

A REFLECTION ON

SOME EARLY STIGMATINE GENERAL CHAPTERS

On the Foreign Missions and on the Choice of Ministries



12th General Chapter
September 14 – October 3rd 1890]

Accept, O Lord, this Oblation of our Service!

[cf. 1st Eucharistic Prayer]

Rev. Joseph Henchey, CSS

Sep. 20, 2016

Honoring the 216th of Gaspar Bertoni's Ordination to the Holy Priesthood,
the Holy Year of Mercy and the Bicentennial Year of the Stigmatine Congregation

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PART ONE
THE 12th GENERAL CHAPTER – 1890
‘QUOCUMQUE’ [CF # 5]

‘The [anguished] search for that perfect work of Priests’ [CF # 8]

LETTERS OF ‘FOREIGN MISSIONARY’ CRISIS

INTRODUCTION

[1] Each of the Saints is gifted a special spiritual gift, like a spiritual ‘D.N.A.’ – which Paul refers to as ‘charisms’ [1 Co 14]. St Gaspar Bertoni lived as ‘A Model of Holy Abandonment’ referred to his [CF # 185] as ‘a special grace of this vocation which is more powerful than all dangers and difficulties’ – the Incarnate Word of God has been sent by the Father in preparation for the coming of the Holy Spirit – and each one is offered the freedom to respond – as, in some way, Jesus Christ is united to every single human being [cf. GS 22].

[2] For a believer, the usual response is through the theological virtues, or through some other Christ-like response to His Father: for St. Thomas his oblation seems to have been the oblation of Faith [*obsequium intellectus et voluntatis*]; for St. Francis de Sales’ this seems to have been total Charity – with St. Francis of Assisi it was Christ’s Poverty – and with St Ignatius of Loyola, a soldier, the ‘Banner’ he came to follow was Christ’s loving obedience.

[3] St. Gaspar Bertoni came to understand and then after 25 years or so of living this life in community, and he codified his life long quest for the Lord in all things, as a ‘Holy Abandonment’ to God’s Will, also in his Original Constitutions as a special grace of this vocation – in this he set forth his dynamic Plan of on-going progress in the quest of the Perfect Work of Priests [CF # 7] – to imitate the Eucharist which is celebrated, by imitating what is being consecrated, distributed – handled and meant to be Olived. It could very well be [as with St Gaspar’s most recent biographer]. St. Gaspar responded with a holy Hope in the healing power of the Sacred Stigmata. In life-long ‘atrocious’ suffering, St. Gaspar saw life as an abandonment to God, through an oblation [of heroic Hope] in God’s Mercy [cf. Rm 12:1, ff. – *obsequium*]. This is the living of the 3rd Petition of the Lord’s own prayer – the daily living of the Eucharist as Offertory, Consecration and a Holy Communion.

[4] This life-long quest for God in St. Gaspar’s Constitutions seems to follow this pattern:

- **congregationally**, there is meant to be lived a holy abandonment of the personnel, each and every Stigmatine [‘Quicumque’] is offered and consecrated, to live in the service of the Church through her bishops;

- **apostolically** in the community, each follower of Christ in accepting this charism in a community that is enthusiastically dedicated to any ministry of the Word of God whatsoever [*'Quodcumque'*] – this would be a community wide commitment to the ministries in the Church, in response to the Bishops' changing needs, ministries to which the Founder refers as which the Founder describes as: *appropriata, graviora, varia et propria – ardua et difficilia* [cf. CF 185];
- **geographically**, a living a willingness to be sent anywhere in the Diocese or the world [*'Quocumque'*] [CF # 5].

[5] This wonderful plan has as its Heavenly Patrons, Mary and Joseph, precisely in the mystery of their Holy Espousals.

[6] In the 200 years of Stigmatine History, various interpretations have been offered for this challenging scope: from commitment to the Apostolic Mission asks for the support of all until the end of life, each and every one - at least through prayer and sacrifice when one no longer can no longer physically respond. Our history shows us the real challenge there is in discerning what is the ministry the Church needs of the many 'palliatives' St. Gaspar's rule suggests [cf. ## 185,186] as possible 'Missions' to be rendered the Church at her invitation.

[7] Deciding the particulars of this broad plan, has proven to be a real challenge to the Stigmatines. The 'winds of change' were much in the air with the emigration of vast numbers of the population particularly in the 2nd half of the 19th century – and with the coming of a new century, the 20th, which was endowed with such [unfounded!?] hope¹, the 12th General Chapter of the Stigmatines [September 24 – October 3, 1890].

[8] The challenge came for the small community as to whether it should commit the 'cream of its crop' to the one apostolate of the schools, or to the broader mission included in any ministry of the word of God [this problem will be considered in a later study]² – and to respond to the spiritual needs of many confreres, who wanted the community to become more involved in the 'Foreign' Mission aspect of the community.

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¹ Cf. Pope Leo XIII's rejection of 'Americanism' – *Testem Benevolentiae*, to the Archbishop of Baltimore, January 22, 1899.

² Cf. most recent, type-written biography of St. Gaspar Bertoni, *Con mitezza e gioia*, by Prof. Ruggero Simonato - Footnote #1177: the difference between Fr. Marani's and Fr. Lenotti's interpretation of quodcumque.

[A] YEARS OF REAL SOUL-SEARCHING, ANGUISH**[Reflected in their General Chapter Letters]**

In this study, we will concentrate on three of the men of that era:

- Fr. Francis Sogaro [December 31, 1839- + June 2, 1912]
- Fr. Joseph Sembianti [March 15, 1836- + June 24, 1914]
- Fr. Dominic Vicentini [July 6, 1847- + March 15, 1927]

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I. Letters**[1] From Fr. FRANCIS SOGARO**

December 31, 1839
+ June 2, 1912

To the Very Rev.
Fr. J. Baptist Lenotti,
Most Worthy Superior at the
Stimmate³

Viva J.M.J.

Most Venerated Father in Christ,

My poor heart bleeds in sending you this letter, that will certainly grieve Your Very Rev. Paternity, and the other Venerable Fathers and Brothers of the Congregation. However, I nevertheless find myself compelled to find a little tranquility for my soul.

Already for a number of years, as I have manifested many times to Your Very Rev. Paternity, that I have been struggling with a great perplexity on the matter of my vocation. Having been repeatedly exhorted to prayer, and to constancy, out of love for my soul, and affection for my venerable confreres, repeatedly I have complied with this. At long last, however, I had to convince myself that I would have to do violence to myself, until dying from it, but as far as finding happiness in this manner of life, it was always for naught. So it is, therefore, my most venerated Father, I have come to the resolution of asking your Very Rev. Paternity, and at the same time, the Rev. Frs. who make up the Congregation, to dispense me from the obligations that I have taken on in this Congregation.

While I take this step, I ask all the Rev. Fathers and Brothers, not to be scandalized by me, nor to attribute this, my most serious decision, to blindness, but to a vivid need of my poor soul; and I hope in the mercy of the Lord, that supported by His grace, I will never forget this most esteemed institution of the Stimmate, that I have always loved so much, nor will I ever forget the great debts of gratitude that bind me to the venerable Congregation of the Apostolic Missionaries.

Imploring your paternal blessing, with most profound esteem and gratitude that I profess,

From the House of the Dereletti

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Your most humble, obliging and respectful

Servant

Fr. Francis Sogaro

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³ Fr. Sogaro's Letter of March 31, 1874, appears on lined paper, 10 by 8 and one half, folded to make four sides, measuring 5 by 8 and one half inches. Fr. Sogaro wrote on pages 1 & 2. The paper was folded again, the long way, then the top down over the back. It was placed in an envelope, that appears with it, measuring 4 and one half by 2 and one half inches, the inside of which is pink. He had made a number of proposals to previous General Chapters seeking to broaden the horizons of the Congregation but found little support.

**To the Very Rev. Father, John Baptist Lenotti,
Superior General of the
Apostolic Missionaries for the Assistance
of Bishops⁴**

V.J.M.J.

Very Reverend Father in Christ,

Enclosed herein is my request to the Fathers of the Gen. Congregation.

I did not feel that I should attend [the General Chapter], and I ask you to hold me excused: first, because I am very busy, and then, because since I am so sensitive, certainly it would bother me, and not a little.

I kiss your sacred hand, and I am, with profound veneration,

A most humble, devoted and respectful

Servant and son of you,

Rev. Father,

Fr. Francis Sogaro

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**To the Very Rev. Fathers, Apostolic Missionaries,
Assembled in the General Congregation⁵**

V.J.M.J.

Very Rev. Fathers in Christ,

From the first years that I entered into this Holy Institute, I immediately felt that I seemed to be oppressed with the need for another life. Therefore, I began from that time, to open my soul to the Very Rev. Fr. Master of Novices [Fr. Lenotti?], making known to him my earnest desire of dedicating myself to the Foreign Missions.

He comforted me, by telling me that I was still young; and that meanwhile, I should apply myself to a diligent undertaking of virtue and my studies, and that the Lord Himself would think of the time for opening the door to me. With this thought, I went on, comforting myself, and persevered until the beginning of 1866.

At that time, after many times exposing my desire to the Very Rev. Superior, Fr.

⁴ Fr. Sogaro's brief note addressed to Fr. Lenotti, without a date, was written on un-lined paper, 10 and one half by 8 and one fourth. This was folded to make four writing sides, 5 and one fourth, by 8 and one fourth inches. Fr. Sogaro wrote only on the first side. This was folded twice again, for insertion into an envelope, measuring five and one half by 3 inches.

⁵ Fr. Sogaro's Letter to the Capitulars, dated August 5, 1874, is written on paper 10 and one half by 8 and one fourth; this was folded to make four writing sides, 5 and one quarter by eight and one quarter inches. Fr. Sogaro wrote on sides one and three. It was then folded again, for insertion into an envelope, 4 and one quarter by 2 and three quarters. It seems that this envelope was included within the one described in Note # 4.

Marani, and having found him constantly firm in his refusal, and on seeing that my days were spent with a disturbed spirit, and that my health was poor, I asked the above-mentioned Fr. Superior, if I could get advice from Rev. Fr. Viscardini⁶, of venerated memory. He refused me permission, telling me that if I ever set foot out of the door, with the intention of going there, he would no longer be obliged to consider me as belonging to the Institute. Can you, Rev. Fathers, think how I felt!

In this state of affairs, there dawned the very unhappy period of the most unfortunate confiscation of Fr. Benciolini's holdings. At such a time, a time of sorrowful trial, I felt it was my sacred duty not to add, with my departure, to the sorrow in the life that was already trying in and of itself.

After the unexpected and most consoling triumph, in the Gen. Congregation, providently convoked by the Very Rev. Superior, I was invited as were all the others, to make those proposals that I considered opportune for the greater glory of God, for the good of souls, and also for the development of the Institute. For the last time, I proposed that common need, expressed by many, and felt by all, that we take on, although in limited proportions, the matter of the Foreign Missions⁷: a matter that would give life in a two-fold way to the Institute, both for its members, and also before the world.

But, also this time, I saw myself disappointed. Then it was that I definitively resolved to request my release, so that I could embrace another way of life, before I became too old.

For these reasons, I directed my Petition to the Very Rev. Superior, and which I now renew to him, and to all of you, of being released from the obligations I assumed with the Congregation of Apostolic Missionaries for the Assistance of Bishops.

Before bringing this to a close, however, I feel myself to be in extreme need of your pardon, and of the pardon of the entire Institute, for all that I may have done that was displeasing to you, and to all of my most beloved confreres.

I declare to you that I will retain an eternal memory for the immense blessings with which I have been overwhelmed from the Stimmate; and finally, I ask you to be convinced that I am not taking this step in cold calculation of an egotist, nor with light-headedness of one who is fickle, but with the pure desire of finding peace for my soul.

This 5th day of August, 1874

Yours most humbly, devotedly and submissively in Christ,
Fr. Francis Sogaro

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⁶ Fr. Viscardini was the much revered Jesuit Novice Master – much appreciated by Fr. Bertoni, who often sent people to him for counsel. Fr. Sogaro's 'isolation' might be noted in the previous VIth General Chapter – even though he was one of the 9 Fathers with the 'Grade', his Proposal to open a House in Rome was defeated 7 to 1 – and he withdrew two other proposals he had made – one for a Regional Seminary.

⁷ In the few meetings at which Fr. Sogaro made proposals, they were often defeated or withdrawn.

[2] **From Fr. JOSEPH SEMBIANTI**



March 15, 1836
+ June 24, 1914

A MISCELLANEOUS DOCUMENT

[An Early Letter of Crisis?]

VV. J.M.J.⁸

PN 321⁹

Very Rev. and dear Father,

I received yesterday your most gracious letter, with the date of October 31st, and I am grateful again, one more time, for the most kind understanding of your Very Reverend Paternity. I am most sorry for having opened this wound, of which your Paternity speaks to me, and your grief only increases mine all the more. But, how could this be helped, my most loving Father, that these two wounds be opened when the most imperative reasons imposed them on me?... And what are these reasons? They are not at all secret, nor will I try to cover them, or hide them. I accept the invitation that Your Paternity extends to me; I will be obedient to my Superior at the Stimmate,

⁸ This is a Letter, addressed to the Superior General [?], from Fr. Joseph Sembianti, expressing some kind of personal vocational crisis [?], is dated November 5, 1879, just three months before the opening of this IXth General Chapter in February 1880. The Letter has nothing to do with the previous VIIIth General Chapter, concluded three and one half years earlier [October 1876], of which Fr. Sembianti was Secretary – he was also General Councilor and Director of the House of the Stimmate. For this IXth General Chapter, Fr. Sembianti is listed as Director of the House of Bassano. Fr. Vicentini, however, would be elected Secretary of this IXth General Chapter, to take Fr. V. Vignola's place, who found the work too difficult for his health. Fr. Sembianti's dates here are a challenge when comparing them to those of the Comboni Missionaries' record of these years.

This unusual Letter was found by the translator in the Folder of the XIVth General Chapter [September 1891]. The Letter is also mentioned in the stormy XIIth General Chapter [September 1890].

It was written on faintly lined paper, measuring 10 x 8 inches, folded to make 4 writing sides, measuring 5 x 8 inches. Fr. Sembianti wrote on two and one half sides.

⁹ "PN" – does this mean 'Postal Number'?

and I will be open and sincere, also on this occasion, as I always have been in every encounter with my Superiors. By this, I believe I will give to Your Paternity, and to all my Confreres, an evident proof of the rectitude of my intentions, and of the maturity of my resolutions.

I believe that I should point out to Your Paternity, that up until now in this matter, I have not forgotten at all, the 48th Rule of the Common Rules: No one will take counsel from externs, without the permission of the Superior – and in my own case, I am without fear of having broken it. The formalities of being absolved from the vows, I do not recall; I remember only that for Fr. Sogaro, there was not employed much solemnity, and that the *Appendix* existed then, as now. I do not remember exactly what the late Fr. Lenotti said to me, even though I was a Councilor, on the reason why Fr. Sogaro asked his release from the vows, as certainly

he did not say it publicly in the Council, where he only exposed that all the means had been employed, and that they had all come to naught, to have him change his decision, and in insisting in asking to be released, he asked those in the meeting, what should be done. But, this makes no difference; the prescribed formalities, I repeat, I do not remember them, nor do I pretend that they should be omitted for me. The motives for my request, I will expose to Your Very Reverend Paternity, and to the entire Congregation.

I therefore, will be at the Stimate on next Wednesday, the 12th of this month, on the first coach, bringing with me young Tommasi¹⁰, and I hope to be able to return the same day. And therefore, I do not think it is necessary for you to substitute for me.

I would be most obliged if our Paternity will continue to recommend this matter with me, and that all be done with holy charity, and in conformity to His divine good pleasure.

With the greatest respect, I am

Of your Very Reverend Paternity

Bassano, Nov. 5, 1879

A most humble son and devoted Servant,

Fr. Joseph Sembianti

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¹⁰ This would be John Baptist Tomasi, who would eventually be the Vth Superior General, of the Congregation, who would be elected during the XVIIIth General Chapter, September 1911. On a very personal note, when the North American Stigmatine students arrived in Rome in mid October 1952, Fr. Tomasi was still living in retirement at the Generalate, Via Mazzarino, 16 – in Rome, St. Agatha of the Goths. On the Feast of John the Evangelist, Dec. 27, 1952, while he was offering his customary 8:00 a.m. Mass in the Church for the elderly *beate*, who regularly attended his Mass, he repeated the Creed four separate times. The Superiors were called, and he was brought upstairs to his room [where the local Superiors would live in subsequent years]. It was found he had suffered a stroke. He passed away about one week later, on January 2, 1954, at the age of almost 87. He was mourned by the American students, due to his friendliness – and even ever available help in their studies that he offered. At that time, he was also the Spiritual Director of some of the *Folklorini*, frequent visitors [Chiara Lubich was one of these] to St. Agatha's in those times. Therefore, in 1880, 'young Tomasi', from Bassano, would have been 13 years old, being born Jan. 24, 1866.

Verona, September 25, 1890 ¹¹

Venerable General Chapter of the Priests of the Stigmata
Verona

Toward the end of 1879, I presented a request to the Very Rev. Peter Vignola, Superior General of the Stimate¹², to be released from the Vows that I made in the Congregation, over which he presides. This request shortly thereafter, I suspended it, but I did not withdraw, as results from the Minutes that were taken on that occasion. Now, today, I renew that same request, for reasons that I do not think it opportune to manifest here, to this Ven. General Chapter, and I ask to be released from the obligations of my Vows, in the manner established in the old Constitutions of this Congregation.

It grieved me so very much to see myself driven to this determination, and it bothers more today, eleven years later.

I thank the Very Rev. Superior for the benevolence and kindness that he always manifested toward me, and with him, all the members of the Congregation, with all of whom, I intend to remain united with bonds, if not of family, then with un-changeable charity.

Your most humbly,
Fr. Joseph Sembianti
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¹¹ Fr. Sembianti's Letter is dated this 2nd Day of the assembled General Chapter. It, too, is found in the XIVth General Chapter folder, but by date and content seems to belong to this XIIth General Chapter. It was written on a faintly lined paper, 10 and one half by 8 and one fourth inches, folded to make 4 writing sides, 5 and one quarter by 8 and one quarter inches. Fr. Sembianti wrote on every other line, and used only the front side of the paper.

¹² Cf. Documentation preceding the IXth General Chapter, February 1880.

[3] From Fr. DOMINIC VICENTINI

July 6, 1847

+ March 15, 1927

October 3rd 10:00 o'clock in the Morning**J.M.J. ¹³****From the Stimmate, the 3rd of October 1890****Very Reverend Fr. Superior:**

God alone knows how much it costs me to have to insist on my request to be released from the Congregation; I have cried over it day and night, and believe me, that I am not without feeling, as I have thought especially of the bitterness that I have caused you, after all the benevolence and deference you have manifested toward me: if human reasons could make me withdraw this request, this reason would be the strongest of all; if, during these days, I have not approached you, to speak to you, it is because I felt that I just could not do it. Now, though, it seems to me that I would be unhappy remaining in the Congregation, and that I could become a source of malcontents; while I desire, with all my heart, and I pray the Lord, that, with the approbation of the Institute, there will be opened a new era of consolations for Your Very Reverend Paternity – I thank you for the great good you have done me, but please, also do this for me, by pardoning this act, that in conscience, I feel I must do.

I withdraw my first request that I made to the Congregation, protesting that I did not have the intention of offending anyone, and at the same time, I ask you to present this other one, enclosed in this letter. Please pardon me, and bless me. I am, of Your Paternity.

**A most unworthy son,
Fr. Dominic Vicentini**

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¹³ Here appears Fr. D. Vicentini's personal letter to the Superior General. It appears on squared paper, 5 and one fourth by 8 inches.

