, by conforming themselves to what is decided in the Society as a whole for the greater glory of God ... [cf. CSJ n. 358]*

*... In general, as was stated in the treatise on the colleges [n. 358], in each faculty those books will be lectured on which are found to contain more solid and safe doctrine; and those which are suspect, or whose authors are suspect, will not be taken up. But, in each university these should be individually designated.*

*In theology there should be lectures on the Old and New Testaments, and on the scholastic doctrine of St. Thomas, and in positive theology those authors should be selected who are more suitable for our end... [cf. CSJ n. 464].*

*...Whatever helps toward the union of the members of this Society among themselves and with their head will also help much toward preserving the well-being of the Society. This is especially the case with the bond of wills, which is the mutual charity and love they have for one another. This bond is strengthened by their getting information and news from one another, and by having much intercommunication, by their following one same doctrine, and by their being uniform in everything as far as possible, and above all by the link of obedience, which unites the individuals with their superiors, and the local superiors*

***among themselves and with the provincials, and both the local superiors and provincials with the general, in such a way that the subordination of some to others is diligently preserved... [cf. CSJ n. 821].***

- **Exterior Uniformity** <sup>189</sup>:almost naturally here there would be suggested an objection from the fact that there was 'no specific Jesuit habit':

***... Although there is no specified habit, it will be left to the prudence of the one in charge of the house to decide whether he will allow the novices to go about in the same apparel which they brought from the world or oblige them to make a change; or again, when the garments become worn, whether he will give to the Novices others more suitable for their own needs and for their service of the house... [cf. CSJ n. 19; cf. also nn. 296, 577, etc.].***

The main guide-line in this matter, as is well known, is: ***...et in iis, quae ad victum et vestitum et caetera exteriora pertinent, honestorum sacerdotum communem et approbatum usum sequantur...*** [***Formula n. 8***]. This proved to be a hard rule to apply across the board: - there simply was no uniformity in clerical dress for some time. The city of Rome served as a case in point: with the many priests, the majority dressed as they did in their native lands. Eventually, the Jesuits chose a uniform way of dress

The customs of **diocesan priests** [***honestas clericalis***] were also assumed by Jesuits when it came to lodging. Prior to the Missal of Pius Vth [1570], there was enormous diversity in the celebration of Mass. Eventually, the 'Roman customs' were imposed by the Dominican Pontiff. This had already appealed to Ignatius:

***... First of all, those who in the judgment of the superior should be ordained are to be taught how to say Mass not only with interior understanding and devotion, but also with an exterior manner good for the edification of those who hear the Mass. All the members of the Society should as far as possible use the same uniform ceremonies by conforming themselves in them, as far as the diversity of regions permits, to the Roman usage as the one which is more universal and embraced in a special way by the Roman See... [cf. CSJ n. 401].***

With Ignatius' frequent use of : **as far as possible**, the legislator shows that absolute uniformity just was not possible - more than 20 times over he adds the phrase: ***particular circumstances*** [nn.. 508, 581, 747] - ***the diversity of persons and constitutions*** [n. 301], ***places and persons*** [nn.395, 458, 462, 671, 746] - ***of times, places and persons*** [nn. 64, 66, 71, 136, 211, 238, 343, 351, 382, 455] - all

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<sup>189</sup> Cf. also Antonio M. deAldama,SJ, *Constitutions of the Society of Jesus. Union among Jesuits.* St. Louis: The Institute of Jesuit Sources 1998, 'General Introduction', and pp. 5-48, *passim*.

must be taken into consideration. There is **throughout, a marvelous openness in ministerial choices as well** as in so many particulars, not considered vital, to meet these, **all for the greater glory of God and the broader good for souls.**

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b. St. Gaspar Bertoni's Part Ten  
Preface  
 Harmony among the Confreres  
 [CF ## 187-190]

This Part X provides Fr. Bertoni with the possibility of offering the biblical background for charity within the Congregation. There is clearly a logic and an order to these texts:

**CF # 187: Christ's Own Charity:** the Stigmatine Founder's central biblical text here is Jn 13:35: this is the "New Commandment": ***By this shall all men know that you are My disciples, if you have love one for another.*** This is the same love that Christ has for His Apostles - the same love that the Father has for Christ, and He for the Father. This indicates once more the Trinitarian/Christological dimensions of the Stigmatine Founder's Charism. This is the challenge to cooperate with this infused charity within the Community.

The text calls this '**Spirit of the Stigmatine Vocation**' the gift of God's love, and challenges a response to it to be the sign and the identification [a kind of ***carta di identita'***] of all Christians - and of each Apostolic Missionary in his unique role in community living. This is the ***tessera*** of admittance and membership, the "counter-sign". However, Fr. Bertoni also calls this authentic fraternal love the ***scopus*** of the Congregation. Perhaps in theological terms, here in **CF # 187**, the word is used to designate the ***General*** End, or Purpose of the Community. In the very important **CF # 185**, the more specific purpose of the Institute is described in these well known terms: ***Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione obsequium praestare per varia et propria suae vocationis munera....*** This would seem to indicate that the multiple Apostolic Mission needs to be carried out in the same way that Christ has loved us [cf. Jn 13: 34].

As for the actual wording of this text, the Stigmatine scholar, Fr. Stofella, suggests in the footnote here the usual Suarez [Book I, c. 4]. In this First Book of his ***magnum opus***, Fr. Suarez asks the question regarding the Institution of the Company of Jesus and discusses it as an "Institute". In his Chapter IV, he asks whether the Society was properly established and approved. In nn. 7, ff., he enumerates the effects of the founding the Society <sup>190</sup>:

- **first he indicates the sanctity and innocence of life of the first generation Jesuits;**

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<sup>190</sup> o.c. pp. 578 b, ff.



- second, this same virtue and purity were manifest also in their successors, and the Jesuit theologian remarks: 'Principally this religious family shone forth and was always held in admiration by all, because of their fraternal union and charity, and we might apply to them this word given to us by Christ: *By this all men shall know that you are my disciples, if you have love one for another*[cf. Jn 13:35]<sup>191</sup>;
- third, the solidity and stability of the community;
- fourth, the incredible propagation and extension of the institute;
- fifth, its many martyrs;
- sixth, its great service to its neighbors and the universal Church. Suarez goes on to say that this could only be the work of the Holy Spirit, and concludes that no such work of piety could be begun and brought to some completion without the Holy Spirit, citing Ph 1:6, a text often used by Fr. Bertoni<sup>192</sup>.

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**CF # 188: One's Own Domestics in the Faith:** here the setting is the "Order of Charity" - later, Fr. Bertoni will show that since charity is "most ordered", the first Stigmatine work is his fellow Stigmatines<sup>193</sup>. This is based on Paul's Letter to the Galatians: *...Therefore, while we still have time, let us work good to all men, but especially to those who are of the household of the faith* - [cf. Ga 6:10: *Ergo, dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei*]. The Stigmatine Founder continues, then, with this other citation from the First Letter to Timothy: *But if any man not have care of his own, and especially of those of his house, he has denied the faith, and is worse than an infidel* [cf. 1 Tm 5:8 - *Si quis autem suorum et maxime domesticorum curam non habet, fidem negavit et est infideli deterior*].

Fr. Bertoni derived his regulations regarding the order of charity from Suarez, Book VIII, Chapter VII: Concerning the Negative Means that the Society uses for the Spiritual Development and Perfection of its own Religious, Chapter VIII: Concerning the Positive Means, or those which consist in Action<sup>194</sup>. Here, Suarez speaks of the 'last' [ultimate?] means of developing fraternal charity - and also, that zeal with which the members work together for the salvation of externs. The Jesuit theologian reasons that the very end, and the ministries of the Society both supremely require this union, and also assist its achievement in an excellent manner. His text continues - and this will be our **CF ## 262, 263**, from the concluding c. 9 of Fr. Bertoni's Section II, on the Positive Means for achieving charity, of Part X:

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<sup>191</sup> cf. top of p. 579 a: Other than the use of this text, Jn 13:35, no other similarities have been found so far in Fr. Bertoni - such as the use of the tell-tale expressions scopum et tesseram.

<sup>192</sup> Cf. again CF # 185.

<sup>193</sup> Cf. CF ## 262, 263.

<sup>194</sup> Cf. o.c., p. 962 a.

*For the end of the Society is to procure the salvation of souls; as a result it begs ministries that are accommodated to this end. Therefore, flowing from this it is required that each one ought primarily and with greater dedication work for and desire the salvation of his own brothers, even before that of externs, because charity is most ordered. Since just as each one inclines first to his own spiritual salvation over that of others, so also among these 'others', he intends and seeks for the spiritual salvation of his spiritual brothers, and of the entire body of the Society [Sodality], even before that of externs.*

*Therefore, there should arise that supreme care and diligence which the Prelates of the Society [Superiors of the Sodality] ought to have regarding the spiritual advancement of their sons.*

As has been seen throughout the Constitutions of the Stigmatine Founder, there is constant interest in the on-going intellectual development and spiritual formation <sup>195</sup>.

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**CF # 188: The Ideal of the Apostolic Church:** here the ideal of the Early Church, constantly striving to live the model, based on the behavior of the Apostles around Christ: they had one heart and one soul - Fr. Bertoni in a general manner, quotes **Ac 3 and 4**, but specifically cites **Ac 2: 45, ff.; 4:32, 33, the Summaries**.

- **Ac 3 & 4:** These two Chapters are included in that portion which deals with the Jerusalem Mission: there is included the Cure of the Lame Man [*I have neither silver nor gold...*]; Peter's address to the People; Peter and John before the Sanhedrin ; the Apostles' Prayer under Persecution; the ideal of the early Christian Community and the Generosity of Barnabas, *the Son of Encouragement*.

- '**Summaries**' of the early Church: cf. **Ac 2:42-47; 4:32-35** [and a third one [cf. **Ac 5:12-16**] that does not enter here. The pertinent lines are as follows:

*And they were persevering in the doctrine of the apostles, and in the communication of the breaking of the bread, and in prayers. And fear came upon every soul: many wonders and signs were done by the apostles in Jerusalem, and there was great fear in all. And all they who believed, were together, and had all things in common. Their possessions and goods they sold, and divided them to all, according as everyone had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart. Praising God, and having favor with all the people. And the Lord increased daily together such as should be saved. [cf. **Ac 2:42-47**].*

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<sup>195</sup> cf. Part IV, CF ## 47-68.

***And the multitude of believers had but one heart and soul: neither did anyone say that aught of the things which he possessed, was his own; but all things were common unto them. And with great power did the apostles give testimony of the resurrection of Jesus Christ our Lord; and great grace was in them all. For neither was there any one needy among them. For as many as were owners of lands or houses, sold them, and brought the price of the things they sold. [cf. Ac 4:32-35].***

Fr. Bertoni's **CF # 189** seems to be a synthesis of all this - the underlined portions are a combination of these texts as can readily be seen. There is some hint of this in Suarez <sup>196</sup> - but, the words of introduction have not been found yet. The order of the combination of the various texts of *Acts* is taken *verbatim* from Suarez here. For the Constitution that follows there is only the text of **Ps 132, verse 1**.

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**CF # 190: The Joys of Common Life: *O quam bonum et jucundum...!*** : [cf. Ps 132]: *Behold how good and pleasant it is for brethren to dwell together...!* This is the ideal of the early Church and the goal of Fr. Bertoni's legislation. His emphasis on Common Life is far more pronounced than that of St. Ignatius. For the Jesuit Founder, the members of the Society of Jesus are called to be ***Friends in the Lord, United for Dispersion*** <sup>197</sup>, directed by a "***Prepositus*** General" and Fr. Bertoni's emphasis seems to be more "***Brothers***" gathered for Mission, under the "***Father***" General.

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## SECOND SECTION

### The Positive Means CF cc. 1-9, ## 221-266]

#### Premise:

This entire Second Section, is taken from **Suarez' Chapter VIII**, from his **Book VIII**, and contains **nn. 1-22**, and some 14 columns of his text <sup>198</sup>. These are the Positive Means by which Fraternal Charity is conciliated within the Society. For Suarez, these are the internal means so that each confrere will be united in Jesus Christ. For this to happen, there is needed **Prayer** - and then, the consideration on the part of each confrere of the **gifts present in others**. This will lead the study, then, to take up other means, which do not consist in any prohibition, but much more in action to be undertaken, and which are oriented to conciliating fraternal charity to the same end. These means are partly **internal** [c. 1, **CF ## 221-223** which will be considered first], and then certain **external** means [cf. cc. 2, ff., **CF ## 224, ff.**].

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<sup>196</sup> o.c., p. 948 b

<sup>197</sup> Javier Osuna, SJ, *Amigos en el Señor. Unidos para la dispersion*. Bilbao: Mensajero-SalTerrae

<sup>198</sup> Cf. Suarez, o.c., pp. 954 a - 962 b, top.

**c. 1: The Interior Inclination, or Disposition of Soul**  
**[CF ## 221-223]**

**CF # 221:** The inspiration for this section is based to some extent on Constitutions such as the following from St. Ignatius - an aspect of his **Trinitarian inspiration**:

*The chief bond to cement the union of the members among themselves and with their head is, on both sides, the love of God, our Lord. For when the superior and the subjects are closely united to His Divine and Supreme Goodness, they will very easily be united among themselves, through that same love which will descend from the Divine Goodness and spread to all other men, and particularly into the body of the Society. Thus, from both sides charity will come to further this union between superiors and subjects, and in general all goodness and virtues through which one proceeds in conformity with the Spirit. Consequently there will also come total contempt of temporal things, in regard to which self-love, the chief enemy of this union and universal good, frequently induces disorder.*

*Still another great help can be found in uniformity, both interior uniformity of doctrine, judgments and wills, as far as this is possible, and exterior uniformity in respect to clothing, ceremonies of the Mass, and other such matters, to the extent that the different qualities of persons, places and the like, permit. [cf. CSJ n. 671].*

Fr. Bertoni's Constitution is copied from Suarez: 'First, this depends most particularly on spiritual progress, by which true charity or that love toward God and Christ the Lord enjoys some increase, that very union between confreres, from which individuals are united to God and our Savior, is increased and perfected.'

There will be noted here once more the insistence upon the spiritual increase that permeates so much for the Founder's Constitutions <sup>199</sup>.

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**CF # 222:** 'Hence, because the bond of this union greatly increases **by prayer and meditation**, according to **Psalm 38:4: ...in my meditation a fire shall flame out**. Therefore, without any doubt this is a more certain and solid path to obtaining this union.'

The ideal of prayer and meditation recurs often in Fr. Bertoni's Constitutions: **CF ## 47; 110; 127**].

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**CF # 223:** To present this remarkable number, Suarez quotes St. Ignatius' Constitution n. 250, from early in his Part III:

*...In everything, they should try and desire to give the advantage to the others, esteeming them all in their hearts as better than themselves [Ph*

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<sup>199</sup> Cf. Compendium Rude, CF # 6; Part IV, c., 1, of Founder's Constitutions - CF ## 47-48.

**2:3], and showing exteriorly, in an unassuming and simple religious manner, the respect and reverence befitting each one's state, in such a manner that by observing one another, they grow in devotion, and praise God our Lord, whom each one should endeavor to recognize in his neighbor as in His image. [CSJ, n. 250].**

Suarez indicates in his own commentary that this rule seems to have been taken from Augustine's Rule 5, which will be presented here in its third number, and is perfect for this present matter:

***'For indeed nothing moves one toward that love of genuine charity for another than for us to take note of those singular ornaments of virtues and gifts of the Holy Spirit in him, and that we contemplate him as an image of God depicted with the most excellent colors of grace. If therefore, all strive to increase within themselves in those virtues and graces, and that they frequently reflect on these in others, and that they come to consider that these are superior to ourselves, and to rejoice in those spiritual goods of others, and to thank God for them, then in a marvelous manner will mutual charity increase among them.***

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**c. 2: Those Exterior Realities which generally serve Charity the more  
[CF ## 224-226]**

These first three Constitutions of this Positive section are taken almost *verbatim*, from Suarez, n. 1, as has been seen - with a few additions. For this Chapter 2, we begin to take up n. 2 in this text, entitled: "Some of the External Realities, partly General, such as Obedience, Poverty, etc." <sup>200</sup>. So it is that some of these external means are general, and these pertain to the virtues. Of this type is that which is said of obedience in the VIIIth Part of the Ignatian Constitutions:

**CF # 224: Union of this kind is produced in great part by the bond of obedience..., says St. Ignatius [CSJ, n. 659]. So, this Constitution is one of those rare direct citations from St. Ignatius.**

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**CF # 225:** A similar means is that of poverty and humility<sup>201</sup>, or the contempt of temporal things. Here, CSJ, n. 671 is quoted: Among these temporal goods, must be considered honors and dignities, as well as riches and bodily comforts: the contempt for the former, no less than for the latter goods, flows from charity toward God: **for just as the poor in spirit and the humble manifest honor to all, so they are received by all in the depths of their hearts** <sup>202</sup>.

<sup>200</sup> Cf. Suarez, o.c., pp. 955 a & b.

<sup>201</sup> Words added by Fr. Bertoni

<sup>202</sup> NB: these words of Fr. Bertoni are not found here in the Suarez text, p. 955 b: pauperes etiam spiritu et humiles sicut omnibus honorem exhibent, ita ab omnibus corde intimo recipiuntur. Suarez does refer, though, just above to CSJ, n. 671. [Cf. also CF ## 120 121].

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**CF # 226:** A characteristic means, however, is that of poverty, in that this is most proper to the religious state by reason of the vow, as is magnificently taught by Basil, who says: 'Wherever all is held in common, hearts and minds and bodies, and we make use of all that is necessary for sustenance and the way of life: then God is common to all, the exercises of piety are held in common, and the chores are equally shared, etc. [Const. Mon. c.19]. The same is maintained by Cassian, quoting **Ac 4:32: *They had but one heart and one soul*** : and immediately thereafter he adds: ***but all things were common unto them***' [Coll. 16, c. 6].

What is important here, too, is **Ac 4:32** - and Fr. Bertoni emphasizes this ideal repeatedly [cf. **CF ## 94; 98; 189; 196; 216; 232**].

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**c. 3: The Exterior Realities which in a Special Manner serve Charity,  
among which stands out Uniformity in Life-Style  
[CF ## 227-229]**

**CF # 227:** At the outset of this chapter, there is to be shown the special means of preserving charity:

Uniformity and conformity are to be maintained in all matters, even in externals as in clothing, food, and every manner of living: for similitude is a cause of love; and this uniformity of life, as common accord, greatly helps the unity of spirits.

This is an ideal important to Fr. Bertoni [cf. **CF ## 91; 97; 98**].

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**CF # 228:** Hence, Augustine points out: 'All will unanimously and harmoniously **live**<sup>203</sup> together'. This is as though he were saying in order that all would live together in harmony, it is necessary that they **live** together in unanimity. And he adds: 'Honor God in each other, Whose temples you have become.' Because it is God alone 'Who makes brothers live together in one home'. So, this uniformity greatly contributes to God being recognized in all, and as a consequence, that all would be most intimately united in God.

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**CF # 229:** This is the reason for the common table, [ *which indeed truly is common in the Society* ]<sup>204</sup>, so that no one, no matter how important, or what level of seniority he may have achieved, whether he be a superior, or more learned, or enjoy any other distinction, will be excused from this common table, other than for reasons of illness<sup>205</sup>. Thus, St. John Chrysostom sublimely commends that community of ancient Monks, where he states: 'They have everything in common, table, dwelling, clothing, and what is indeed wonderful is that indeed there is one and the same spirit

<sup>203</sup> **NB:** there seems to be a discrepancy here: in Fr. Stofella's text, he twice repeats the verb *iuvent* whereas in the Suarez text - [p. 955 b] - the verb repeated is *vivant*.

