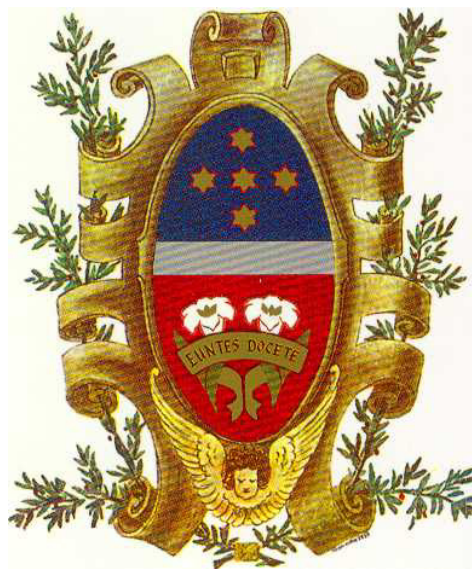


St. Gaspar Bertoni's
Trinitarian Eucharistic Charism
in the
Apostolic Mission

Modus ... Obsequii [CF ## 1 & 2]



Central Ignatian Ideals
substantially mirrored, creatively copied and adapted
in our
Original Constitutions

Rev. Joseph Charles Henchey, CSS
2005

Electronic Edition:
Tereza Lopes [Lay Stigmatine]

TABLE of CONTENTS

	Page
FOREWORD	5
St. Gaspar Bertoni's Trinitarian, Eucharistic Charism in the Apostolic Mission	
A. The Trinity	
B. The Eucharist	
PRESENTATION	11
Jesus' Personal Mission from the Father [Mt 9:35-10:9; Mk 3:13, ff.; Lk 6:12, ff.]	
INTRODUCTION	12
The 'Five Chapters' of the Ignatian <i>Formula</i> reflected in the Stigmatine <i>Original Constitutions</i>.	
[A] 'Substantial' Ignatian Dependence	14
[1] St. Gaspar Bertoni	
[a] His <i>Memoriale Privato</i> a <u>mirror</u> -	
[b] Letters [<i>Epistolario</i>] – a Congregation of Priests, with <u>Ignatian</u> rule	
[2] Fr. John Lenotti_ <u>just like</u> the Company, with <u>this</u> difference: <u>Episcoporum</u>	
[3] Fr. John Perrone, SJ – a <u>copy</u>	
[4] Fr. Joseph Stofella	
[a] <i>Note per servire</i> , n. 6 – <u>substantial</u> dependence	
[b] St. Gaspar's <u>effective</u> Devotion for St. Ignatius [CS, IV].	
[5] Fr. John Ceresatto [c. 12, n. 5]	
[B] <i>Obsequium</i>	23
<u>The Wide Variety of <i>Ministeria</i> of St. Ignatius</u> <u>Quodcumque does not render the Apostolic Mission Vague, or Generic</u>	
[1] Ignatian Influence – everywhere.	
[2] Three Long Ignatian Lists of <i>Ministeria varia ET propria</i> : <u>Formula, n. 1; P. IV, c. 8, nn. 400-414; P. VII, nn. 637-653</u> .	
[3] Fr. Bertoni did not merely <u>copy</u> St. Ignatius. [... <u>not in all those ways [modi] that St. Ignatius did</u>].	
[C] Repeated Ignatian Texts	28
PART I - In Obsequium	28
PART II – Modus Procedendi	36
PART III – Finis et Media	39

[D] Two Ignatian Reflections	42
------------------------------	----

MODUS [cf. CF 2]

PART I - Fr. Pedro ARRUIPE, SJ	42
--------------------------------	----

A Reflection on the *Modus [Procedendi]* from the Jesuit Perspective,
applied to Our 'Sodality'