Venerable Congregation of the Priests of the Stigmata of our Lord Jesus Christ ¹⁴,

No longer finding in the Congregation my tranquility of spirit, and this, for various reasons, hat I prefer not to expose in public Chapter, and fearing that this state of my soul might be harmful to my soul, and to the Congregation herself, were I to remain in it, after serious consideration on the step I am about to take, I ask and petition this Ven. Congregation to release me from my vows and obligations that bind me to it, according to the old Constitutions.

I implore and beseech my Confreres not to take any scandal from this resolution of mine, but rather to take this occasion to be encouraged to remain firm in their own good resolves, and to pray for me.

I ask, then, that the following declarations, which I believe I can make with a sure conscience, be accepted:

1st. That the idea of leaving the Congregation did not come to me in Africa, nor on my return from Africa, because of any illusions that I had; if my reason really is that of having been in Africa, God knows, but I do not.

2nd That no one, either Confreres, or externs, put this decision into my mind, not initiated, nor much less, with promises, and that up to this moment, I have not taken a single step or attempted to seek for myself any position whatsoever, and this, so that I would not compromise my resolution.

3rd I have the conviction of never having betrayed, neither here, nor anywhere else, neither near, nor far away, the confidence placed in me, by my Superiors.

4th Finally, I declare that I have no bad feelings toward anyone in the Congregation, no matter how different his way of thinking is from mine, and I ask pardon of all, if in any manner, I have offended him.

I thank the Congregation from my heart, for all the good it has done for me [and this is not a little], and in a special way, the Very Rev. Fr. Superior, to whom, I am painfully aware, how much bitterness this decision of mine is to cause.

I will try to hold on high the honor of the Congregation [as I always sought to do], and I will not spread gossip concerning its private affairs; but, I also ask my Confreres to have a little regarding by not attributing to me intentions that I do not have, or could not possibly have.

Verona, at the Stimmate, the 3rd of October 1890

Fr. Dominic Vicentini

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¹⁴ This is Fr. D. Vicentini's Letter to the assembled Chapter which appears on the same kind of paper, but measuring 8 by 10 and one half inches. This letter covers one and one third sides.

[II] BRIEF BIOGRAPHIES OF THE ABOVE CAPITULARS¹⁵

[1] Archbishop Francis Sogaro



Archbishop Francis Sogaro (Lonigo, 31/12/1839 - Roma, + 02.06.1912) entered the Stigmatine Institute on June 28, 1856, where he had made a request to be admitted as a lay brother.

On March 19, 1859 he took religious vows and was ordained a priest on March, 1864.

On August 13, 1874 he left the congregation and went to the Combonian Institute of Africa, and went to stay in the Institute of African Comboni, of which he was a friend.

On October 18 of the same year, however, called on the government of the parish of St. Giorgio in Braida, from where he continued to collaborate with the institute of the Comboni Missionaries as a confessor of the candidates of the German language.

On September 22, 1882 he was appointed successor at the helm of the Combonian Apostolic Vicariate of Central Africa.

In 1883, he went to visit Khartoum briefly, before the Mahdists near it.

On July 6, 1885 he was appointed titular bishop of Trapezopoli, and was consecrated in Rome by Cardinal Moran on August 2.

On June 14, 1894 Propaganda accepted his resignation and two months later transferred him to the venue titular of Amida.

Permanently dismissed from the Sudanese mission, on 1 May 1900 was appointed secretary of the Sacred Congregation for Indulgences and Relics and October 26, 1903 Principal of the Academy for Ecclesiastical Nobles.

[Italian rendition]

Mons. Francesco Sogaro (Lonigo, 31.12.1839 – Roma, 06.02.1912), entra il 28 giugno 1856 nell'Istituto stigmatino, dove aveva fatto richiesta di essere ammesso come fratello laico. Il 19 marzo 1859 emette i voti religiosi e nel marzo 1864 viene ordinato sacerdote. Il 13 agosto 1874 lascia la congregazione e va ad alloggiare nell'Istituto africano di Comboni, del quale era amico. Il 18 ottobre dello stesso anno è però chiamato al governo della parrocchia di S.

¹⁵ For this research, many thanks to the commitment and skill of Mrs. Tereza Lopes, Stigmatine Laity.

Giorgio in Braida, da dove continua a collaborare con l'istituto comboniano come confessore dei candidati di lingua tedesca.

Il 22 settembre 1882 è nominato successore di Comboni alla guida del vicariato apostolico dell'Africa Centrale. Nel 1883 ha ancora l'occasione di visitare brevemente Khartoum, prima che i mahdisti si avvicinino. Il 6 luglio 1885 viene nominato vescovo titolare di Trapezopoli e consacrato a Roma dal card. Moran il 2 agosto successivo.

Il 14 giugno 1894 Propaganda accetta le sue dimissioni e due mesi dopo lo trasferisce alla sede

titolare arcivescovile di Amida. Allontanato definitivamente dalla missione sudanese, il 1° maggio 1900 è nominato segretario della Sacra Congregazione per le Indulgenze e Reliquie e il 26 ottobre 1903 preside dell'Accademia per i Nobili Ecclesiastici.

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[2] FR. JOSEPH SEMBIANTI¹⁶

[March 15, 1836 – + June 24, 1914]



[Stigmatine Capitular during our first 12 General Chapters; named Superior of the African Missionaries of St. Daniel Comboni - December 7, 1879]

Family Background: Joseph Sembianti was born in Vervò, in Val di Non, on March 15, 1836 – the ninth of eleven children. The Parish files state that his full name was: Joseph Francis – the son of one Christopher Francis and Rose Zadra¹⁷. Young Joseph was born at 3:00 in the morning, and would live more than half of his life with the Stigmatines and the last 24 years as a revered member of the Missionaries of the Sacred Heart, founded by St. Daniel Comboni.

His older brother achieved some renown: his name was Matthew Francis Sembianti, and he was born in Vervò on July 11, 1819. He lived as a professor of mathematics and physics at the Imperial school in Trent. He introduced into his class the published work: 'Elements of Geometry for the Use of Public and Royal Schools. This was translated from

¹⁶ Compiler's Note: Much of the research for this was done by Mrs. Tereza Lopes, Stigmatine Lay Woman, of Plano TX. The translation of the Minutes and Documents of the first 18 General Chapters into English is the work of Fr. Joseph Henchey, CSS.

[For the information on Fr. Sembianti, cf. Plergiorgio Camai. *La vita operosa di Padre Giuseppe Sembianti*. Tipografia Tecnolito Grafics [TN]. Kindly provided and permitted by Fr. Joaquim Valente da Cruz, mcc, April 2013] Fr. Lino Micheletti - Dalla Cina al Giappone. 58 anni in missione e altri tre profili di Missionari di Vervò'.

¹⁷ Three later Stigmatines bore that family name: Attilio [+ May 18, 1967; James [+ December 23, 1916] – Fr. Remigio, [+ February 24, 1963].

the German [4th improved edition, 2 vols., Trento: Perini Brothers Press, 1854]. He was a name 'in the field of agrarian economy and wrote on the organization of Dairies, promoting many beneficial initiatives in his region – the work 'The Dairy Regional Exposure of 1875' was attributed to him. He died in Trent on April 28, 1883.

Another brother of his, Stephen, who also had the middle name of 'Francis' – was born on January 9, 1839. He, too, became a priest. He served as Assistant in the Parishes of Revò and Roncegno – and was also parish vicar in Tres – and an exemplary Pastor in Predazzo and Verla. He died on February 25, 1893.

The "Fathers Sembianti" truly indicate that they were of a 'priestly' family: a paternal uncle, Matthias Dominic Sembianti, was born on February 17, 1777 [the same year as St. Gaspar!] - and he died in Vervò on August 28, 1844. He was well known as a priest of science and religion and Pastor of Masi di Vigo.

Fr. Joseph Sembianti also had a nephew – [son of his brother, Angel Nicholas Sembianti [1842- 1926] who became an ordained priest. This Fr. Sembianti died at a young age as Parish Priest of Montagnaga di Pinè.

His Stigmatine Life [1862-1890]: At a young age, Joseph entered the seminary in Trent, but for his theological course, from 1862 – 1865, he became part of the Stigmatine community and was ordained in 1865.

It would seem most likely that during Joseph's theological course, he would have encountered Fr. John B. Lenotti, successor to Fr. Marani as Superior General – remembered also as Master of Novices during Fr. Bertoni's life time, appointed to this task by the Founder himself. Most likely, young Sembianti would have shared in Fr. Lenotti's Conferences to Novices and young professed. In these years, it is possible that Sembianti would have had contacts with those who had known St. Gaspar during his life-time [which ended June 12, 1853] – participating in the life lived there *in more religiosiorum* ['in the manner of religious']. Despite the discouraging illnesses within the community of this time and the lack of development, Fr. Lenotti would show himself to be very apt candidate the 'Mission-mindedness' of the Original Constitutions. Fr. Lenotti would establish a young 'Mission Band' in the hopes that this group would begin to learn languages, and to undertake the work of a more wide-spread expansion, *anywhere [quocumque] in the diocese and world*.

This more universal understanding of the Apostolic Mission is more clear in Fr. Lenotti's time as Superior General [1871-1875]. He was preparing a Mission Band – of young priests [e.g., Fr. T. Vicentini, and others] dedicated to learning languages – English, Danish, etc. – with the express purpose of sending Stigmatines beyond Italy and Europe, even Sweden. With Fr. Lenotti's premature death in 1875, this great dream of the *quocumque in mundo* did not begin to be realized until 1905 and 1910, when Stigmatines

came to the New World for the first time – and not until 1925, when they went to the Far East¹⁸.

American Catholic Church History sources maintain that from 1850-1950, more or less, there was huge Italian emigration. This led to a Missionary expansion and the need of Italian priests in many countries. In our Stigmatine world, the call to the Foreign Missions proved an apt and providential choice for our Apostolic Missionary charism:

At this time, the 'New World' beckoned to the young of heart, to the adventurous as well as to the Missionary – those challenged by the terrible poverty of Italy – and emigration from Italy reached enormous numbers precisely in these years, the last 20 years of the 'old century'. The 'old world' thought of the United States as the image of 'the Gay '90's', the 'Far West', or even the 'Wild West' – the United States remained classified as a "Missionary territory", directly under the Congregation of the Propagation of the Faith until 1911! However, with the coming of the 20th century, a new era was dawning - financial opportunities seemed to be abounding as well as religious challenges. 'Americanism' was a fuzzy Modernistic interpretation of the Word of God rejected by the Magisterium – and in general, the role of ecclesiastical authority over the interpretation of faith and morals.

The second difficulty is known to U.S. Church historians as the 'Italian Problem'. Italy had been divided once into small countries, with varying dialects, hard for others to understand, separated by the divisive Vatican State territories. This enormous emigration from Italy, by and large, was not accompanied by Italian priests – the few Italian priests who came were never sufficient – and further, many from one region did not understand those faithful of another region. For a very large part of them, Italian men traditionally did not go to Church – this was left to the women and the children until a certain age [Confirmation?]. In this setting, very little financial support could be encouraged for the Church in the New World, as in Italy the government was paying huge subsidies to the Catholic Church.

While the wording might differ, Catholic historians of the Church in America, consider the massive immigration of Italians to the U.S. A. from 1880-1900, to be imbued with the "Italian Problem". In the words of one such historian, "the 'Italian Problem' was many things to many people, but to the Italian immigrants themselves, it may have been that the Church in the United States was more American and Irish than Catholic."¹⁹ In this

¹⁸ Cf. J. Henchey, *American Chronicle* Vol. I.

¹⁹ Rudolph J. Vecoli, "Prelates and Peasants. Italian Immigrants and the Catholic Church, in: *Journal of Social History* 2 [1969], pp. 217-268. The citation is the concluding line of this more than 50 page substantive reflection.

widely quoted article the peasants, of course, were the Italian emigrants – and the Prelates were the Church leaders, more Irish and ultra ‘American’ in a number of cases.

The rapid influx into a country of a strange people, speaking a foreign language, will naturally give rise to many difficulties. Who will say when this situation ceased to be troublesome, or if it really has been fully remedied? In this time frame – 1880-1900²⁰ [remembering that the Stigmatines came to North America in 1905] - Church leadership was much distracted by secret societies, the labor movement, the new [Catholic] university, the school controversy and ‘*Americanism*’ – to mention just some of the challenges the Bishops were facing.²¹

Missionary service in Africa exercised a powerful appeal at this time. Following the Comboni sources we have, it is clear that the newly ordained Fr. Sembianti would have lived according to the purpose of the ‘Apostolic Missionaries’ of St. Gaspar: Sembianti lived in the community of the Stigmatines ‘on the hill near Cittadella Square’, and as were the men there at the time, he would have been much dedicated to prayer and the study of the Scriptures. He would become more and more familiar – good ‘*Trentine*’ that he was – with the villages and towns of the country-folk in and around Verona.

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²⁰ A much quoted – and also contested - insightful article is by Rev. Henry J. Browne [a New York Priest, of the Catholic University in Washington DC], ‘The ‘Italian Problem’ in the Catholic Church of the United States, 1880-1900’, in: *Historical Records and Studies* 35 [1946], pp. 46-72 – from where these initial thoughts are derived. Further sources:

- Dolan, Jay P.,
 - *The Immigrant Church* – University of Notre Dame, 2009;
 - *In Search of American Catholicism* – Oxford, 2002.
- ORSI, Robert A., *The Madonna of 115th Street* – Yale Press, 2002.

²¹ Ib. J. Henchey, *American Chronicle*, Vol. I.

[3] FATHER DOMENICO VICENTINI²²
[former Stigmatine – Superior General of the Scalabrinian Congregation]



Born:
Pescantina, Verona, *July 6, 1847*

Priestly Ordination:
Verona

Died: Piacenza, March 15, 1927

Age: 79

Father Domenico Vicentini was born in Pescantina, the Province of Verona, on July 6, 1847. He was ordained a priest in the Seminary of Verona. In 1881, he entered the Stigmatines in Verona. He became a missionary in Kartum, Africa, in 1888. Right after the founding of the Mission, the revolution of the Madhi people forced him to flee. The following year with an English expedition, once more he traversed the Nile River and he cooperated in the releasing of the prisoners. He was then recalled to Italy.

In 1900, finding himself inactive, he entered the Scalabrini Congregation. He was assigned by their Venerable Founder first to the United States and then to Brazil: at the Founder's death, Fr. Vicentini became Superior General and remained in that office for 14 years, until 1919. In 1907, he obtained from the Holy See the right to substitute the religious vows with an Oath of Perseverance, and his was the great merit of consolidating and strengthening the pastoral positions of the Community. He died at Piacenza on March 15, 1927.

Fr. Vicentini was the first Scalabrini Missionary to set foot in the Brazilian State of Rio Grande do Sul. The Church that he built at Encantado was blessed by Bishop Scalabrini in 1904 during his visit to Brazil.

As Superior General, he visited every one of the Scalabrini Mission Stations in the United States [in 1905] and in Brazil [in 1910]. He founded at Crespano a Minor Seminary [an 'Apostolic School'] for young students. This became the Novitiate for the Italian Province of the Congregation, and remained so until 1970.

Source: Scalabrinians – <http://www.scalabrini.org/> - [under Memory – To The Father's Home]

²² It seems fitting to acknowledge Fr. Vicentini here – for many years, a Stigmatine, and he obtained for the Stigmatines our first foundation in Brazil – *TIBAGY è NOSTRO!*

[B] 12th General Chapter and *Quocumque* - [CF # 5]

Introduction:

In our Stigmatine history, the 12th General Chapter September 24th – October 3, 1890] proved to be one of the most critical. Some extraordinary Stigmatines left our community and reached prominence in alternative Church service:

- **FR. FRANCIS SOGARO** - became St. Daniel Comboni's successor as Vicar Apostolic to Central Africa. He was elevated to the Episcopal dignity in the Consistory of July 21, 1885. As Archbishop [perhaps consecrated in St. Agatha's Church, Rome] he later served as President of the *Noble Ecclesiastics* – [of the Diplomatic Corps of the Holy See] – succeeding in this Monsignor Mery dal Val, who was elevated by St. Pius Xth to Cardinal Secretary of State.
- **FR. DOMINIC VICENTINI** - joined the 'Scalabrini' Missionaries and served in their General administration.
- **FR. JOSEPH SEMBIANTI** – while still a Stigmatine [he seemed to be also an active member of the Comboni Missionaries], and after leaving the Stigmatines this continued [the PRECISE date is not clear]. It seems though, from his General Chapter presence, this was during/ right after the difficult General Chapter in 1890 – [cf. his Letters, March 2, 1874; November 5, 1879]. However, supposedly he was named full time Rector of the Comboni Missionaries [the Comboni sources give as this date, December 7, 1879 –when he was still listed as the Stigmatine Superior at the House of Formation in Bassano. He would spend later years in Houses of Formation for the Comboni African Missionary programs.²³ It is to be noted that St. Daniel Comboni founded his Community for the African Missions, on June 1, 1867 – and the Comboni Missionary Sisters [Pious Mothers of Africa] in 1872.

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²³ Compiler's 2nd Note: a number of the dates provided by the Comboni writings, do not coincide easily with the dates from the Minutes of our Stigmatine General Chapters of which Fr. Sembianti was listed among the active Capitulars in the first 12 of these.

[I] Some inputs from the *Breve Cronaca*:

Let us see below some excerpts from the volumes of the Stigmatine *Breve Cronaca* that shed light on this matter:

“In the course of the year 1857, after the entrance into the Novitiate of the Most Holy Trinity, we do not find news of great interest. The Fathers were continuously occupied in preaching Parish Missions or Spiritual Exercises, and always drew from these, abundant fruit. This can be seen from the letters of gratitude which poured in from every side to the Superior, Fr. Marani at the end of the various Missions. Many of these are still conserved in the Archives of the Institute.” [B.C. - n. 100]

“On August, 1874 Fr. Francisco Sogaro (Stigmatine) asks his exlaustration of the Institute. “He brought forward as his reason the vocation that he deeply felt, and which he had always had, for the Foreign Missions.” [B. C. - n. 135]

“In October 1881, Bishop Daniel Comboni died, as Vicar Apostolic of Central Africa. His successor was our old confrere, now Bishop Francis Sogaro. ... Fr. Sembianti ... had asked our Superior, Fr. Peter Vignola, to go as a companion to Bishop Sogaro, and also Fr. Dominic Vicentini who aspired to the same mission.” [B. C. - n. 162]

“From June 1884, the Vicar Apostolic, Bishop Francis Sogaro, had written from Central Africa to the Superior General for our Congregation to fuse our Institute with that for Black Africa.” [B. C. - n. 170]

“While Fr. D. Vicentini with repeated requests did obtain permission to leave for the Missions in Africa, Fr. Vivari had repeatedly asked permission to go to that Mission, or even to place himself at the disposition of the Sacred Congregation of the Propagation of the Faith.” [B. C. - n. 170 - footnote]

“Meanwhile, Bishop Sogaro once more asked the Superior General for the services of Fr. Vicentini for Africa, and when he did not get him, the Bishop appealed to the Sacred Congregation of the Propagation of the Faith which asked for his services for two years, March 13, 1888. The Superior General, therefore, acquiesced – and so, Fr. Vicentini left in the month of August...” [B.C. – n. 177]

“In passing, then, on the modifications to be introduced into the Constitutions, two Priests, Frs. Dominic Vicentini and Joseph Marocchi, withdrew disgusted from the Chapter Hall, and after a while, they presented the formal request to be absolved from the bond of their vows.” [B. C. – n. 182]

[II] Some inputs from the American Chronicle:

Volume I, pp. 152-153:

In 1896 there was also another request. The Bishop of Porto Alegre, capital of the state of Rio Grande do Sul, asked the opening of a house for religious assistance to 200,000 Italians, who were in that city and diocese. The name of the Congregation was suggested by Fr. Dominic Vicentini

"Finally, the idea caught on in 1905, when two Stigmatines, Fr. Anthony Dalla Porta and Fr. Lodovico Luchi arrived in the United States on October 8th, and established themselves in Scranton, PA. The local bishop received them with great cordiality, and gave them all the necessary faculties to exercise the priestly ministry for the good of the Italians, and to acquire a piece of property and to construct a Church." [B.C. – n. 18]

Volume 1 – p. 153:

The bonds of the Stigmatines with the Scalabrinians, or Missionaries of St. Charles, were always very strong. Fr/ Dominic Vicentini, leaving the Congregation, entered to the Scalabrinians, where he became Superior General, and continued always a very good friend of ours. Fr. Louis Capra was Stigmatine novice and colleague of Novitiate of Fr. Albino Sella. Fr. Faustino Consoni was, at the same time, the father and the greater benefactor of the first who arrived here."