<sup>204</sup> **NB:** the words italicized and in brackets are not included in Fr. Bertoni's text.

<sup>205</sup> Here there is included a lengthy text, translated on the next page, not found in Fr. Bertoni's text - cf. Suarez, pp. 955 b-956a. Fr. Bertoni insists on the only exception being illness [ cf. also **CF ## 215, 217**]

in all' [Book 3, Against those criticizing the monastic life]. This indicates that external unity is greatly conducive to this unity of souls.

It needs to be pointed out here that Fr. Bertoni simply eliminates nine lines here where the Jesuit tradition made exceptions for the Father General. Suarez' rather lengthy text reads here:

***[...the Father General is the sole exception to this rule. Because of the heavy weight of his duties, and other causes, this exception was conceded in the IIIrd General Congregation, chapter 5. Then, in the VIIth General Congregation, Decree 7, there was commended that practice developing among the Generals that they not partake of this private table, as they were abstaining from it....].***

Throughout his Constitutions Fr. Bertoni shows a recurring concern for mortification: [cf. **CF ## 43, 44, 94, 112, 128-137, 156, 229-233**].

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#### **c. 4: On the Manner of Food and the Common Table [CF ## 230-233]**

**CF # 230:** This is taken from Suarez' "n. 4", in what way is the food, or table called 'common' <sup>206</sup>. The principle the Jesuit theologian lays down becomes, then, Fr. Bertoni's Constitution:

The table is said to be common not only regarding place and time, but most especially in the use of food. For the same must be served to all without any singularity. St. John Chrysostom speaking of religious concerning this [Hom 58, to the People] says: 'The fare should be the same for those served as well as for those serving, the same clothing, the same dwelling, the same life. And what wonder would there be, he adds, that there be one diet, clothing and table for all, because there is one soul among all?'

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**CF # 231:** For this reason, also every singularity in the common table is to be avoided, because this would greatly offend the spirits of the weak, and consequently upset charity. As Bernard so expertly points out [**Serm. 30 in Cant.**].

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**CF # 232:** However, this should not impede, [as I stated in a similar context in the preceding Chapter, n. 17] that the necessities of all should be met with proportion, according to this from **Ac 4:35**: '**And distribution was made to every one, according as he had need.**' For this is precisely what charity desires.

This is often a concern for Fr. Bertoni [cf. **CF ## 189; 196; 226; 257**].

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**CF # 233:** Thus, Benedict legislates in his Rule [c. 34]: We do not say that there be acceptance of persons in this, [which may God forbid], but a special

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<sup>206</sup> cf. Suarez, o.c., p. 956 a, top. Much emphasized by Fr. Bertoni - cf. **CF ## 91; 94; 97; 98**].

consideration is to be had for the infirmities of each one. Therefore, let him who needs less thank God for this and not be saddened. Whoever needs more, let him accept his infirmity with humility, and not be arrogant over the consideration shown to him. And thus all the members will be in peace.

Fr. Bertoni notes similar ideals also elsewhere [cf. **CF ## 229; 234, ff.].**

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### **C. 5: On the Care of the Sick and the Infirm [CF ## 234-242]**

To conclude his 'n. 4', Suarez adds about 7 lines from the 7th Chapter of Augustine's Rule, which Fr. Bertoni does not use. Suarez then introduces his 'n. 5'. 'concerning the second principal means for mutual charity, the care of the sick. For this ancient monastic ideal, Suarez relies heavily on Sts. Basil, Augustine and Jerome, as well as Pachomius. The Jesuit theologian notes that all religious communities are outstanding in this, and it is something that all Founders commend very much. The subsequent Constitution picks up with the quote of the great Cappadocian:

**CF # 234:** 'St. Basil [in c. 19, of Constit. Mon.] where he treats of the cenobitic life, points out that whoever is suffering from bodily infirmity, discovers many willing souls who will share his weaknesses. And he who is truly sick in spirit and is afflicted, finds many at hand, by whom he will be cared for, and by whom each day, he is lifted up.' The meaning here is that under the ideal of the care for the ailing, all works of mercy are included, through which brothers come to one another's assistance: sometimes this is achieved by caring for the sick, at other times by consoling the afflicted, and also at times by assisting the heavily burdened; and then also by comforting those who are wavering, or by correcting the fallen, and raising them up.

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**CF # 235:** The same Saint [in his Moral Rules, 41, c. 2] very much commends gentleness and kindness towards the sick.

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**CF # 236:** Again the same Saint [in his Brief Rules, 159] states that all must minister unto the sick 'as brothers of the Lord'. And in an excellent manner St. Benedict [Rule c. 36] legislates: 'The care of the sick is to be taken care of before all else and above all else, and the brothers will serve them **as though Christ Himself.**'

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**CF # 237:** 'Once again St. Benedict states [infr.]: 'The Abbot should take particular care that those who are ill should suffer no neglect.' Pope Innocent III has confirmed this [in his c. entitled, *Cum ad monasterium*, in **De Statu monachorum** ]. S. Pachomius provided for the same situation in his Rule [c. 20, 22, 23], where these words are to be noted: 'They will give to the sick everything in abundance, so that the ailing brother may not experience any sadness.' This is in complete agreement with what Jerome refers regarding the Egyptian monks [in his Proem. to that rule]: 'Those ailing will be supported with wonderful service, and with well prepared meals in abundance.'

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**CF # 238:** this Constitution follows in Suarez' 'n. 6', with the surprising: 'Even feigned illness should not be denied such care <sup>207</sup>.' The Jesuit theologian notes that he does not find any such legislation in the Rule of St. Francis of Assisi, but the spirit of this may be found in ideal, as the Seraphic Doctor copiously declared:

***'St. Bonaventure [in his Book de sex alis Seraph., c. 4, tom 2, Opus.] points out in an excellent manner that there should not be denied to any of the Friars even when certain ones, either out of their imagination, or out of deception might sometimes be deceptive. It is much better to offer assistance to all, so that those who are genuine and those truly in need, might not suffer any harm.'***

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**CF # 239:** this next Constitution follows for Fr. Bertoni right on the heels of the preceding, beginning with the very next sentence in the text of Suarez:

***'And therefore also the Divine Augustine prudently legislated [Rule 28]: If the suffering is not manifest in the body of the confrere saying that he is in discomfort, he is to be believed beyond any doubt. However, regarding what he would request for the care of his pain which he would like to experience, let the doctor be consulted.'***

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**CF # 240:** this Constitution is introduced in Suarez' text with the observation that this rule was confirmed in the Council of Aquisgran., c. 42, under Emperor Ludovicus, for the Clerics, or Canons regular.

***' Likewise Lupus in the Rule of the Monks [taken from St. Jerome, c. pen.], states: When anyone begins to come down with an illness, he is to be removed from his cell to a larger place, and be so comforted by the ministry of the elder members, so that he might not yearn for the delights of city life, or the affection of his mother <sup>208</sup>.'***

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**CF # 241:** this legislation regarding the Infirmarian, Suarez refers back to the Jesuit Constitutions:

**It is good to have in the house someone who superintends what pertains to the preservation of health for those who have it, especially for those who are weaker because of age, or other causes, and to its restoration in the case of the sick. If these feel more than ordinarily indisposed, they are obliged to tell him, that a suitable remedy may be provided as charity requires [CSJ, n. 303].**

**Great care should be taken of the sick. Their illness should be reported to the infirmarian, and if he judges it to be of moment he should inform**

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<sup>207</sup> o.c., p. 956 b.

<sup>208</sup> cf. Suarez, o.c., pp. 956 , bottom - 957 b, top.

the superior and a physician, unless the superior thinks otherwise in particular cases. Furthermore, his order should be followed, as far as possible, in regard to the regimen and the medicines, without the sick man intruding himself in anything other than in exercising his patience and obedience by leaving the care of everything else to the superior and his ministers, by means of whom Divine Providence directs him... [CSJ, n. 304]<sup>209</sup>.

The actual wording of this text of Fr. Bertoni is not found explicitly in Suarez, but seems to summarize what has been presented:

*'In addition to the care given by the Superiors, and the ministration of the Infirmarian, there should be someone in each house assigned to the particular office of taking care of the community health.'*

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**CF # 242:** this particular Constitution is found in Suarez in the Franciscan Rule, and in the Jesuit Summary of the Constitutions, § 46: 'Superiors should be informed regarding whatever may be necessary for one's health, so that perhaps the brethren should not suffer the lack of anything that may be necessary for them, on account of such ignorance.'

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#### **c. 6. The Hospitality to be extended to the Confreres**

**[CF ## 243-249]**

For this new Chapter in his Constitutions, Fr. Bertoni from nn. 8 and 9 of the text from Suarez: "The Third Means, Hospitality toward the Brethren" - and 'This aforementioned Hospitality is to be shown by Signs of Benevolence'<sup>210</sup>. Suarez offers CSJ nn. 330 and 559:

**...However, they may make expenditures in favor of all those who advance the work of these colleges, as, for example, when some members are administrators, preachers, lecturers, confessors, visitors, and other professed or similar persons who further the spiritual or temporal welfare of those colleges...[CSJ n. 303].**

**...the fact that the colleges supply certain expenditures which the houses would otherwise make if they could, for example, expenditures for clothing and the giving of provisions for traveling to those who are sent from the houses to the colleges, even though it seems to be an aid to the house, is not against the intention of the constitution which states that these members should not avail themselves of the fixed revenues of the colleges for their food or clothing, or other expenses which are proper to the house...[cf. CSJ n. 559].**

<sup>209</sup> These Constitutions are near the end of Ignatius' Part III, "The Preservation and Progress of those in Formation."

<sup>210</sup> Cf. Suarez, o.c., p. 957 a & b.

It is after quoting these two Ignatian principles that Suarez offers his text which Fr. Bertoni then took for his Constitutions:

**CF # 243:** this first Constitution of c. 6 on hospitality is Fr. Bertoni's paraphrase of Suarez' text:

If any of the brothers, or confreres, should come to our houses from any place whatever, hospitality is to be extended with all signs and works of benevolence and charity.

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**CF # 244:** Fr. Bertoni changes the subsequent Suarez text <sup>211</sup> from indirect Latin discourse to a direct statement:

***'Not only should our pilgrims, or guests be treated in a most human manner, for as long as they remain in our place, but they should also be provided with food and clothing, should they stand in need of these. This cannot be considered contrary to poverty, should it seem necessary for charity.'***

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**CF # 245:** This is to be extended to all the confreres, without any distinction of nationality or race, without any acceptance, or limitation of persons, whether they are professed, or novices, whether they are healthy, or sick; whether they are well known, or not, and to all, every sign of charity is to be manifested.'

The diversity of races and nationalities seems clear here [cf. **CF ## 188; 214; 215; 217; 229**]. – a rather clear indication of Fr. Bertoni's geographical abandonment, found in the word *quocumque* in the Diocese and World [cf. **CF # 51**].

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**CF # 246:** In his subsequent 'n. 9' <sup>212</sup>, Suarez notes that this hospitality is not only 'affective' - but, must also be 'effective': 'This afore-mentioned hospitality is to be shown with signs of benevolence':

***'Moreover, this charity is to be shown in the first place in welcoming guests. This should be done with external signs of the greatest friendship, such as are usually manifested in accord with the customs of the region, as among distinguished persons and their closest of friends, and as also among relatives.'***

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**CF # 247:** before the wording of this next Constitution is taken up, Suarez includes an old enjoinder, which would be quite familiar to the Stigmatine aspirants of old: no one should touch another, even in gest <sup>213</sup>. Only those gestures should be retained as are in vogue among religious, whose gravity and modesty are retained. An embrace in this sense might also nourish this bond as a sign of charity. This is the so-called Rule 30 of the Common Rules. Fr. Bertoni then copies the next passage:

<sup>211</sup> cf. Suarez, o.c., p. 957 b.

<sup>212</sup> l.c., p. 957 b

<sup>213</sup> This is the old *Rule 122*, from the "Red Rulebook" for aspirants.

‘Therefore, this charity is to make use not only of signs but even more with all the works of mercy and humility. This is to be accomplished without sparing any effort, or expense, in so far as religious poverty would allow, and the need of our brother might request.

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**CF # 248:** then follows a challenging quote from Chrysostom: **all** are from the number of those ministering unto others, and each one will wash the feet of guests, and let there even be rivalry to do this, and let this be done without examining whether the guest is a freed man, or slave, but let this ministry be rendered to each one. In the community, no one is great - and no one is small. The Benedictine Rule is quoted [c. 53] where this attitude should be manifested toward all, but most especially toward one’s own brothers. The Suarez begins his ‘n. 10’<sup>214</sup>, entitled, ‘in this hospitality there should be some frugality.’ Next follows St. Basil’s c. 20 which St. Gaspar Bertoni copied:

***‘St. Basil maintains the same [in Reg. Fusior. c. 20], where nonetheless, he does commend much in this regard but holds that religious modesty and poverty should not be exceeded in sharing with guests. He says what have we to do with sumptuous appurtenances? When some guest comes to us: if he is one of our confreres and has the same institution of life as we do, he should be able to recognize its domestic fare. So, whatever it is he has left at home, he should be able to find it among us. Is he wearied by the journey? In that case, we provide more abundantly and liberally than usual, provided that it be sufficient to restore his exhaustion.***

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**CF # 249:** Then Basil adds many more commendations, always urging that all excess be avoided - as these indicate a spirit not of charity, but of vanity, or ambition - as trying to impress secular guests. Fr. Bertoni then copies *verbatim* Suarez’ conclusion to his n. 10:

***‘Finally, St. Basil concludes, each one should be treated according to his actual situation and needs, however, ‘so that the same fare which is placed before all, should also be given to the guest, which would be something of ordinary price, and with minimal shopping. Nonetheless, at table there should always be maintained the necessary cleanliness and elegance, so that we might never exceed our own limitations.***

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#### **c. 7: On Common Recreation and Conversation [cf. CF ## 250-256]**

This new chapter simply picks up with Suarez’ ‘n. 11’, entitled: ‘The Fourth Means, Conversation among the brethren, at a stated Hour’. The Jesuit theologian points out that this is common with all religious orders. The Jesuit Constitutions take

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<sup>214</sup> Cf. Suarez, o.c., p. 958 a.

this a step further, as would be evident in the Rules for the Rector [n. 55] and those of the Prepositus [n. 56], as follows:

**CF # 250:** Each day, for one hour after lunch, and another after supper - or, at least a half hour, when supper is abstained from, all the members should come together and converse in a familiar and friendly manner, in the same place if this is possible.

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**CF # 251:** Suarez notes that the matter of the confreres' health is introduced in the Jesuit Constitutions, but that the principal reason is that of developing charity:

**Just as it is unwise to assign so much physical labor that the spirit should be oppressed and the body be harmed, so, too, some bodily exercise to help both the body and the spirit is ordinarily expedient for all, even for those who must apply themselves to mental labors. These, too, ought to be interrupted by exterior activities and not prolonged or undertaken beyond the measure of discretion [cf. CSJ n. 298].**

'It is fitting in order to maintain health, but principally for the purpose of increasing charity the rule should be imposed without exception. Since friendship, as Aristotle bears witness [VIII Ethic., c. 5], increases with communication, and is dissolved by taciturnity. And St. Teresa states: 'Charity increases by communicating'.

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**CF # 252:** Along with the quote of Aristotle, Suarez adds here that of Clement I, Epistle I, where he advises the faithful that by frequent communication among themselves, they intensify fraternal charity. The next few lines, Fr. Bertoni copied for this Constitution:

**'The fact that this was the custom in the early Church is quite well known: and something similar was said of the ancient monks, as Jerome points out [in his 22nd Letter to Eusotchius, regarding Custodia, the virgin], where the custom had been to come to the table in groups of ten. After having sung the hymn, or after the thanksgiving, the Saint says: 'Everyone would talk with his confreres until the vesper prayer, and the conversation would be: Did you see this, or that? Have you noted the level of grace in him? How reserved he is in his bearing? And if they encountered one who was ill, they would console him; and if they met one who was fervent in his love of God, they would encourage him to zeal<sup>215</sup>.**

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**CF # 253:** For the wording of this next Constitution, Fr. Bertoni skips about three columns, up to mid-way of 'n. 16', 'this is beneficial to anyone who is committed to studies and virtues.' Suarez presents another example of all this in Cassian, where he quotes the Abbot Abraham who speaks of the charitable reception of those

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<sup>215</sup> NB: for St. Jerome, cf. c. 35, t. 1, 117 A; cf. Suarez, o.c., p. 958 a & b.

brothers who come to visit. This might even seem at times to be an interruption. This is what Fr. Bertoni copies <sup>216</sup>:

*'The Abbot, Abraham, is quoted by Cassian [coll. 24, c. 20]: that most welcome respite of relaxation and humanity, which at times may occur at the arrival of confreres, even though it might seem to us to be bothersome and avoided; nonetheless notice how for a little while it is useful and healthy for both your body and soul. It often happens, and I do not mean only for novices or for those who are ill, but also to the most experienced and to the perfect, that unless their commitment of mind is provided with a break through the relaxation of their cares, this would lead to an exhaustion of spirit, or would certainly contribute to their poor bodily health. And as a result, by the prudent and by the perfect, when there intervenes even the frequent visitation of their brethren, these should not only be patiently tolerated but also gratefully welcomed.'* All of these are in agreement with our daily period of relaxation provided by the mutual conversation among the brothers, for this respite often has the same goals and provides the same fruit, about which the Abbot continues:

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**CF # 254:** Firstly, because this interruption moves us to be more avid to desire always the retirement of solitude: for while such respite might seem at times to interrupt our regular routine, it instead keeps us tireless and committed. This routine would be slowed down if there was never any such interval, which could not be pursued through to the end with tireless dedication. Further, the need of physical recreation, provides the indulgence of extending humanity, and this confers upon us greater gains with that more joyful relaxation of the body, than what would be brought about by a most demanding abstention.

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**CF # 255:** In his n. 17, 'By this means we are also instructed on how to deal with our neighbors. Suarez provides Fr. Bertoni with his important next Constitution, regarding the very **purpose of the community** [he does this again just ahead in **CF # 262**, regarding 'the most ordered nature of charity']:

*'Furthermore, since the principal end of our Congregation is the conversion of souls, this most often is achieved by our conversing with our fellow human beings, and by speaking discreetly and kindly about divine matters. To achieve this, religious confreres can be most proficient in this means, when they are accustomed to holding religious conversations among themselves. These ought to center most frequently on divine matters. Thus, they will learn by practice to be silent at the proper times and will know when to speak prudently and fruitfully, which is the best kind of silence, as St. Ambrose has pointed out [In Ps*

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<sup>216</sup> cf. Suarez, o.c., p. 960 a.