1. Presentation
2. The Different Levels
3. Vatican II
4. The First Companions: *Forma Vivendi – Institutum Vitae*
5. The Constitutions
6. In the Spirit of Ignatius
7. The 'End' of the Company
8. Nadal: Three Graces [Baptism, Religion, this Society]
9. Availability & Mobility
10. Special Missionary Poverty
11. Community Government
12. 'Circular' Asceticism: one's own perfection with a Missionary Scope
13. The IVth Vow
14. Rather than *Spiritus Societatis* - Ignatius refers to *Modus Societatis procedendi*
15. The Instructions
16. Various Counsels & Suggestions.
17. Flexibility
18. The 'Rules'.
19. The Rules for Modesty
20. The Theologian-Missionary of the Rule: NADAL
21. Nadal's Notebook: *Concerning the Manner of Proceeding of the Company.*
22. Jesus Christ: is the *Modus*
23. Ignatius' Total Attraction for Jesus, the Model of his Work.
24. Between Two epochs.
25. *Magis* and the *Tantum Quantum*.
26. Modest Style in Clothing, Dwelling.
27. The New Forms of Ministry of the Word
28. Adaptations to the Modern World
29. Critique of any *Triumphalism*.
30. Fundamental Elements and Options.
31. The Control of Change
32. The Challenges of Secularism
33. Criteria to regulate the Process of Change
34. Values and the Lack of them of Modern tendencies.
35. Apostolic Impatience and the Charism of Pause: Chapter in-put.
36. A Summation
37. Formation
38. On-Gong Formation
39. Two Concrete Questions: Concrete Elements? Identification of our Image?

40. Exaggerations: Protestor by Profession; the Professional Man; the Political Activist; Rigorist.
41. St. Ignatius' Specific *MODUS PROCEDENDI* in *Sequela Christi* :
- 1.] Love for the Person of Christ
 - 2.] Availability
 - 3.] The Sense of Gratitude
 - 4.] The Universality
 - 5.] The Sense of the Body
 - 6.] A Sensibility for all that is 'Human'
 - 7.] Intellectual Rigor and Quality
 - 8.] Love for the Church
 - 9.] The Sentiment of belonging to a *Minimal Company*
 - 10.] The Sense of Discernment
 - 11.] Prudent Conduct in all that concerns Chastity
42. Conclusion: The *Sensus Societatis*
43. Prayer to Jesus Christ, our Model

†††

PART II - Fr. Jerome NADAL, SJ

79

Verbi Dei quodcumque ministerium

Vlth Exhortation:

The Ministries which are read in the *Formula of the Institute*

- I. Introduction
- II. Concerning *Praedicationes*
- III. Concerning *Lectiones*
- IV. Concerning *Aliud Quodcumque Verbi Dei Ministerium*
- V. The *Spiritual Exercises*
- VI. Concerning *Christian Doctrine*
- VII. Concerning the *Administration of the Sacraments*
- VIII. Concerning the *Alia Ministeria*.

†††

PART III - Suggestions for the Third Millennium

117

[Excessive Single Apostolic Emphasis on Parochial Ministry???

Pressing needs for these times:

Further Possible Apostolic Choices
in St. Gaspar Bertoni's Apostolic Missionary Ideal

- I. The Apostolic Mission of Catechetical Instruction on Every Level
 - [a] CF ## 4, 290
 - [b] Paul VI; John Paul II: On Catechetics
 - [c] St. Gaspar Bertoni 'On Teaching Catechism'.
- II. The Apostolic Mission to Priests; Seminarians; Consecrated Life
 - [a] Ministry to Priests & Seminarians
 - [b] Ministry to Consecrated Life

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Foreword

St. Gaspar Bertoni's Trinitarian, Eucharistic Charism in the Apostolic Mission

A. The Trinity

August 24, 1808

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

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

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

September 27, 1808

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

September 28, 1808:

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

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

B. The Eucharist

The Principal Means offered to support Christian Hope in St. Gaspar Bertoni's Thought

In the meeting of the infinite Mercy of God with the abysmal misery of humanity, Fr. Bertoni's faith nurtured his hope, principally in the employment of the following sources of spirituality. Of a wide variety of fonts, the following seem to peak in so many of his expressions:

a. To open the New Year of 1803, Fr. Bertoni offered these thoughts on "The Beauty of Grace":

¹ Memoriale Privato.

² ib.

³ ib.