Volume 1 – pp. 157 – 158:

Finally, a day comes that there arrived in São Paulo the Superior General of the Scalabrinians, who was on a visit to their houses: Fr. Dominic Vicentini.

Yet in Italy, he had said to us: "Soon I will go to Brazil, in order to visit our houses; and then, if you had not happened to FOUND A MISSION YET, I WILL HELP YOU".

He offered to us a parish in Florianópolis. However... we thought we should not accept it, for several reasons.

Some days later, he told us: "And then, you can go to Tibagy, in Southern Paraná. My priests are there, but I shall call them back and leave that place, as there are not Italians there, and we are missionaries for the emigrant Italians. In Tibagy you will have a mission-parish; it is county seat; inhabitants are numerous, though distant and scattered in the woods, and there are Indians belonging to three or four different tribes. Consider and give me an answer soon."



Most Rev. John Braga

Fr. Vicentini and Fr. Alexander left for Curitiba, in order to arrange everything with the Bishop, His Excellency the Most Rev. John Braga. "At dawn - writes Fr Adami – both left, and we in the church, asking the good Lord, Our Lady, our Venerable, the Ven. Anchieta and all the saints of heaven, so that everything went well and that MISSION were entrusted to us by the Bishop. "

Finally, after two or three days - I do not remember well (writes Fr Adami) - a telegram arrives from Curitiba. I took it with trembling hands ... My heart leapt with joy ... I opened the sheet in the presence of Brother Dominic, and read: "TIBAGY IS OURS" signed Fr Alexander. A shout of joy resounded in our room! We have not seen anything else, and ran to the church to thank the good Lord and all Paradise, for the benefit received.

Finally, we no longer lived more in doubt! We had established our destination!

Here you need to take a break. We saw Jesus and Bertoni sending us to evangelize the world. We follow all the preparation within the congregation so that one day we could leave Italy and depart to other shores. After many hopes and waits, arrived the day of departure to Brazil. After so many good and secure offers, there was accepted a deceiving one. The arrival was frustrating but very evangelical. Upon arrival "there was no place for them." But the "three musketeers" of God came ready to "come, see and conquer." They trusted in God, lived in obedience and were not afraid of poverty.

Despite being here at our own home, the suffering was not over, and tenacity, faith, perseverance, trust in God would have to continue for a long time, so we could be what we are today. Our responsibility is very great, when we think of what was our beginning.

- St. Gaspar: "To start an undertaking it is necessary to have already achieved great and heroic virtues. One thing is primordial: the poverty; and after that, all the other virtues". (MP. 7.23.1809).

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PART TWO

THE DISCERNMENT OF QUODCUMQUE IN THE EARLY GENERAL CHAPTERS

[A] Comparison between 12th General Chapter [Sept. 14-Oct. 3rd, 1890] and the 5th General Chapter [Feb. 25-27, 1874]

[1] The 12th General Chapter [September 24 – October 3, 1890] made this declaration, with an almost unanimous vote:

September 25, 1890 - 3:00 o'clock in the afternoon

At the beginning of the afternoon Session, the Chapter unanimously declared to accept with gratitude the Decree of Approbation of the Institute, ordering that it be promulgated in all the Houses of the Congregation, and that the promulgation be followed by singing of the *Te, Deum*, in thanksgiving to the Lord.

Incidentally, however, at the reading of the Decree of Approbation, the question arose whether, therefore, from the context of the Decree itself, there was revealed and there ought to be held that Schools are a Scope of our Congregation equally principal with the Missions, and with the other exercises of the sacred Ministry, especially indicated in the same venerated Decree.

This question was put to a vote, there being 23 voting, with Fr. Francis Benciolini absent.

The votes were collected, and 21 [twenty-one] had answered Yes; and 1 [one]. No – and 1 [one] having abstained from the voting²⁴.

Therefore, it was admitted and retained, that the Schools, according to the context of the Decree of Approbation, are a scope of the Institute, equally principal with the Missions, and the other exercises of the Sacred Ministry, especially indicated by the Decree itself.

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[2] However, already in the 5th General Chapter [February 25 – 27, 1874] discussed and tabled a very similar wording, some 16 years prior to the 12th General Chapter:

²⁴ This overwhelming and near unanimous vote in favor of the Schools – and implicitly, in favor of a broad understanding of Fr. Berton's Apostolic Mission – simply reflects the various General Chapters through the years, since the unanimous Proposal submitted to the Vth General Chapter [cf. Feb. 24, 1874] – where the schools were considered *one of the principal ends of our Institute* -

Having invoked divine assistance, the Director explained the reason for the meeting, and he invited those attending, in the order of their seniority, to propose whatever in the Lord, they believed expedient to propose to the Gen. Congregation, for the greater glory of God, for the development of the Congregation, and for the greater profit of its members.

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 Gen. 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 to open 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:

corresponding to one of the principal ends of our Congregation, that was born and flourished with teaching²⁵;

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

avoiding scandal, in having such a large building, without any scope of public benefit – furthermore, because of the statement of our Holy Father, Pius IXth: *For the instruction of the youth, go to any extreme, save sin!*

3. There is expressed the earnest desire that a greater number of Aspirants might be accepted.

This meeting was adjourned, and all affixed their signatures.

Fr. Peter Vignola, Director

Fr. Joseph Marchesini

Fr. Charles Zara

Fr. Thomas Vicentini

Fr. Louis Morando

Fr. Peter Beltrami

Fr. Lawrence Pizzini

Fr. Lawrence Regatta

This was received today, and placed among the Acts, Feb. 25, 1874.

Fr. John Rigoni, Secret.

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²⁵ Clearly, in the minds of these Confreres, teaching is a primary apostolate of the Congregation – both conceptually and historically. It is to be noted that the XIIth General Chapter, in 1890 will continue this ideal – will place ‘school’ on the same level of as other apostolic endeavors, an essential aspect of the Founder’s ideal of the APOSTOLIC MISSION.

[3] The 5th General Chapter went on and this is the conclusion it reached on this matter:

3. Next came the discussion of the 2nd of the three Proposals of the House of the Stimmate, namely, the Proposal of an Elementary and High School, and a Night School, at the Teresians.

The unanimous Congregation, in recognizing the necessity of taking part in public instruction²⁶, in order to come to something concrete, accepts the following Proposition, and puts it to a vote:

Proposition

That two individuals, to be designated by the Superior, are to prepare themselves, and present themselves to be approved for High School teaching. Then, as for the time and manner of actuating the Schools, this is left to the Superior with his Council.

This was put to a vote:

Voting	8
Yes	7 votes
No	1 vote
IT WAS PASSED.	
ΔΔΔ	

[4] This same proposal was much pondered and would be referred to in the 9th General Chapter [September 17-25, 1880] in this way, a good ten years before the General Chapter of 1890:

IV. In the fourth place, there was a discussion also on the high school education for extern students²⁷, and it was asked if it would be out of place to beseech the 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 been unanimously recognized [as appears in its authentic Minutes] *, the necessity of taking part in the public education of the

²⁶ This early General Chapter clearly saw the importance of the Apostolic Mission of Schools – this would be specifically formalized in the XIth General Chapter of 1890. Fr. Marani was of a different opinion.

²⁷ Once more there is the urgent appeal for the Congregation to return to the ministry of teaching, which was long ago considered as one of the principal ends of the Congregation, that was born and flourished with teaching [cf. Proposal of the House of the Stimmate, Feb. 24, 1874, to the Vth General Chapter – a consistent appeal almost immediately following Fr. Marani's death].

youth. There was imposed on the Superior to provide that some of our members might obtain legal qualification for his school teaching, so that there might be begun [with a view, 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 same good intentions, to add 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.

As for what pertains to the Elementary School, already established, it was observed that it would perhaps be more in conformity with religious décor, and to the old practice of our First Fathers²⁸, that the little children of the first grade, be given over to the care and the more fitting education of women teachers, and there be accepted only young boys of the second class, or at least, of the so-called 'First Superior Class' – and this proposal, too, is unanimously presented.

V. Lastly, in treating of the importance, especially of the moral and religious education of the extern students of our city, and more especially, of our neighborhood, with the erection of a sort of *Patronato*, there was one who said that the results achieved so far by the foundation of the House of Bassano, was not entirely inconformity with its projected hopes, whether as regards the advantage of the youth there, and particularly, as regards the increase of the décor and opinion of our nascent Congregation.

- And following this, it was proposed to ask the General Congregation that it might wish to take into consideration these doubts [which because of the facts and data that reinforce them, unfortunately, are well founded], to examine also if it might seem better advice to gather in the forces that are too isolated, and too little productive, and in which the regular common life finds excessive inconvenience, and difficulty, to reinforce the other Houses, already solidly founded, and to establish a *Patronato*, so desired in our city, in this area.

And this last Petition also received a unanimous vote.

S. Maria del Giglio, January 29, 1880.

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²⁸ Clearly the Apostolic Mission of the Schools was for this time and place, a matter of utmost importance – and in accord with the first Fathers.

[5] This same 9th General Chapter thus responded to Fr. Benciolini's proposal:

... Proposal n. 12 under n. 7 of the list came under discussion: whether a public high school should be established at the Stimate?

The Proponents, having observed that the Vth General Congregation had thought sufficiently of this institution, on the occasion of an analogous Proposal on the part of the House of the Stimate, and reflecting further that it would be impossible that such erection take place in the time before the next General Congregation, they withdrew their proposal, putting off to another time, placing this under consideration ²⁹.

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It might be helpful here to present the Founder's own thoughts in his Part IX of his Original Constitutions, with its 7 Chapters 2, 6-7 [## 158-186].

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[B] St. GASPAR BERTONI'S PART IX of HIS ORIGINAL CONSTITUTIONS [## 151-186]

Chapter 1 [## 158-160]
Concerning the 'Profession'

158. Only Priests are admitted to the 'Profession', because the principal government of the Congregation, as well as its more important ministries require the Priesthood.

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

160. The decision as to who will be promoted, and when this 'Profession' will be made, is solely up to the Superior of the Congregation.

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²⁹ NB as has been pointed out, the return to **teaching school** was one of the *principal ends* [one of the *varia et propria ministeria*] of the Apostolic Missionaries, is here tabled for lack of time – with a new General Chapter being expected for the next year.

Chapter 2 [## 161-164]

The Means by which this Institute promotes the Salvation of Others

161. There are required the assumption of the clerical state, and the manifestation of every disposition to living this with perfection.

162. The 'Professed' are to be assigned to the administration of the Sacraments, especially of Penance and the Eucharist. They are to be committed to begging from God, even through the offering of the sacrifices of the Mass, in order to obtain from God the fruits of the Missions and the preaching and the Confessions.

163. The 'Professed' are to be dedicated to any ministry of the Word of God whatsoever [*quodcumque*], such as:

1. Public preaching, or instructing God's people with catechetical teaching, either through public classes, or by private tutoring;
2. Through a pious sharing of views and conversations on sacred matters, sometimes offering fraternal correction, and at other times offering encouragement for virtuous living and a greater frequency of the reception of the Sacraments.
3. This fraternal exchange will at times involve teaching others the path of perfection, and then offering the exhortation to live it.
4. The 'Professed' are to be engaged in giving Retreats.
5. They shall also promote Church organizations.
6. They will exercise a devoted dedication to the Sick, and especially to the dying.

164. The 'Professed' will be dedicated to contributing to the formation and discipline of Seminarians, whether these are living in Seminaries, or are extern students, assigned to parishes or living at home. The 'Professed' will accomplish this either through public courses, or private conversations, by promoting the Seminarians' life of study and spirituality.

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Chapter 3 [## 165-167]

Concerning the Instruction of Children and the Youth

165. Our confreres will promote in every possible manner the Christian formation of children and the youth, and also of those who are uneducated in the faith. Our men will accomplish this either through the Oratories, Catechism Lessons, even through private instructions.

166. Wherever it is possible, it is fitting that our men also assist in the education of the youth. In this ministry, there is to be observed that principle taken from the Shorter Rules of St. Basil: '*Since the Apostle has said: And you, fathers, do not provoke your children to anger, but rear them in the discipline and admonition of the*

Lord [Ep 6:4] - then, any of our men who teach the young, may they lead them with this mentality. May those who do instruct the youth be fully confident that they indeed can form these students, educating them in the discipline and the correction of the Lord. May our men observe the Lord's own precept: *Let the little children be, and do not hinder them from coming to me, for of such is the kingdom of heaven [Mt 19:14]*. If any such ideal and hope are not present, then I think that this endeavor would not be pleasing to God, nor would it be proper, or advantageous for us.

167. Even though children might be accepted in our ministry for the purpose of educating them, nevertheless the main goal to be sought and intended in any such instruction is their being directed toward their moral life.

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Chapter 4 [## 168-174]

Concerning the Means to be employed in preserving and developing Morality in the Life of the Young

168. Since a pure conscience is the seat of wisdom, the students should avail themselves of the sacrament of Reconciliation at least once a month.

169. They should participate in the celebration of the Eucharist every day.

170. The greatest care should be taken so that the students might be well instructed in all that pertains to Christian Doctrine. At least once a week, they should receive instructions in Christian Doctrine, which they are to learn and be able to express what they have learned.

171. Furthermore, each week an exhortation should be given, through which all would be inspired to an increase in virtue.

172. Even during their classes, should the occasion present itself, the teachers should strive to inspire their students to the service and love of God and of virtue.

173. The beginning of school and the individual classes should be introduced by a public prayer. The young people are to be taught that this brief prayer has two purposes: one is that they offer up to God all their school-work, and in particular their time and activity. The second goal is that the students accustom themselves to beg from God the grace to profit by these studies. This practice can prove to be very useful for the other activities of life.

174. All the books for the students use should bespeak piety and chastity, or be carefully edited. The students are not to be permitted to have or read other books.

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Chapter 5 [## 175-181]
Those Means to be employed for the Academic
Progress of the Youth

175. Competence and diligence are first to be sought in the teachers. It is important that they not only be learned, but that they should also be assiduous and studious to assist in the progress of the youth in all their school-work.

176. Good order, or methodology, are to be carefully observed, both in all the scholastic exercises, as well as in reviewing the work done. Every effort needs to be brought to bear so that the students might study privately, either in assignments of composition, or reviewing what has been learned, as well as their being able to refer back to what has already been covered.

177. Text books are to be carefully chosen, so that not only will they not present any danger to faith or morals, but also so that they might be the more suited for the benefit of the students.

178. Sufficient discipline should not be lacking, in accord with the quality and the capacity of the students. If, however, corporal punishment is to be meted out, due to the respect to be given to the religious state, this should not be administered by the teachers themselves. This should be the responsibility of the parents of the boy, or the student should be sent to a disciplinarian assigned for this task.

179. If correction does not help, and there is some danger that this student would be harmful to others, since he does not make much progress, should he prove to be incorrigible, he is to be expelled from study.

180. It is very useful to propose and to bestow rewards or honors to the extern students for the sake of encouraging fervor in their studies. In all these matters, propriety and a religious sense are to be observed.

181. Since 'honor promotes the arts', and material rewards may not always be at hand, the teachers should also make use of the type of rewards that are commensurate to the accomplishments and the individuals achieving them. This may be realized by assigning certain places or signs of honor, through which the emulation and greater diligence among the other students might be stimulated.

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Chapter 6 [## 182-184]
Concerning the Duties of the 'Professed' Fathers

182. Their duty is to teach not only in sermons, retreats, lectures, which are both necessary and useful for eternal life - but also to explain the rudiments of faith and morals to the uneducated and to children, in the Oratories, in public catechism

lessons, as well as by private instructions. For this is of great use to the Church, and therefore this ministry is highly recommended to them.

183. They will hear the confessions of all who approach them, especially those of the poor and children, and encourage all to a frequent reception of the Sacraments.

184. When the 'Professed' are sent anywhere, or assigned to reside in some place, no one will expect any provision for the journey, or for their residence, from the Bishop, or from the Pastors, but they will freely offer themselves and totally commit themselves to the task.

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Chapter 7 [## 185-186]

The Principal Purpose of the 'Professed' Fathers

185. Although the purpose of this Congregation is to offer assistance to the Church under the direction of the Bishops, through the various and proper duties of its vocation; and since this seems at times to be an arduous and difficult undertaking, and, if it be measured against human weakness, one that is exposed to dangers - nonetheless, this proposal of our vocation, therefore, is not one that is imprudent and rash. This is so, firstly, because it is not based on human resources, but is to be carried out with the grace of the Holy Spirit, for He Who has begun a good work in you will bring it to perfection... [Ph 1:6], if He is not hindered in this by us. For this is the special grace of this vocation, which is more powerful than all dangers and difficulties.

Furthermore, through this plan, we do not propose to expose ourselves to dangers, nor to go to this, or that place, or to undertake one activity over another, but to follow the direction of the orthodox Bishop whom the Holy Spirit has placed to rule the Church of God [cf. Ac 20:28]. This means is sufficiently safe in not erring in the way of the Lord. Finally, the concern of the Congregation is to be both in disciplining and in forming its men, as well as in selecting them, and in sustaining and strengthening them.

186. Furthermore, no one will contrive to be sent in one place rather than in another, but each will allow himself to be transferred, although it is not wrong to show oneself prepared for some undertaking. For, Isaiah [6:6, ff.] offered himself and Jeremiah [1: 6] excused himself. However, Jeremiah did not resist God sending him, nor did Isaiah presume to go before being purified by the coal of the altar. As Gregory has said, no one should dare to undertake the sacred ministries without first being purified, nor should anyone chosen by a superior grace, proudly refuse to go, under the pretext of humility.

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**[C] A COMMENTARY ON ST. GASPAR'S PART IX
OF HIS ORIGINAL CONSTITUTIONS**

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

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

[2] A 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 a much broader interpretation of the words: *Apostolic Missionaries for the Assistance of Bishops*. Fr. Marani believed that the central 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* - this was Fr. Marani's expression, never used 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 essential charism of St. Gaspar Bertoni - but, served solely as a 'cover' in the presence of a hostile environment for Fr. Bertoni's real intention of establishing a religious community. However, many others 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 [he codified a broad number of 'palliatives'] 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, *accomodated* [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. Fr. Lenotti is attributed with presenting a broader view, as will be seen.

[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 Stimmate 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...³⁰.

³⁰ 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 a magnificent 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*

[4] The matter of 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 proposal above 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...³¹

[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

missions... [cf. Chronicle May 6, 1875; May 7, 1877; May 6, 1880 - he considered teaching Catechism as a major aspect of the Apostolic Mission.

³¹ cf. Proposals for the IXth General Congregation, Feb.17-25, 1880. Cf. English translation, Vol. II, pp. 192, ff.