**118, Octon. 2, in the beginning, and the entire excellent c. 10, I, 1st book on the Offices]. He says that Pythagoras imposed silence on his followers, so that he would teach them how to speak by not speaking. David, on the other hand, prefers that we learn how to speak by speaking more, for how can we learn without practice? Or make progress without experience? And he concludes: So, let those who want to learn prudence in speaking, which is prudent, which is more in accord with nature, not neglect it altogether; those they would make use of the proper safeguards.**

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**CF # 256:** For this number, Fr. Bertoni skips about two full columns, and comes to Suarez' 'n. 20', the second impropriety in these matters [the first being that secret familiarity, speaking too much: *that no one should speak, except in passing, and in a few words, and only about necessary matters...*<sup>217</sup>]. Fr. Bertoni picks up again at the bottom of this same page:

**'Let there be attended to what St. Thomas counsels [II-II. q. 168, a. 2]: so that religious gravity may not be wholly destroyed. And he brings forward a similar sentiment from Ambrose [One, on the Offices, c. 20]: Let us take care, so that while we might choose to relax our spirit, we might disrupt all balance, as it were, the certain concert of good works.' The elegant insight of St. Basil is in agreement with this [Const. Mon, c. 13]: In conversation there should be avoided all clever sayings and vulgarities, and the like. And further on, he states: 'If at times the practice should arise to rid ourselves of a bit of melancholy, we have recourse to hilarity in our conversation, let there be given to this a certain spiritual flavor, and that our conversation be permeated with the Evangelical salt. Thereby all interiorly will be correct, and exteriorly will bespeak of the fragrance of wisdom. This will delight the listener both with relaxation of spirit and a festivity for his intelligence.**

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#### **c. 8: The Exchange of Letters among the Absent Members [CF ## 257-261]**

St. Ignatius developed what seems to have been a rather complicated system of letter writing between the members of the Society, Superiors and members [cf. CSJ nn. 673-676]. Fr. Suarez treats this under his 'n. 21', of his Chapter VIII of his Book VIII<sup>218</sup>: **'The Fifth Means of developing Charity, the Mutual Communication by Letters among those Absent.'** Again Suarez calls upon the example of 'former times'.

<sup>217</sup> This is Rule 20 of the Society - cf. Suarez, o.c., pp. 961 a-b. [Translator's Note: Fr. Benaglia seems to have erroneously transcribed *hilaritate* here (top of Suarez, p. 961 b) in the quote from Basil, for *hilaritatem*.]

<sup>218</sup> cf. Suarez, o.c., p. 961 b, ff.

**CF # 257:** This communication should not only occur among the confreres which would bind spirits in one heart and soul. There should not be lacking that communication of letters to those who are absent, which would render service to the same end.

This ideal of the **Apostolic Church** often recurs [cf. also **CF ## 189; 196; 226; 259**].

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**CF # 258:** For this next Constitution, Suarez takes his wording bodily from St. Ignatius' first five or six lines from the Latin CSJ n. 673: Fr. Bertoni takes it *verbatim*, offering his own conclusion: **...prodesse valent...**

***'Still another very special help will be found in the exchange of letters between the subjects and the superiors, through which they learn about one another and whatever can contribute to mutual edification'***<sup>219</sup>,

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**CF # 259:** Suarez' text then introduces the next wording taken over by Fr. Bertoni with these words: 'Concerning this matter of letter-writing, there still exists from the year 1594, a certain manner to be maintained, and this remains in harmony with this instruction.' For this, Suarez refers to **the example of the Apostles: ...And when they were come, and had assembled the Church, they related what great things God had done with them, and how He had opened the door of faith to the Gentiles...[cf. Ac 14:26] - ... But so that you may also know the things that concern me, and what I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make known to you all things... [cf. Ep 6:21]**

Then, a quote from St. Basil follows, which Fr. Bertoni has copied as his Constitution:

***'St. Basil says [Reg. Mon., 70, c. 1]: Whoever by the goodness of God has does some good, he should make the other confreres aware of this, so that the glory of God might be the more widely shared.'*** And he offers for this the example of the Apostles [cf. Ac 14:26; Ep 6:21].

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**CF # 260:** This Constitution flows immediately in the text of Suarez<sup>220</sup>: he quotes Basil writing to Ambrose regarding the great value of epistolary communication among brothers:

***'And so, the same St. Basil writing to Ambrose [Ep. 55] places among the great gifts of God 'that through the conversation afforded by letters, He has given the possibility of mutually staying together with those even separated by the longest distances.'*** And then within the saint encourages him to this necessary duty of charity<sup>221</sup>: he says that

<sup>219</sup> **NB:** this English translation of the Jesuit Constitution here is taken from: *St. Ignatius of Loyola. The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary*, by George Ganss, SJ. St. Louis: The Institute of Jesuit Sources 1970, p, 292.

<sup>220</sup> Suarez, o.c., p. 961 b, bottom.

<sup>221</sup> l.c. the text continues on the top of p. 962 b.



***you have laid the foundations of love toward us, strive now to incite and promote this structure by the assiduity of our mutual exchange. For by this pact we will be able to remain united, even though we are distant one from the other in our terrestrial domains by a very great distance.'***

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**CF # 261:** this next Constitution follows immediately after the preceding in Suarez' text:

***'Hence, this was also the custom in the ancient Church, that there would be communicatory letters, as they were called, by which the Catholics would communicate among themselves, and in which they would usually offer a testimony of their faith. Optatus makes mention of these matters [cf. 1, 2 de Schismat. Donat.] and Augustine [Letter 163 to Elus].***

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**c. 9: Progress concerning the Mutual Care of Confreres  
[CF ## 262-266]**

As has been noted a number of times, this concept of **Progress** - today might be rendered as **on-going, continuing formation, conversion**. As is known, this word is part of the title of Fr. Bertoni's Part IV, on Spiritual and Intellectual **Progress** [cf. **CF ## 47-68**].

**CF # 262:** in this Constitution, copied *verbatim* from Suarez, Fr. Bertoni makes clear that under the general umbrella that the 'end' of the Congregation is to save souls, the wide variety of ministries must be **accommodated** in accord with the changing circumstances<sup>222</sup>:

***'Since the end of the Institute is to work for the salvation of souls, and as a result, seeks ministries that are accommodated to this end, then in the very first place and with more commitment should work for and desire the salvation of his own confreres, than of externals. This is because charity is most ordered. Therefore, just as charity tends toward seeking first one's own spiritual salvation, before that of others - so, too, among these others each must first seek and strive for the spiritual salvation of his own confreres, and that of the entire Institute, prior to that of externs.***

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**CF # 263:** From this there should arise that supreme care and concern which the Superiors of the Community ought to have for the spiritual progress of their sons.

This concern for spiritual progress goes back to the **Compendium Rude** [cf. **CF # 6**] and, of course, **c. 1 of Part IV** [cf. **CF ## 47-48**].

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<sup>222</sup> cf. also **CF # 185**.

**CF # 264:** for this next Constitution, paraphrased by Fr. Bertoni, Suarez <sup>223</sup> quotes 'that Rule of the Society' without giving its number [cf. however, CSJ n. 63]:

'This is also the source of that mutual inclination and preparation of spirit for receiving correction from others, as well as assisting in the correction of others with due charity.'

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**CF # 265:** this Constitution, too, is a further paraphrase of a 'Rule of the Society' which Suarez does not specify - but is found here in his text in italics:

***'Here, too, is the font of that mutual care of one another for favoring fraternal charity through conversations and sermons, and of encouraging one another to the exercise of virtues and perfection.'***

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**CF # 266:** this beautiful ideal, presented by Suarez, from St. John Chrysostom, was quoted by Pope John Paul II to the Stigmatine Capitulars in the audience granted at the end of the 34th General Chapter in February 2000.

There is an apparent problem here - Suarez <sup>224</sup> cites for his source here John 16: a careful reading of the text would suggest a combination, or summary of these texts from **John 17:11 b, 21, 22: ...ut sint unum sicut nos...ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint...ut sint unum, sicut nos unum sumus...** The text then presented by Suarez is quoted as Chrysostom's Hom 77, in John 16:

***'In an elegant manner, St. John Chrysostom comments on John 17: 11 b, 21, 22, that they may be one, just as You and I are one : There is nothing comparable to that harmony and mutual union of wills: for one becomes many. For if two or ten are in agreement, there will no longer be one but each one of the members is as though he were ten, and you will find the one in the ten, and ten in the one.'***

And further on he points out: This is the excellence of charity, by which pact it renders the one and the many inseparable, and the one is in many places, and could be in Persia and Rome, and what nature is unable to do, charity can' [cf. Hom. 77, in Jn 16].

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<sup>223</sup> Cf. Suarez, o.c., p. 962 a.

<sup>224</sup> l.c. p. 962 a, bottom.

## VII. PRIESTLY SACRAMENTAL FRATERNITY

### A. Vatican II

#### LG 28 b & c:

"... The priests, prudent cooperators of the Episcopal college, and its support and mouthpiece, called to the service of the People of God, constitute together with their bishop, **a unique sacerdotal college** [ *presbyterium* ] dedicated it is true, to a variety of distinct duties. In each local assembly of the faithful they represent in a certain sense the bishop, with whom they are associated in all trust and generosity; in part they take upon themselves his duties and solicitude and in their daily toils, discharge them. Those who, under the authority of the bishop, sanctify and govern that portion of the Lord's flock assigned to them render the universal Church visible in their locality and contribute efficaciously towards the building up the whole body of Christ [cf. Ep 4:12]. And ever anxious for the good of the children of God they should be eager to lend their efforts to the pastoral work of the whole diocese, nay rather of the whole Church. By reason of this **sharing in the priesthood and mission of the bishop** the priests should see in him a true father and obey him with all respect. The bishop, on his side, should treat the priests, his helpers, as his sons and friends, just as Christ calls his disciples no longer servants but friends [cf. Jn 15:15]. All priests, then, whether diocesan or religious, by reason of the sacrament of Orders and of the ministry correspond to and cooperate with the body of bishops, and according to their vocation and the grace that is given them they serve the welfare of the whole Church.

"In virtue of their sacred ordination and of their common mission all priests are united together by **bonds of intimate brotherhood**, which manifests itself in a spontaneously and gladly given mutual help, whether spiritual or temporal, whether pastoral or personal, through the medium of reunions and community life, work and fraternal charity..."

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#### CD 27 b & e:

"...Among the cooperators of the bishop in the governing of the diocese are included the priests who constitute his **senate or council**, such as the **cathedral chapter, the council of consultors, or other committees** according to the circumstances and character of different localities. These councils, and especially the cathedral chapters, should be reorganized, as far as it is necessary..."

"...It is highly desirable that in every diocese **a special pastoral council** be established, presided over by the diocesan bishop himself, in which clergy, religious, and laity specially chosen for the purpose will participate. It will be the function of this council to investigate and consider matters relating to pastoral activity and to formulate practical conclusions concerning them..."

#### CD 28 a & b:

"All priests, whether diocesan or religious, **share and exercise with the bishop the one priesthood of Christ**. They are thus constituted **providential cooperators** of this Episcopal order. The diocesan clergy have, however, a primary role in the care of souls because, being incardinated in or appointed to a particular church, they are wholly dedicated in its service to the care of a particular section of the

Lord's flock, and accordingly form **one priestly body and one family of which the bishop is the father**. In order to allot the sacred ministries more suitably and equitably among his priests, the bishop must have the requisite liberty in making appointments to ministries and benefices. All rights and privileges which in any way restrict that liberty should accordingly be abrogated.

"The relations between the bishop and the diocesan clergy should be based before all else on **supernatural charity**, so that their unity of purpose will make their pastoral activity more effective. Therefore, to ensure an increasingly effective apostolate, the bishop should be willing to engage in dialogue with his priests, individually and collectively, not merely occasionally, but if possible, regularly. Furthermore, **the diocesan priests should be united among themselves** and should be genuinely zealous for the spiritual welfare of the whole diocese. They should bear in mind that the worldly goods which they acquire through their ecclesiastical functions are closely connected with their sacred office, and they should therefore contribute liberally to the material needs of the diocesan, according to the bishop's directives [See D, 46, 18]."

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#### **PO 7 b:**

"... On account of **this common sharing in the same priesthood** and ministry then, bishops are to regard their priests as brothers and friends, and are to take the greatest interest they are capable of in their welfare both temporal and spiritual. For on their shoulders particularly falls the burden of sanctifying their priests: therefore, they are to exercise the greatest care in the progressive formation of their **diocesan body of priests**. They should be glad to listen to their priests' views and even consult them and hold conferences with them about matters that concern the needs of pastoral work and the good of the diocese. But for this to be reduced to practice **a group, or senate of priests** should be set up in a way suited to present-day needs, and in a form and with rules to be determined by law. This group would represent the body of priests and by their advice could effectively help the bishop in the management of the diocese...."

#### **PO 8 a, b, d, e:**

"All priests who are constituted in the order of priesthood by the sacrament of Orders, are bound together by an **intimate sacramental brotherhood**; but in a special way, they form **one priestly body** in the diocese to which they are **attached** under their own bishop. For even though they may be assigned to different duties, yet they **fulfill the one priestly service** for people. Indeed all priests are sent to **cooperate in the same work**. This is true whether the ministry they exercise be parochial or supra-parochial; whether their task be research or teaching, or even if they engage in manual labor and share the lot of the workers, where that appears to be of advantage and has the approval of the competent authority; or, finally, if they carry out other apostolic works or those directed towards the apostolate. They all contribute to the same purpose, namely the building up of the body of Christ, and this, especially in our times, demands many kinds of duties and fresh adaptations.

"For this reason, it is of great importance that all priests, whether diocesan or regular, should help each other, so that they may be **fellow-helpers of the truth** [cf. 3 Jn 8]. Each is joined to the rest of the members of **this priestly body by special ties**

**of apostolic charity of ministry and of brotherhood.** This is signified liturgically from ancient times by the fact that the priests present at an ordination are invited to impose hands, and when priests concelebrate the sacred Eucharist in a spirit of harmony. So priests are **all united with their brother priests by the special bond of charity, prayer, and total cooperation.** In this way is shown forth that unity with which Christ willed his own to be perfected in one, that the world might know that the Son had been sent by the Father [cf. Jn 17:23]....

"...Under the influence of **the spirit of brotherhood** priests should not forget hospitality, and should cultivate kindness and the sharing of goods. They should be particularly concerned about those who are sick, about the afflicted, the overworked, the lonely, the exiled, the persecuted. They should also be delighted to gather together for relaxation, remembering the words by which the Lord himself invited his weary apostles: 'Come apart into a desert place and rest a little.' [Mt 6:31].

"Moreover, in order to enable priests to find help in cultivating the intellectual and spiritual life, to promote better cooperation amongst them in the ministry to safeguard them from possible dangers arising from loneliness, it is necessary to **foster some kind of community life, or social relations** with them. This, however, can take different forms according to varying personal and pastoral needs; by priests' living together where this is possible, or by their sharing a common table, or at least meeting at frequent intervals. **Associations of priests** are also to be highly esteemed and diligently promoted, when by means of rules recognized by the competent authority they foster priestly holiness in the exercise of the ministry through a suitable and properly approved rule of life and through brotherly help, and so aim at serving the whole orders of priests.

"Finally, because of the same **brotherly bond of priesthood** priests ought to realize that they have an obligation towards those laboring under difficulties. They should offer timely help to them, even by discreetly warning them where necessary. They ought always to treat with fraternal charity and compassion those who have failed in certain ways." They should pray earnestly to God for them and never cease to show themselves **genuine brothers and friends to them.**"

#### **PO 15 c:**

"... The priestly ministry, being the ministry of the Church itself, can only be fulfilled in hierarchical union of the whole body of the Church. Hence pastoral charity urges **priests to act within this communion** and by obedience to dedicate their own will to the service of God and their fellow Christians. They will accept and carry out in the spirit of faith the commands and suggestions of the Pope and of their bishop and other superiors. They will most gladly spend themselves and be spent in whatever office is entrusted to them, even the humbler and poorer. By acting in this way they preserve and strengthen the **indispensable unity with their brothers in the ministry** and especially with those whom the Lord has appointed the visible rulers of his Church. They also work towards the building up of the Body of Christ, which grows 'by what every joint supplies' [cf. Ep 4:11-16]. This obedience which leads to the more mature freedom of the sons of God, by its nature demands that priests in the exercise of their duties should be moved by charity prudently to seek new methods of advancing the good of the Church. At the same time it also demands that while putting forward their schemes with confidence and being insistent in making known the needs of the flock

entrusted to them, they should always be prepared to submit to the judgment of those who exercise the chief function in ruling God's Church..."

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**AG 19 c:**

"... Bishops and their priests must feel and live with the universal Church, becoming **more and more imbued with the sense of Christ and the Church...**

**AG 20 c:**

"... In the young churches the local priests should give themselves generously **to the work of evangelization. They should work with the foreign missionaries with whom they form one priestly body** under the authority of the bishop, not only in ministering to the faithful .. and in celebrating the divine worship, but also in preaching the Gospel to those who are outside..."

**AG 30 b:**

"... It is the responsibility of the bishop, as the head of the diocesan apostolate and its center of unity, to promote missionary activity, guide and coordinate it, so that the spontaneous zeal of those who engage in this work may be safeguarded and fostered. All missionaries, event exempt religious, are subject to this authority in all the various activities which have to do with the exercise of the sacred apostolate. For better coordination, the bishop should, as far as is possible, establish **a pastoral council** in which clergy, religious and lay people would have a part through elected delegates. He should also take care the apostolic action is not entirely restricted to those who have already been concerted, but that a fair proportion of workers and funds is directed to the evangelization of non-Christians..."

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**Pope Paul VI, *Ecclesiae Sanctae* , Aug. 6, 1968 - NormsB**

**# 15: The Presbyteral Council and the Pastoral Council** [cf. CD 27; PO 7: For that which concerns the Presbyteral Council:

¶ 1: In every diocese there should be instituted in the manner and in the forms established by the bishop, a Presbyteral Council, i.e., a group, or senate of priests, representing the Presbyterate, which might efficaciously assist the bishop with its council, in the government of the diocese. In this council, the bishop will listen to his priests, he will consult them, and discuss with them regarding the needs of the pastoral endeavor and the good of the diocese.

¶ 2: Among the members of the Presbyteral Council there may also be some religious, in so far as they have the care of the ministry to souls and other works of the apostolate.

¶ 3: The Presbyteral Council has only consultative voice.

¶ 4: During the time when the See is vacant, the Presbyteral Council ceases to exist at least in so far as it has not in some particular circumstances received

directions from the Holy See has determined otherwise, or that the Council receives the confirmation of the Vicar Capitular or the Apostolic Administrator...

**# 17:** ¶ 1: It is opportune that for the matters that pertain to the Presbyteral Council, or the Pastoral Council, as well as their relationships with each other, or the relationships with the Episcopal Councils that already exist in accord with the law that is already in place, the bishops especially when assembled in conferences, will take those common dispositions and will emanate norms similar for all the dioceses of the territory.

The bishops will also take care that all the diocesan councils be as coordinated as well as is possible through a precise definition of competencies, a mutual participation of their members in common or continuous sessions, and in other ways.

¶ 2: Meanwhile, the councils of the bishop which do exist in the strength of law in force, meaning the Cathedral Chapter, the Meeting of the Consulters and others should they exist, conserve their tasks and their competencies, while awaiting revision.

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### C. Canon Law - Jan. 25, 1983

**Can 275 ¶ 1:** Since all clerics are working for the same purpose, namely for the building up of the body of Christ, they are bound to be united with one another in **the bond of brotherhood and prayer**. They are to seek to cooperate with one another, in accordance with the provisions of particular law.

Commentary: The obligations of brotherhood, co-responsibility in the common task, and of mutual cooperation among the clerics, which are formalized here, respond to PO 7-8. They act as bases or are conditions *sine qua non* for an effective pastoral organization. They also have a juridical basis, however, which is incardination, considered not as a bond that subjects the cleric to the bishop, but as a relationship of full service. The juridical bonds of the relationship are three-directional: bishop, presbyterium and people.