... Make of yourselves new creatures - and may each of you be sustained by that rectitude with which the Lord first created you, raising you up to new hopes in Him. Each one of us has the task to prove how good You are to the pure of heart (cf. Ps 73:1). And then one day, no longer under the veils and in the obscure shadow of faith - as we adore You now under the Sacred Species - we will at long last be able to contemplate You, to love You, to possess You, face to face, as You have promised to the clean of heart - for all eternity, true Center, sole Purpose and last End of our hearts: 'God, create in me a clean heart,, put into me a new and constant sprit' (cf. Ps 51:10)...⁴

b. St. Gaspar Bertoni looked on the Eucharist as a means of handling even the ordinary, every-day tasks of this world:

... By being united to true Wisdom, Who is Christ, one's mind becomes well illumined to take direction prudently in one's interests. By going to the very font of Strength, one comes to have a share in it, to be able to sustain the burden of those cares which weigh upon one, without experiencing oppression. One is truly helped and one's burdens are lessened, as Christ Himself has said: 'Come to Me, all you who labor and are heavily burdened, and I will give you rest!' (cf. Mt 11:28).

This is so true in that our loving Lord not only takes pleasure in giving grace to souls, but takes even special care of the interests of those who lovingly turn toward Him...⁵

c. The Stigmatine Founder considered the Eucharist as a great help for the Apostolic Mission:

... For the grand effort needed to divine service, this is most surely a help. And we can work with what seems to be four hands, rather than with just two! Neither throughout, nor the study of this secret part of the glory of God - no one has ever taken it from me, nor, I hope, will I ever be impeded from working for it, from promoting it, with all the weak powers whatever of these may be at my disposal.

So, Sister, with the offering of Masses in which more trust is to be placed than in all the efforts of my own hands and than in my studies and words, and with whatever I might be able to do in the Lord, I offer myself now and always to your service, and to that of your compassion...⁶

1.] This offering of Masses for the interests of the Apostolic Mission was an habitual manner of procedure of our Founder:

... On Saturday, I will, with God's help, ask His divine Majesty for assistance. However, you, too, should pray that I might be made worthy and that I might myself offer this prayer at the Altar, as I really want to do. I offer this with an

⁴ cf. Sermon 15, January 1, 1803, in: PVC, p. 129.

⁵ Sermon 17, "Frequent Communion", March 20, 1803, in: PVC, pp. 105, ff.

⁶ cf. Letter 2, November 25, 1812, n. 430: Ep, p. 27.

even greater confidence that my prayers will not be rejected by reason of my personal unworthiness..."⁷

2.] So many times, this idea is found in his writings, his praying for the success of some aspect of the Apostolic Mission:

... On Thursday, I will begin the Masses, and when I am not impeded by some other reason, I will offer them at the Altar of St. Francis Xavier..."⁸

3.] Many times he offered his Mass for the Apostolic Mission of his penitents, always presupposing that the interested parties were giving their vest to the effort:

... When you begin this endeavor, I will once again begin the Masses, since this is all so important. It is most necessary to prepare and order things with utmost diligence, and to remember those words of St. Paul: 'The love of Christ overwhelms us!' (cf. 2 Co 5:14).⁹

4.] This series of Letters all written a few days of each other, shows Fr. Bertoni accompanying the efforts of Mother Naudet with his Mass:

... In the meantime, I will immediately begin the Masses. You, too, should begin a series of petitions. And the Lord, in His goodness, will not be lacking in His light for a matter that is so important for His interests..."¹⁰

5.] This intense Eucharistic prayer carried over well into the new year:

... I will not fail to pray to the Lord in my weakness for this new undertaking of yours. And if the Lord thinks me worthy, I will begin to apply the Holy Sacrifice of the Mass. 'Prepare the way of the Lord!' (cf. Is 40:3; Mt 3:3; Mk 1:3; Lk 3:4)...¹¹

6.] This thought occurs so often, namely, that of offering the Mass for the Apostolic Mission, that it has to be considered as his usual manner of responding to the needs of the Church:

... Nor, have I failed, in my own weakness, to recommend this whole matter to the Lord. I have offered Mass yesterday and this morning for this intention. I have such great confidence in this, and while my pride does not merit to be heard,

⁷ cf. Letter 18, in: Ep, pp., 114, f.

⁸ cf. Letter 4, December 1, 1812, in: Ep, p.32.

⁹ cf. Letter 6, December 11, 1812, in: Ep, pp. 34.

¹⁰ cf. Letter 7, December 14, 1812, in Ep, p. 37.