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].

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 of the 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...³².

³² Pope John Paul II, Apostolic Exhortation, *Catechesi Trandendae*, October 16, 1979, ## 15, ff.

[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, 1880³³. 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 discussion³⁴. Five Capitulars were eventually chosen for the Post-Capitular Commission³⁵. The matters to be studied by this Post-Capitular Commission are presented at the conclusion of this General Chapter³⁶, 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 Stimate³⁷. In this General Congregation, the work of this Post-Capitular Commission on the Constitutions was put off until the next General Congregation³⁸, that would not take place for eight more years. So, throughout this extended period of nearly a decade, the Post-Capitular Commission carried out its task. This Commission then made its final report to the XIth General Congregation that was held from September 12th-25th 1889³⁹. In a Document dated from Sezano, October 1, 1889, the IInd Addenda was submitted in Five Parts⁴⁰. 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,**

³³ cf. English Translation of Chapter Minutes, Vol. II, p. 203.

³⁴ I.c., p. 204 - Frs. Bassi, Gurisatti, Morando, Zara, Sembianti, Rigoni, D.Vicentini.

³⁵ I.c., p. 214 - the five Commission members were: Frs. Bassi, Morando, D. Vicentini, Tabarelli and the Superior General, Fr. P. Vignola.

³⁶ I.c. p. 229]

³⁷ I.c. p. 236.

³⁸ I.c. p.. 246

³⁹ I.c. pp. 269, ff.

⁴⁰ I.c. pp. 286-324].

- 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 Sodality⁴¹.

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

⁴¹ l.c., p. 309.

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

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

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

[a] In General:

Spiritual Formation:

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

[b] Intellectual Formation:

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

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]

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[I] Ignatian Influence

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

Presentation

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

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

[2.] This 'distribution' is done in two ways⁴²:

- either by the men being sent to evangelize in various parts of the world, in imitation of the Apostles⁴³;
- or, by their residing at a fixed place in expectation of being sent - this is availability.

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

⁴² For these comments, cf. Antonio M. deAldama, SJ, *The Constitutions of the Society of Jesus. An Introductory Commentary on the Constitutions*. Chapter 11, pp. 245-263, passim.

⁴³ Cf. M.-H. Vicaire, OP, *L'imitation des Apôtres. Moines, chanoines, mendiants. [IVe-XIIIe Siecles]*. Paris: du Cerf 1963.

Pope's Missions are always in line with the Society's general purposes: the spiritual progress of souls and the propagation of the faith.

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

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

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

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

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

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

- the first one is indifference - these 'missions' may neither be rejected, nor sought. The *Formula* of the Institute had already stated as much. The attitude of constant preparation and availability were emphasized: being day and night clad for traveling, prompt in carrying out this obligation.
- here the attitude of availability is more interiorized;
- one's entire judgment and desire, understanding and will, are wholly subjected to Christ our Lord and to His Vicar, through whom Christ sends us;
- each one should be without subterfuges or excuses Here is the challenge of promptitude and effective indifference, touching on affective and positive indifference;

- each one is to make an offering of his person [*obsequium*] an unconditional oblation of oneself [cf. Rm 12:1, ff.];
- the Holy Father will judge what is for the greater glory of God - each member is to be ready for every service.

[6.] As can be readily seen, this VIIIth Part is the central nucleus of the entire Book of the Constitutions - the over-all challenge is simply service in mission⁴⁴. The Constitutions unfold in a kind of 'logic': once the admission practicalities are taken care of, there is insistence on formation and promotion of the candidates - and all of this is geared to that they might serve in the Mission. The first six Parts of the Jesuit Constitutions are before the members always to open up for each in this apostolic horizon - and the last four Parts insist upon the communion, government and whatever might further this Company-commitment.

Part VIII indicates a full realization of how difficult it is to unite the community, committed to such a variety of aspects in the service of the Lord.

Then, Part IX speaks of the spiritual leadership of the General: both in sending in different apostolates, but also serving as a point of union. Part X offers a synthesis of means how the body of the Company might be improved. In so many ways, the Constitutions are a conclusion to St. Ignatius' *Spiritual Exercises*, and they are the result of the Founder's own prayerful experience. This is a process of discernment between the two Banners and the whole-hearted following of Christ. The call of the King is a great help in contemplating the path to eternal life. This is followed, then, by a profound reflection on the Incarnation - and the Saint consecrated the weeks of the *Exercises* to reflections on the mysteries of Jesus' life.

Three characteristics developed from this profound contemplation:

- insistence upon the universality of the redemptive decision of the entire Trinity - the 'whole' earth, "all" peoples;
- underlying this reflection is the fact that the Divine Son has been sent to save the entire human race;

⁴⁴ Cf. Ignasi SALVAT, SJ, "Septima Parte Principal. De lo que toca a los ya admitidos en el cuerpo de la Compañía para con los prójimos repartiéndose en la vina de Cristo nuestro Señor", in Aa.Vv. : *Constituciones de la Compañía de Jesús. Introducción y notas para su lectura*. S. Arzubialde, J. Corella, J.M. García Lomas [eds.]. Bilbao: Mensajero - Sal Terrae pp. 247-275, passim]. Cf. also André de Jaer, SJ, *Together for Mission. A Spiritual Reading of the Constitutions of the Society of Jesus*. St. Louis: Institute of Jesuit Sources 2001.

- looking at the world as it is, the challenge is to seek after for what is “better”, “greater” – *ad maiorem Dei gloriam*.

[7.] The ‘Content’ of this VIIth Part of the Ignatian Constitutions:

- the intention of the Fourth Vow is to determine the field of the apostolate among the many possible choices, to avoid erring in the path of the Lord [cf. n. 605; CF 185];
- the Missions from the Superior of the Society are necessary to be able to respond with greater facility, with greater security, assurance - without awaiting in each instance a recourse to the Supreme Pontiff;
- in the process of discernment, CSJ nn. 622-623 provide the principle of what is for the ‘greater glory of God, service of one’s neighbor’: those apostolates should be chosen which show:

... the greater necessity, where the greater fruit might be expected; where there is the greater debt to be paid; where the means are the more spiritual; where greater perfection might be hoped; the more urgent; the greater ease in accomplishing them; where the more universal good would be expected; where the commitment would be the less long-lasting. [cf. Ignatius Rule of *magis*: CSJ ## 622, 623]

- the Jesuit charism asks for a greater mobility, availability, to undertake what might be the more expedient for the glory of God [n. 633];
- the Jesuit manner [modus] for assisting souls might be noted summarizing nn. 637-653: to be a good example, striving always to edify with good works; one can offer prayers, Masses and other divine offices; administer the sacraments. The Word of God must be propounded assiduously in the Church - even in private conversations, in the Spiritual Exercises. The works of mercy might be offered, assisting the sick, resolve conflicts, reach out to the poor and the imprisoned - and to write books helpful for the common good.

[It has been noted that that there are three separate LISTS OF APOSTOLATES that St. Ignatius offers in his Constitutions the Formula # 3; Part IV, c. 8, nn. 400-414 [here there is noted that in addition to the *spiritual arms* with which the young Jesuits need to be equipped, there is need to become proficient, competent in broad fields of the ministry - and hence, the need to draw up a *Compendium*; Part VII, nn.

637-653⁴⁵: one Jesuit scholar has pointed out the surprising coincidence of these Ignatian lists with the Apostolic Exhortation of Pope Paul VI, in his *Evangelii Nuntiandi* [Dec. 8, 1975]⁴⁶.

[8.] A brief analysis of some of these means:

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

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

- **Any ministry of the Word of God whatsoever**⁴⁷ - this is noted first in the *Formula* in order to indicate that it is the ministry that is the most proper to the Society of Jesus. The *Examen* alludes to the parable of the sower of the seed [cf. Mt 13:1-23]. The ministry is described in generic terms, as *Praedicare in Paupertate*⁴⁸ - a generic title that emphasizes more the poverty of Jesus Christ and His apostles, as the ideal of every Ministry of the Word of God whatsoever. The broader nature of this word 'preaching' is noted in the encouragement to preach and exhort, and that the

⁴⁵ Cf. study on Suarez-Bertoni, pp. 111, .ff.]

⁴⁶ cf. de Aldama, *An Introductory Commentary on the Constitutions*, o.c., pp. 288, ff.

⁴⁷ cf. *Formula* 1.

⁴⁸ Cf. Gunter Switek, *Praedicare in Paupertate. Estudios sobre el concepto de pobreza según Ignacio de Loyola*. Centrum Ignatianum 1975.

ministry proper to the 'Professed' is one that demands learning and ability in preaching [n. 521].

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

⁴⁹.

- **Spiritual Conversations** ⁵⁰ are a part of the Ignatian and Papal conception of the 'preaching of the word of God' ⁵¹. In addition to that more formal proclamation of the gospel in the liturgy, in the class room, in catechetical instructions - there is still another very effective and highly important manner - by inter-personal contact, that sharing of one believer's faith with another human being. Our Lord used this method most efficaciously, as the Pope noted: as with Nicodemus, Zacchaeus, the Samaritan woman, Simon the Pharisee - and the Apostles continued this in the early Church.

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

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

⁴⁹ Cf. A.M.deAldama, SJ, "Peculiarem curam circa puerorum eruditonem", in: *Recherches Ignatiennes* 4 [1977], n. 5.

⁵⁰ Cf. Thomas H. Clancy, SJ, *The Conversational Word of God. A Commentary on the Doctrine of St. Ignatius of Loyola, concerning Spiritual Conversation with Four Early Jesuit Texts*. St, Louis. The Institute of Jesuit Sources 1978.

⁵¹ Cf. EN # 46.

society was founded especially [potissimum], in order that it preferably [praecipue] work for the defense and propagation of the faith and the welfare of souls in Christian life and doctrine, through any ministry of the word of God whatsoever and the administration of the sacraments.

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

Summary

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

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[II] St. Gaspar Bertoni

Pars Nona [cc. 1-7, ## 158-186].

Premise:

These seven chapters, divided into almost 30 Constitutions, show a varied approach on the part of St. Gaspar Bertoni:

c. 1: ## 158-160

'Profession'

This might be described as the *Mission ad intra*, meaning the situation of those confreres raised to the rank of 'Apostolic Missionary.' These three numbers indicate the nature of the 'Grade', what is needed for one to be constituted as one of the 'Professed':

CF # 158: three elements here: the Priestly state and to these men the principal government of the Community belongs; these assume the more serious ministries.

- **the Priestly state:** the Stigmatine Founder had made it quite clear that his community is 'clerical' - because of its positions of leadership, and the types of ministry to which it is applied. This fact was already made clear in CF # 49 - where the community is described as 'clerical' and 'religious' - and its members need to acquire a more than ordinary knowledge, not mediocre. The need of the clerical state arises again in CF # 161, where first among the means to achieve the goal of the community there is noted the assumption of the clerical state. In the Jesuit Constitutions, it is clear that the Father General makes this appointment [cf. CSJ nn. 511, 512, 513, 522, 523, 776.]

- **the principal Government:** under the promotion of to the priestly office [cf. Part V, ## 69, ff.], all are called to the priestly service. This is noted in CF # 7 b, where in the *Compendium Rude* it is noted that some who have the talent, should be elevated to the perfect level of priestly endeavor. [Two kinds of 'obedience' – community, that to one's superiors - and apostolic to the Pope.

- **the more important ministries:** these *graviora* undertakings for the Church are elsewhere called *varia et propria* [cf. CF # 185]; and *accomodata* [CF # 262], according to what might be needed in order to achieve the end of the Sodality which is to procure the salvation of souls - for this, ministries accommodated to the apostolic needs for the working of this out [cf. CF # 262].

[NB: This number is taken from Suarez⁵², almost *verbatim*].

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

⁵² Cf. *De religione Societatis Iesu*, Lib VI, c. 1, n. 5 - p.838 b: ... *Societas est religio sacerdotum, ut supra lib. I, c. 5, ostensum est, et quia gradus professorum est supremus in Societate, ad eosque pertinet principale regimen ejus, et graviora ministeria, quae sacerdotium requirunt*. Cf. also Suarez, o.c., Book I, c. 1, p. 560 b: ... *Quia vero inter eos professi sunt praecipui et apud eos est principaliter regimen Societatis et ministerium ejus...*

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

- **to be outstanding in the conducting of one's life and morals**: this is the living out of the *Perfection of Oneself* [cf. CF # 6] as one of the key characteristic signs of the Stigmatine: in all that pertains to clothing, nourishment and living quarters all live as the more perfect clergy strive to do among whom they live and work⁵³.

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

CF # 160: the judgment regarding the nomination of confreres to the Grade of Apostolic Missionary originally was up to the judgment of the Superior General. In time, also the judgment of the General Councilors would be required.

⁵³ I.c., n. 5, p. 838 b: ...*Rursus postulatur eruditio non mediocris in litteris, ut infra c. 5, n. 7, attingemus; et in vita et moribus conspicuis magna probatio...*

**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 Mission - 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 Eucharist⁵⁴, Fr. Bertoni lists the immediate priestly service as ‘sacramental’, under four 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

⁵⁴ 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.

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 obtained from God in the Apostolic Mission, from the ministry of the Word of God [*concionum*]⁵⁵ 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]⁵⁶.

CF #163: 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 Jesus⁵⁷: but with one notable exception: Fr. Suarez

⁵⁵ 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]

⁵⁶ ib, pp. 137,ff. These numbers are also taken from Suarez, as is what follows: Lib. 1, c. 3, n. 10, p. 572 b.

⁵⁷ cf. Suarez, n. 10, p.572 b: *Quibus mediis Societas salutem proximorum procuret ..*

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, 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 addressed 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 a 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 world⁵⁸. In Book IX, Suarez goes into these ministries in greater detail. The ministries that Fr. Bertoni does specifically note, following Suarez⁵⁹ 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.**

⁵⁸ cf. Fr. Lenotti, 'Finis...' in: CS III, pp. 403, ff.

⁵⁹ Suarez, Lib. 1, c. 3, n.10, p. 572 b.

- 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...]

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]⁶⁰. 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].

⁶⁰ The early Stigmatine Chronicles bear eloquent witness to the commitment to assisting those called to live the priestly way of life.

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 Progress [cf. CF ## 49, ff.: *De Profectu in Ecclesiasticis Doctrinis*] and Spiritual Development of the Youth [cf. CF ## 47-48, *De Profectu Suiipsius* - St. Paul offers a challenge here: *Attende tibi et doctrinae...* 1 Tm 4:16] - 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 obligation⁶¹.

c. 3: Concerning the Instruction of Children and the Youth [## 165-167]

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.

⁶¹ Cf. Suarez, pp. 850, ff.

CF # 166: this number has been variously interpreted - some 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 taken handled. 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 renders. 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...⁶².

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 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...⁶³

These two elements: the Special Obedience to the Pope, and the particular care for the religious instruction of children for life - are characteristic of the charism of St. Ignatius and his interest also 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

⁶² Formula 1.

⁶³ Formula of Religious Profession -CSJ n. 527. Suarez offers his comments in Book VI, cc. 3, ff., pp. 850a-854 b, *passim*.

authority in the Company would be made up exclusively of these men - they alone enjoyed 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 might not hand themselves over to laziness and inertia. He goes on to say that when the father educates in honesty his children, 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.

Suarez proposes an objection: 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 devolve upon 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, from learning the catechism, in great part depends the honest and holy life of the faithful.
- 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, inspired toward them. The faithful are nourished in various ways *accommodated* 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 that 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 moved 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 19th=September 15, 1558 - he quotes the 134th [it should be the 138th] 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 is 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 days⁶⁴.

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 this⁶⁵.

⁶⁴ 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.

⁶⁵ l.c., pp. 125 b - 126 a.

As a theologian, Suarez dedicates an entire column ⁶⁶ 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 ⁶⁷ 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 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].

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 is not limited simply to children, but enjoys 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 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.

⁶⁶ c f. Suarez, o.c., p. 853 b.

⁶⁷ cf. Suarez, pp. 850 a - 854 b.

It is only right then that in the ‘Profession’ of the Society an expression 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.

This seems most applicable to St. John Paul’s more recent challenge for the *Nova Evangelizatio – non nova, sed noviter!*

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 academically and spiritually. Personal conversations [*Conversatio Evangelica*] were praised by Pope Paul, as a method Jesus used - and personal contact remains a vital means of evangelization⁶⁸ 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]⁶⁹.

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 Suarez⁷⁰ - 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*.

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 youth⁷¹. From the outset, he makes very clear that when the Jesuit rule speaks of the instruction of

⁶⁸ cf. Pope Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*, Dec. 8, 1975, # 44.

⁶⁹ 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.

⁷⁰ Cf. Suarez, o.c., pp. 827 b - 828 a

⁷¹ cf. Suarez, Book V, c. 5, nn. 1, ff., pp. 824, ff.

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 Society⁷². 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 of knowledge: that on the lowest [*infimum*] level; that in the middle [*medium*] sphere - and that which is supreme [*supremum*] – [not unlike our description of artisans: apprentice - journey-man – Master]. 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 its 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

⁷² 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.

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 the 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 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 than 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 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 religious. 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 others⁷³.

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 CF #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*.

Why would the Stigmatine Founder include these three chapters on the instruction and religious formation of the youth if they did not pertain to the 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.

⁷³ Cf. Suarez, p. 830 a.

- **CF 167:** It is important to reflect on the context in which these Constitutions discovered by Fr. Bertoni as 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, as to why religious should not teach the youth. Even though the Episcopal ministry should not teach grammar and poems and the like - this 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 was that even though this ministry of instructing the youth would lead them to be distracted and a certain 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 oriented in this way. 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 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 interior 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 by the same divine grace and vigilance of the Superiors and the other works of religion will all come together to overcome it.

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 in 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 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 Society⁷⁴. 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 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

⁷⁴ cf. the George E. Ganss commentary, p. 214, footnote # 5.

principal intent is the honesty of morals⁷⁵. This is the substance of CF # 167; cf. also # 203.

c. 4: The Means for conserving the Moral Integrity in the Youth, and increasing it
[CF## 168-174]

In Fr. Bertoni's style, this 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 suis* [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.

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].

⁷⁵ Suarez, o.c., p. 830 b, near the bottom.

[These time limits are the bare minimum in the Ignatian ideal - more often, if possible, would be good] ⁷⁶.

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 legislate that the Scholastics hear Mass every day. The Council of Trent expressed this for 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 inspired 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 and only adds that on Feast 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.][f. CSJ n. 481] ⁷⁷.

CF # 170: The third and fourth means come together in the Suarez text: the teaching of Catechism and weekly 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 are less useful. Hence, it is incumbent on the Society 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:

⁷⁶ Cf. Suarez, o.c., p. 830 b-831 a.

⁷⁷ cf. Suarez, o.c., 831 a-b.

... 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 Suarez⁷⁸.

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 virtue⁷⁹. 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*⁸⁰.

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 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:

⁷⁸ cf. Suarez, o.c., p. 831 b.

⁷⁹ Suarez, l.c., p. 831 b.

⁸⁰ cf. Suarez, o.c., p. 831 b.

... 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 life⁸¹.**

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.

c. 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;**

⁸¹ 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 form 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 Jesuits⁸². 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 V⁸³. In the Jesuit Constitutions, Part IV, c. 12, the challenge of both the sufficiency and the diligence of the teachers is addressed frequently⁸⁴. In setting up seminaries, his was simply the challenge of Trent [Session 23, c. 18]⁸⁵.

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 ad 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 c. 13.

⁸² 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 in Vol. I of this series, pp. 70, ff.

⁸³ cf. pp. 811 a, ff.