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**Can. 280:** Some manner of common life is highly recommended to clerics; where it exists, it is as far as possible to be maintained.

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**Can 533, ¶ 1:** The parish priest is obliged to reside in the parochial house, near the church. In particular cases, however, where there is a just reason, the local Ordinary may permit him to reside elsewhere, especially in a house common to several priests, provided the carrying out of the parochial duties is properly and suitably catered for.

Commentary: The legislation for residence is unchanged. The period allowed for a parish priest for holidays is restricted to one month. The norm regulating absences is simplified, however, since the diocesan bishop can take the necessary steps by way of particular norms.

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**Can. 545, ¶ 1:** Whenever it is necessary, or opportune for due pastoral care of the parish, one or more assistant priests can be joined with the parish priest. As cooperators with the parish priest and sharers in his concern, they are, by common counsel and effort with the parish priest and under his authority, to labor in the pastoral ministry.

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**Can. 550 ¶ 1:** The assistant priest is bound to reside in the parish, or, if he is appointed for a number of parishes at the same time, in one of them. For a just reason, however, the local Ordinary may permit him to reside elsewhere, especially in **a house common to several priests**, provided the carrying out of the pastoral duties does not in any way suffer.

**¶ 2:** The local Ordinary is to see to it that where it is possible, **some manner of common life** in the parochial house be encouraged between the parish priest and the assistants.

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**D. Pastores Dabo Vobis**  
**John Paul II, Post-Synodal Exhortation, March 25, 1992**

**# 17:** By its very nature, the ordained ministry can be carried out only to the extent that the priest is **united to Christ through sacramental participation in the priestly order**, and thus to the extent that he is in hierarchical communion with his own bishop. The ordained ministry has a radical '**communitarian form**' and can only be carried out as a '**collective work**' [cf. PO 7-9]. The Council dealt extensively with this communal aspect of the nature of the priesthood, examining in succession the relationship of the priest with his own bishop, with other priests, and with the lay faithful.

"The ministry of priests is above all communitarian and a responsible and necessary cooperation with the bishop's ministry, in concern for the universal Church and for the individual particular churches, for whose service they form with the bishop, a single presbyterate.

"Each priest, whether diocesan or religious, is united to the other members of this presbyterate on the basis of the sacrament of holy orders and by particular bonds of apostolic charity, ministry and fraternity. All priests, in fact, whether diocesan or religious, share in the one priesthood of Christ the head and shepherd: 'they work for the same cause, namely the building up of the body of Christ, which demands a variety of functions and new adaptations, especially at the present time' and is enriched down the centuries by ever new charisms..."

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**# 29:** "...This meaning [of chastity] is fully found in virginity which makes evident, even in the renunciation of marriage, the '**nuptial meaning**' of the body through a **communion** and a personal gift to Jesus Christ and his Church which prefigures and anticipates the perfect and final communion and self-giving of the world to come: 'In virginity, or celibacy, the human being is awaiting, also in a bodily way, the



eschatological marriage of Christ with the Church, giving himself or herself completely to the Church in the hope that Christ may give himself to the Church in the full truth of eternal life.' [*Familiaris Consortio*, # 16].

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**# 50:** "... Of the greatest importance for formation for chastity in celibacy are the bishop's concern and **fraternal life among priests**. In the seminary, i.e., in the program of formation, celibacy should be presented clearly, without any ambiguities and in a positive fashion. The seminarian should have a sufficient degree of psychological and sexual maturity as well as an assiduous and authentic life of prayer, and he should put himself under the direction of a spiritual father...."

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### E. Directory for the life and Ministry of Priests Jan. 31, 1994

**# 27:** The presbyterate is a privileged place in which the priest should be able to find the means of sanctification and evangelization and of being helped to overcome the limits and the weaknesses which are proper to human nature and which are particularly felt today.

" He will therefore make every effort to avoid living his own priesthood in an isolated and subjective way, and must try to **enhance fraternal communion** in the giving and receiving - from priest to priest - of the warmth of friendship, of affectionate help, of acceptance of fraternal correction, well aware that the grace of Orders 'assumes and elevates human relations, psychologically, affectionately, cordially and spiritually [PO 12-14].

"All this is expressed in the Liturgy of the mass, In *Coena Domini*, of Holy Thursday which shows how through the Eucharistic Communion - born in the Last Supper - the priests receive the capacity to love one another, as the Master loves them

**# 28:** "The profound ecclesial sense of the presbyterate fosters the personal responsibility of each priest in carrying out the particular ministry entrusted to him by the Bishop. The capacity to develop and profoundly live priestly friendship; is a source of serenity and joy in the exercise of the ministry, a decisive support in difficulties and a valuable help in the growth of pastoral charity. Priests must exercise this friendship in a particular way precisely towards those brothers most in need of understanding, help and support.

**# 29:** "A manifestation of this communion is also the *common life* always supported by the Church, recently emphasized by the documents of Vatican Council II and of the successive Magisterium and applied in many Dioceses with positive results.

"Among the diverse forms of this communal house, community of table, etc.] one must look highly upon the communal participation in liturgical prayer. The diversity of forms must be encouraged according to the possibilities and practical situations, without necessarily emphasizing models proper to religious life. Particularly

praiseworthy are those associations which support priestly fraternity, sanctity in the exercise of the ministry, and communion with the Bishop and with the entire Church.

"It is necessary that parish priests be available to encourage common life in the parochial house with their vicars, effectively considering them as their cooperators and sharers in the pastoral care. And the vicars, in order to build priestly communion, must recognize and respect the authority of the parish priest."

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## EUCCHARISTIC REFLECTIONS

### 1. Magisterium

#### DC, '80, n. 4:

[1] ...The Church was founded as the new community of the People of God, in the apostolic community of those Twelve who, at the Last Supper, became partakers of the body and blood of the Lord under the species of bread and wine. Christ has said to them: 'Take and eat... Take and drink....' And carrying out this command of His, they entered for the first time **into sacramental communion with the Son of God, a communion that is the pledge of eternal life.** From that moment until the end of time, *the Church is being built up through that same communion with the Son of God, a communion which is a pledge of the eternal Passover...*

**...But, the Church is not brought into being only through the union of people, through the experience of brotherhood to which the Eucharistic Banquet gives rise.** The Church is brought into being when, in that fraternal union and communion, **we celebrate** the sacrifice of the Cross, **when we proclaim the Lord's death until He comes [1 Co 11:26], and later, when being deeply compenetrated with the mystery of our salvation, we approach as a community the Table of the Lord, in order to be nourished there, in a sacramental manner, by the fruits of the Holy Sacrifice of propitiation. Therefore in Eucharistic communion we receive Christ, Christ Himself; and our union with him which is a gift and grace for each individual, brings it about that in Him we are also associated in the unity of His body which is the Church.**

[2] 6. *The authentic sense of the Eucharist becomes of itself **the school of active love for our neighbor.*** We know that this is the true and full order of love that the Lord has taught us: 'by this love you have for one another, everyone will know that you are my disciples.' [JN 13:35]. **The Eucharist educates us to this love in a deeper way;** it shows us in fact what value each person, our brother or sister, has in God's eyes, if Christ offers Himself equally to each one, under the species of bread and wine. If our Eucharistic worship is authentic, it must make us grow in awareness of the dignity of each person. The awareness of that dignity becomes *the deepest motive **our relationship** with our neighbor...*

[3] 8. ...***In persona*** means in specific **sacramental identification** with the eternal High Priest', Who is the author and principal subject of this sacrifice of His, a sacrifice in which, in truth, nobody can take His place. Only He - only Christ - was able and is always able to be the true and effective 'expiation for our sins and ... for the sins of the whole world [1Jn 1:2; 4:10]. Only His sacrifice - and no one else's - was able and is able to have a 'propitiatory power' before God, the Trinity and the transcendent holiness. Awareness of this reality throws a certain light on the character and significance of the priest celebrant who, *buy confecting the holy Sacrifice and acting 'in persona Christi',* is sacramentally [and ineffably] brought into that most profound *sacredness*, and made part of it,

[4] **n. 11:** ... [The Table of the Bread of the Lord] ... I ask this [watchfulness on the part of Bishops] of you in the name of that unity that we have received from the Apostles as our heritage, **collegial unity**. This **unity** came to birth, in a sense, at the table of the Bread of the Lord on Holy Thursday. With the help of your brothers in the priesthood, do all you can to safeguard the sacred dignity of the Eucharistic ministry and **that deep spirit of Eucharistic Communion** which belongs in a special way to the Church as the People of God and which is also a particular heritage transmitted to us from the Apostles, by various liturgical traditions, and by unnumbered generations of the faithful, who were often heroic witnesses to Christ educated in **the school of the Cross** [Redemption] and of the Eucharist ...

[5] '93, **pp. 45- 50, passim:**

...For priests, as well as for bishops, it is a sharing in the third aspect of Christ's threefold ***munus*** [**prophetic, priestly, royal**]: a reflection of the high priesthood of Christ, the one Mediator between God and men, **the one Teacher, the one Shepherd**. In an ecclesial perspective **pastoral work consists principally in the service of unity**, that is, in ensuring the union of all in the Body of Christ which is the Church [cf. PDV # 16]...

... The presbyter-pastor [i.e. shepherd] must exercise this authority by modeling himself on Christ the *Good Shepherd*, who did not impose it with external coercion, but **by forming the community through the interior action of His Spirit**.

He wanted to **share His burning love with the group of disciples** and with all those who accepted His message, in order to give life to a 'community of love', which at the right moment he also established visibly as the Church...

[6] 7. In any case, everything depends on the Eucharist, which contains the vital principle of pastoral leadership. At the Council says: 'No Christian community is built up which does not grow from, and hinge on the celebration of the Holy Eucharist. From this all education for community spirit must begin' [# 20; CCC # 1565]. **The Eucharist is the course of unity and the most perfect expression of the union of all the Christian community's members. It is the presbyters' task to ensure that this is really so...**

... **The Eucharist, therefore, is the vital principle of the Church** as the community of Christ's members: here pastoral leadership finds its inspiration, strength and extent...

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[7] **PDV # 12:**

'The priest's identity; as the Synod Fathers wrote, 'like ever Christian identity, has its source in the Blessed Trinity', which is revealed and is communicated to people in Christ, establishing in Him and through the spirit, the Church as 'the seed and the beginning of the kingdom' [LG 5]. The apostolic exhortation, ***Christifideles Laici*** [# 8], summarizing the Council's teaching, presents the Church as mystery, communion and mission: 'She is mystery because the very life and love of the Father, Son, and Holy Spirit are the gift gratuitously offered to all those who are born of water and the Spirit [cf. Jn 3:5] and called to relive the **very communion of God** and to manifest it and communicate it in history [mission]'

[7 a] It is within the Church's mystery, as **a mystery of Trinitarian communion in missionary tension**, that every Christian identity is revealed, and likewise the specific identity of the priest and his ministry. Indeed, the priest, by virtue of the consecration which he receives in the sacrament of orders, is sent forth by the Father, through the mediator-ship of Jesus Christ, to whom he is configured in a special way as Head and shepherd of His people, in order to live and work by the power of the Holy Spirit in service of the Church and for the salvation of the world.

[7 b] In this way **the fundamentally 'relational' dimension of priestly identity** can be understood. Through the priesthood which arises from the depths of the ineffable mystery of God, that is, from the love of the Father, the grace of Jesus Christ and **the Holy Spirit's gift of unity**, the priest sacramentally enters into **communion with the bishop and with other priests** [PO 7-8] in order to serve the People of God who are the Church and to draw all mankind to Christ in accordance with the Lord's prayer: *Holy Father, keep them in your name, which You have given Me, that they may be one, even as We are one ... even as You, Father, are in Me, and I in You, that they also may be in us, so that the world may believe that You sent Me...* [Jn 17:11,21].

[7 c] Consequently, the nature and mission of **the ministerial priesthood cannot be defined except through this multiple and rich interconnection of relationships** which arise from the Blessed Trinity and are prolonged in the communion of the Church, as a sign and instrument of Christ, of communion with God and of the unity of humanity [LG 1]. In this context the **ecclesiology of communion** becomes decisive for understanding the identity of the priest, his essential dignity, and his vocation and mission among the People of God and in the world. Reference to the Church is therefore necessary, even if not primarily, in defining the identity of the Priest. *As a mystery, the Church is essentially related to Jesus Christ.* She is his fullness, his body, his spouse. She is the 'sign' and living 'memorial' of his permanent presence and activity in our midst and on our behalf. The priest finds the full truth of his identity in being a derivation, a specific participation in and continuation of Christ Himself, the one high priest of the new and eternal covenant. The priest is a living and transparent image of Christ the priest. **The priesthood of Christ** constitutes the one source and essential model of the priesthood shared by all Christians and the priest in particular. Reference to Christ is thus the absolutely necessary key for understanding the reality of the priesthood....

**[8] PDV # 16:**

The priest's fundamental relationship is to Jesus Christ, Head and Shepherd. Indeed, the priest participates in a specific and authoritative way in the 'consecration/anointing' and in the 'mission' of Jesus Christ [cf. Lk 4:18-19]. But intimately linked to this relationship is the priest relationship with the Church. It is not a question of 'relations' which are merely juxtaposed, but rather of ones which are **interiorly united in a kind of mutual immanence**. The priest's relation to the Church is inscribed in the very relation which the priest has to Christ, such that the 'sacramental representation' to Christ serves as the basis and inspiration for the relation of the priest to the Church...

...The relation of the priest to Jesus Christ, and in him **to His Church**, is found in the very *being* of the priest by virtue of his sacramental consecration/anointing and in his *activity*, that is, in his mission or ministry. In particular, 'the priest minister is the servant of Christ present in the Church as mystery, communion and mission. In virtue of his participation in the 'anointing' and 'mission' of Christ, the priest can continue Christ's prayer, word, sacrifice and salvific action in the Church. In this way, the priest is a servant of the Church as mystery because he actuates the Church's sacramental signs of the presence of the risen Christ. He is **a servant of the Church as communion** because – **in union with the Bishop and closely related to the presbyterate** – he builds up the unity of the Church community in the harmony of diverse vocations, charisms and services. Finally, the priest is a servant to the Church as mission because he makes the community a herald and witness of the Gospel.'

**[9] PDV, # 17:**

By its very nature, the ordained ministry can be carried out only to the extent that the priest is united to Christ through sacramental participation in the priestly order, and thus to the extent that he is in hierarchical communion with his own bishop. The ordained ministry has a **radical 'communitarian form'** and can only be carried out as a **collective work**. The Council dealt extensively with this **communal aspect and nature of the priesthood** [PO 7-9], examining in succession the relationship of the priest with his own bishop, with other priests and with the lay faithful....

... Each priest, whether diocesan or religious, is united to the other members of this presbyterate on the basis of the sacrament of holy orders and by particular bonds of apostolic charity, ministry and fraternity. All priests, in fact, whether diocesan or religious, share in the one priesthood of Christ, the Head and Shepherd; 'they work for the same cause, namely, the building up of the body of Christ, which demands a variety of functions and new adaptations, especially at the present time', and is enriched down the centuries by ever new charisms...

**[10] # 18** ....Furthermore, precisely because within the Church's life the priest is a man of communion, in his relations with all people he must be a man of mission and dialogue. Deeply rooted in the truth and charity of Christ, and impelled by the desire and imperative to proclaim Christ's salvation to all, the priest is called to witness in all his relationships to fraternity, service and a common quest for the truth, as well as a concern for the promotion of justice and peace ...

**[10 a] PDV 23:**

...Within the Church community the priest's pastoral charity impels and demands in a particular and specific way his personal **relationship** with the presbyterate, united in and with the bishop, as the Council explicitly states: 'Pastoral charity requires that a priest always work in the bond of communion with the bishop and with his brother priests, lest his efforts be in vain...[PO 14].

**[10 b] PDV # 25:**

...In this way the exercise of the ministry deeply involves the priest himself as a conscious, free and responsible person. The **bond** with Jesus Christ assured by consecration and configuration to him in the sacrament of orders gives rise to and

requires in the priest the further **bond** which comes from his 'intention', i.e., from a conscious and free choice to do in his ministerial activities what the Church intends to do. This **bond** tends by its very nature to become as extensive and profound as possible, affecting one's way of thinking, feeling and life itself: in other words, creating a series of moral and spiritual 'dispositions' which correspond to the ministerial actions performed by the priest...

**[11] '93, pp. 103-108, *passim*.**

... A primary aspect of this 'self-denial' appears in the renunciations connected with the **commitment to communion** that priests are called to fulfill between them and their Bishop... LG # 28; PDV # 74]

**[11 a]** 2. ... This community of vocation doubtless implies an **openness of one another** to the other and of each one to all, so as to live and work in communion...

...**Priestly communion** is deeply rooted *in the Sacrament of Orders*, in which self-denial becomes an ever closer spiritual sharing in the sacrifice of the Cross. The Sacrament of Orders implies each one's free response to the call addressed to him personally. The response is likewise personal. However, in consecration, the sovereign action of Christ, at work in ordination through the Holy Spirit, creates as it were a new personality, transferring the mentality, conscience and interests of the one receiving the sacrament into the priestly community beyond the sphere of individual aims....there will be **priestly communion**: a gift of the Holy Spirit, but also the fruit of a generous response by the priest.

**[11 b]** ...3. **Priestly communion** presupposes and implies that all bishops and presbyters, are attached to the Person of Christ...By remaining united in Christ they would all remain united among themselves [cf. Jn 15:4-11]...

In calling new presbyters to the priesthood, Jesus Christ also ask them to offer their lives to His own person, thus intending to unite them to each other by a special relationship of communion with Him. This is the true source of the profound harmony of mind and heart that unites presbyters and bishops **in priestly communion**.

**[11 c]** This communion is fostered by *collaborating in one and the same work*: spiritually **building the community of salvation**. Certainly every priest has his own field of activity to which he can devote all his abilities and talents, but this field belongs to the broader work by which every local Church strives to develop the kingdom of Christ. This work is essentially communitarian, so that each one must act in cooperation with the other works of the same kingdom.

**[11 d]** We know how much the desire to work on the same task can support and spur the common effort of each one. It creates a feeling of solidarity and makes it possible to accept the sacrifices that cooperation requires, by respecting others and welcoming their differences. Henceforth it is important to note that this cooperation is structured around the relationship between the Bishop and his presbyters; the subordination of the latter to the former is essential for the life of the Christian community. Work for the kingdom of Christ can be carried out and developed only in accordance with the structure he established.

[12] 4.... Now I would like to call attention to **the role of the *Eucharist* in this communion.** ... with ***Eucharistic communion*** they received the ability to live **ecclesial communion and, in it, their specific priestly communion**... Communion in the power of celebrating the one Eucharist has to be the sign and source of unit for the Apostles – and for their successors and co-workers....in Trinitarian communion: what a sublime ideal!

[13] **'93, pp. 115- 120:**

1. The priestly community or presbyterate that we have spoken of in the preceding catecheses establishes among those who belong to it a network of reciprocal relationships that are situated within the ecclesial communion arising from baptism. The most specific foundation of these relationships is the common sacramental and spiritual sharing in the priesthood of Christ from which a spontaneous *sense of belonging* to the presbyterate stems [cf. PO 8]. ... Because of the mutual knowledge, closeness and habits of life and work, this relationship with the diocesan presbyterate further develops that *sense of belonging*, which creates and nurtures fraternal communion and opens it to pastoral cooperation... This is signified liturgically from ancient times by the fact that the priests present at an ordination are invited to impose hands, along with the ordaining bishop, on the chosen candidate, and when priests concelebrate the sacred Eucharist in a spirit of harmony. In these cases there is a representation for sacramental communion, but also that spiritual communion which **in the liturgy finds the *una vox* to proclaim to God unity of spirit** and to give **testimony** of it to the brothers and sisters.