¹¹ cf. Letter 18, February 3, 1813, in: Ep, pp. 60, ff.

nonetheless, the humble reverence of His Son will be graciously heard by the heavenly Father for His own greater honor and glory...¹²

d. It pained him sorely when he was not able to further some Apostolic Mission with his own offering of the Eucharist:

... I am really sorry that I cannot accompany this endeavor with the celebration of the Holy Sacrifice. Only on Thursday, will the doctor allow me even to go to hear Mass. [Most likely “Thursday” that week of that year was the “Corpus Christi” celebration]. ***Perhaps you could have your companions, who may be free from study, help with a certain number of your prayers more than those called by the daily schedule. In the last analysis, endeavors of this type depend most principally on prayer...***¹³

1.] When he was not able to do much else, he followed the efforts of others with his daily Mass;

... I have followed this same intention in my daily Mass, since I am unable to do any more than this...¹⁴

2.] The Eucharist allowed him to share in the Apostolic Mission of others:

... I have not failed with my own prayer that has been asked for, and I have also given the order for other Masses for this intention. Now I ask also for a remembrance in your prayers...¹⁵

e. When he was able to celebrate the Eucharist, his heart was filled with great joy, and he included the intentions of Sister Naudet’s community in his offering:

... And I immediately, and still persevere, in giving thanks to His divine Majesty in so far as I can. And as long as my strength will permit, I celebrate the Mass every day, offering to our Heavenly Father His Most Beloved Son, in Whom He is well pleased. I also pray continuously that the Lord might assist you and all your sage companions and daughters, with His Spirit. This is how He acts with those who are chosen to undertake such tasks, so that the Divine Glory might be realized. This is what He waits for, that the fruit in behalf of souls might be abundant...¹⁶

1.] This offering of the Eucharist for the success of the Apostolic Mission is also codified in Fr. Bertoni’s Original Constitutions:

¹² cf. Letter 39, in: Ep, p. 101.

¹³ cf. Letter 46, June 4, 1814, in: Ep, p. 110.

¹⁴ cf. Letter 57, October 13, 1815 - just about three weeks prior to coming to the Stimate to begin his community of priests, “according to the mind of St. Ignatius”.

¹⁵ cf. Letter 106, in: Ep, p. 199.

¹⁶ cf. Letter 186, in: Ep, p. 288.

... The following are the means with which our Congregation promotes the salvation of our neighbors:

The administration of the Sacraments, especially that of Penance and the Eucharist, imploring from God, also with the celebration of Holy Masses, the fruit of the Missions and the preaching...¹⁷

2.] In union with the consistent tradition of the Church, the Stigmatine Founder considered the Eucharist also as a powerful means to heal the wounds of life:

... The Eucharist is an excellent medicine of the soul. St. Ambrose, St. Augustine and St. Bernard are all in accord in this saying that the Eucharist is an excellent medicine against sin. St. Cyprian wrote that the Chalice of the Lord inebriates, in that it leads the mind to spiritual wisdom and that whoever partakes of it, finds that his intelligence is geared away from the taste for this world and toward a desire for God. And just as anyone who drinks earthly and common wine might find that his mind experiences some enjoyment, and that one's spirit is built up anew and chases away all sadness. In like manner, whoever tastes the salutary drink of the Blood of the Lord, simply loses the memory of the 'old man', forgets the earlier worldly conversations. Such a one sees that while he might first have experienced the oppressions of sins that crushed him, now through the joy of the gift made to him by God, sees his anguish resolved, and that his worries become less... (cf. St. Cyprian, Letter 72, p. 11)...¹⁸

f. Based on this Patristic teaching, Fr. Bertoni saw the Eucharist as a privileged means of trusting more in the divine mercy, and increasing one's fervor:

... And even though at times one will experience total aridity and a lack of fervor, if he will only trust in divine mercy, he will receive it confidently. The reason is that the more one thinks that he is unworthy, he will come to the realization that he needs the doctor. This is the situation of those who find themselves ill. (A thought from St. Bonaventure)...¹⁹

g. Throughout his life, Fr. Bertoni experienced a deep familiarity with the Eucharist, and had tremendous confidence in this unique source of Divine Grace:

... This is the invitation of the Divine Lover of souls: I am your Father, Master, Friend, Brother. If you ever fall ill, I am also your Doctor, I am your Health. And one day, I will be your Beatitude, your Glory...²⁰

h. The daily participation in the Eucharist was for the Stigmatine Founder a great motive for Hope:

¹⁷ CF # 162.