⁸⁴ cf. CSJ nn. 447; 450

⁸⁵ cf. Suarez here, o.c., p. 833 b.

CF # 177: here, once again, there is mention of ‘books’⁸⁶ - 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 Suarez⁸⁷, being only slightly adapted as to form.

CF # 178: this Constitution and the next one, speak of the punishment and the corrector - as it did not seem fitting for the religious to undertaking 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 Suarez⁸⁸. 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 matter punishment to mete 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 hand⁸⁹. 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 Rule *Brevior* 202 regarding the Disciple and Correction in the Lord. The entire phrase is a citation from Suarez⁹⁰.

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

⁸⁶ Fr. Bertoni often speaks of books: cf. CF ## 51, ff.; 60; 61; 94; 95; 101; 174; 175; 20.

⁸⁷ Cf. Suarez, o.c., p. 834 a.

⁸⁸ cf. Suarez, o.c., p. 834 a.

⁸⁹ cf. *For Matters of Greater Moment. The First 30 Jesuit General Constitutions*, o.c., pp. 64, ff. - Decrees of the First General Congregation.

⁹⁰ Cf. Suarez, o.c., p. 834 a.

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 Suarez⁹¹.

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 V⁹². This Constitution is also taken word for word: honor 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.

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] are 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. 1⁹³;**
- **c. 2: The [Apostolic] Means...: CF ## 161-164: are from Suarez' Book I, c. 3⁹⁴;**
- **c. 3: The Instruction of Youth : CF ##167: are from Suarez, Book V, c. 5⁹⁵;**
- **c. 4: The Means of Maintaining and Increasing Spiritual Growth in Youth: CF ## 168-174: are from Suarez' Book V, c. 6⁹⁶;**
- **c. 5: Concerning the Means for Intellectual Growth: CF ## 175-181 are from Suarez' Book V, c. 6⁹⁷;**

⁹¹ cf. Suarez p. 834 b.

⁹² cf. Suarez, o.c., pp. 834 b, f. - there are only six lines on p. 835.

⁹³ Cf. Suarez, o.c., pp. 838, f

⁹⁴ cf. Suarez, o.c., p.572 a

⁹⁵ cf. Suarez, o.c., pp. 827 b, ff.

⁹⁶ cf. Suarez, o.c.,pp. 830 b, ff.

- **c. 6: Concerning the Office of the Professed of the Sodality: CF ## 182-184: are from Suarez' Book I, c. 6⁹⁸;**
- **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.

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: Sermons⁹⁹.**

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.***

⁹⁷ cf. Suarez, o.c., pp. 833 b, ff.

⁹⁸ So indicated by Fr. Stofella, CSS cf. footnotes on pp. 120, 122 of Original Constitutions.

⁹⁹ 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.].

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

CF # 182: while the express text has not been found *verbatim* its substance is clearly presented in Suarez¹⁰⁰. 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 means¹⁰¹. 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 life¹⁰². 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. 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

¹⁰⁰ cf. Book I, c. 6: whether the Society of Jesus embraces the contemplative or active life.

¹⁰¹ O.c., p. 587 b

¹⁰² o.c., pp. 588 b; 589 a.

life, the principle source of all such activities. Augustine includes doctrine and the Word of God as acts of the contemplative life¹⁰³.

Spiritual activities are intimately connected to doctrine concerning the divine realities - as a result, these divine truths are handed n 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 Suarez¹⁰⁴, 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 tasks¹⁰⁵.

The Society of Jesus does not pray the Breviary in choir, but like all clerics in major orders, each Jesuit is seriously 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 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 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 life¹⁰⁶. 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 his 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 last vows of the Priests [cf. CSJ nn. 527;

¹⁰³ o.c., p. 590 a & b.

¹⁰⁴ o.c. cf.p. 831 a

¹⁰⁵ o.c., p. 591

¹⁰⁶ o.c., p. 598

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 ministry¹⁰⁷.

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].

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 Eucharist¹⁰⁸. Another of the principal ministries that pertain 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 Eucharist¹⁰⁹.

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 practice charity [cf. DC 59]. They are fully part of the important challenge of the Church to carry out

¹⁰⁷ cf. Antonio de Aldama...*Missioning*. O.c., pp. 163-166, *passim*.. cf. Suarez, o.c., pp. 980 a, 966 a.

¹⁰⁸ cf. Suarez, o.c., p. 978 a.

¹⁰⁹ o.c., p. 984.

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 reason 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]¹¹⁰.

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*:

¹¹⁰ 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 afore-mentioned 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 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 coenobitical 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*¹¹¹. 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 God¹¹².

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 apostle¹¹³. These ancient customs came alive again in the 12th century in his Apostolic Movement: preaching and poverty were its characteristic features - which

¹¹¹ 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]

¹¹² cf. Antonio de Aldama, ... *An Introductory Commentary on the Constitutions....*o.c., pp. 225, ff., *passim*.

¹¹³ *Didache* XI, 6.

St. Ignatius tried to re-invigorate in the life of the Church, through his 'Company'¹¹⁴. How vital it is for Church progress that her Apostolic Missionaries should go without gold or silver, as a most Christ-like ideal. 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 the Apostolic circle around Jesus, called to Himself, and sent out in 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 journey¹¹⁵.

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.

¹¹⁴ Cf. Gunter Switek, 'Praedicare in Paupertate.' *Estudios sobre el concepto de pobreza segun Ignacio de Loyola*. ROMA: CIS 1972.

¹¹⁵ Cf. Antonio de Aldama, ...*Missioning*..., o.c., pp. 43, *passim*.

c. 7: The Principal Scope of the Professed Members
[CF ## 185-186]:

This concluding chapter of Fr. Bertoni's all-important Part IX, would take further study and its own commentary - which hopefully, will develop.

Research is continuing in the quest for the broad presentation of the Apostolic Mission, as presented by Fr. Bertoni in his opening numbers of chapters 6 and 7 of this central Part IX of his Constitutions, describing the duty of the 'Professed' and the *scope* of his community:

CF # 182: Eorum munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria vel utilia sunt, sed etiam rudimenta fidei et morum, praesertim ridibus et pueris...

CF # 185: Cum ejusdem Sodalitatis scopus sist, Ecclesiae sub Episcoporum directione obsequium praestare per varia et propria suae vocationis munera...

These two Constitutions: CF ## 185 & 186 are considered by Fr. Stofella as taken from Suarez, Book I, c. 6: *Whether it is fitting for the Society of Jesus to make use of those means that are suited for the instruction of external students [scholastics]*¹¹⁶. On further analysis, however, one may also cite Suarez, Book VI, c. 4, n. 25, which asks the question: 'Whether the [Fourth] Vow of obedience directed toward the Supreme Pontiff, which the Professed of the Society emit, is solemn, and distinct from the other three vows'¹¹⁷? The Jesuit Theologian offers a lengthy analysis of the Fourth vow - and Fr. Bertoni's CF ## 185-186 are copied almost *verbatim* from this section, and adapted - except for the introductory phrases for CF # 185 noted in the table above.

To understand this better, it is useful to reflect on the development of Suarez' thought. In Book I, c. 4, Suarez asks the question whether the community of the Society of Jesus was fittingly instituted and approved¹¹⁸. In his affirmative response, the Jesuit theologian notes three aspects of the Foundation:

¹¹⁶ Cf. *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni. Fondatore dei Preti delle Sacre Stimate di N.S.G.C.*, o.c., p. 122, footnote.

¹¹⁷ Cf. Suarez, o.c., pp. 854-866, a lengthy discussion of this Fourth Vow.

¹¹⁸ Cf. Suarez, o.c., pp. 575, ff.

- **Historical:** St. Ignatius was the Founder of the Society of his Companions, chosen as God's instrument in a providential manner and time, for the assistance of souls in the Christian life and doctrine for the propagation and defense of the faith this purpose has proven to be most opportune, as the defense of the faith is supremely necessary, its propagation most opportune and the perfection of morals most useful for the Church.

- **Principal:** the Holy Spirit, however, is considered to be the primary cause of the Society. In St. Ignatius' view, the Holy Spirit teaches his Church through the Vicars of Christ. Fr. Bertoni adapted this thought in his CF # 185, that the Stigmatine to follow the direction of the orthodox Bishop whom the Holy Spirit has placed to rule the Church of God [cf. Ac 20:28]. For St. Ignatius, this provides the reason for the Fourth Vow:

... But we have judged nevertheless that the following procedure will be supremely profitable to each of us and to any others who will pronounce the same profession in the future, for the sake of our greater devotion in obedience to the Holy See, of greater abnegation of our own wills, and of surer direction from the Holy Spirit. In addition to that ordinary bond of the three vows, we are obliged by a special vow to carry out whatever the present and future Roman Pontiffs may order which pertains to the progress of souls and the propagation of faith... [*Formula* 3]

CSJ 605 [De Missionibus]: 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 regions they were to go, whether among the faithful or unbelievers; and therefore, to avoid erring in the path of the Lord [ne in via Domini errarent], 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 and the greater aid of souls.

Therefore, the role of the Holy Spirit is central - Fr. Bertoni phrases it this way: *ad non errandum in via Domini...* It is here that Suarez cites Ph 1:6: *I am convinced that He who has begun a good work in you will bring it to perfection until the day of*

Christ...¹¹⁹. And this is the text cited by Fr. Bertoni here. Suarez brings this text up¹²⁰ in connection with his explanation of the Holy Spirit being the primary and principal author of the Society of Jesus: St. Ignatius and his companions simply could not have done this work of the Lord unless the Holy Spirit began and perfected such an undertaking. The Spirit would be behind the foundation of the Society either by communicating a certain inspiration; or through some extraordinary motion from within; or with that infallible direction, such as would have been given to the Prophets and the other Sacred Writers of God's Word: for Suarez, this is where this Institute got its beginning. For a believer, in simple terms, no work of piety such as this could ever have been begun without the precise inspiration of the Holy Spirit. Thus, in Jesuit circles, it was commonly believed that Ignatius and his companions were moved and assisted by the Holy Spirit¹²¹.

- **Authoritative:** the third cause of the Society according to Suarez is the Apostolic See - which, as noted by the Papal documents noted that it was by the Apostolic authority, by the protection of the Apostolic See, that this Society came into being for its apostolic purposes proposed, for the glory of Jesus Christ and in full harmony with the needs of humanity.

Suarez goes on, then, to specify what is so distinct about the Society of Jesus in order that it would be approved by the Holy See:

- it is a clerical community - made up of priests, with a priestly function - which goes back to the style of life of the Apostles and Jesus Christ Himself. When Augustine came along, he simply restored and reformed this kind of life;
- therefore, St. Augustine did not so much institute a new religious community as he assumed the purpose of the union of the Apostles around Christ. What Ignatius wanted to do was to give life to a way of religious life that would be most similar to the Apostolic way of life in all that pertains to what is substantial, i.e., regarding the end and the means, the manner of living, of imitating Christ, with a view to the salvation of souls. The Apostles professed that they had left all to preach the Gospel. So it is with the Jesuits: they consecrated themselves to Christ in a particular manner, to go anywhere that He would choose to bring about the salvation of souls - and that after the death of Christ, they would keep alive their obedience to Peter. Pius IVth

¹¹⁹ Douay version.

¹²⁰ Cf. Suarez, o.c., p. 580 a.

¹²¹ cf. ib., p. 580 a.

described the Jesuits in this way: as they assumed the name of Jesus, so in their work, doctrine, and example, they wanted to imitate Jesus Christ, and set out to follow in his foot-steps¹²².

Therefore, the principal task of this Society is to work for the salvation and perfection of their neighbors, and to achieve this purpose, they would make use of all congruous means. The longer and more diligent studies prepare for this variety of services [*obsequia*] [CF ## 57; 62]. Since therefore, spiritual activities are intimately joined to the doctrine regarding divine realities - this would be done *non solum per publicas lectiones, et conciones, sed etiam in secreta confessione, et in secreto colloquio ac instructione traditur...* [cf. CF ## 182, 183; cf. also Part XI, *De Familiari Conversatione...*].

In harmony with the Stigmatine seal - *Euntes Docete* [cf. Mt 28:19, the Apostolic Mission] reflected in Fr. Bertoni's own words: *Eorum ['Professorum'] munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria, vel utilia sunt...* [CF # 182].

Suarez then asks the difficult question how is it possible to balance *contemplata aliis* and *tradere* [cf. CF # 49] - how is the Society able to satisfy these many activities with contemplation¹²³? This is the special grace of vocation that makes what is arduous and difficult [cf. CF # 185] possible, because one does not rely on human strength [... *non humanis viribus, sed Spiritus Sancti gratia...*] To bring this multiple activity in line with contemplation - and to be fully committed to serious study - all this is not impossible with divine grace. And even though it might seem difficult, nonetheless perfect virtue for such difficulty is poured out so that this real difficulty, through the providence of religion and its perfect institution, with the special grace of this vocation can be overcome.

This special grace of vocation is surely necessary, because no one by reason of his state of life could live piously, let alone perfectly, without the special grace of God. It is piously believed, or rather, it is morally certain that God would communicate a special grace for every religious community, which He communicates to all who are called by the Holy Spirit to that community, if He is not hindered by them, so that they might be able to fulfill the end, the purpose, scope of this institute. Therefore, Ph 1:6 speaks of a grace, assisting, exciting, assisting, which it is

¹²² cf. Suarez, o.c., p. 586.

¹²³ Cf. Suarez, Book I, c. 6, n.6 - pp. 592, ff.

believed that God offers a major and more special grace for those who would be a part of such an institute. Suarez quotes St. Thomas for all this¹²⁴.

Therefore, all approved religious communities, according to Suarez, by right maintain that they have been instituted by a special Providence of God. Hence, it is not to be doubted that each one of these have a special help prepared for them, proportionate to their vocation. Therefore, the more challenging, difficult the scope is for a religious community, the more sublime and hard its purpose is, and since it has been instituted so much the more for the *obsequium* of God and the greater utility of the Church, then these communities are ordered and assisted by Him. It is piously believed that the Society of Jesus came into existence through the instinct of the Holy Spirit, and it was established for the intention of divine worship and giving Him glory, through the most grave [*graviora, gravissimo*] ministry and the task of procuring the salvation of souls. As a result, it cannot be doubted that the Society would have from God a special grace of vocation prepared specifically for it. Therefore, the arduous and difficult challenge of bringing together a most varied apostolic program, and a life of intense contemplation, needs a special grace of vocation to overcome this and all challenges inherent in the life. Suarez has already made clear the purpose of this community¹²⁵, and this is that it has been established directly that it might undertake the challenges of both the contemplative and the active life, for the sake of teaching and preaching, and for those other spiritual works to be exercised in behalf of our neighbors, with the greatest perfect and impulse¹²⁶.

The Society of Jesus has been specially established to offer its ministry to the Apostolic See. Based on an unusual comparison made by St. John Chrysostom¹²⁷, where he says that the priest is called to be the heart, or the stomach [!] of the Church - since it is through their priests that the Christian people receives through their priests the positive influence for life, and spiritual nourishment. In the Jesuit vocation to assist the Holy See, the early Jesuit tradition saw the Society as the 'right hand of the Apostolic See'. The purpose of the Society, as instituted by Ignatius, was indeed most sublime, and is the same as the institution of the Apostles - the Jesuits being called to do all that possibly can be done in their level of service to bring about the coming of the reign of God into this world.

¹²⁴ St. Thomas Aquinas. IV Sent., d. 4, q. 1, a. 2, ad 9 um; d. 38, q. 1, a. 5, ad 2 um; III, q. 27, a. 5 ad 1 um

¹²⁵ cf. Suarez, Book I, cc. 1 & 2

¹²⁶ cf. Suarez, o.c., p 594, b.

¹²⁷ In Mt., Hom. 38 - cited by Suarez, o.c., p. 594 a.

This is the special grace of the Jesuit vocation, behind the inspiration of St. Gaspar Bertoni, which he adapts for the Stigmatines in CF ## 185, 186, which he copied from Suarez, paraphrasing to suit his own needs. Grace is accommodated according to the need in each approved religious community. Therefore, grace will be all the more copious and all the greater in accord with the more elevated effects of divine grace are hoped for. The belief is that God confers a special grace according to the measure of the obligation and the task at hand. Grace is given to increase in accord with the disposition of the recipient. To such grace there pertains to intensify that affection by which the recipient encounters the greater difficulty for the sake of the reign of God. The Society was seen to have this unique excellence in the grace of the Founder. The Society was founded on the influence of the Holy Spirit to bring about the more excellent effects of divine grace, included in the ideals set down by Ignatius: the propagation of the Church, the defense of the faith, the conversion and perfection of souls.

On the part of the individuals called to this form of religious life, there is demanded of them an exquisite abnegation so that they might never have any place, or office, or any other security for themselves. Rather, the Jesuit ideal set down by the Founder was that all the members of the Society would be called for any change, exposed to many difficulties, and they must keep this disposition alive. As far as God is concerned, the special grace of the vocation enables each to meet these challenging difficulties. The members who are properly disposed and prepared will be perfected through this special grace. The Society is founded both for the spiritual benefit of its members in their communicating to their neighbors, for whose salvation they are called, in overcoming evils, in surpassing obstacles, and spiritual impediments. In Book VIII, Suarez will discuss the spiritual means that Ignatius suggests for the sanctification of the Jesuits - and in Book IX, those varied and proper ministries [CF # 185], those more serious apostolates [*graviora* - CF # 158], always *accommodated* [CF # 262] to the changing times, places and needs, which make up the Apostolic Mission for the Society of Jesus, as well as being adapted for the Stigmatines¹²⁸.

All of this is in explanation of the “Fifth Vow”. Suarez proposes the objection that either this vow is distinct because it brings with it a new obligation concerning the same matter as the other vow of obedience that Jesuits take - or, it obliges to something new entirely. In the Jesuit tradition, this Fourth Vow was approved as

¹²⁸ cf. Suarez, o.c., p. 597.

something special, and totally distinct from all others¹²⁹. St. Ignatius expresses the unique nature of this Vow:

In addition to the three vows mentioned, the Professed Society also makes an explicit vow to the Sovereign Pontiff as the present and future Vicar of Christ our Lord. This is a vow to go anywhere His Holiness order, whether among the faithful, or the infidels, without pleading any 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 [CSJ 7].

In this paragraph, the emphasis is on *quocumque... gratis omnino*, with a hint of the *quodcumque*. The matter of this vow, then, is not simply the matter of all religious obedience, but the special matter of the apostolic mission. This vow of obeying to go anywhere requires in one's mind that obedience of remaining even to the end of the task, always in accord with the intention of the one sending, which accommodates this to the matter at hand [cf. CF # 262]. The 'mission' would prove useless unless one would see it through to the end, in so far as this would be necessary for the end to be accomplished for the carrying out of the mission. This vow, then, does not only oblige the Professed to go on these Missions, but also to be totally committed to carrying out those actions, or services which are included in them.

By the name of 'Missions' according to the true sense and common use of those using this word, there should not only be understood those journeys, or residences in those places to which these journeys are ordered - but, also the activities and ministries to be undertaken. The obedience, then, regarding the 'Missions' implies the journeys to the assigned places, and also the ministries, services to be undertaken there. The Companions, then, vow not only to go where they have been sent, but also that they carry out there whatever they may have been ordered to achieve: both of these aspects, then, are the matter of the vow. The Jesuits are not obligated to journey just anywhere for other purposes - the sole goal of the Apostolic Mission is to work for the salvation of souls and the propagation of the faith, using various and proper, the more serious, the accommodated ministries to accomplish this.