... **Associations of priests** are also to be highly esteemed and diligently promoted, when by means of rules recognized by the competent authority they foster priestly holiness in the exercise of the ministry through a suitable and properly approved rule of life and through brotherly help, and so aim at serving the whole order of presbyters

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[14] **EdeE '03, 16:**

16. The saving efficacy of the sacrifice is fully realized when the Lord's body and blood are received in Communion. The Eucharistic Sacrifice is intrinsically directed to the inward union of the faithful with Christ through communion; we receive the very One who offered Himself for us, we receive His body which he gave up for us on the Cross and His blood which 'he poured out for many for the forgiveness of sins' [Mt 26:28]. We are reminded of the words: 'As the living Father sent Me, and I live because of the Father, so he who eats me will live because of me' [Jn 6:57]. Jesus Himself reassures us that this union which He compares to that of the life of the **Trinity**, is truly realized. *The Eucharist is a true banquet*, in which Christ offers Himself as our nourishment ...

[14 a] 19. The eschatological tension kindled by the Eucharist *expresses and reinforces our communion with the Church in heaven*.. It is not by chance that the Easter Anaphoras and the Latin Eucharistic Prayers honor Mary, the ever-Virgin Mother of Jesus Christ our Lord and God, the angels, the holy apostles, the glorious martyrs and all the saints. This is an aspect of the Eucharist which merits greater attention: in celebrating the sacrifice of the Lamb, we are united to the heavenly 'liturgy' and become part of that great multitude which cries out: 'Salvation belongs to



our God who sits upon the throne, and to the Lamb!' [Rv 7:10]. The Eucharist is truly a glimpse of heaven appearing on earth. It is a glorious ray of the heavenly Jerusalem which pierces the clouds of our history and lights up our journey.

**[14 b] 20 ... Significantly, in their account of the Last Supper, the Synoptics recount the institution of the Eucharist, while the Gospel of John relates, as a way of bringing out its profound meaning, the account of the 'washing of the feet' in which Jesus appears as the Teacher of Communion and of service....**

**[15] Chapter II: The Eucharist builds the Church [## 21-25]**

**21.** The II<sup>nd</sup> Vatican Council teaches that the celebration of the Eucharist is at the center of the **process** of the Church's growth ... 'At the same time in the sacrament of the Eucharistic Bread, the unity of the faithful, who form one body in Christ [cf. 1 Co 10:17] is both expressed and brought about...' [LG 3]....

[15 a] A **causal influence of the Eucharist** is present at the Church's very origins. The evangelists specify that it was the 12, the Apostles, who gathered with Jesus at the Last Supper [cf. Mt 26:20; Mk 14:17; Lk 22:14]. This is a detail of notable importance, for the Apostles 'were both the seeds of the new Israel and the beginning of the sacred hierarchy' [AD 5]. By offering them His body and blood as food, Christ mysteriously involved them in the sacrifice which would be completed later on Calvary. By analogy with the Covenant of Mount Sinai, sealed by sacrifice and the sprinkling of blood [Ex 24:8], the acts and words of Jesus at the Last Supper laid the foundations of the new messianic community, the People of the New Covenant.

**[15 b] The Apostles, by accepting in the Upper Room Jesus' invitation: 'take, eat', 'Drink of it, all of you' [Mt 26:26-27] entered for the first time into sacramental communion with Him. From that time forward, until the end of the age, the Church is built up through sacramental communion with the Son of God Who was sacrificed for our sake: 'Do this in remembrance of me... Do this, as often as you drink it, in remembrance of me.' [1 Co 11:24-25; cf. Lk 22:19].**

**[16] 22.** Incorporation into Christ, which is brought about by Baptism, is constantly **renewed and consolidated** by sharing in the Eucharistic sacrifice, especially by that full sharing which takes place in sacramental communion. We can say not only that *each of us receives Christ*, but also that *Christ receives each of us*. He enters into friendship with us: 'You are My friends' [Jn 15:14]. Indeed, it is because of Him that we have life: 'He who eats me will live because of Me' [Jn 6:57]. Eucharistic Communion brings about in a sublime way the **mutual 'abiding'** of Christ and each of His followers. 'Abide in me, and I in you!' [Jn 15:4].

**[16 a]** By its union with Christ, the People of the New Covenant far from closing in upon itself, becomes a 'sacrament' for humanity [LG 1], a sign and instrument of the salvation achieved by Christ, the light of the world and the salt of the earth [cf. Mt 5:13-16], for the redemption of all [LG 9]. **The Church's mission stands in continuity with the Mission of Christ: 'As the Father has sent me, even so I send you.** [Jn

20:21]. From the perpetuation of the sacrifice of the Cross and her communion with the body and blood of Christ in the Eucharist, the Church **draws the spiritual power** needed to carry out her mission. The Eucharist thus appears as both the source and the summit of all evangelization, since its goal is the communion of mankind with Christ and in him with the Father and the Holy Spirit [PO 5].

**[16 b]** 23. Eucharistic communion also confirms the Church in her unity as the body of Christ. St. Paul refers to this *unifying power* of participation in the banquet of the Eucharist when he writes to the Corinthians: 'The bread which we break, is it not a communion in the body of Christ? Because there is **one bread**, we who are many are **one body** for we all partake of the one bread.' [cf. 1 Co 10:16-17]. St. John Chrysostom's commentary on these words is profound and perceptive: 'For what is the bread? It is the body of Christ. And what do those who receive it become? The Body of Christ – **not many bodies but one body**. For **as bread is completely one, though made up of many grains of wheat, and these, albeit unseen, remain nonetheless present in such a way that their difference is not apparent since they have been made a perfect whole, so, too, are we mutually joined to one another and together united with Christ**.' The argument is compelling: **our union with Christ**, which is a gift and grace for each of us, makes it possible for us, in Him, to share in the unity of His body which is the Church. The Eucharist reinforces the incorporation into Christ which took place in Baptism through the gift of the Spirit [cf. 1 Co 12:13, 27].

**[16 c]** The joint and inseparable activity of the Son and of the Holy Spirit, which is at the origin of the Church, of her **consolidation** and of her continued life, is at work in the Eucharist....

**[17]** Communion superabundantly fulfills the yearning for fraternal unity deeply rooted in the human heart; at the same time it elevates the experience of fraternity already present in our common sharing at the same Eucharistic table to a degree which far surpasses that of the simply human experience of sharing a meal. Through her communion with the body of Christ the Church comes to be ever more profoundly 'in Christ in the nature of a sacrament, that is, a sign and instrument of intimate unity with God and of the unity of the whole human peace.' [LG 1].

**[17 a]** The seeds of disunity, which daily experience shows to be so deeply rooted in humanity as a result of sin, are countered by the *unifying power* of the body of Christ. The Eucharist, precisely by building up the Church, creates human community...

**[17 b]** 32... All of this shows how distressing and irregular is the situation of a Christian community which, despite having sufficient numbers and variety of faithful to form a parish, does not have a priest to lead it. Parishes are communities of the baptized who express and affirm their identity above all through the celebration of the Eucharistic Sacrifice....

**[18]** 34. The Extraordinary Assembly of the Synod of Bishops in 1985 saw in the concept of an 'ecclesiology of communion' the central and fundamental idea of the

documents of the second Vatican Council. The Church is called during her earthly pilgrimage to maintain and promote communion with the Triune God and communion among the faithful. For this purpose she possesses the word and the sacraments, particularly the Eucharist by which she 'constantly lives and grows [LG 26] and in which she expresses her very nature. It is not by chance that the term *communion* has become one of the names given to this sublime sacrament... The Eucharist thus appears as the culmination of all the sacraments in perfecting our communion with God the father by identification with His only-begotten son through the working of the Holy Spirit.,,

[19] 35. The celebration of the Eucharist, however, cannot be the starting point for communion; **it presupposes that communion already exists**, a communion which it seeks to **consolidate** and **bring to perfection**. The sacrament is an expression of this **bond of communion** both in its *invisible* dimension, which, in Christ, and through the working of the Holy Spirit, unites us to the Father and among ourselves, and in its *visible* dimension, which entails communion in the teaching of the apostles, in the sacraments and in the Church's hierarchical order. The profound relationship between the invisible and the visible elements of ecclesial communion is constitutive of the Church as the Sacrament of salvation. Only in this context can there be a legitimate celebration of the Eucharist and true participation in it. Consequently it is an intrinsic requirement of the Eucharist that it should be celebrated in communion, and specifically **maintaining the various bonds of that communion intact**.

[20] 36. Invisible communion, **though, by its nature** always growing, presupposes the life of grace, **by which we become 'partakers of the divine nature' [2 P 1:4], and the practice of the virtues of faith, hope and love. Only in this way do we have true communion with the father, the Son and the Holy Spirit. Nor is faith sufficient; we must persevere in sanctifying grace and love, remaining within the Church 'bodily' as well as in our heart; what is required, in the words of St. Paul, is 'faith working through love.' [Ga 5:6]....**

**39...Every valid celebration of the Eucharist expresses this universal communion with Peter and with the whole Church, or objectively calls for it, as in the case of the Christian Churches separated from Rome.**

[21] 40. The Eucharist *creates communion* and *fosters communion*. **St. Paul wrote to the faithful of Corinth explaining how their divisions reflected in their Eucharistic gatherings, contradicted what they were celebrating, the Lord's Supper. The Apostle then urged them to reflect on the true reality of the Eucharist in order to return to the spirit of fraternal communion [ cf. 1 Co 11:17-34]. St. Augustine effectively echoed this call when, in recalling the Apostle's words: 'You are the body of Christ and individually members of it' [1 Co 12:27], he went on to say: 'If you are his body and members of him, then you will find set on the Lord's table your own mystery. Yes, you receive your own mystery.' [Sermon 272]. And from this observation, he concludes: 'Christ the Lord... hallowed at his table the mystery of our peace and unity. Whoever receives the mystery of unity**

**without preserving the bonds of peace receives not a mystery for his benefit but evidence against himself.'**

**[22] 41.** The Eucharist's particular effectiveness in promoting communion is one of the reasons for the importance of Sunday Mass. ... *In **Dies Domini*** I recalled that **the faithful have the obligation to attend Mass, unless they are seriously impeded and that pastors have the corresponding duty to see that it is practical and possible for all to fulfill this precept...**

**[22 a] 42.** The safeguarding and promotion of ecclesial communion is a **task of each member of the faithful, who finds in the Eucharist, as the sacrament of the Church's unity, an area of special concern. ,...**

**[22 b] 43** ... In the celebration of the Eucharistic sacrifice, the Church prays that God, the Father of mercies, will grant his children the fullness of the Holy Spirit so that they may become one body and one spirit in Christ **[LG 11]. In raising this prayer to the Father of lights, from whom comes every good endowment and every perfect gift [cf. Jas 1:17], the Church believes that she will be heard, for she prays in union with Christ, her Head and Spouse, who takes up this plea of His Bride and joins it to that of His own redemptive sacrifice.**

**[22 c] 44.** Precisely because the Church's unity which the Eucharist brings about through the Lord's sacrifice and by communion in His Body and Blood, absolutely requires full communion in the bonds of the profession of faith, the sacraments and ecclesiastical governance...

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**St. Gaspar Bertoni**  
**Eucharistic Reflections**

**756:**

**SERMON 17**  
**Frequent Communion**

**Preached on the Fourth Sunday of Lent, in St. Paul's, of Campo Marzio, on March 20th, 1803. On the left bank, in Verona.**

Beloved brothers and sisters, whenever I consider the Gospel for today [Jn 6:1-15], I am always much moved by those hungry crowds which followed Christ. While they put aside all other cares, Christ corresponded to them with a provident liberality. He fed them prodigiously with the multiplied bread. Each time I read this there comes to my mind a kind of pleasant, welcome comfort. This is present in witnessing your devotion towards this most august and divine Sacrament, expressed also in the laudable frequency you approach It. This is particularly so in these days, when you approach the sacred altar seeking there that same loving Master and Lord. He has chosen to remain with us even to the consummation of the world, veiled under the sacramental species.

**757:** While the fervor of those crowds may be admired, in you there is even more to be admired, your faith. This assures you of seeking with all firmness that which your senses do not perceive. And therefore, without doubt even greater is the gracious correspondence that He renders to our affections. He is not multiplying for you an earthly bread, but offers you a heavenly loaf and Himself as your food, to nourish your spirits superabundantly. But, if the fact from the Gospel crowd has served to excite your faith, your faithful religious practice every day is the ore needed each day for the outstanding edification that is very necessary in these times that see such dissipation and transgressions.

**758:** The fact that many Christians today are tepid, or almost cold to surprising degrees, and so only rarely, or, at the least, they are almost forced to approach Christ once a year. They all need to be enkindled and inspired to this. And so, far as I can see what provides greater fruit is the good example of the many, if they persevere. This is worth more than words, even though I do add my own today. Perhaps this is easier to do as you all move on ahead of me to obtain with the good odor of your example, the desired result. I follow along, as though to urge onward with the efficacy of the divine word, to attract some. It may very well be that there may be some here who perhaps just by chance are here to listen to me. I hope to inspire in them a greater willingness for the future, to come to this celestial banquet.

It should not be believed, my listeners, that these surely are not very fervent Christians will not have ready their apparent arguments and subtle excuses. All of these serve to dispense the frequenting of this sacred table. And these are precisely the ones that I feel I must have primarily in my sights to take them by the hand. Otherwise, as they are still standing, every other even more efficacious means to persuade them will be in vain.

**759:** One of the most usual excuses is that of the duties of their state in life, the need to watch over their families that are their responsibility. These requirements do not leave them either the time, nor the commodity as would be necessary in order to come more often to the Sacraments. But, I would really like to ask them if these matters and those cares every keep them from sitting each day down to the earthly tasks that they magnify a bit, ever leave their bodies without food, even for a single day - and I would not say for weeks, or months.

**760:** And if they reply that these matters are indeed necessary and absolutely indispensable, I would reply: And do you not have a like necessity to feed your souls frequently, and a need to restore your forces lost in sustaining your lives? And is not the Eucharist the soul's daily bread? For the Lord has said: *...For my flesh is meat indeed and my blood is drink indeed... [Jn 6:56], ... He who eats my flesh, and drinks my blood, has everlasting life... [v. 55]... except you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you... [v. 54].*

So, they feel so deeply the requirements of their bodies that to satisfy them, they feel it necessary at different times every day to interrupt their most interesting cares to meet them. Could they, then, remain so insensible toward the needs of their souls already languishing and exhausted by such a long fast! It seems that it never even enters their heads for many weeks on end that they cannot find even on feast days, the need to nourish their souls with its own bread!

**761:** But, if they would only they would approach Christ more often than what they are presently doing, how much help would they not find in this also for their earthly matters! By uniting themselves to the true Wisdom, which Christ is, their minds would be better illuminated to handle their interests with even greater prudence. Were they to come and find strength from Fortitude Himself, they would be more able to sustain the weight that wears down on them, without being overburdened. They would even be helped and their cares lightened as Christ Himself tells us: *...Come to Me, all you that labor and are burdened, and I will refresh you... [Mt 11:28].*

**762:** And would they not perhaps be better assisted in all their needs? In this day, the disciples showed themselves in the Gospel that they were afraid that such a numerous crowd would die of hunger. They had all abandoned their own self-interest to follow after Christ. And you know how Christ was able to multiply the bread for them, that many basketfuls remained over. Even St. Peter, left behind his own means of earning a living, and followed after Christ. And when it was time to pay the tribute, did not Christ provide it, by having it taken right from the fish's mouth? *[Mt 17:26].* And another time, when they had worked the whole night through without catching a single fish, the divine Master came upon them. In the next instant they drew in the net so full of fish that his own boat, and that of his companions almost gave under the weight *[Lk 1:5, ff.]*. This is all so true that the loving Lord not only takes delight in bestowing graces on the soul, but also takes very special care of the interests of those who lovingly approach Him.

For we see indeed - for it seems to me that I a being approached by these tepid ones - we can see how useful it would be for them. And we will then be even the more easily convinced to interrupt our occupations to participate more often in such a wonderful good. We should pay no heed if the observation of the world come to deride our frequency, and call us names that surely would be displeasing to us.

**763:** O, such an excuse is more worthy to be pitied than to be combated! O, such an excuse is more worthy to be pitied than to be combated! This would mean that the Christians of this time would be ashamed to follow Christ and to be called Christian. They would be like those important people among the Hebrews who really did believe in Christ. Yet, they did not dare to approach Him out of respect for the Pharisees, and for fear of being excluded from the Synagogue. They would lay more account to the honor of this world than being honored by Christ. And so, for a vain and base glory they lose one that is authentic and eternal. Christ has already made it quite clear in the Gospel: *...For he that shall be ashamed of Me and My words, of him shall the Son of Man be ashamed...* [Lk 9:26; 12:9]. If anyone will not be ashamed of confessing My Name before men, then neither will I be ashamed of confession his Name before My Father, Who is in heaven. And in another passage: *...Blessed are you when you shall revile you, and persecute you, and speak all that is evil against you, for my sake...* [Mt 5:11] *...Be glad and rejoice, for your reward is very great in heaven..* [v. 12].

**764:** Surely, if we have been courteously invited by an earthly Prince to His table, and were treated there as friends and members of his household, we would not pay very much attention to the empty criticisms of an unknowledgeable crowd. In comparison to the honor that we would receive from the Prince, and from his courtesans, we would never just because of the futile views of others, lose so favorable a grace.

But we - the timid souls might reply - if only we thought of ourselves more worthy, we would approach this sacrament with every good will. But, we are sinners, full of imperfections, and far from that fervor in which we see so many other good souls. Therefore, we are afraid of receiving condemnation, rather than salvation.

**765:** And this is the final argument that to them seems invincible, under which they cover their timidity. I would like to respond to this in kind, since they seem to be citing the very words of the Apostle: *...for he that eats and drinks unworthily, eats and drinks judgment to himself, not discerning the body of the Lord...* [1 Co 11:29]. Such as these, should also note the text that is connected with this one: *... But let a man prove himself: and so let him eat of that bread and drink of the chalice...* [v. 28]. These words are so interpreted with every assurance from the constant practice of the entire Church. They require that all the faithful examine their consciences. Should anyone find that he is cognizant of a grave fault, he should hurry in sorrow to purge it through sacramental Confession, along with the fir proposal not to sin any more. And then: *...let him eat of the bread...* When this is done, then such a person could approach



and eat without any fear of that bread. St. Augustine speaks of it in these terms <sup>225</sup>: receive it securely, for He is Bread, not poison.

**766:** And if Christ is indeed Life, and comes to give this, how could He ever give death to those who come to Him in order to live? And if He indeed did die in order to give us life, even while we were still enemies [Rm 5:10] - how, then, now will He give eternal death of damnation to those who have been reconciled and washed in His Blood?

Such as these should keep in mind the reception accorded the prodigal son whom his father in the Gospel received so lovingly. This son returned to his father's feet after having consumed his patrimony in the most infamous vices. He confesses that he has sinned, and immediately receives the most tender signs of affection. He is dressed anew in fine clothing after removing his coarse garment and he is introduced into his father's house to share in that festive banquet. [Lk 15:11-32]. Let the timid all notice that these importunate fears are nothing more than deceptions covered over by the devil.