¹⁸ cf. Sermon 17, "Frequent Communion", March 20, 1803, in: PVC, pp. 108, ff.

¹⁹ cf. l.c., p. 110.

²⁰ cf. l.c., p. 111.

... Not even death, whatever kind it may be, can remove love, even though love, in the words of the Wise Man (cf. Ct 8:6), is as strong as death is. So, this Lover does not pay the price for His beloved with incorruptible gold or silver, but rather with all His Precious Blood (cf. 1 P 1:18).

*And should the beloved ever again fall into the hands of the infernal enemy by lowering himself with sin, Jesus will return each day in the suffering of this same Victim on the altars. His will was for His beloved with His Blood, of which He has opened a perennial source of it in the bosom of the Church...*²¹

†††

²¹ cf. Sermon 3, “The Name of Jesus”, the 2nd Sunday after Epiphany, 1801, in: PVC, pp. 238, ff.

Presentation

Jesus' Personal Mission from the Father

The setting of Jesus' own evangelical journeys and the Mission of the Apostles might be seen in these verses:

...Jesus made a tour through all the towns and villages, teaching in their synagogues, proclaiming the Good News of the Kingdom... And when He saw the crowds, He felt sorry for them because they were harassed and dejected like sheep without a shepherd ... He summoned his twelve disciples and gave them authority over unclean spirits ... These twelve Jesus sent out, instructing them as follows: 'Proclaim that the kingdom of God is close at hand ... You received without charge, give without charge ... [Mt 9:35-10:9].

... [Jesus] now went up into the hills and summoned these He wanted. So they came to Him and he appointed twelve; they were to be His companions and to be sent out to preach, with power to cast out devils ... [Mk 3:13, ff.].

... Now it was about this time that Jesus went out into the hills to pray; and He went the whole night in prayer to God. When day came He summoned His disciples and picked out twelve of them; He called them Apostles ... [Lk 6:12, ff.].

Introduction

The 'Five Chapters' of the Ignatian *Formula* reflected in the Stigmatine *Original Constitutions*.

St. Ignatius and his original companions prayed these texts and others as they discussed their future together, *with one another*, in the ***Company, Society of Jesus***. In the late spring of 1539, their discussions led to the following five points, came to be known as 'the Five Chapters', that would make up the 9 paragraphs found in the Ignatian ***Formula*** as we have it now. This, then, would be explained, 'fleshed out' in the 827 Jesuit Constitutions that follow.

For Fr. Bertoni, the ***Compendium Rude*** [CF ## 1-8] is somewhat comparable to the Ignatian ***Formula***, and this is explained in the 314 ***Original Constitutions*** compiled by St. Gaspar Bertoni.

The original 'Five Chapters' are the summary [the ***Formula***] resulting from the early meetings of the first Companions of St. Ignatius. St. Gaspar Bertoni seems to have followed these very closely, as well as the subsequent formulations of St. Ignatius in the *explicitation* of his ***Compendium Rude***, throughout his ***Original Constitutions***:

I. The '**End**' of the Company and its Fundamental Regime [***Formula nn. 1 & 2***]. [CF # 1]. This first 'Chapter' presents **the aim, scope, purpose**, the apostolic vocation. The Society was founded chiefly for the sake of striving especially for the defense and propagation of the faith and for the progress of souls in Christian life and doctrine. Everything may be summarized in **the Ministry of the Word** and the Administration of the Sacraments, rather than emphasizing the cultic aspect, which was the order of the day for monastic forms of religious life. The 'Ministration of the Word of God' is a biblical expression. The **Acts of the Apostles** relate how in the dispute over the assistance given to the widows, the Apostles said: *It would not be right for us to neglect the Word of God so as to give food... We will continue to devote ourselves to prayer and to the service of the Word...* [Ac 6:2, 20-24]. These aims can be expressed by the word *evangelization*, were made more familiar to us in the Holy Year 1975 by Pope Paul VI, in his Encyclical ***Evangelii Nuntiandi***. The emphasis on **gratuity** [cf. **CF # 3**] aimed at **imitating** the life-style and activities of the **Apostles** in the company, Society of Jesus.