It would be unrealistic to claim the vow authorizes travel in various places for other purposes. Religious pilgrimages, for example, to the Holy Places, would not be included. The Apostolic Mission has a specific purpose: the salvation of souls and the

¹²⁹ O.c., pp. 854, ff.

propagation of the faith. For St. Ignatius this is developed in Part VII of his Constitutions, and for Fr. Bertoni in Part IX, presently under discussion here. Under the 'matter' of this vow are included all the spiritual ministries which the Society exercises in behalf of their neighbors - the Apostolic Mission includes all those tasks to which the Roman Pontiff could send missionaries, in accord with the Jesuit Constitutions. Under the word 'Apostolic Mission' would also include residence, the existence of the Jesuit in some specific place. One would be sent so that he could preach, teach, or perform some other like ministry - it involves whatever [quodcumque Verbi Dei ministerium] to which the Roman Pontiff might send one for the progress of souls and the propagation of the faith. There are various accompanying "circumstances" of the Apostolic Mission¹³⁰:

- ***gratis omnino***: when the 'Professed' are sent on these missions there will be no requesting expenses [***gratis omnino***] for the journey [cf. CF # 184]. All must be undertaken in the *Jesuit manner of Mission, under the Vow of Mission*. The only reward that one would seek would be from God -
- **without making excuses**: in the Saint's Letter on Obedience, this is one of his emphases. This circumstance is also included under the vow - unless silence would run counter to the Pontiff's ultimate intention for the command.
- **to go wherever one is sent [*quocumque*]**: the content of the vow is geographically indifferent regarding place, people to whom one is sent. This is why the vow is in the hands of the Pontiff with his universal apostolic mission [*quodcumque*]. It is in the Pope's own Mission to work for the *obsequium* for the entire Church, for the assistance of souls. As head of the entire Church the Pope would have a better knowledge of the needs of the entire Church looking toward the future.

There is great insistence on the fact that the choice of ministries needs to be *accommodated* [cf. CF # 262] to the salvation of souls. The Fourth Vow, then, concerns an excellent reality, and is carried out for an excellent goal. This Vow has nothing else in view other than the greater glory of God, the more common good of the Church, the broader salvation of souls, and the more intense defense and propagation of the faith. This is part of the excellence of the Vow: the choice of ministries, apostolic services, depends on the present challenge of the salvation of souls wherever one may be sent. All of the Ministries, Apostolic Services of the Society are oriented by their very nature to the salvation and sanctification of souls,

¹³⁰ cf. Suarez, o.c., pp. 855-858, *passim*.

such as through various aspects of the *preaching* of the Word of God in its broadest acceptance of the term, and all other services that might accompany this. One cannot ‘engineer’ his service here, as all is done under the direction of the Holy Spirit, acting through the supreme Pontiff. The most excellent Jesuit manner under which one can be sent by obedience is this holocaust most pleasing to God: thus we see in Fr. Bertoni such almost liturgical terms as *liberaliter se offerant omnino et praestent* [CF # 184]... *praestare obsequium* [CF # 185].

Therefore, the Holy Father is the Supreme Prelate of every region of the Church. The ‘Professed’ of the Society, on the strength of this Fourth Vow, can be sent by him, precisely in the strength of the primary task of the ‘Professed’ [cf. CF ## 182-184] to preaching the word, in the broad sense of the word as used by Ignatius, as for any other exercise of the Word of God whatsoever, as listed in the Constitutions, in behalf of their neighbors for their spiritual needs. This is what is ‘new’ in the Fourth Vow - all religious are bound to obey the Holy Father. As the Franciscan manner of poverty was a new insight for the Church so also the Society of Jesus has this novel insignia, this mark that sets it apart within the Church, for a specific manner of Obedience in the Apostolic Mission, in the strength of the Fourth Vow. Every approved religious community has a certain scope, purpose, or “end” which identifies it in a particular manner throughout the Constitutions.

In the Society of Jesus, this ministry regarding the salvation of souls, under a special obedience to the supreme Pontiff, constitutes its special scope, end or purpose, to which it is called and is ordained by the special institution of the Holy Spirit. This ‘singularity’, individuality is not based on the human reasoning of the Founder, but came into being by the special grace of vocation from the Holy Spirit, for the sake of disseminating the faith in the most remote regions and to defend the Church from the incursion of heretics.

Suarez’ summary here ¹³¹ provided the background of St. Gaspar Bertoni’s thought, and was then copied and adapted by him, to serve as his concluding Chapter VII of his Part IX, *De Professorum Gradu*, [CF ## 158-186]: even though Fr. Bertoni’s universal Apostolic Mission is expressed in somewhat general tones:

... ad exercitium Apostolici Muneris... gratis omnino servire Deo et Ecclesiae ... quocumque euntes in diocesi et mundo ... Perfectum Opus Sacerdotum ... assumentes Apostolicam Missionem [cf. Compendium Rude], **...ad Verbi Dei Quodcumque Ministerium** [under the Grade of the Professed, for the means to

¹³¹ Cf. Book VI, c. 4, nn. 25, ff. - pp. 862 a, ff.

be employed *ad extra* for the salvation of our neighbors]. This is Fr. Bertoni's *obsequium*, a holocaust, noted in expressions such as: obsequium praestare per varia et propria suae vocationis munera [cf. CF # 185].

Suarez' text, copied almost word for word, but adapted and somewhat abbreviated, provides for Fr. Bertoni his two concluding Constitutions of Part IX, CF ## 185, 186 - beginning mid-way through line five of his CF # 185:

... Quamvis autem hoc votum sit de re valde ardua et difficili, et, si ad fragilitatem hominum comparetur, periculis expositum [id enim non negamus], non tamen propterea imprudens aut temerarium. Primo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur; qui autem coepit et inspiravit illud, ipse perficit [cf. Ph 1:6], si per nos non steterit, nam [ut in superioribus, Lib. I, cap. 6, numero nono - Suarez pp. 592, ff - et cap. Septimo, numero decimo - Suaarez, pp. 597, ff.] diximus - haec est specialis gratia hujus vocationis, quae potentior est omnibus periculis et difficultatibus. Deinde per hoc votum [Fr. Bertoni renders this as follows: per hanc intentionem] non promittimus [Fr. Bertoni renders this: non proponimus] nos periculis exponere, nec has vel illas regiones [Fr. Bertoni renders this: nec hunc vel illum locum] adire, aut has vel illas actiones exercere, sed obedire Christi Vicario [Fr. Bertoni renders this: sed directionem orthodoxi Episcopi, quem Sanctus Spiritus posuit regere Ecclesiam Dei - cf. Ac 20:28], quo medio nullum potest esse certius [Fr. Bertoni renders this: quod medium satis cautum est] ad non errandum in via Dei. Accedit tamen religionis providentia, tum in disponendis et probandis personis, tum etiam in eis eligendis....¹³².

NB: [Very significantly, Fr. Bertoni adds these concluding words to his CF # 185, not found in the Suarez text here : ...et omni ope suffulciendis et confirmandis??].

It would be very helpful to note here the significant particular differences that Fr. Bertoni either omits, changes or adds to this important text:

- Fr. Bertoni does not include Suarez' comment in line 2 above: *si enim non negamus*;
- Fr. Stofella omits in the printed edition, the two biblical quotes here: Ph 1:6; Ac 20:28;
- Fr. Bertoni does not include Suarez' parenthetical note here: *ut in superioribus, Lib. I, cap. 6, numero nono [cf. Suarez, pp. 592, ff.], et cap. Septimo, numero decimo* - [Suarez, pp. 597, f.]

¹³² cf. Suarez, o.c., p. 862 a.

- Fr. Bertoni alters Suarez' text:
 - in place of Suarez' *per hoc votum* - Fr. Bertoni writes: *per hanc intentionem nem;*
 - in place of Suarez' *nec has vel illas regiones* - Fr. Bertoni writes: *nec hunc vel illum locum;* [This seems the logical corollary from Fr. Bertoni's omitting the seventh ministry of the word of God, under CF # 163: Fr. Bertoni does not include *ad quascumque orbis partes ... etiam remotissimas, et inter barbaras nationes...*
 - in place of Suarez' *obedire Christi Vicario* - Fr. Bertoni writes: *directionem orthodoxi Episcopi, quem Sanctus Spiritus posuit regere Ecclesiam Dei [cf. Ac 20:28];*
 - in place of Suarez' *quo medio nullum potest esse certius* - Fr. Bertoni writes: *quod medium satis cautum est;*
- then, as noted, very significantly, Fr. Bertoni adds his own conclusion about on-going formation: *et omni ope suffulciendis et confirmandis.*

CF # 186: this concluding number of Part IX is a continuation, almost word for word, but adapted to Fr. Bertoni's own use¹³³. Suarez introduces what for Fr. Bertoni is CF # 186, with these words:

Et praeterea in Constitutionibus et Bullis saepe monemur, ut patet in Septima Parte Constitutionum [De Missionibus] , c. 1 [De Missionibus Summi Pontificis], § 2 [CSJ # 606] et in Bulla 1 Pauli III et Julii III [Formula 1]...

Furthermore, as we are often warned in the Constitutions and Papal Bulls, as is evident in the VIIth part of the Constitutions, c. 1, § 2, and in the First Bull of Paul III and Julius III, that...

Then follows the adapted copying of Fr. Suarez' text:

.... ne ullus in hanc vel illam partem mitti procuret, sed se moveri sinat, quamvis se paratum ostendere malum non sit. [Ita expendit Gregorius, lib. 6, epist. 5, c. 169, illud Isai. 6 {v. 6}, ubi cum Deus diceret: Quem mittam? Aut quis ibit nobis?] -

ipse se obtulit [dicens: *Ecce ego, mitte me.* Et illum confert cum Jeremia, qui c. 1 {v. 6}, se excusabat, dicens: *A, a, a, Domine Deus, nescio loqui,* atque utrumque laudat, quia ex bono affectu proficisci potest, et quia] *nec Jeremias resistit, nec Isaias ire contendit prius quam se per altaris calculum purgatum vidit. Ne aut non purgatus [inquit Gregorius] adire quisquam sacra ministeria audeat, aut quem*

¹³³ cf. Suarez, o.c., p. 862 a & b.

superna gratia eligit, sub humilitate specie superbe contradicat. [Et hactenus de prima comparatione, quam in fine numeri tertii proponimus [cf. p. 855 b].

Even a rapid reading of Fr. Bertoni's CF # 186 would show the near total dependence he has on this passage from Suarez:

Nullus praeterea in hanc, vel illam partem se mitti procuret, sed se moveri sinat, quamvis, se etiam paratum ostendere malum non sit.

Nam, et Isaias se obtulit, et Hieremias se excusat sed nec Hieremias resistit Deo mittenti, nec Isaias ire contendit prius quam se per altaris calculum purgatum vidit. Ne autem non purgatus, ait Gregorius, adire quisquam sacra ministeria auderet, aut quem superna gratia eligit, sub humilitatis specie, superbe contradicat.

There may be noted in this passage taken directly from Suarez, and edited somewhat, citing St. Gregory the Great, some key ideas also of Fr. Bertoni:

- ***se moveri sinat*** : this would be reminiscent of Fr. Bertoni's abandonment to God, and availability to the Church - this is an 'active' abandonment, as Fr. Bertoni would note later: *parati ad omnia*. Formation, conversion, is on-going.
- ***se obtulit*** : this can call to mind a central word of Fr. Bertoni's vocabulary, borrowed from Rm 12:1, ff, and from St. Ignatius: *se obsequi...in obsequium*.
- ***superna gratia eligit*** : the special grace of the Vocation is that which enables the recipient to balance the *contemplata tradere*, and the many other paradoxes of Stigmatine life¹³⁴.

Suarez maintains that he is explaining here the first comparison of the Fourth Jesuit Vow of Obedience with the religious profession of other religious communities¹³⁵. The Jesuit theologian makes clear how the Fourth Vow adds something unique to other forms of obedience: that of going on Mission in obedience to the Holy Father, in this unique manner. Now, Suarez offers a second comparison:¹³⁶ to present a kind of objection against this unique Fourth Vow, in the same Part VII, c. 2 [CSJ nn. 618, ff.] and in Part IX, c. 3, , § 9 [cf. CSJ n. 749], it is clear that Ignatius himself extends this power also to the Father General of the Society who also has the power of sending all of his men - including the non 'Professed', i.e., even those without the Fourth Vow to go at anytime, anywhere, for the assistance of souls. This would seem

¹³⁴ cf. Circular Letter of Fr. John B. Tomasi, Superior General, at the first centenary of the Congregation.

¹³⁵ Cf. Suarez, o.c., p. 855 b.

¹³⁶ ib. pp. 862, b., ff.

to include the power of sending quicumque, quocumque, ad quodcumque ministerium. Furthermore, elsewhere in the Jesuit Constitutions, it is clear that all the members might show themselves willing to go – ready to go [through personal long study and spiritual preparation] in their competent oblation - and hence, the vowed Mission is not limited just to the ‘Professed’ – this is quicumque].

Suarez cites the example of St. Francis and his vow of [general] obedience to Pope Honorius - which was simply to give emphasis to the third vow in vogue among the Franciscan Brothers. This was simply a special act of humility and generosity. The special Jesuit Vow, however, is solemnly presented in the words noted in the Papal Bull introducing the Constitutions, called the Formula:

.... Et quamvis Evangelio doceamur, et fide orthodoxa cognoscamus, ac firmiter teneamus, omnes Christ fideles Romano Pontifici, tamquam Capiti ac Iesu Christi Vicario, subesse; ob devotionem tamen maiorem ad obedientiam Sedis Apostolicae, et maiorem voluntatum nostrarum abnegationem, et certiolem Sancti Spiritus directionem summopere conduce iudicavimus, singulos nos... [cf. Formula n. 3].

[Intentio Quarti Voti: CSJ n 605: ... 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...

In this sense, one could easily understand how one form of the Apostolic Mission could serve as a ‘palliative’ - if for any reason this one form of ministry [as in the gospel, one removing the dust out of his sandals, and moving on to another area where ministry would be possible in the changing needs of the Church] should become less useful, then immediately other forms of the Apostolic Mission could be assumed for the greater glory of God and the ever greater assistance of souls. There is added in St. Ignatius’ ideal a new and expressed will for this obligation, a new meritorious action.

This Fourth Vow adds something also in the area of the “matter of the vow”. The Professed vow to go anywhere, for any ministry of the word of God, without asking anything for the journey, or for their sustenance quocumque, quodcumque, gratis omnino. Therefore, the Professed need to be prepared for the gravioribus

Missionibus [cf. CF # 158]¹³⁷, and so the purpose of this vow is the obsequium, seu auxilium, of the universal Church and so the distribution of the ministries ought to be committed solely to the universal Shepherd. Hence, there was needed in the Providence of God a religious community with special reverence for the Holy See, which would vow itself totally through its 'Professed' to its special obsequio¹³⁸. This Fourth Vow adds a special obedience to the supreme Pontiff concerning the Missions to be undertaken with the surer direction of the Holy Spirit. [Formula n. 3].

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[D] EARLY GENERAL CHAPTERS' TREATMENT ON THE SCHOOLS

A rapid review of the Official Minutes of the first 12 General Chapters also seems to confirm these views, without repeating that which has already been recorded regarding the Vth General Chapter [February 25-27, 1874] on how the schools were one of the 'ends;' of the Community that began and flourished in the schools] and the XIIth General Chapter [September 24 – October 3, 1890] which speaks of the schools being equal to the preaching of the Parish Missions in the History of the Congregation. What follows here are those 'snippets' recorded regarding discussions over the years in General Chapters on this dispute:

The APOSTOLATES OF THE CONGREGATION:

1. The VIITH General Chapter

[OCTOBER 26-30, 1875]

In the Name of the Lord. Amen.¹³⁹

The Stimate, October 13, 1875

The Chapter, having assembled at the invitation of the Very Rev. Fr. Peter Vignola, Director of the House of the Stimate, and its appendage, that of St. Teresa, the following were present:

Fr. Joseph Sembianti
Fr. Joseph Marchesini
Fr. Charles Zara
Fr. Louis Morando
Fr. Peter Beltrami

¹³⁷ cf. Suarez, o.c., p. 865 a.

¹³⁸ ib., p. 865, b.

¹³⁹ The first Proposal for this Chapter of Election was submitted by the House of the Stimate, on a large piece of unlined paper, 17 and one half, by 12 inches. This was folded to form 4 writing sides, measuring 8 and one half by 12. The Proposals covered pages 1 and 2, and two-thirds of page 3.

Fr. Lawrence Pizzini
Fr. Richard Tabarelli

Having invoked the divine assistance, and it having been declared that, in the absence of the Director, Fr. Sembianti, his delegate, would preside over the Chapter. The scope of this Capitular Reunion is that each one will expose what he believes in the Lord, should be brought under the deliberation of the proximate General Congregation, for the greater glory of God, for the increase of the Congregation, and for the greater profit of its members, the following proposals were made:

1. To ask that a beginning be made for the instruction of the youth, by opening both the Elementary and Evening Schools¹⁴⁰.
- 2, To petition that there be given a place for a greater number of Aspirants.
3. That they might wish to bring into effect the negotiations with the S. Congregation of the Propagation of the Faith, regarding the Mission in Sweden.
4. For the purpose of having the Congregation more completely represented, it would ask that that Part of the *Appendix to Part XII*¹⁴¹, and precisely the 1st No. of the 5th Paragraph, in which it speaks of the Election of the Superior General, might be modified to the extent that we have active voice, not only those having the Grade, but also others who are Priests, and who have been Professed for five years.

This faculty of active voice would be asked for those who are Priests, and Professed for five years, and that they might have this also in the other General Congregations.

5. There is expressed the desire that in conformity to the Constitutions of our Venerated Founder, the Superior General be elected for life.

¹⁴⁰ It bears noting again, that so soon after Fr. Marani's death, who held that teaching school was only a *palliative* - until the real Apostolic Mission could be engaged in – and a good 15 years before the XIIth General Chapter, and long before Fr. Tabarelli could have assumed any dominance over the minds of his confreres. The periodic denial of the teaching aspect of the Apostolic Mission does not seem to have been in accord with so many other confreres – who understood that Fr. Bertoni dedicated so many of the Original Constitutions to the instruction and formation of Youth, precisely in Part IX, dealing with the Duties of the Apostolic Missionaries – cf. CF ## 164- 182. In his life and Rule, this is a major aspect of the Apostolic Mission – *one of the ends* the Congregation employed from the beginning of her history.

¹⁴¹ Cf. Special Study called Juridical.

When these Proposals were gathered, they were repeated one by one, they were discussed and formulated, and put to a secret vote.

The First was repeated: It is asked that there be opened as soon as possible, and even if this is possible, during this year, the Elementary Schools.

This was discussed, and put to a vote, and the result was:

Yes 7 votes¹⁴²

No 0 Votes.

The Petition for the Night Classes had a unanimous rebuttal.

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10. The Congregation proceeded then to the First Proposal. Under N. II of the List, with which it is asked that the Elementary Classes be opened as soon as possible.

The Congregation looks favorably on this, and entrusts this to the Superior.

This proposition was formulated after a brief discussion, and

IT WAS APPROVED UNANIMOUSLY¹⁴³.

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2. The IXth General Chapter

September 17- 25. 1880

“In the Name of the Lord. Amen.”¹⁴⁴

I, Francis Benciolini, Director of the House of S. Maria del Giglio, in obedience to the orders of the Very Rev. Superior General, Peter Vignola, in his Decree of Convocation of the Congregation, after having had its three Masses celebrated, as prescribed in that Decree, today, January 29, 1880, have assembled the Chapter of this House of mine, composed of the rev. Frs. Pio Gurisatti, Angelo Graziani, Richard Tabarelli, to deliberate concerning the Proposals and requests to be presented to the General Congregation. After having invoked the divine

¹⁴² While ‘Elementary’ school can no longer be included within the Apostolic Mission for the Assistance of Bishops – it still was in 19th century Italy – at least, among so many of the Confreres, immediately after Fr. Marani’s death. For many, there was expressed vividly the desire to get back to some form of instructing the youth, an essential aspect of Fr. Bertoni’s charism. Fr. Marani had been opposed to this interpretation of this aspect of the apostolate within the Apostolic Mission.