**767:** Let them understand this well, states St. Cyril of Alexandria <sup>226</sup> that all the baptized have been made participants of divine grace. If, for a long time, through a false practice of religion, or, out of some very harmful fear of going to communion, stay away from it, they may deprive themselves of eternal life. Should one decide not to receive, even if he should be kept away by fear, or by humility, he creates scandal and sets a trap for other souls. It would be more fitting that one make every effort and take every care to set about cleansing the soul taking on a new resolution to live. All should, therefore, hasten forthwith to the participation in life. The devil uses various stratagems to deceive. First he may induce one to live licentiously. Then, when one has a real heavy burden of vices and sins, such a one is persuaded to have a horror for the very sacrament through which he could indeed be **healed**.

**768:** Thus far the thoughts of the saint. St. Ambrose <sup>227</sup> and St. Augustine <sup>228</sup> and St. Bernard <sup>229</sup> all agree in this: they all say that the Eucharist is an excellent **medicine** against sin. St. Cyprian <sup>230</sup> wrote this: The Lord's chalice inebriates the one who drinks it in such a manner that it makes him sober, that it conducts the mind to spiritual wisdom. It reaches anyone who has a taste for this world and directs such a person to the reflection and taste for God. And as happens to anyone who drinks earthly and common wine, that the mind is loosened, and the spirit is recreated, and there is chased away all sadness. In like manner, when the Blood of the Lord and this salutary drink, the memory of the old person goes away. There is forgotten all worldly conversation. The heavy and sad breast that first was oppressed by sins that brought

<sup>225</sup>St. Augustine, *In Io.* 26, 11. t. 3/2, 4980.

<sup>226</sup>St. Cyril of Alexandria - no citation given.

<sup>227</sup>St. Ambrose, *De Benedictionibus Patriarcharum*, c.9, 39. t. 1, 525 b.

<sup>228</sup>St. Augustine, *Sermo* 17. t. 5, 96 G.

<sup>229</sup>St. Bernard, *Sermo in Coena Domini.* 3.

<sup>230</sup>St. Cyprian, *Epist.* 63, 11. pp. 229 b, ff.

anguish to it, is exchanged for the joy of the gift bestowed by God. All anguish is resolved, and worries are discharged.

**769:** As for those who do not want to receive Communion and adduce as their reason that they do not feel fervor, act just like those persons whose faith is cold. They do not want to approach the heat until they are already warm. St. John Damascene<sup>231</sup> teaches that the Eucharist is a burning coal that chases away the cold and tepidity. Hence, just as those who go away from the fire feel the cold more and more - so, those who keep away, armed with variously depicted pretexts, from this celestial fire, will end up frozen, and totally hardened.

And it is very salutary, as I will conclude with St. Bonaventure<sup>232</sup>, and also useful for a person to prepare to take this **medicine** often, and strive to partake of it the most devoutly as he possibly can. And although it sometimes happens that one feels totally bereft of fervor, such a one should confide in the divine mercy and receive it with great trust. When one feels unworthy, then all the more is it necessary for such a person to seek out the **doctor**, the more he feels the illness.

**770:** I confess, my listeners, that after having responded to the objections of the tepid individuals, that I think that I may have disarmed them from those arguments, under which they covered themselves. Now all that remains is to urge their hearts on. In order for me to do this, it would be only right for me to have my own ardor and all aflame, to be able to accomplish this effectively. I know quite well the task that lies before me. I will beg them to turn their glance but once to that sacred ciborium, and to listen with the ears of their hearts to that sweet invitation that this divine Lover of their souls extends to them: .. *Come, eat My Bread...* [Pr 9:5].

**771:** This is the table that I am preparing for you: that same food that in heaven the princes of My court nourish themselves with. It is precisely this that I present to you, pilgrim exiles on earth: ...*take and eat. This is My Body...* [Mt 26:26]... *for this is My Blood... which shall be shed for many unto the remission of sins...* [v. 28]. This has redeemed you from slavery to your enemies. Just look at how many sufferings, how many agonies, the kind of death, the preparation of this table for you cost Me. Can you, then, render Me any less gratitude than to go along with My desire that you frequently make use of this Sacrament?

Therefore, I will stay here all days and all nights: ...*and behold I am with you all days even to the consummation of the world...* [Mt 28:20]. Will you, then, allow even years to pass before coming to Me? Do you care so little for My love? And to whom will you go, then, in order to receive life, if you do not come to Me, Who alone can bestow it on you? And who will give you peace of soul? And who will satisfy your desires of your hearts, if not Me, since: ... *I am the Alpha and the Omega, beginning and the end...* [Apoc 1:8].

<sup>231</sup>St. John Damascene, *De Fide orthod.*, 4, 3.

<sup>232</sup>St. Bonaventure, *De Profectu Religiosorum*, 2, 77.

**772:** Is it that you are afraid to approach Me? Is it that you are afraid to approach Me? I am your Master, Father, Friend, Brother. And if you are infirm, I am still your **Doctor**. I am your Health, and one day, I will be your Beatitude, your Glory. While I do reside here as though on a throne, with all the splendor of My Majesty, I would have compassion on your timidity on your pusillanimity. But since I am in this Sacrament, hidden and brought to your level to be with human beings - then, why do you not approach with every confidence, knowing that all my delights are to be with the children of men [Pr 8:31].

O, my listeners, my brothers and sisters! Who is there among you with hearing so dense that he would not listen to these loving words, and these most binding invitations in the depths of your hearts? - Blessed are they who hear the divine voice: ....*Blessed are they rather who hear the word of God, and keep it...* [Lk 11:28].

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Pr 8:31	# 772	Pr 9:5	# 770
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**St Gaspar Bertoni's Writings**  
[cf. Ignazio BONETTI, *Grammatica* ]

**THE EUCHARIST – THE ETERNAL EASTER**

**104: The Sacrifice of the New Covenant**

***Everywhere they bring sacrifice to My name and a pure offering*** [Mt 1:11]. This is that sacrifice which is totally pure and holy and is offered in every place on earth by all people. We know through faith that this pure and holy oblation is the sacrifice of the Body and Blood of Christ in the Eucharist. There is nothing in the whole world which magnifies the name of God and celebrates His glory so much as the Eucharistic sacrifice, in which Christ offers Himself as a victim to God through the hands of His priests.

The Eucharist is called incense above all because it is the sacrament of the Body of Christ burnt in the fire of charity on the altar of the Cross, on which He has softened the wrath of God with His sweet perfume, and reconciled man with God. The Eucharist not only represents, but really contains Christ immolated for us, burnt with sorrow and love as a sacrifice to God.

Incense symbolically stands for the fervent prayers and aspirations of both the priests who consecrate the Eucharist and the faithful who receive and consume it. The angels offer to God: ***Bowls filled with incense, which are the prayers of the holy ones.*** [Rv 5:8]. Therefore, let us leave that table like lions, spitting fire, ready to strike terror in the devils, with our minds and hearts filled with the love with which Christ, our leader, has inflamed us.

The Body of Christ is a truly pure and holy oblation that cannot be defiled by any unworthy act, or ill will, either on the part of the priest or the faithful. The Eucharist always maintains its purity and its sacramental purifying strength, even in those cases which the celebrant may not be worthy.<sup>233</sup> The Eucharist is able to cleanse us not only from sin, but even from the root of sin, of concupiscence, of temptations, of passions. It is capable of removing even the occasion of sin and to confer the strength to overcome them.<sup>234</sup>

**105: The Sacred Banquet**

***Come, eat of my food*** [Pr 9:5]. This is how the Lord invites us: behold the table I have prepared for you, that food on which the angels and saints of heaven nourish themselves. This is the same food I offer to you, pilgrims and exiles of the earth. ***Take and eat, this is my body, this is my blood.*** [Mt 26:26, ff.] With which I have redeemed you from your sins and from the slavery of your enemies.

Look at how much suffering, and what kind of death it cost Me to prepare this table for you. The best way to show your gratitude is to correspond to My desire that you constantly approach this table. To whom shall you go to receive life, if you do not come to Me, who alone is able to give it to you? Who will give you peace of mind, who

<sup>233</sup> cf. Council of Trent: Sess. XXII, c. i. Denz. 1742.

<sup>234</sup> Retreat Meditations. **MssB 3438-3443.**

will satisfy the desires of your heart if not I, who am your beginning and your last end? I am your Father, teacher, friend, and brother. And if you are sick, I am your doctor, I am your health, and one day, I will be your happiness and your glory.

If I were to sit here on a throne with all the splendor of my majesty, I could understand your timidity; but since I am hidden in the Blessed Sacrament and well known to people, why do you not approach Me with great confidence, knowing that My delight is to be with you? [cf. Pr 8:31]. Who does not want to hear these loving words and accept that moving invitation deep within his heart? Happy are they who listen to the divine voice; happier still are they who keep it and put it into practice<sup>235</sup>.

### **106: Spiritual medicine**

Some say that if we would consider ourselves worthy, then we could easily receive the Eucharist. But, we are sinners, full of imperfections, and far removed from that fervor that we notice in practicing Christians. Hence, we hesitate to receive it more out of fear of condemnation than for our salvation.

He who reasons in this fashion bases his actions on that saying of St. Paul: ***Whoever eats in an unworthy manner, eats his own condemnation.*** [1 Co 11:27, 29]. But, we need also to reflect on the advice that the Apostle adds: ***A man should examine himself, and so eat the bread and drink the cup.*** [ib]. From the constant practice of the Church these words have been interpreted with certainty in this sense: a man is obliged to examine his conscience, and if he is aware of any grave sin, he must hasten to cleanse his soul in the sacrament of Penance, with the firm resolution never to sin again. Having done this, without any fear, he may eat this Bread, about which St. Augustine says: 'Partake of It for It is bread, not poison.'<sup>236</sup>

Recall the warm reception given by the father of the prodigal son, who returned to him after dissipating his patrimony on bad habits. He confessed his sins, and immediately he received the most tender signs of affection. He was clothed in the finest robe, and brought into his father's house for a festal banquet.

Those who stay away from receiving this sacrament because they do not feel any sort of fervor act in the same way as persons who are cold, but do not want to approach the fire, unless they first warm up. But, the Eucharist, as St. John Damascene says: 'Is a lighted piece of coal that gets rid of the cold and lukewarmness'<sup>237</sup>. And those who keep away from the fire become colder likewise, those who, with different excuses stay away from the heavenly fire, find themselves spiritually frozen and hardened.

St. Bonaventure tells us: 'It is healthy and useful to man to receive this medicine frequently, and try to receive it with the greatest devotion. But, even if sometimes he feels dry and without any fervor, trusting in divine mercy, let him receive It with confidence. If he is unworthy, let him remember that it is all the more necessary to see the doctor the more you feel sick.'<sup>238</sup>

<sup>235</sup> Early Sermons. N. 17. Frequent Communion. **MssB 770-772. PVC pp. 110, f.**

<sup>236</sup> St. Augustine. Tract on John XXVI, 11. PL 35,1611.

<sup>237</sup> St. John Damascene, On Orthodox Faith. Book IV, c. 13. PG 94, 1150.

<sup>238</sup> Early Sermons. Frequent Communion. **MssB 764-769. PVC, pp. 107-110.** The quote from St. Bonaventure is found in the ***Perfection of Religious.***

### **107: The right disposition**

Let us reflect on the table where we are seated at the Eucharist. That table which the angels look at with amazement and at which they dare not to look because of the splendor that radiates from it, at this table we are fed, and are changed into one body and one flesh with Christ.<sup>239</sup>

The great effect of this sacrament, as St. Thomas teaches, is to transform us into God, and to make us one with Him out of love.<sup>240</sup> What faith must be absorbed, what hope should strengthen us, with what charity must we be inflamed, with what innocence must we be adorned if we are to receive the Lord and be transformed mystically into Him?

If it be true that disposition must be of the same category as the form, as the philosophers claim, then undoubtedly a divine disposition is needed in order to receive divine food, a commitment to regulate life in such a way that it is supernatural and divine, radically different from carnal and mundane life. God alone should be the object of our will and intellect. God alone should be present during our conversations; God alone in all our actions. Nothing should remain that smacks of the world, that savors of the flesh and senses.

Let us examine our life, and if we notice that it is not what it should be because it is still influenced by the world, let us take steps to change our ways by diligent practice of virtue, and bring it to that point to which the Eucharist urges us.<sup>241</sup>

### **198: The attraction of love is love itself**

Jesus gave His Body and Blood, His very being, to His disciples to show the richness of His love for His people. Just as in the Incarnation He unites our flesh hypostatically to His divinity, so likewise in the Eucharist He unites sacramentally that same flesh and divinity to each one of the faithful who communicates, so that we become a divine person almost like another Christ and God.

Christ loved us to the end [Jn 13:1], that is, He loved us with the greatest everlasting love, leaving Himself entirely in the Eucharist, because He is always present to us, so that we might live in him, converse with Him, and let Him know about our difficulties, our temptations and all our troubles, so that we might seek and ask His help. ***I found delight in the sons of men***, as He says in the book of Proverbs [8:31].

Do we find our delights with Him, or do we find them in the world? Christ loved us in this manner in order to kindle in us joy and also endeavor to love Him ardently. Love is like a magnet: one loves because he is attracted by love. Let us give ourselves entirely to him, to Him, who being God, gave Himself entirely to us, and He does this every day. Let us give ourselves to Him without any reservation, to Him who has given everything to us without holding back anything of Himself.

St. Cyprian wrote during the time of persecution: 'The most difficult and bitter struggle is at hand. For this, the soldiers of Christ must prepare themselves with

<sup>239</sup> cf. St. John Chrysostom, Homilies on Matthew. 82, 5. PG 58, 743.

<sup>240</sup> St. Thomas. *Summa Theologica*. III, q. 73, a. 3, ad 3m; q.75, a.1.

<sup>241</sup> Retreat Meditations. **MssB 3469-3472.**

undefiled virtue and with strong faith, recalling that every day they drink the chalice of the Blood of Christ, so that they may shed their own blood for Christ.’<sup>242</sup> It was this chalice that inspired St. Lawrence to face the flames, St. Sebastian the arrows, St. Ignatius the lions, and all the mother martyrs many other forms of torment. They did this to return love for love, life for life, their death for the death of Christ. It was the Eucharist that gave the martyrs strength and joy. That is the reason why during the time of persecution the Christians received Communion every day, and they even carried the Eucharistic Bread to their homes.<sup>243</sup>

### **109: Benefits to be had from the Eucharist**

When I recall in the Gospel the great devotion of the people, who, neglecting other concerns, followed Christ, and the gracious generosity with which the Master rewarded them by feeding them with the bread He had multiplied, I like to make a comparison with the devotion of the faithful toward the Blessed sacrament, and the great diligence with which these people approach the altar to meet their Lord and Master, who is present under the sacred species.

If we can admire the devotion of that first group, then we can esteem more the faith of these people of today, a faith that assures them with an absolute guarantee that they will find here that which their senses cannot see. Greater then is the gift of grace with which Christ responds to their love, since He does not just multiply earthly bread, but gives Himself as food to nourish their spirit abundantly. It is right to point out the example of these faithful ones for the edification of so many tepid Christians, who rarely, or as if by others’ force, approach Christ in the Eucharist.

One of the most frequent excuses alleged by those Christians who are not practicing is that their duties, such as taking care of their families, do not allow them either the time or the opportunity to frequent the sacraments more often. The thought comes to mind to ask them if these tasks keep them from sitting down each day at their earthly tables. Is not the Eucharist the food of the soul? **My flesh is real food, and My Blood is real drink.** [Jn 6:55].

Yet, if they were to approach Christ more frequently how much help they would find for their tasks and other earthly affairs! Uniting themselves to true wisdom, who is Christ, they would be well informed as to how to act with prudence and skill in their tasks. If only they would charge up their energy at this Powerhouse, they would feel invigorated, and be able to sustain the weight of the cares that overburden them, without feeling weighed down, in keeping with the promise of Christ: **Come to Me, all you who labor and are burdened, and I will give you rest.** [Mt 11:28].

How true it is that our loving Savior not only enjoys conferring graces on souls, but also keeps a special eye on the worldly concerns of those who faithfully approach Him.<sup>244</sup>

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<sup>242</sup> St. Cyprian, Exhortation to Martyrs. C. 6. PL 4 686.

<sup>243</sup> Retreat Meditations. **MssB 2594-2599.**

<sup>244</sup> Early Sermons. N. 17. Frequent Communion. **MssB 756-762. OVC pp. 102-105.**

**110: St. Gaspar's Mass**

He celebrated Mass with the greatest devotion, and he was upset when he was unable to celebrate Mass because of illness. Even when he was confined to bed, he wanted to assist at Mass every day. This was celebrated in the chapel next to his room. Likewise, he wanted to receive Holy Communion each day without fail.<sup>245</sup>

The Eucharistic celebration was the greatest pleasure of his heart. It was here that his spirit found a treasure trove of graces and spiritual gifts which seemed to transform him into another person. He longed for the blessed hour to celebrate mass, and when it was time, he was overjoyed.<sup>246</sup>

Those who had the good fortune to assist at his Mass relate that such was his modesty and devotion, such his recollection, it appeared as a form of rapture with God, that they were moved to compunction and affection of heart.

In fact, the composure and modesty with which he celebrated Mass, the distinct and careful recital of the prayers, the lifting up of his spirit, was evident, portrayed the image of a perfect priest, a real messenger of the Lord' [MI 2:7].<sup>247</sup>

**111: Contemplation of the Eucharist – living experiences**

During the Eucharistic prayer of the Mass, I felt as though my mind opened up so that I recognized the One I was speaking with. Likewise I felt great devotion and an increase of love in my prayer. There followed certain outbursts of my heart toward God. It was just like a person who is surprised by a good friend he had not seen for a long time and then, when he does see him, he has the urge to embrace him.

Then came the desire that the vision would become brighter, and a longing to reach the Greatest Good. But since I was in public, and fearful of my vanity, I resorted to thinking about some grave sins. From this came the realization of His goodness and love, and I broke into tears which lasted until after Communion.

In the meantime faith and confidence grew apace with humility and loving reverence. Finally, at Communion time I felt greatly moved and experienced feelings similar to my first Communion day as a child, feelings that I had never experienced since that day. This recollection lasted for more than an hour, and actually remained with me through the evening.<sup>248</sup>

During Mass, I experienced brief but vivid impressions and a great feeling of the Divine Presence, confidence, love and the desire to be transformed into Him, so that Jesus would live in me and not I any more. This grace of union did not last beyond Mass, but it returned as I was on my way to do an errand for family matters, just as when I was in Church.<sup>249</sup>

There was a rather vivid sentiment of reverent love for the presence of the father during the Canon of the Mass. It was accompanied by a loving confidence and love for the Son. At the Consecration, I experienced a sense of priestly dignity in representing the Person of Christ before the Father. Then followed an even greater

<sup>245</sup> G. Giacobbe, *Life of the Servant of God, Gaspar Bertoni*. 1858. SA p. 102-105.

<sup>246</sup> *Positio*, p. 121.

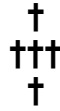
<sup>247</sup> *ib.*

<sup>248</sup> *Spiritual Journal*. October 9, 1808. Feast of St. Dennis – St. Gaspar's [31<sup>st</sup>] birthday.