II. The Special **Missionary Mode of Obedience** to the Supreme Pontiff [**n. 3 – 5**]. [CF # 2]. This explains the Fourth Vow, **the special obedience to the Pope**. The whole Society lives under a particular kind of dependence, not common to other religious orders. ***Formula 3*** reads: ***...The Gospel does indeed teach us, and we know from orthodox faith and firmly hold that all of Christ's faithful are subject to the Roman Pontiff as their head and as the Vicar of Christ. Yet, [three reasons listed for the greater ecclesial obedience] for the sake of greater devotion in obedience to the Holy See; of greater abnegation of our own wills, and of surer direction from the Holy Spirit ...*** It was to obtain a surer direction

from the Holy Spirit that the Society placed itself in the Pope's hands. St. Gaspar Bertoni reflects this in **CF # 185: *ad non errandum in via Dei***. St. Ignatius explains the **Modality of this Vow**:

St. Ignatius goes on in his *Formula*: ... We have judged it to be extremely profitable if each one of us and all those who may make the same Profession in the future, would, in addition to the ordinary bond of the three vows, **be bound by a special vow [of obedience]** ... For Fr. Bertoni, this **special ecclesial obedience** – not any vow to any single Bishop, is expressed under **Modus – CF # 2**. There are various words emphasizing **submission, service, obedience** to the Bishops: ***sub directione et dependentia Ordinariorum... quibus omnino parere debeant ... ac licentiam prius cum facultatibus, servata semper eorundem Ordinariorum... moderatione...***

The spiritual aspect of this special obedience is more important than the merely juridical aspects. The spiritual aspect is expressed by the Eucharistic word, ***obsequium***. **By reserving the Apostolic Mission to the Bishops, the Congregation is more intimately united to Christ, lovingly obedient to His Father,** more immediately and more intimately.

III. The exercise of **Corporate, Community Obedience** within the Company [n. 6]. **[CF # 8]**. This is reflected in **CF # 8: a 'prelate' for life**; each house with its own superior and various Minor Officials

IV. **Missionary Poverty** within the Company and the regimen of the scholastics [nn. 7-8]: this Jesuit ideal is coined in Ignatius' phrase: '***Praedicare in paupertate***'. **[CF # 6]**. This is reflected by St. Gaspar: ***ratio vivendi, sive quoad alimenta pertinet, sive quod ad vestes et tectum erit consentanea clericis perfectioribus...***

V. **Miscellaneous**: Other Points more in particular, of this Form of Life [e.g., **no specific Religious Habit; nor Choral Recitation** of the Liturgy of Hours, etc.] [n. 9]²².

†††

²² Cf. A. M. de Aldama, SJ, *Constitutions of the Society of Jesus. The Formula of the Institute*. St. Louis 1990; *An Introductory Commentary on the Constitutions*. St. Louis 1989. cf. also Aa.Vv., *Constituciones de la Compañía de Jesús. Introducción y notas para su lectura*. S. Arzubialde, J. Corella, J.M. Garcia Lomas [eds. Mensajero: Sal Terrae, pp. 13-29, *passim*.

[A] 'Substantial' Ignatian Dependence

[1] St. Gaspar's Texts[a] From his Spiritual Journal: [July 30 1808; September 15, 1808]30th JULY 1808

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

†

15th SEPTEMBER 1808

Introduction to the Spiritual Exercises. While visiting the altar of St Ignatius with my companions I felt much devotion and recollection with great inner cheerfulness and some tears - even though the visit was short. I had the feeling that the Saint was welcoming us and inviting us to work for the greater glory of God as he did. To work in the same ways: though not using all those means that he was able to use.

He seemed to tell us: "Onward, Soldiers of Christ! Gird yourselves with fortitude! Pick up the shield of faith, the helmet of Salvation, the sword of the divine Word and fight against the "ancient serpent". Make alive again my spirit in you and in others, through you.

[b] From St. Gaspar's Epistolario:Letter 6, Dec. 11, 1812: The Example of St. Ignatius:

*... the theological, or divine virtues, are precisely of that order: and so, **the care, the solicitude, the zeal of St. Ignatius**, in whom the acts of these virtues never ceased nor did he ever set aside their habits...* ²³[p. 35].