¹⁴³ Once again, a unanimous Chapter approval of the aspect of the Apostolic Mission in the teaching of school, the apostolate with which the Community began – a good 15 years before this question came to a head once more in the stormy XIIth General Chapter, of 1890.

¹⁴⁴ The first five Proposals, dated January 29, 1880, were from S. Maria del Giglio [the House of the *Dereletti*]. They appear in purple ink, on paper measuring 16 and one half by 13 inches. This was folded, making 4 writings sides, of unlined paper, 8 and one quarter by 13 inches.

assistance, the discussion got underway, and all the Capitulars expressed the desire that there be manifested to the Congregation, that nothing is closer to their hearts, than the exact observance of the fundamental and Original Constitutions of the Ven. Founder, persuaded, as they are, that only in this way, will they be able to obtain the blessings of God. Therefore, in particular, they came to make the following Proposals:

I. And, first of all, considering that the principal reason indicated by the Very Rev. Superior, for the convocation of the Congregation, is the Election of the Procurator General, it was asked if it might be more in conformity with our ordinary Rule, that such an election be declared the ordinary competency of the Superior General –

having read the 1st Chapter of the XIIth Part, *On the Manner of Government*, and precisely Num. 4¹⁴⁵, where the Ven. Founder orders that the Superior *is to have entire authority*, which has, among other motives, the impropriety of multiplying dignities, and of giving the unhappy occasion of schisms and factions:

as also, n. 10 of the same Chapter¹⁴⁶, where he prescribes that: *... the judgment concerning the proper Grade of each confrere, and the determination and distribution of duties, will be entirely in the hands of the Superior of the Institute -*

having diligently discussed the matter, the Capitulars unanimously decided to make [as they do now] to the Congregation, a formal appeal for the above-mentioned rule; that, imploring the Congregated Fathers to choose to examine whether the unfolding of the Election of the Procurator General for the Congregation, is not perhaps, in no way contrary to those taxative and organic Prescriptions of the Ven. Founder.

II. Having brought, then, the consideration of the second motive expressed in the Decree of Convocation, noted above, i.e., the Election of the General Councilors, and having read and thought over the dispositions with which the Ven. Founder justly wishes to entrust such an Election to the whole Congregation, and speaks of their duties and powers; those words, taken from n. 4, of Chap. I, of Part XII¹⁴⁷, *Only Councilors will be added to him, not co-judges*, especially in co-relation to those others, of the same Chapter, n. 1¹⁴⁸, with which he establishes the norm: *Although the Superior in governing ought to use the*

¹⁴⁵ C.D.B., P. XII, c.1, n. 4 = CF # 301. Fr. Bertoni copied this Rule *verbatim*, from Suarez, Bk. 10, c. 1, n. 10: showing how St. Ignatius took many reasons from the Fathers as to why he chose the monarchical form of Government, p. 1061, a.

¹⁴⁶ C.D.B., P. XII, c. 1, n. 10 = CF # 307. This Constitution, too, is taken *verbatim*, by Fr. Bertoni from Suarez, Bk. 10, c. 3, n. 5 – p. 1067, a.

¹⁴⁷ C.D.B., P. XII, c. 1, n. 4 = CF # 301 = Suarez, p. 1061 a.

¹⁴⁸ C.D.B., P. XII, c. 1, n. 1 = CF # 298 - a paraphrase of Suarez, Bk. 10, c. 1, n. 8, p. 1060 b.

counsel of his confreres, St. Benedict states that ‘nevertheless that which he maintains to be more salutary, depends on his judgment, and then all shall obey him’ [Rule 3 & 65]. And as in the Appendix to Part XII of the Constitutions [in which, with great zeal and excellent results, it was sought to develop the concise Rules of the Ven. Founder, particularly on that Part which pertains to the manner of organic- internal government], it demands often, and in some determinations and decisions, that may seem to be the definitive jurisdiction of the Superior, the definitive vote of the Councilors: there is proposed to make a second appeal that would reaffirm the Primitive Rule, and insure it at least against those apparent antinomies – And this Proposal, too, obtained a unanimous vote.

III. In the treatment of the two preceding Proposals, naturally, the discussion fell on the Capital Constitution of the Ven. Founder, with which he wished the Superior General elected for life¹⁴⁹ - as also in those most wise rules with which the IInd General Congregation, in the *Appendix to Part XII* of the Constitutions, Chap. II, Parag. I, in the act of denying for one single time, this form of Election, expressed in the firm proposal: ‘not to withdraw in the least from this form of government, indicated by the Founder, as soon as circumstances allow.’

- And here, the spontaneous desire arose of asking, whether the changed circumstances through the long course of almost ten years, would now counsel, or at least permit the Congregation to carry out its expressed wish of clinging to the observance of that fundamental statute.

- And as the manifestation of this desire cannot seem, neither inopportune, or premature [seeing that it must be discussed in the Gen. Congregation, concerning the election of the Procurator General, and of the general Councilors, and that these remain in Office until the Election of the Superior General, also the question of electing the latter, can rightfully be considered as connected with the former]: thus, the Proposal came to be formulated:

The House of S. Maria del Giglio, formally intercedes for the observance of that Rule of the *Compendium Rude*, n. 8, that states: *The nature of the government is this, that there will be over all, a Prelate for life.* This was unanimously accepted.

IV. In the fourth place, there was a discussion also on the high school education for extern students¹⁵⁰, and it was asked if it would be out of place to beseech the Congregation if it wanted to promote and decree the erection of a public High School, that there might be gradually continued the education, and

¹⁴⁹ cf. CF # 8.

¹⁵⁰ Once more there is the urgent appeal for the Congregation to return to the ministry of teaching, which was long ago considered as *one of the principal ends of the Congregation, that was born and flourished with teaching* [cf. Proposal of the House of the Stimmat, Feb. 24, 1874, to the Vth General Chapter – a consistent appeal almost immediately following Fr. Marani’s death].

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 been 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 to provide that some of our members might obtain legal qualification for his school teaching, so that there might be begun [with a view, 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 same good intentions, to add 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.

As for what pertains to the Elementary School, already established, it was observed that it would perhaps be more in conformity with religious décor, and to the old practice of our First Fathers¹⁵¹, that the little children of the first grade, be given over to the care and the more fitting education of women teachers, and there be accepted only young boys of the second class, or at least, of the so-called 'First Superior Class' – and this proposal, too, is unanimously presented.

V. Lastly, in treating of the importance, especially of the moral and religious education of the extern students of our city, and more especially, of our neighborhood, with the erection of a sort of *Patronato*, there was one who said that the results achieved so far by the foundation of the House of Bassano, was not entirely inconformity with its projected hopes, whether as regards the advantage of the youth there, and particularly, as regards the increase of the décor and opinion of our nascent Congregation.

- And following this, it was proposed to ask the General Congregation that it might wish to take into consideration these doubts [which because of the facts and data that reinforce them, unfortunately, are well founded], to examine also if it might seem better advice to gather in the forces that are too isolated, and too little productive, and in which the regular common life finds excessive inconvenience, and difficulty, to reinforce the other Houses, already solidly founded, and to establish a *Patronato*, so desired in our city, in this area.

And this last Petition also received a unanimous vote.

S. Maria del Giglio, January 29, 1880.

¹⁵¹ Clearly the Apostolic Mission of the Schools was for this time and place, a matter of utmost importance – and in accord with the first Fathers.

Fr. Francis Benciolini

Fr. Pio Gurisatti ¹⁵²

Fr. Richard Tabarelli

Fr. Angelo Graziani.

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a] Proposal from the House of Parma – February 11-12, 1880:

“In the Name of the Lord. Amen” ¹⁵³

On this Wednesday, the 11th [eleventh] of February, 1880, since by special Decree, the General Congregation has been convoked by the Very Rev. Superior General, for this coming Wednesday next, the Chapter of this House of the Stimmate, assembled to gather from its members the Proposals that they might wish to propose to the same Congregation. This Chapter was composed of nine members of the same Congregation. This Chapter was composed of nine members having a vote, while it should have been comprised of ten¹⁵⁴. The members present were: the Rev. Frs. Zara, Bassi, Beltrami, Marchesini, Marini, Rigatti, Magagna, Gasperotti, and the Deacon, Battisti. Two others, who would have had the right in these days, are in temporary residence in another House. They are Fathers Pizzighella and Gradinati.

After the Chapter was opened, each one was asked what Proposals he might wish to make. The following were made, discussed and voted upon.

1. That the General Congregation might choose a Commission entrusted with reviewing the Rules of the particular Offices, and review them for the use of the Congregation. – this was admitted with votes, 7 to 2
2. That there might be assigned to the House of the Stimmate, an amount for family expenses. – this was unanimously admitted.

As the opportune time had passed, the continuation of this was put off to another session, that will take place tomorrow evening

The Chapter was continued today, February 12th, and the following Proposals were made, discussed and voted upon.

¹⁵² Comparing hand-writing, it seems as though Fr. Gurisatti is the one who took these copious notes.

¹⁵³ Next appear the Minutes of the 2 Sessions of the House Chapter of the Stimmate. They are found on one side of a single sheet of white, un-lined paper, 8 and one half x 12 inches.

¹⁵⁴ Fr. Andrew Sterza submitted 8 of his own Proposals, on Feb. 14, 1880.

1. That the Rules of the Pontifical Constitutions are observed in the Admission to Vestition, and in the Admission to profession, these same be approved for Novitiate. – this was admitted, eight votes to one.

Not finding other Proposals to make, the closing of the Chapter took place, with all those present signing, and those who were present yesterday.

Fr. Charles Zara ¹⁵⁵	Fr. Alexis Magagna
Fr. Mark Bassi	Fr. Louis Gasperotti
Fr. Peter Beltrami	Frat. Louis Battisti
Fr. Marchesini	
Fr. Marini	
Fr. Rigatti	

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“In the Name of the Lord. Amen.”¹⁵⁶
Parma, February 12, 1880.

On this day, having assembled the Chapter of the House of Parma, all the members having the right, were present, namely: the Very Rev. Fr. Director, Fr. Vincent Vignola, Fr. Louis Morando, Fr. Bartholomew Perazzani, Fr. Joseph Zandonai, and Fr. Bonaventure Vidalli.

Fr. Director opened by mentioning the convocation already known, and he scope of the imminent General Congregation, and invited all the Capitulars to expose the proposals that they desired to have presented to the Congregation.

There was one who pointed out that there should be recognized a cause of displeasure and disagreement in the limitation of the authority of the Superior, established in various points of the *Appendix to Part XII of the Constitutions*, in which there is a departure from that which the Venerated Founder established in general, in Chap. I, of the same Part XII¹⁵⁷.

Another added that greater respect and efficiency would be acquired both outside, and within our Rules, if there was a Superior Approbation, and therefore, after various other observations, the following Proposals were concluded:

¹⁵⁵ Fr. Zara seems to have been the Secretary of this House Chapter of the Stimmate, Feb. 11th-12th, 1880.

¹⁵⁶ The Proposals from the House of Parma appear on a single sheet of white, un-lined paper, 7 and one fourth by 11 inches. Both sides are written on.

¹⁵⁷ C.D.B., P. XII, c. 1 = CF ## 298- 307.

Proposals:

1st revision of the *Appendix*, reducing it into full conformity with that which the Founder established in the Constitutions:

- a.] regarding the Election of the Superior for life ¹⁵⁸;
- b.] regarding the Councilors, who *as Councilors, and not as co-judges, will be added to him* ¹⁵⁹ - and that they will be called together, *as often as he will judge it opportune* ¹⁶⁰.

2nd That the Election of the Procurator General devolve upon the Superior General.

3rd That the negotiations be carried out for a Superior Approbation of our rules.

All finding themselves in agreement, without further delay, the members signed their own names.

Fr. Vincent Vignola, Director

Fr. Louis Morando

Fr. Bartholomew Perazzani ¹⁶¹

Fr. Joseph Zandonai

Fr. Bonaventure Vivalli

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b] Proposal of Fr. Andrew Sterza

VV. M.J. ¹⁶²

Proposals of Fr. Andrew Sterza to the General Congregation

At the time in which the Domestic Chapter was held, because of a legitimate reason, I was absent, and was unable to expose a number of proposals to be submitted to the consideration of the General Congregation. Therefore, that which I could not do at the time, I do now, by presenting in this, my letter, that which seems to me as best before God. Therefore, as I sincerely hope, that in our very small Congregation, there flourish unchanged the observance of the Constitutions, left to us by the Venerable Founder, I propose what follows:

¹⁵⁸ CF # 8.

¹⁵⁹ CF # 301.

¹⁶⁰ CF # 303.

¹⁶¹ Comparing the hand-writing, Fr. Perazzani seems to have been the Secretary of the House Chapter of Parma

¹⁶² Fr. Sterza was absent from the House Chapter of February 11th and 12th, at the Stimmate. His 8 Proposals appear here in his beautiful hand-writing, on a sheet of lined paper, 10 x 8 inches, that was folded to make 4 writing sides, 5 x 8 inches. His Proposals cover three sides.

Ist That it be studied to see if, by now, there has ceased to exist those present circumstances, that suggested the election of the Superior General for a time, with a sad departure from the Fundamental Constitutions.

IIInd That it be studied to see whether the creation of the Superior General, with his relative duties, as exist in the *Appendix*, is in conformity with the intention of the Ven. Founder, as indicated in his Constitutions.

IIIrd That it be studied to see whether for the good religious life of the Apostolic Missionary, the rules of the Ven. Founder suffice with the good customs that our first Fathers left us, without the addition of those new rules, which were inserted among the Common Rules of the *Appendix*.

IVth That there be studied whether it is possible and would be better for the Superior General, residing at the House of the Stimate, to be for now, also the Director of the same House, with the assistance, in so far as he is Director, of the Vicar of his choice, who could be Economus and Master of Exterior Discipline.

Vth And also the Councilors, assigned to each Director, not be an empty name, but that they be heard in those matters of greater account, as when it is a question of expenses, acquisition, repairs and similar extraordinary matters; and especially, when it is a question of assigning the Prefect of the Aspirants to other Students. Very grave reasons urge me to make this Proposal, which I reserve to expose verbally.

VIth That for the conservation of good order, and beautiful regular observance, certain times be fixed for the Officials in which they must give an account of their Office, to the respective Superiors: and whenever there is any abuse, or disorder, the Superiors will see to it with prudent kindness, that a remedy be made, so that the spirit and regular observance might not fail.

VIIth That regarding the Novices, that they be made to observe the Rule of the Ven. Founder, who wanted them assigned to *humble tasks*¹⁶³, and not to positions and prefectures; 'so that they might not fall into pride, into the judgment of the devil', as St. Paul would say – also, it is asked if, and what conditions are imposed and proposed to them, when they are professed. The reason for this question will be given vocally.

VIIIth That it be studied to see whether it would be better to modify the pious Evening exercise of Fridays, in the Church of the Stimate, so that it might be

¹⁶³ cf. CF # 36.

rendered more fruitful: and whether it would be better to suppress in the said Church, the mass assigned for 9:15 on Ferial Days, and 11:15 on Feast Days.

Verona, the 14th day of February, 1880.

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c] Proposal from the House of Bassano¹⁶⁴

Having seen that a Community comprised of only three members, does not favor the maintenance of the religious spirit, and the full observance of what is demanded by our Rules,

Having seen, after the experience of three years, that only the *Patronato*, as it has been up to now offers the least recompense for our troubles and fatigue, and that in the field of education that has been offered to us, there is a hope that we could do more and better¹⁶⁵,

The under-signed, also in the name of his companion, Fr. Julius Zanini, who authorizes him to do so by letter, that has been read by the Very Rev. Superior General,

Proposes

That the Congregation might wish to study the manner with which the foundation made at Bassano, might be able to facilitate better, which it has not done up to now, the regular observance and the conservation of the religious spirit, in the individuals who reside here, and that it provide for them, the manner of bringing about the greater glory of God, and the greater advantage of the town.

From the Stimmate, February 15, 1880.

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Fr. Joseph Sembianti,
Dir. of the House of Bassano.

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¹⁶⁴ The Proposals for the House of Bassano were written in Verona, by Fr. Sembianti. They appear on one side of white, un-lined paper, like drawing paper, 8 and one half by 12 inches.

¹⁶⁵ Once again, education is considered as a viable option for the living of the Apostolic Mission.

Proposal n. 12 under n. 7 of the list came under discussion: whether a public high school should be established at the Stimate?

The Proponents, having observed that the Vth General Congregation had thought sufficiently of this institution, on the occasion of an analogous Proposal on the part of the House of the Stimate, and reflecting further that it would be impossible that such erection take place in the time before the next General Congregation, they withdrew their proposal, putting off to another time, placing this under consideration ¹⁶⁶.

The Proposal [n. 13, under n. 7 of the List], whether there is to be excluded from our schools the 1st inferior elementary classes, and it was unanimously agreed on this thought, manifestly religious.

Then, the Proposal [n. 7, under n. 7 of the List] was taken up: whether the Rules of the particular Offices are to be reviewed?

When a discussion had been held on this, this proposition was formulated: The care is remitted to the Very Rev. Superior to make, either by himself, or through others, of his choice, the revision of said Rules, to be submitted then to the approval of the Congregation; whether this is agreeable, or not? – this was put to a vote, and the result was:

Voting	16
Yes	16
No	--

3. The Xth General Chapter

[February 18-25, 1881]

[House of the Stimate]

“In the Name of the Lord. Amen.” ¹⁶⁷

On this Wednesday, the 19th of January, 1881, there was convoked by the Very Rev. Fr. Director, Charles Zara, the Chapter of the House of the Stimate, on the occasion of the most proximate General Congregation, that will take place this coming February, as appears from the Decree that emanated on the 16th of this

¹⁶⁶ NB: as has been pointed out, the return to **teaching school** was one of the *principal ends* [one of the *varia et propria ministeria*] of the Apostolic Missionaries, is here tabled for lack of time – with a new General Chapter being expected for the next year.

¹⁶⁷ These Minutes for the Xth General Chapter are preceded by a number of Proposals - and this first one is from the House of the Stimate, appearing on plain, white, drawing-paper, measuring 12 x 8 inches.

month, from the Very Rev. Superior General, according to the norms found in the *Appendix* to our Constitutions.

The said Chapter is composed of Twelve members having a vote, i.e., Fr. Charles Zara, Director; Fr. Mark Bassi; Fr. Peter Beltrami; Fr. James Marini; Fr. Bellino Carrara; Fr. Richard Tabarelli; Fr. Joseph Zandonai; Fr. Angelo Graziani; Fr. Bonaventure Vidalli; Fr. Louis Gasperotti; Fr. Paul Gradinati; and Fr. Louis Battisti.

The purpose of the Chapter is to propose to the General Congregation those matters which seem to it to be for the general utility of the entire Congregation, or the particular good of this House.

The matters that were exposed and voted upon are the following:

Ist. Considering the straitened circumstances in which some of the newly founded Houses of the Congregation find themselves, the Chapter expresses its most vivid desire that the Congregation might wish to demand of these most recent foundations referred to, a secure and suitable endowment, that they might meet the continual and eventual needs in such Houses, in accord with our Constitutions. This was unanimously judged worthy of being proposed.

[The Session ended here]

IIInd. [It is noted that Fr. Bellino is absent, because he is out of town].