<sup>249</sup> o.c., October 25, 1808.



tenderness and profound humility in holding Christ in my hands right after the Consecration. Here was the greatest good joined to the greatest evil, the Purest to the most impure; the Most Holy, to the greatest sinner. This feeling lasted until after Communion, and was followed by compunction until evening.<sup>250</sup>



**St. Gaspar Bertoni**  
**Spiritual Diary**  
**2nd JULY 1808**

**[2.] *Feast of the Sacred Heart. During Mass, at Consecration, at Communion and throughout the whole thanksgiving time, many tears of compunction and affection. In particular during Communion I felt for a moment as if my spirit was snatched away from all creatures, at the service<sup>251</sup> of its Creator.***

The Feast of the Sacred Heart of Jesus was introduced in 1765 and quickly adopted in Venice and in the Venetian Republic. In 1808 it was celebrated on the 2nd of July because on its established day, namely Friday 24<sup>th</sup> of June, the liturgical calendar required the celebration of the Feast of the Nativity of Saint John the Baptist. On this July 2<sup>nd</sup>, the Church was within the Octave of the Holy Apostles Sts. Peter and Paul. On July 2<sup>nd</sup>, there was also observed the Feast of the Visitation of Mary Most Holy to St. Elizabeth.

All of this in no way lessens our interest in the fact that In his entry on this Feast of the Sacred Heart, we have the first indication of some characteristic mystical gifts which God was going to grant to Fr Bertoni<sup>252</sup>. If we may say, here one sees what

<sup>250</sup> o.c., December 11, 1808.

<sup>251</sup> **Web-site Note:** For the first time in this document, St. Gaspar uses the word ossequio [cf. obsequium, in: Rm 12:1, ff.] – one of Fr. Bertoni's favorite words. Cf. '{Published Studies' under St. Gaspar Bertoni's *Trinitarian Charism of Hope*, on this Web-site.

<sup>252</sup> **Web-site Note:** Fr. Stofella notes that the Sacred Heart is also near Fr. Bertoni's final entry in his Journal [cf. June 26, 1813 he also noted a mystical grace, his ecstasy regarding the Sacred Heart on May 30, 1812]. For Fr. Bertoni, his devotion to the Sacred Heart often served as his vehicle for the presentation of his integral understanding of the Paschal Mystery – both its sorrowful aspects as well as its glorious dimensions. A few days after his May 30<sup>th</sup>, 1812 ecstasy, he spoke on the Sacred Heart – emphasizing the wound in the side retained in Christ's Risen Body [cf. MssB 1755-1778] [cf. J. Henchey, 'Una Speranza Missionaria formata ed expressa nelle sue divozioni e nel suo servizio ecclesiale', in: *Symposium Bertonianum*. Verona: Edizioni Stimmgraf 1990, pp.143-160. This idea is found in his parish sermons [cf. MssB ## 464; 475; 490; 494; 517; 1300; 1305; 1308; 1312; 1314; 1315; 1317; 1318; 1322; 1759; 1771, , ff. In his Letters: MssB 9510; 9689; 9707. In his preaching to priests and seminarians: MssB ## 2632; 2635; 2637; 2647. It is found often in Fr. Gaspar's Meditations on Primum Regum, based on St. Gregory the Great: MssB ## 4899; 4957; 4984; 4991; 4999; 5094

theologians call **Piety as a gift of the Spirit**<sup>253</sup>. Hence, the many tears of compunction and affection. Compunction is intended here as a blend of *spiritual illumination* and a consequent feeling of one's own inadequacy in front of the divine. What stands out here is that gift of **the spirit snatched away from all creatures, at the service [obsequium] of its Creator**. To this experience Fr Gaspar had contributed also by his own spiritual attitude<sup>254</sup>.

St. John of the Cross teaches that "the soul cannot receive the light of divine union unless it first rejects affection for creatures". He also teaches that "every soul who wishes to climb the mountain of the Lord in order to make of himself an altar for the offering of pure love, of praise and service [*ossequio*], should have already fulfilled three conditions. The first is that it rejects from itself all affections and desires which are foreign to God. The second is that it should purify itself from the consequences of those affections which still remain by continually denying them and doing penance. The third condition is that it should change *habits* : only then the Lord himself will clothe it anew. Through such divine favor the soul will finally be free from the old tastes and desires of the earthly man and will receive a new knowledge of God<sup>255</sup>.

Fr. Bertoni had admired the **detachment from all created things** in the patron Saint of his priesthood, namely Saint Ignatius of Loyola – and certainly for the reason of imitating him. He had copied the following extract from his *Life*: "Ignatius' heart was entirely detached from all created things which he loved only in God, while loving God in them. He used to say that:

*...these are the true attitudes of those who leave the world for Christ: to forget as much as possible the things of the earth in order to better keep in mind those of heaven...*<sup>256</sup>

Fr. Bertoni's entire *Journal* is permeated by this spirit of total detachment.




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and 9707 – among other texts. The integral theme of the Paschal is found from his earliest written documents: his parish sermons up through his last letters to Fr. Bragato [cf. Web-site. *Stimmate Integre*].

<sup>253</sup> Cf. Fr. Nello Dalle Vedove, *Un Modello di S. Abbandono*, pp. 53, 186.

<sup>254</sup> Web-site Note: there is offered a reflection on the Ignatian spirituality contained in the word *obsequium* - cf. this web-site, *Studies on St. Gaspar's Compendium Rude*.

<sup>255</sup> John of the Cross, *The Ascent of Mount Carmel*. C. 4, 1; c. 5, 7. Roma 1940: Ed. Opere, pp.17, 24, f.

<sup>256</sup> Mariani, *Life...* Book 4, c. 2, pp. 337.

12th JULY 1808

**[6.] Those who are too much inclined to action should be directed to prayer: those who are much attached to prayer should be pushed to action.**

This is clearly a principle of St Ignatius. We note that in the first part of the sentence that **too much** means "disorder". In the second that **much** is similar to the first **too much**. What should be done to restore order? By applying to the two cases above the known principle "opposites are corrected by opposites" (*contraria contrariis curantur*), as Fr Bertoni does here. This is merely the application of the principle which Jesus Christ placed as the foundation of all Christian perfection: **Let him deny himself and take up his cross**. St Ignatius accepted this demand of Jesus from the very beginning of his conversion. Fr Bertoni had noted this quote from the biography of Mariani:

*...He made this principle his unquestionable law, namely to break and tread underfoot any desire which does not come from right reason; to seek, as far as it is lawful, what nature shuns and to flee from what nature looks for...*<sup>257</sup>

This practice produced in St Ignatius the fruit which Fr Bertoni admired. He wrote down from the book of Mariani:

*...Ignatius had that marvelous hold over his passions, without which human judgments gets dreadfully thwarted and even the most expert and prudent people get confused...*<sup>258</sup>

To illustrate further the subject permit us to take again from the same biography of St Ignatius, a book so dear to Fr. Bertoni:

*...St Ignatius was so much intent on acquiring control over his passions, that there was no other thing that he recommended to other people more than this. It was the subject which he preferred for his public exhortations. It was the topic of his private discussions: 'Conquer yourself'...*<sup>259</sup>

*...Although he prized prayer very much, he however did not measure the perfection of people from this, but rather from the capacity of their own appetites and passions. So much so that when he heard some saintly person praised as "a man of great prayer", he retorted "He is a man of great mortification". To those who, in the Company of Jesus, insisted that he should extend the allotted time for prayer, he answered: "Long time dedicated to prayer is necessary to master one's own passions; but while somebody can reach intimate union with God with a quarter of an hour of prayer, somebody else, who is not keen in mortifying himself, would not reach that same union even after two hours of prayer..."*

*...Several times he said that he feared that the Company of Jesus could get deceived in the pursuit of perfection by putting more effort in prayer rather than in self-denial."*

<sup>257</sup> Mariani, SJ, *Life*, Book 1, c. 5, p.22.

<sup>258</sup> *Ib.*, Book 3, c. 3, p. 205.

<sup>259</sup> *ib.* Book 4, c. 9, p 401.

.. "He used to say also that one should turn inwards and give more importance to repress one's own will rather than to restore life to a dead man."... "St Ignatius, in his *Spiritual Exercises*, (this title is self explanatory), aimed exactly at this when he said: "These *Spiritual Exercises* whereby one is directed to conquer oneself..."<sup>260</sup>

A similar theme will be treated on 16 Nov 1808. Fr Bertoni will then draw also on the teaching of St John of the Cross who, together with St Teresa of Avila, seems to have conspicuous agreement with St Ignatius.<sup>261</sup>

### [7.] In the Mass and during Thanksgiving: reverential fear.

This is another instance of a gift of prayer. It is characterized by the spirit of filial fear, of which the main fruit is submission to God<sup>262</sup>.

We can read another extract from the biography of St Ignatius which provides a good comment of this note:

...In dealing with God he kept great exterior composure and reverence. Of this he had utmost care. He was convinced that this was something one should seek for oneself, rather than looking for heavenly favors. He used to pray often: "Give me humility and loving reverence!..."<sup>263</sup>



## 25th SEPTEMBER 1808

### [51.] Meditation. The Kingdom of Christ. Strong [inner] motion to follow Our Lord closely, at the cost of [my] life, through Poverty and Humiliation.

The Retreat is finished. It seems that Fr. Bertoni wanted to fill in the gaps of an incomplete course of *Spiritual Exercises*, picking up and considering more deeply some Ignatian themes which had been neglected. Fr. Da Ponte is his teacher. In the Manuscripts of Fr Bertoni, at [MssB] [Fascile, n. 92] we have the organized points of more than 50 Meditations of Da Ponte. Titles and sub-titles in such a way that each point could make for a complete Meditation. The first carries this title: *The Kingdom of Christ*, which in Da Ponte's is just a page heading but Fr. Bertoni put it as the title to the whole collection. The Journal too carries here *The Kingdom of Christ*. Fr. Gaspar says that he felt a **strong inner motion**, which indicates a supernatural experience, towards what is the utmost *fruit*, as Ignatius calls it, of this Meditation. Fr. Gaspar feels like one of those generous souls which give away all for all:

<sup>260</sup> ib.

<sup>261</sup> A certain balance and subordination may be found in the *Original Constitutions* [cf. CF ## 127; 284]. A central ideal remains: *Contemplata tradere...* [cf. CF # 49]. cf. Jesuit Constitutions: CSJ 340.

<sup>262</sup> Cf. Fr. Nello Dalle Vedove, *A Model ...* o.c., p. 63.

<sup>263</sup> Mariani, *Life...* o.c., Book 4, c. 1, p. 328.

...Those Religious who imitate the Apostles have as their aim to get concerned not only about their own salvation and perfection, but also about the salvation and perfection of their neighbor...and...profess to be companions of Jesus in this enterprise. They offer themselves with enthusiasm for any labor whatsoever...until the shedding of blood...for the glory of God and the salvation of souls...<sup>264</sup>

This sentiment was already in Fr Gaspar on **11 and 24 July** when he offered himself *for sacrifice*. It will come strongly again on **27,28,29 September**, coupled with a *humble petition of martyrdom*... too.

†

[52.] The Mass was very recollected with sentiment of reverence. During the Catechism lesson, much zeal and persuasion and some eloquence. Before entering the Lord made me recollect that His Divine Son was preaching in Jerusalem while fasting all day. He used to go back to Bethany in the evening. This moved me very intensely to love and to work. Then when I explained this very insight as introduction [to my Catechesis], my talk became easy and most convincing.

That Sunday 25th September was a full day of grace. Intense inner motions during Meditation. recollection and reverence in the Mass. Great zeal and even eloquence in the ministry of the Christian Doctrine. Fr Gaspar understood that all these things came from *above*, **where every good endowment and every good gift come (Jas 1,17)**. Even that sudden reference to the habitual fasting of Jesus, helped him to make the introduction and present it as a good model for a loving imitation. He will note the *profit* he will draw from this, on 16 November.

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### 9th OCTOBER 1808

[59.] Feast of St Denis and the Maternity of the Virgin Mary. During the Eucharistic prayer of the Mass near the time of the *memento*, it seemed that my mind opened up to know with Whom was I speaking. I felt great affection and an enthusiasm of love in prayer. Then some outbursts of my heart for God and some impulses of my spirit towards God. I seemed to be like a person overwhelmed by the appearance of a great friend who had not been seen for a long time and on seeing him suddenly, he wants to throw himself at him and embrace him. Then I felt a desire that the vision could increase and an impulse to be able to reach the Supreme Good. Since I was in public I feared [the feeling of] some vanity and I [made an effort to] think of my most serious sins. As a consequence [I felt] an increase of knowledge of goodness and love which dissolved in most soothing tears which lasted until after Holy

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<sup>264</sup> DaPonte, Part II, 'Fundamental Meditation', Point 3, n. 4. [This ideal of the imitation of the Apostles in the service of Jesus Christ under-lies St. Gaspar's central dream: Apostolic Missionaries for the Service of Bishops. [CF ## 1; 259; 272; 273].

**Communion. In the meantime faith and confidence increased very much together with humility and loving reverence. Lastly, at Communion, a very intense devotion and sentiment similar to that of my First Holy Communion: an experience that I am not aware of having felt since. The recollection lasted for another hour and it remained for the rest of the evening.**

It was the second Sunday of October, the 18th after Pentecost, and Fr. Bertoni's birthday. He was 31 year old. It was also his name-day because Denis was the third name given him on his Baptism day. That day the commemoration of St. Denis had to give liturgical precedence to the celebration of the feast of the Maternity of the Virgin Mary. That feast was commemorated in the regions under the Venetian Dominions on the second Sunday of October. Could not all this have had some bearing in preparing the soul of Fr Bertoni **for the visits of His Divine Majesty?**

It seems that one should read this day's entry on one's knees! What can we say? Fr. Gaspar found himself taken over by a very special state of grace. Let us note first that **opening** of his mind and heart. This prompted these **outbursts** of his spirit toward God. Such a desire and impulse reached Him. Then, on the apparent threshold of ecstasy, in order not to fall into vanity in front of the public, he made an effort to **think of his very serious sins**. This reminds us of what St Teresa of Avila used to say to her nuns :

*... Let us be on guard when we are taken by these great impulses of such desires, not to add anything nor to increase them. We have to cut the thread gently with some other consideration...* <sup>265</sup>

However, it seems as though Grace took firm hold of Fr Gaspar even after the ecstasy. He was given a certain consciousness of the Divine Goodness. He experienced gentle tears, and an increase in virtues. He was being granted literally what he prayed for in that familiar Ignatian prayer written for his own private use: **Give me humility and loving reverence** (cf. 12 July). What can be said about his remembrance of his First Holy Communion day? ... The sway of grace in his soul seems to go back a long time in his life.

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**10th OCTOBER 1808**

**[60.] Tears during Mass, followed by recollection. And silence.**

A very short note. It is however sufficient to make us aware that Fr Gaspar was still enveloped in the same atmosphere of the day before. He experience those same sweet tears during Mass. The same recollection after Mass. And then: **silence!** Is this not his **keeping an ear open to the most gentle whispering of our Creator**<sup>266</sup>. Or is

<sup>265</sup> St. Teresa of Avila, *The Way of Perfection*, c. 19.

<sup>266</sup> *Epistolario*, I.c., p. 68.

this not a certain **whispering** that is already in progress? On this day, this, too, is *the secret of the King*.



### 23rd OCTOBER 1808

**[70.] During Mass: much recollection and reverence. The recollection lasted also afterwards, even while hearing Confessions.**

This recollection was once again of a supernatural order and a gift of God. It was noted as a debt of grateful memory - **Be grateful!** (Col 3,15) -and so that its influence should last. It seems that this month of October was particularly outstanding for such experiences. **And reverence:** this too was a gift from above. We should pay attention to the fact that even if the human expressions of the vocabulary do not vary much, the divine gift can have infinite variations every time. God does not like to repeat himself!



### 25th OCTOBER 1808

**[72.] During Mass: short but vivid enlightenments. Intense feeling of the presence of God. Trust, love, desire to transform myself into Him. That Jesus may live in me, no longer myself. After Mass this grace of Union would pass, but it came back while [walking] along the street, on family business, just as when I was in Church.**

Fr. Bertoni himself had synthesized the experience of this day as a **grace of Union**. This is a grace which can come from above and solely from on high. The grace was withdrawn after Mass in Church, but it took hold of him again **along the street** when he was **on family business**. How this can happen, even St Teresa does not know.<sup>267</sup> She knows, however, that it does happen. It is an action of God. Who can fathom God's action? This is among the most sublime notes. The sigh of Fr Bertoni: **I live, though not I: but Christ lives in me! (Gal 2:20).**



### 4th DECEMBER 1808

**[82.] While going to bed: compunction and fear of God. During Mass: a lively sense of the presence of Jesus Christ which roused much confidence, though for a short while. The recollection, however, lasted also afterwards and the devotion for the whole day.**

This date was the second Sunday of Advent. Fr Bertoni registered two distinct graces. The first caught him, suddenly, while getting ready for bed. This must have happened the evening before Saturday 4 Dec. The note which interests us is to be

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<sup>267</sup> St. Teresa of Avila, *Interior Castle*. Fourth Mansions, 2, 3.

referred to the dawning of the new day, i.e. Sunday, giving further proof of the biblical saying: ***the Spirit blows where He will...*** Fr. Bertoni prepared himself for this kind of supernatural gift by his daily usage of the book of the ***Imitation of Christ***:

... If you want to make any progress, keep yourself in the fear of God. Exercise yourself in the compunction of the heart and you will find devotion. Compunction opens the way to much good which is quickly lost by distraction. Happy the one who can cast away all the impediments of distractions and recollect himself in the unifying action of holy *compunction*. It is our fault if we lack God's consolations because we do not look for the *compunction* the heart. When a person has perfect *compunction*, then the whole world will appear burdensome and distasteful. Pray therefore humbly to God that He may give you the spirit of *compunction*...<sup>268</sup> Fr. Bertoni was persuaded that no one is worthy of heavenly consolation unless he was diligently exercised in holy compunction<sup>269</sup>. He was more concerned in experiencing compunction than in knowing how to define it. He prayed humbly to the extent that he was able – and finally, this gift from heaven was graciously bestowed.

The second grace he received during Mass of this 11nd Sunday of Advent. It is described in terms which are now easy for us to understand: one might reflect on his entry, ***after Mass*** of 11th July and the Mass of 23rd October. But with regard to the realities of the Spirit, we lack an adequate vocabulary. As we have said earlier, God does not like to repeat Himself. Also regarding the gift which followed his experience during Mass and which filled his whole day, the terms are not that different. Though Fr. Bertoni distinguished them, they are in fact very similar. ***Recollection, Devotion, Compunction***...they are all terms which we would like to experience rather than struggling in trying to explain them!



### **11th DECEMBER 1808**

[84.] During the Canon of the Mass, at the *Te igitur*, a very lively, reverential and loving sense of the presence of the Father. A vivid confidence and love towards the Son. Again a sense of the priestly dignity during Consecration as I was acting in the person of Christ before His Father. Even more tenderness and deep humility immediately after Consecration when I was holding Christ tightly in my hands. There it was: the utmost Goodness joined to the utmost wickedness. The most pure to the most impure. The most holy to the most sinful. That sentiment lasted until after communion. The compunction until evening.

It was the Third Sunday of Advent. Judging from the notes of this *Journal*, it seems that God had favored Fr. Bertoni with his gifts often during Sunday Masses. What shall we say now? Perhaps what we said on the feast of the Maternity of Mary (which was his birthday). We need to fall on our knees and read the note again and again.

<sup>268</sup> *Imitation of Christ*, Book 1, c. 21, *passim*.

<sup>269</sup> *ib.*, c. 20.