Letter 25, March 6, 1813: A Principle of St. Ignatius:

*...As a result, I have advised you, Reverend Mother, not to take action prior to God's activity, as He indeed is to prepare the way for you, **according to those most useful dictates of St. Ignatius** ... So, **abandon yourself totally to God** in these days, as St. Ignatius precisely would want us to do, not placing any limits to Him, nor setting down either objects, nor times to God ...* ²⁴

Letter 34, Feast of St. Ignatius 1813: Importance of Study:

*... And since **studies are a means that are singularly suited to propagate the Glory of God** to the outside in others, it is good to take note that one must **above all,***

²³ p. 35 – Marginal Number # 449

²⁴ p. 73, # 551

and before everything else, to seek this Divine Glory in ourselves: that is, to win a complete victory over ourselves, before entering on to the field of battle to conquer the hearts of others, **for which studies serve as arms.** Therefore, put it all down in writing so that everything might all be brought into execution, **the advice of St. Ignatius to students, i.e., to keep themselves in the presence of God ...**²⁵

Letter 39, November 1813: Take counsel from St. Ignatius:

'...My son, do nothing without counsel' [Si 32:4]. So, listen to the counsels of right and healthy reason. Nothing stands in the way when in actually writing, to thus submit the tender flicker of human reasoning to the most clear Sun of Divine Wisdom. Act as if there is nothing of us in the endeavor, and very light we recognize as coming from that font which is derived, either immediately or mediately as from the source of truth. This is indeed the conduct which in **the management of great undertakings that great Servant of God, St. Ignatius of Loyola, always did** – and under our very eyes at this time that Servant of God, Pius VIIIth, His Vicar and our Father and Master...²⁶

Letter 47, June 5, 1814: Follow the Will of St. Ignatius, and the Holy Father in Charity:

... And so, Reverend Mother, may you see to it that in the act that is being unloosened – as is **the will of the Holy Father and of St. Ignatius** - of an unfitting bond, to leave it all intact,, and indeed to enforce to the greatest possible limit, that bond of charity that bond of charity, which is free and should never be dissolved...²⁷

Letter 54, August 17, 1816: Fr. Galvani, deeply devoted to St. Ignatius:

... **The Arch-Priest Galvani, is indeed totally permeated with St. Ignatius.** He offered me the Stimate as **an opportune locality to establish a Congregation of Priests, who would live under the Rules of St. Ignatius,** after having told me happily that the Convent of St. Teresa is for Your Reverence ...²⁸

Letter 126, the end of 1827, the beginning of 1828: the Example of St. Ignatius, who surrendered Manresa for the Mission - to be imitated:

... If you want **an example you will find it in St. Ignatius of Loyola, whom you would want to imitate.** He would leave that sweet solitude [of Manresa] in which he enjoyed such sweet exchanges with the Lord, and the most sweet contemplation, for the most vibrant and efficacious activity in the midst of the world The Lord, Who will never be outdone in generosity by His servants, pays each even too well, in that very matter which the servant would give up for Him ...²⁹.

²⁵ p. 91, # 591.

²⁶ p. 100, # 611.

²⁷ .p. 112, # 637.

²⁸ P. 130 - # 667

²⁹ p. 222. # 859.

[2] Eloquent Testimony of Fr. Lenotti to the Novices:

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

... An Apostolic Missionary is a religious - **soldier** [endowed] with a spirit of sacrifice... of generosity... ***Paratus ad omnia*** [prepared for all]... we are Missionaries, not only when we are actually engaged in the field of battle, for example: in the pulpits, in the missions, or in the confessional - but also while we are at home...³⁰

... It is seen clearly that Fr. Bertoni's intention was that of instituting a Congregation, which, **just like the Company of Jesus** which is **in a special way** dedicated, oriented toward the service [*ossequio*] and the dispositions of the Roman Pontiff - **our Congregation is dedicated and determined in a most special and outstanding manner to the service and assistance** [*ossequio*] **of the Bishops**. However, **there is this difference**: that while the Professed of the Company of Jesus do make a vow of obedience to the Roman Pontiff, our Professed do not make a vow of obedience to the Bishop. However, they do strive in every way to help him, **to assist him obsequiously**, as **all our members are in a particular way dedicated to him**. For it is one thing to make a vow for the service of the Pope who has the responsibility of the entire catholic Church – but it is another to make a Vow of service to a Bishop, thereby restricting oneself to a single Diocese, which would be tantamount to limiting also the sphere of our ministry. We would then be *Missionaries for the service of [one] Bishop*, and not of *the Bishops*. Indeed, in such a case the individual Bishop could, by sending us here and there, now one member, and then later another, which would destroy us and consume us. **This is the essence, therefore, of our Institute, its end, and the modus to obtain it....**

... my brothers, it is necessary to learn how to manage well **the Divine Word**, by **study** and with **holy readings**, and to employ it well according to the circumstances: in the confessional, in the prisons, in the pulpit, on the rostrum, from the altars, in giving Missions, Retreats, conducting the oratories, while being engaged in friendly conversations.. ³¹

³⁰ cf. CS III, pp. 404, ff.