On this day, Thursday, the 20th of January, the Capitular Session was continued, and the IIInd Proposal was formulated in these terms:

The Chapter petitions that to provide for the classes of externs, that they be conducted in another House of the Congregation, and that the teaching body be not reserved to our own, but that every care be taken so that a competent, and stable number of teachers be provided through a formal decision.

It was put to a vote, whether or not, this should be proposed to the General Congregation, and it was approved by a vote of ten to one¹⁶⁸.

IIIrd The third Proposal was formulated thus: The Chapter expresses the desire that the Congregation consider whether or not, the time has come, to actuate one or more of the High School classes for extern students, in conformity to what was established in the Vth General Congregation.

¹⁶⁸ And once again, still another General Chapter takes up the matter of the Schools, consistently considered to be one of the proper and varied means of living the Apostolic Mission.

This was put to a vote, and it was approved that this should be proposed, ten votes against one¹⁶⁹.

IVth The Fourth was formulated thus: It is proposed to the Congregation that the means be studied to make it possible to accept some Aspirants every year.

This was put to a Vote, and it was approved that this should be done, ten votes against one.

These Minutes were read, and signed by all present

Fr. Charles Zara
Fr. Angelo M. Graziani
Fr. Bonaventure Vidalli
Fr. Louis Gasperotti
Fr. Paul Gradinati
Fr. Louis Battisti

Fr. Joseph Zandonai
Fr. Mark Bassi
Fr. Peter Beltrami
Fr. James Marini
Fr. Richard Tabarelli

23rd of February 1881

IV Session

This morning, at the sound of the bell, the Capitulars assembled, and after having invoked, as usual, the divine assistance, the Congregation came to the exposition of the Study of the Commission for the Re-revision of the *Appendix*. Having heard a sampling of it, it was decided that for now, no pronouncement would be made on it, the observation being made that it was impossible to communicate in time to all the Capitulars this said duty, in order that each one might, at his ease, take it into consideration, and the reasons it exposed. Thus, the resolution was taken to put the decision off to another General Congregation.

In the meantime, there is to be communicated the study already made to the individual Capitulars, who will make their observations, and send them to the Commission, which is to be reinforced by three other members, to be elected; both on the Study and on the Observation, there will be drawn up a practical

¹⁶⁹ And still again, reference is made back to the Vth General Chapter, where the House of the Stimmate proposed the reopening of the schools at the Stimmate, and the first reason for doing so, reads thus *1st for the purpose of corresponding to one of the principal ends of our Congregation, that was born and flourished with teaching* – [dated Feb. 24, 1874]. As this same rather soon following Fr. Marani's death, July 1, 1871 – who held that the schools were not Fr. Bertoni's original intention, but only a *palliative*, one meant to hide his real purpose. Large numbers of the confreres did not seem to have agreed with his interpretation.

norm, that will remain until the new Congregation, which will give its final decision.

A vote was taken on this, as on a Proposal.

Voting 15 [the Superior General having two votes]

Yes 14

No 2

THE PROPOSAL WAS ACCEPTED.

Three members were elected to be added to the Commission and by secret ballot, the following were elected:

Voting 13 [two abstained; and the Superior General had two votes].

Fr. Charles Zara with 9 votes.

Fr. Bellino Carrara with 9 votes.

Fr. Joseph Sembianti with 8 votes.

It was unanimously established that within the coming of March next, the study of the Commission is to be communicated to the individual Capitulars, who will have two months' time from the receipt of the Study, to make their observations, and to transmit them to the Commission; which, then reinforced by the other three members elected above, ought to have sent by the Feast of the Sacred Stigmata of St. Francis, the 17th of September of this year, their decisive provisory vote, as is said above: a vote that will be communicated to the individual houses, while there remains in force during this time, the disposition from the *Appendix* to Part XII of our Constitutions. {1}

{And, as it reads and stands, except,
as is understood, this corrections
made on it last year, in the IXth
General Congregation} ¹⁷⁰

In accord with Proposition 3 of the List, an attentive reading was made of the Plan of Studies, which was unanimously approved, and with exuberance, as appears also from the vote taken, in which out of 15 votes, there were 15 for Yes- However, it was understood and established that this Plan of Studies ought to be activated "as an experiment", and as soon as possible, under the care of Fr. Tabarelli, be translated into the Latin language, which Fr. Tabarelli ought then to put into the hands of the Commission, so that it might compare it with the text, and study it.

¹⁷⁰ NB: this Chapter footnote appears in the left hand margin of this page in the Original Chapter Minutes.

At this point, the 2nd Proposal of the House of the Stimmate, under n. 3 of the List, was taken up, that wishes the Congregation to give some thought to make provisions for the classes for extern students¹⁷¹, that they be held in our other Houses, so that the teaching body of our own students be not debilitated.

The matter was considered most just and reasonable, and it was recommended to the prudence of the Superior General.

Then, followed the third Proposal of the same House under the same No. of the List, in which the desire is expressed that the Congregation might consider whether or not the time has arrived, to actuate one, or more High School classes, in conformity with what was established by the Vth General Congregation¹⁷².

After having discussed this for a long time, a vote was taken on this Proposal: Does the General Congregation believe the time has arrived to actuate the lower High School classes for externs, in the House of the Stimmate, beginning in the meantime with the first lower classes.

Voting 14 [Fr. Marini being absent; and the Superior General having two votes].

Yes 14

No 1

For the Greater Glory of God.¹⁷³

To the Very Rev. General Congregation, now in session:

Fr. Louis Morando, Director of the House of Bassano, after having spoken on two separate occasions, and at some length, in favor of the open private high school classes in this city at the beginning of this School year, 1880-1881, making known their necessity, their usefulness, their promising beginning, and how much good might be expected from them in the future, when they might be sufficiently supported:

Asks

**Whether the Congregation of the Fathers approves and lauds such institutions;
Whether it wishes that this institution be effectively supported, so that it might be stable;**

¹⁷¹ These early Chapters continue to think of the schools as a “just and reasonable” exercise of the Apostolic Mission.

¹⁷² As will be remembered, the Vth General Congregation responded favorably to a like proposal moved by the House of the Stimmate [Feb. 24, 1874] – the first reason for which was: *1st, corresponding to one of the principal ends of our Congregation, that was born and flourished with teaching.*

¹⁷³ Next appear two separate sheets of paper, white and lined, 5 and one fourth by 8 and one fourth inches, containing statements or proposals from Fr. Louis Morando, during the Chapter Sessions. The first one covers one side, and half of the next.

Whether the Congregation would warmly recommend it to the Rev. Superior General, so that he might make, in its favor, those provisions that he might deem opportune?

And particularly, that at the moment, to actuate the five high school classes,¹⁷⁴ in addition to the four Fathers, assigned to the House of Bassano, there might also be sent another, whenever it be provided for its fitting maintenance, that this provision is shown to be immediately necessary, having seen the reception given to these classes that would bear no waiting period, and having seen the great good that can be, and should be derived therefrom.

Right here there arose an incidental proposal of Fr. Morando, regarding our High School Classes of Bassano. The Proposal was admitted into the discussion by a majority of votes. The Proposal contains the following questions:

- 1st Whether the Congregation approves and praises such an institution?
- 2nd Whether it is to be efficaciously sustained, so that it will be stable?
- 3rd Whether, therefore, it is to be warmly recommended to the Superior General, that in its favor, he make those provisions that will seem to him opportune?
- 4th Whether, at the moment of actuating the five high school classes, in addition to the four Priests, stationed at the house of Bassano, there might be added another?

After mature discussion, the first question was voted on, and the result was:

Voting [with two abstaining, and the Superior General having two votes].

No 11

Yes 3

IT IS NOT APPROVED¹⁷⁵.

With this, its response, the Chapter intends that it has also provided for all the other points, and successive, subordinated questions, which were contained in the motion, and the Petition of the Rev. Fr. Morando, which were the subject of the vote and decision just taken. Hence, it bears on the Chapter [as it unanimously expressed itself] that there be publicly declared in the Minutes, how, as an effect of this, its most recent vote, there is hindered in no way all that the Superior General and his Council have done, and agreed upon, concerning

¹⁷⁴ Even though the prospect of the Schools is widely felt throughout the early Community, with the affirmative vote just taken regarding the Schools at the Stimmate, this Proposal for Bassano would have been a considerable burden on the Community.

¹⁷⁵ In the light of what has preceded, this negative vote does not seem to be a sudden Capitular rejection of schools as such, as a part of the Apostolic Mission – but the inopportune-ness of Schools at this time, with this level of commitment, at Bassano.

the present situation of Bassano; as the Chapter was not invited to pronounce itself in this regard, as also, and even more so, the Chapter did not intend with this aforementioned vote, to inflict any censure on the conduct maintained up to this point, concerning the matter, or the project of Bassano, by the above-named Fr. Morando; but rather, it appreciates his sincere, discreet, and prudent zeal, and expresses the hope, together with him, so that principally, because of his merits, these difficulties might be seen to decrease, and that those means contemplated, that still remain to be tried, be carried out for the realization of that holy and beautiful institution¹⁷⁶.

{The Chapter then remits to the
Superior General, that in conformity with the deliberation taken,
Regulate the entire matter, to
Remove any misunderstanding.}¹⁷⁷

Fr. Peter Vignola, Sup. Gen.

Fr. Mark Bassi

Fr. Joseph Sembianti

Fr. Vincent Vignola

Fr. Charles Zara

Fr. Francis Benciolini

Fr. John Rigoni

Fr. Louis Morando

Fr. Peter Beltrami

Fr. Pio Gurisatti

Fr. James Marini

Fr. Bellino Carrara

Fr. Bartolomew Perazzani

Fr. Richard Tabarelli

Fr. Dominic Vicentini

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[A brief Session of Feb. 24, 1881 ???]

Fr. Louis Morando¹⁷⁸, not having been able to obtain the satisfaction of his requests, believes that it is better for himself, and also for the Congregation, to

¹⁷⁶ While this Chapter comment seems to praise Fr Morando and Bassano, it may not be a ringing endorsement of the schools – but, neither is there any hint here that the concept of the schools as part of the Apostolic Mission was understood by so many confreres far beyond the term that *palliative*, which was Fr. Marani's interpretation.

¹⁷⁷ This note appears in the margin of the original Chapter Minutes booklet.

¹⁷⁸ This is Fr. Morando's second statement and resignation, that was also submitted during the Chapter proceedings and appears to be a response to the Capitular action taken. The placing of this is uncertain, unless the Chapter's concluding statement of Feb. 23rd above in these notes, is a response to his resignation.

resign from his Office as Director of the House of Bassano, as he does resign with this present act, and petitions the Rev. Fr. Superior, and the Congregation of the Fathers, to accept his resignation.

**To the General Congregation
of the Apostolic Missionaries ¹⁷⁹
Verona, February 24, 1881**

The under-signed humbly exposes that, by next Sunday, Fr. Vivari must be at Casal Bareato, for a Triduum of Preaching, and therefore, he will be missing so that he might conduct the Oratory, and say Mass at St. Appolonia's, and hear confessions in that *Quartiere*, during the day of the services and the functions.

He asks, therefore, that by noon on Saturday, he might be free, or that it might be permitted to him to go to Parma, where the absence of three subjects would not only be felt too much, but it would be disastrous..

It is asked that this question be taken into consideration immediately, so that the companions for his return might be provided, or that they might make some provisions, if this is possible.

Fr. Vincent Vignola

††

All of these proposals, discussions and decisions led to the XIIth General Chapter [September 24 - October 3, 1890]

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VV J.M.J. ¹⁸⁰

Very Reverend Father Superior,

Fr. Joseph ¹⁸¹ will have already presented you with my humble respects and cordial best wishes. He will also have spoken to you of my great desire that there be founded here the regular classes for the young boys, who, at the same time, would be received into a boarding-type College. This was my first idea, which is

¹⁷⁹ There appears here, with the date of February 24, 1881, a hand-written Proposal, from Fr. V. Vignola, with purple ink, on plain, white, un-lined paper, 5 and one half by 7 and one half inches, with the top and left hand section, evidently torn from a larger piece of paper.

¹⁸⁰ This Letter of the mitred Arch-Priest, John Baptist Gobbi, of Bassano, is written on what appears to be paper, torn from an accountant's notebook, 8 and one fourth by 10 and three fourths inches. This letter covers one full side, and half of the reverse side.

¹⁸¹ Sembianti.

manifested to Your Reverence, when I visited this past January. You know, partly from your own observations, and partly from the most dear, above-mentioned Father, the circumstances of the place and of the house that this project can be realized.

It would be my desire that by next November, the four elementary classes might be opened. The rooms for the Fathers, and for the classes, will be readied. I, then, would be obliged to give the Rev. Fathers 200 [two hundred] Lira every year for each Father. It is most clear, that I do not know of anyone else, who has done as much, and that it is known sufficiently, that the sole desire to do good, moves this rev. Congregation, to undertake with such effort and so many sacrifices, such unpleasant tasks.

I know from the much esteemed Rev. Fr. Joseph, that presently Your reverence is to hold a special meeting. I beseech your well known goodness and kindness, that you will make clear this desire of mine to the rev. Frs. Who in these days, will be gathered together. To tell you that if this idea becomes a reality, it would be for me an inexplicable satisfaction, which makes it useless to write it. I have before my eyes the great good that these excellent Fathers are doing in my parish, and the even greater good that they will do when the boarding-type College will be opened for the elementary and high school students.

I present to Your reverence, the great sense of indebtedness by which I feel bound. I ask you to give my respectful wishes to Fathers Rigoni, Morando and Tabarelli.

I am, with profound respect

Of Your Reverence.

Bassano, February 17, 1880

Your most devoted Servant

John Baptist Gobbi,
Mitered Arch-Priest

†††

All of these proposals, discussions and decisions led to the XIIth General Chapter [September 24 - October 3, 1890]

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SUMMATION

In very recent times, the Italian scholar, Prof. Ruggero SIMONATO, has written a most profoundly researched biography of St. Gaspar Bertoni, entitled: *Con mitezza e gioia – Profilo di Gaspare Bertoni, uomo di consiglio.*

Of particular interest to this present study could be the following:

Chapter IV, n. 1:

As Administrator and Teacher in the School at the Stimmate.

A Teacher and Director

The Scholastic Endeavor as an instrument for the Christian Message.

Chapter V, n. 2:

Along the Vibrant Background of a Lived Common Life

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As has been amply shown, St. Gaspar treated deeply regarding the schools in his Original Constitutions. Professor Simonato is of the view that the central Apostolic Mission would be the Parish Missions. This was the view of Fr. Marani, the first successor of the Founder.

However, this does not seem in harmony with Fr. Lenotti's view as Professor Simonato makes clear¹⁸². It is rather remarkable that if the main purpose St. Gaspar had in mind were Parish Missions, he is remarkably silent in never explaining how such Missions would be given, or what would be treated in these – as St. Alphonsus makes very clear in his rule as does St. Paul of the Cross.

There is no such clarification either in the original constitutions of St. Ignatius of Loyola – but no one ever claimed that their principal ministry would be Parish Missions.

A number of modern Stigmatines continue to follow this view of Fr. Marani. However, there are strong reasons to maintain that on the basis of Fr. Lenotti's discourses to the early Stigmatine Novices¹⁸³, the range of the 'Apostolic Mission' in Fr. Bertoni's mind is much broader to include the listed apostolates under the *Quodcumque Verbi Dei Ministerium.* For Professor Simonato, this difference of opinion cannot be resolved with the historical documents studied here.

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¹⁸² Cf. Footnote of his typewritten manuscript, # 1177.

¹⁸³ cf. CS IV/3 p. 410.

BRIEF APPENDIX

[Prof. R. Simonato's Note # 1177]:

IV. Catalizzatore di via commune, testimone e maieuta

1.	Direttore e insegnante nella scuola delle Stimate	169
	Insegnante e dirigente	180
	L'opera scolastica come strumento di annuncio Cristiano	188
2.	Per un cammino pulsante di vita commune: Le Costituzioni	322

Footnote # 1163:

Oltre a indicare ministeri differenti (CF 164) e ad omettere ogni riferimento ai Collegi, Bertoni manteneva uno spazio di libertà entro la tradizione ignaziana, secondo il criterio di adattamento esposto nel 1828 alla Naudet: «È da vedere se un abito che va bene in un paese, stia bene in un altro. Consideri le forze della sua comunità, e quello determini in che meglio le pare che Dio sarà servito con queste persone, in queste circostanze, in questi tempi, in questi luoghi ecc.» (EBS, p. 229). La diversità era dichiarata fin da quando, in data 15.9.1808, Bertoni proponeva d'ispirarsi a S. Ignazio nell'operare per la gloria di Dio, puntualizzando di volerlo fare «siccome egli fece, e per le stesse vie benché non in tutti que' modi ch'egli poté usare»: MP, p. 46. Si vedano, inoltre, le osservazioni di De Paoli e Henchey in De Paoli – Mariani – Henchey, *Studi sulle Costituzioni Originali*, pp. 92-93 e 306-308, in particolare la nota di De Paoli a p. 136: «accanto a quello che dal Bertoni è stato *assunto* di peso dal Suarez, c'è anche il *non-assunto*, il *sostituito*, l'*aggiunto*, che hanno almeno altrettanta incidenza nella lettura del rapporto stretto con la tradizione dei Gesuiti».

Footnote # 1177:

CF 7, 75, 76, 85, 162, riferiti a CF 1 e 2: si tratta di cenni espliciti. Ma è altrettanto eloquente il silenzio sulle forme delle missioni al popolo – cfr. le postille di CGB, pp. 199-207 – al pari della reticenza in merito nelle regole dei gesuiti. Il nesso tra il mandato di missionari apostolici e la centralità delle missioni al popolo è un locus vexatus, sul quale si sono avute interpretazioni discordanti tra gli stigmatini fino a tempi recenti, che non si possono dirimere in sede storica. Dalle Vedove, sulla scorta del Marani, sottolineava la centralità della missione apostolica e del connesso ministero delle missioni popolari (cfr. anche Controne, *Le missioni popolari*, pp. 103-131), mentre Henchey – in base a Lenotti (CS IV/3, p. 410) – ampliava il raggio operativo della missione ad ogni ministero della Parola, legato all'obsequium Episcoporum (cfr. CF 163-165). I termini del confronto sono ripresi in più punti di De Paoli – Mariani – Henchey, *Studi sulle Costituzioni Originali*, pp. 64, 85-86, 135-140, 336-344, e CGB, pp. 101-103.

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Additional Personal Notes

[1] With deepest appreciation for this marvelous work of Professor Simonato, I would like to add here a thought: the Professors acknowledges with our Stigmatine tradition, that St. Gaspar eliminated ‘Colleges’ from our Stigmatine goals – I would also like to add there is also no description of how a Parish Mission should be conducted. If one were to look at the Original Editions of the Constitutions of St. Alphonsus Liguori or St. Paul of the Cross – whose primary goal was the preaching of Parish Missions – there are ample pages describing the content purposes, goals of how a Parish Mission in the Redemptorists and Passionist traditions should be conducted. There is none of this even in that most important Part of his Original Constitutions: where St. Gaspar develops the principal duties of the “Professed”, those promoted to the highest juridical level in the Congregating [this is Part IX, ##158-186] – there are three full “Chapters” dealing the Instruction, Formation, Teaching and Education of the youth – [## 165-184 collectively and in classes].

[2] It is worth noting that Professor Simonato has made clear that there is a difference between the “*scorta of Marani*” and that of Lenotti who broadened the operative sway in the actual missionary choices in the assistance of Bishops [cf. CF ## 163-165]. All of our “Stigmatine studies” note there is far greater influence in the original Constitutions of St. Ignatius and practically nothing of either St. Alphonsus or St. Paul of the Cross.

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