This was another experience of the Presence of God, pondering anew the mystery of the Trinity (cf. above, the 24 Aug), reviewing the Persons of the Father and the Son. Therefore at the words of the Canon of the Mass, Fr. Bertoni felt **vivid confidence**. At the Consecration he felt the loftiness of his priestly dignity: **reverence, love, confidence, tenderness and deep humility**, and each of these sentiments immerse Fr. Bertoni into the abyss of **compunction**. His innate feeling of wretchedness and culpability in any contact of his joined to God's supreme goodness, Infinite Purity and Infinite Holiness! Those expressions can be judged by us, who are far from those lofty experiences, as excessive. St. Teresa of Avila had similar compunction for her faults, and ingratitude, due to those special *caresses* and favors which God so often poured out on her. She said that *When I see that I receive daily more and more graces, while I correspond so badly to the past ones, I feel a sort of terrible torture*.<sup>270</sup> This Sunday in the life of St. Gaspar with all of its ministries, rendered him full until evening. Would that the Lord might grant also to us a similar gift of light!



### **25th DECEMBER 1808**

**[93.] During the three [Christmas] Masses: recollection and an experience of the great benefit of [my] vocation. What a great blessing it is to become oblivious and stripped of all created things. To seek only God. How much did God honor and love His humiliated Son. Oh, what a responsibility do we have to do for Him, partly at least, what He firstly did for us.**

Christmas fell on Sunday that year. Fr. Bertoni was overwhelmed by the blessings he had received, which he shares through brief hints and interjections.

The benefit of his Vocation is to be understood as total Vocation: a vocation to the priesthood and a vocation to holiness. When he contemplated mystically the stripping and humiliation of God he felt he could justify his own ascetic work of self-denial which appeared no longer as a sacrifice but rather as a grace and a privilege. One feels that God was showing, there, much gratification.

What is left for us is perhaps to pick up quietly that spiritual surprise with which Fr Bertoni could contemplate: **how much did God honor and love His humiliated Son**. He made comparisons and concluded for himself and for us: **What a responsibility do we have to do for Him, partly at least, what He firstly did for us**. May Fr, Gaspar obtain for us the grace to be struck by awe at God's action.

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<sup>270</sup> Teresa of Avila, *Life*, c. 7. in: *Opere*. Ed. Roma 1949, n. 19.

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**11th JANUARY 1809**

**[96.] During Mass, at the Consecration: a very lively sense of the presence of Christ as a friend who talks with another friend. I also felt the presence of the Father, while perceiving also, in some way, the distinction of these Divine Persons in only one nature. Great reverence and love! This recollection continued for half an hour afterwards, not the experience, though, which....**

The note remains interrupted – the word **which...** indicates incompleteness. And yet here we have, laconically expressed, one of the most noteworthy graces recorded in the *Journal*. Christ as *friend*, reminds us of those outbursts and impulses of the heart towards God, like a person overwhelmed by the appearance of a great friend, as in the entry of 9 Oct. 1808.

With regard to the presence of the Father and the experience of, in some way, the distinction of these Divine Persons, let us hear what St Teresa of Avila said out of her personal experience:

... As regards the Three Divine Persons, I clearly perceive that they are distinct among themselves... it is, though, a strange certainty. As a matter of fact I do not hear and I do not see anything. Neither with the eyes of the body nor with the eyes of the soul. Yet it is felt when the Three Divine Persons disappear. However I do not know how does this happens. What I do know is that this is not my imagination. Sometimes, in fact, after receiving this grace, I made an effort to bring [the Three Persons] back again, by myself. But I never succeeded. I therefore do know this by experience...

<sup>271</sup>

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### **1st FEBRUARY 1809**

**[102.] Frequent memory of the life of Christ: with a response of tender love.**

This ***frequent memory of the life of Christ*** is not presented as a result of human effort. In that case it would not have been recorded in this *Journal*. It was a precious gift of Heaven. We can connect it with a statement expressed at the beginning of both outlines of the *panegyric* of St Francis:

**... Perfection, which has its source and fulfillment in Charity... consists in harmonizing our life with that of our Lord Jesus Christ. Since this divine Master began to do and to teach, His actions, though personal and of a perfection which is above our understanding, were intended generally to be imitated...** <sup>272</sup>

And since this Divine Master began to *do and to teach*, His actions, as His own personal and individual activities, are of and incomprehensible excellence. Yet, they can be imitated. This is nothing other than the imitation of Christ to which that ***frequent memory of His life...*** tends.

This ardor of imitation is that ***tender love of correspondence*** which accompanies him. This comes from that charity poured into hearts by the Holy Spirit.. This is indeed that perfection proper to the Saints, those Heroes, **Apostolic Men** <sup>273</sup>.

The gift of this day is the development of that sentiment already received and recorded after St. Gaspar's three Masses of Christmas: ***Oh, what a responsibility do we have to do for Him, partly at least, what He firstly did for us.***

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<sup>271</sup> St. Teresa of Avila, *Spiritual Testimonies*, 5, 21. Works translated in Italian. Rome 1949, p. 440.

<sup>272</sup> Introduction to the Panegyric honoring St. Francis – MssB ## 1795, ff.

<sup>273</sup> ib. – Fr. Bertoni was much inspired by the Early Church, and the Apostles following Jesus – cf. CF ## 189; 226; 232 [Acts of the Apostles] 252; 259; 261; 272; 273;

**[103.] During the Consecration of the Mass: very lively and affectionate sense of Christ's presence.**

The Mass of this day is presented as the most proper mounting for the *jewel* of its mystical gift. In its most solemn moment, something happened to Fr Bertoni's spirit. It was similar to what happened during the Mass of the previous **11 January**: ***a very lively sense of the presence of Christ as a friend...*** We treat here of things which, by their nature, defy any definition. It still remains true that God does not repeat Himself. This brief and incomplete text offers us some indication that Fr. Bertoni was, at times, gratified by God with a spiritual knowledge, of an experiential order, about the presence of God. He was therefore granted a certain *mystical union* with Him.<sup>274</sup>

**[104.] Readiness to accept ignominies for Christ's sake.**

This too is a gift from God: the logical fruit of the other gifts of this day. We think of the self-offering of Fr. Gaspar for suffering, humiliations, martyrdom and ignominies of **9 and 24 July, 25.27.28.29 Sept**; and also **22 Oct** when Fr Gaspar recorded: ***This attitude is the best gift, of which I feel utterly unworthy.***

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### **16th MARCH 1809**

**[127.] Those whom He does not correct by scourging, he condemns for ever. (St Bernard)**

The subject here is God. The original Latin text of Fr Bertoni, however, can have two different interpretations. The first: *Those people whom God, by His scourges, does not correct, will be condemned for ever by Him*. Namely, because they did not change their lives even under the scourges of God". This translation harmonizes well with the following note of Fr Gaspar about the three crosses. The preacher could make a good application and example in the lot of the wicked thief. But Fr. Gaspar wrote a dividing dash which separates the first line from the others, making two different texts.

A second possible translation: *Those whom God does not correct by the scourges, he will condemn for ever at the end*. Namely, because He has spared the rod with them. In this way the worst scourge here on earth, would be the exemption from the scourges of God. This is the explicit meaning of what is, according to us, the original text which Fr Bertoni intended to refer himself to, namely St Bernard's. He wrote: *God shows His wrath to (severs Himself from ) that person whom He does not scourge while he is sinning. In fact [God will] damn for ever the person whom He does not correct by His scourges.*<sup>275</sup> The meaning is clear: the future condemnation is one that lasts forever.

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<sup>274</sup> Fr. Nello Dalle Vedove, *Un Modello di S. Abbandono*, o.c., p. 185.

<sup>275</sup> St. Bernard, *Most Pious Meditations*, c. 6, near the end.

**[128.] Nobody can go through life without the cross. I present to you three crosses, and you choose. The first is the cross of Christ, the second is the cross of Saint Dismas, the good thief, the third is the cross of the wicked thief.**

**In the first one there is glorification: it belongs to innocent people because they are more similar to Christ.**

**In the second one there is consolation: it belongs to patient people because they do not lose resignation and peace.**

**He who does not pick up one of those two crosses, will naturally remain with the third one of the wicked thief, who had to suffer more and without profit. His cross helped him as a ladder to go down to the deepest part of Hell.**

The premise of this sermon plan is found in the Gospel expression of ***Let each one take up his cross***. Everyone has his own cross.

The idea of the three crosses could easily have come spontaneously to Fr. Gaspar through his meditations. It must have been, however, clarified in the study of the ***Summa*** of St Thomas Aquinas. The saint - following the Holy Fathers Leo the Great, Augustine and Hilary - sees the Cross of Christ no longer as an instrument of torture but the Tribunal which becomes the symbol of the final Judgment of mankind. In the crosses of the two thieves he sees the symbols of the *right* and *left* of the Last day: i.e. the elect and the reprobate. <sup>276</sup>

Fr. Gaspar reviewed all this in the Meditations of Fr. Da Ponte where he pondered:

... the three crucified of Calvary as can be found among our people. Those crucified on Mount Calvary were three men. One was crucified because of his fault...and he bore impatiently his cross. The other one was also crucified because of his fault but he bore the cross with patience. The third one was crucified without having any fault and he bore his Cross with admirable patience. This is what happens also among human beings in this life.

There are some who are punished by God because of their sins but they bear with impatience their punishment. These will be condemned like the wicked thief. They will come down from the cross and go straight into Hell. There are others who are also punished because of their sins but they suffer the punishment with humility and patience, repeating those words of the prophet Micah ***I shall bear [willingly] the [punishment and] wrath of God because I have sinned against Him...*** (***Mi 7:9***) These people, like the good thief, will obtain pardon for their sin and will pass from the cross into Paradise.

There are others who, though not guilty, are tormented in order to be trained and to receive the prize. These bear the afflictions with great patience in imitation of

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<sup>276</sup> St. Thomas Aquinas, III, q. 46, a. 11, c.

Christ. These are the most fortunate because the most precious cross and torture is to suffer without guilt. <sup>277</sup>

Beside these references, Fr Bertoni's version has some peculiar characteristics. He changes the order of Da Ponte's Meditation: first comes the Cross of Christ. Of this he says, following St Paul <sup>278</sup> and the commentary of St Augustine<sup>279</sup>, that it is a **glorification**. Secondly, there is presented the cross of the good thief. Of this he says <sup>280</sup> that it is a **consolation**. For the third cross, which is left of course for those who do not stretch their arms to catch one of the first two, the word does not pass from his lips. It would be: **damnation!**

**[129.] During Benediction: a sentiment of deep tenderness and love and self-offering. I experienced how Christ attracts our hearts, just as He said: *I shall draw everything to myself...*and how any goodness, knowledge and pleasantness which is [found] in creatures, belong to Him. He is the only one who has to be praised and loved because of them.**

This was a *gift of Prayer*. Sweetness in contemplation found in the tender affection for the Lord. Lived experience of the ***I shall draw everything to myself (Jn 12:32)*** and St Ignatius' ***Contemplation toward Love*** which Fr Gaspar would soon present to the Clergy in his Spiritual Exercises of 1810. <sup>281</sup> He will develop this in the second point of the Meditation of *God in the creatures*. (The text here follows the presentation of Fr. Nepveu):

1. *God is present and acts in all creatures.*

*...Consider that God, not being satisfied with having, in some way, given himself to you with so many blessings, continues to give Himself to you in all creatures which have received from Him existence, life and all the perfections which they have. Get accustomed, then, to see God in the creatures because he is really in them. Therefore, by giving his creatures to you, He is giving Himself to you He is in the creatures:*

a) *By His existence, which is closer to their being than your soul to your body.*

b) *By his power. He not only gives them power of acting, but it is He who acts more than they themselves do. He is the principle cause. In such a way that it is God Who shines in the sun more than the sun itself. It is God Who warms you in the fire, more than the fire itself. It is God Who nourishes you in the food more than the food itself.*

c) *Finally by his goodness and providence. He governs these creatures. He puts them at your service. He directs all their activities towards you and for you. If He gives light to the sun it is for nothing else than to shine upon you. If He gives heat to*

<sup>277</sup> Fr. DaPonte, Part 5, Meditation 46, Point 2, n. 3.

<sup>278</sup> Ga 6:14: ... ***But God forbid that I should glory, save in the cross of our Lord Jesus Christ ....***

<sup>279</sup> St. Augustine, Sermon to the People 160, 7.

<sup>280</sup> *Imitation of Christ*, Book 2, c. 12, *passim*.

<sup>281</sup> *Collectanea Stigmatina*, Vol. I, pp. 239, 240.

*the fire it is for nothing else than to warm you. If He gives taste to the food it is for nothing else than to nourish you.*

2. *How we ought to act in our use of creatures.*

*From these three manners in which God dwells in His creatures it is easy to draw your conclusions:*

a) *If God makes Himself present for you in all creatures, you should make an effort to make yourselves present to Him in all creatures. To look for Him in all creatures.*

b) *You should use these creatures uniquely for the glory of God and His service. Since God does not act in them except for your advantage you should not act in them except for His sake.*

c) *When you experience the benefit of these creatures - i.e. the beauty of light, the comfort of warmth, the taste of food - you should refer all this to God and not to the creatures. Be convinced that it is God who gives you well-being rather than the creatures.*

*In this way you ought to feel grateful for the good received. Thank God often on your own account and also on the account of the many people who do not think of this at all. You ought to pay attention not to abuse the creatures by attaching yourselves to them or by using them as instrument of sin. This would be the worst ingratitude: i.e. to turn the blessings of God against God Himself. Finally, you ought sometimes to make a sacrifice of these same creatures by giving up the use of them for God's sake.*

***Let us therefore love God because God first has loved us (Jo 13:6 – or, 1 Jn 4:19?)***<sup>282</sup>.

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**24th JULY 1809**

**[142.] We must get ready for a great war with Hell.**

**1. We need humility to attract help from Heaven: *Put on the armor of God that you might be able to resist.***

**2. We need detachment from all things; so that the Devil should not have anything to catch us by.**

**3. ...**

This sounds like a development of the preceding entry of yesterday. Certainly ***we must get ready for a great war with hell because the Devil tries his utmost to divert the work of the Lord. He makes use of all our passions especially of the predominant one.*** This justifies the self-exhortations which follow and helps us to make an educated guess of even the missing third point.

**Put on the armor of God that you might be able to resist.** The quotation is from memory. The original text could have been even more explicit: ***Put on the armor of God that you might be able to stand up against the deceits of the Devil (Eph***

<sup>282</sup> **Web-Site Note:** Fr. Stofella may be mistaken here with this referenced: cf. **1 Jn 4:19.**

**6:11).** Then *you might be able to resist* came to Fr Gaspar from another text very dear to him, i.e. **God is faithful: He does not suffer you to be tempted above that which you are able; but will make also with temptation issue, that you may be able to bear it ... (1 Cor 10:13).**<sup>283</sup>

1. **Do we need detachment to attract help from heaven?** Certainly. It is written: **God resists proud people, but He gives His grace to the humble. (Jas 4:6).** To withstand the inevitable attacks of the Devil we need the armor of God, which is Jesus Christ. Which is the same as saying: **Put on Jesus Christ!** Put on His virtues.<sup>284</sup>

2. **Detachment from all things...** Evident reference to St, Gregory the Great as reported in Rodriguez: "*We have come into this world to combat the Devil. He is naked and possesses nothing. We have also to become dispossessed of all these things to fight with him. The reason is that if one who is clothed fights with a naked person, he will soon be beaten, because he has what he can be taken hold of and be thrown to the ground. Do you like to engage in a powerful fight with the devil? Take off all your earthly things so that the Devil will not have anything on which to grasp you and make you fall.*"<sup>285</sup>

After this, we can guess the message of the suspended No 3. In the same Homily of St Gregory where he comments on the **Unless one gives up everything which he possesses and Let him renounce himself.** He wrote: *...In the first sentence it is said that we should give up our things, and in the second that we should give up ourselves. Perhaps a person can more easily give up one's own things... but much and much more difficult it is to give up oneself. For us, in fact, it is of less effort to give up what we have rather than what we are.*<sup>286</sup>

Therefore, we think that the third point should read as follows: **3. We need detachment from ourselves...** In one of his Homilies on the Gospel, St Gregory went on to say:

*...Yes, let Jesus Christ say it! ...let him renounce himself... because if one does not manage definitely to get detached from himself, neither will he be able to approach Him who is above. Nor will he be able to reach and grasp what lies beyond himself, without having first made a complete sacrifice of what he is." The aim is directed towards what St Paul had already reached: **I live, yet not I: it is rather Christ who lives in me. (Gal 2:20)**...*

The whole *Journal* seems to resound with this: especially the "universal mortification" of 8 May and the radical resolutions of 14, 15 and 16 July with what will follow.

<sup>283</sup> St. Gaspar's reflections on St. Gregory's Exposition on *Primum Regum - Meditation 12* [## 5240-5295] - 1 Reg 2:18-25

<sup>284</sup> Rodriguez, Part 2, Tract 7, c. 1, 9.

<sup>285</sup> Rodriguez, Part 3, c. 1, 4. cf. Roman Breviary. Common of One Martyr. Illrd Nocturn.

<sup>286</sup> St. Gregory the Great, *Forty Gospel Homilies*, Kalamazoo: Cistercian 1990, p. 259 Homily 32.





**[143.] Mass: union with Jesus Christ. The recollection lasted until lunch.**

Short words but full of meaning. At the same time they both reveal and hide the *secret of the King*. It was a cherished *gift of Prayer* and *union* with Jesus Christ, right within His Sacrifice.



### **30th JULY 1809**

**[146.] During the Meditation on the journey of Jesus to the Jordan: I experienced great inner sentiment. [I understood] that we have to show, in ourselves, to the Divine Father, a portrait of His Divine Son.**

This note is very similar to the one on 26 February.

Fr. Gaspar is referring, here, to that Meditation from Fr. DaPonte, from which he took extensive notes. Fr. Bertoni was much moved by the prayer found there, addressed to both the Father and to the Son. This prayer has as its basis the well known saying of the heavenly voice: ***This is my beloved Son in Whom I am well pleased...!*** This prayer goes as follows:

*... Eternal Father, I thank You for the honor You gave Your Son when He humiliated himself so much for our sake. I rejoice because of the love and great pleasure You find in Him. I beseech You to help me, that I may imitate Him in doing always what You like, so that You may find pleasure in me.*

*My dear Savior, I congratulate You on the honor that Your Divine Father and the holy Spirit give You today. In doing this they give You authority to become our Teacher and our Redeemer. O Lord, make me pleasing to Your heavenly Father that I may be worthy to be adopted as His son...* <sup>287</sup>



**[147.] During the High Mass, in which I was celebrating as Deacon: sentiment of reverence. At the Creed: love for the Incarnation. Much faith and spirit of prayer. The recollection continued also afterwards.**

Indeed, here we have to accept what Fr. Gaspar confided to himself alone, in his own terms: God's secret. That sentiment of reverence, however, which ran through that experience as it permeated through his liturgical service as Deacon on that Sunday, makes us recollect one extract taken by Fr. Gaspar from the ***Life of St Ignatius*** (by Fr. Mariani, SJ). It talks of the behavior of the Saint in relation to God: "

*...In dealing with God he used to maintain a sense of the greatest external dignity and reverence. He was convinced that he had to seek after this much more than the*

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<sup>287</sup> Fr.DaPonte, **Points of Meditation from the 2<sup>nd</sup> and 3<sup>rd</sup> Parts of his Book**. The 3<sup>rd</sup> Meditation on the Baptism of Christ the lord, divided into five points.

*heavenly consolations. In his prayer he often asked God: 'Lord, grant me humility and loving reverence'...*

His sense of recollection here, as well as that noted elsewhere, is itself a recommendation of the gift received from God.



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