³¹ cf. CS III, pp. 409, ff.

We are Missionaries to serve God, our King, Jesus Christ, our Captain - and to serve the Church, our neighbor, by prayer, good example, study, preaching...³².

[3] **Testimony of Fr. John Perrone, SJ – Roman College, March 4, 1855:**

... Such is the idea, or the general outline of this Institution. **It is a copy of the Company of Jesus, except for a few accidental differences....**³³

[4] **Testimonies of Fr. Joseph Stofella:**

[a] **Note per servire, n. 6**³⁴:

...In order for **St. Gaspar** to fathom more deeply the thought of **St. Ignatius**, Divine Providence had entrusted to him from the beginning of 1811 the Spiritual Direction of Mother Leopoldina Naudet³⁵. She was being prepared for the foundation of an Institute that would be of **a distinctly Ignatian spirit**. In order to under the mission of this spiritual direction, Fr. Gaspar had very soon to assume an active collaboration in the preparations for this new Community. We believe that this **ministry** was the occasion for what was called 'Packet V' of St. Gaspar's Manuscripts that were for many years deposited in the Archives of the Congregation of Rites. Among these papers, there were transcribed with the utmost and marvellous diligence: the ***Regulae Magistri Novitorm***, and in the following four segments there could be found the ***Constitutions*** and the ***Rule of the Jesuits***.

Furthermore, Fr. Gaspar was able to take up again his old relationship with his own first spiritual master, **Fr. Louis Fortis**. He had become the Prepositus General of the reconstituted Company of Jesus. Indeed, he would have no hesitation years later of declaring himself also the beneficiary of the Gift of Counsel for which human beings often express envy.³⁶

³² cf. CS III, p. 411.

³³ cf. CS II, p 168, f. It is interesting to note that Fr. Stofella points out here that it is surprising that Fr. Perrone did not comment on St. Gaspar Bertoni's close dependence of **Fr. Francis Suarez, SJ**. However, Fr. Perrone did note that the Community as presented in the ***Original Constitutions*** was in deed a **copy of the Company of Jesus**.

³⁴ Stofella, ***Note per servire***, Serie 6, pp. 37- 39.

³⁵ cf. home page of the web-site: [www.st-bertoni.com].

³⁶ We might even make various claims that are based on a passage found in the *History of the Foundation of the Veronese House of Foundation*, noted elsewhere. There is also this information noted in the *Remarks regarding the Life of Fr. Peter Viscardini, SJ*, printed in Turin in 1899: '... The Reverend Fathers of the Stimmate had as their Superior and Founder an old man, truly venerated for his sublime counsel, Fr. Gaspar Bertoni, who had once been much devoted to our own Fr. Louis Fortis. He knew that Fr. Viscardini often went to Fr. Bertoni as did Fr. Ferrari and Fr. Brasciani and others. In this man there stood out his humility, and whenever he heard his own prudence being praised, he would recall to mind his

And so, in 1812, at the end of October and the early days of November, Fr. Bertoni was gravely ill. Each evening, Fr. Fortis would visit the sick room and close to Fr. Bertoni's bed he would suggest every single evening that excellent prayer, which Fr. Gaspar followed in his heart: ***Take, Lord, all my freedom ...***³⁷ - and Fr. Fortis would suggest it to St. Gaspar in the manner in which the Jesuits would often pray it: ***Take, o Lord, through the hands of St. Ignatius, my universal freedom ...*** and all that follows.

There is no wonder, then, that Fr. Bertoni's activity would be totally in harmony with the message of Saint [Ignatius], not only for that which regarded himself [as he had recorded in his dairy, September 15 1808: ***make my spirit come alive among you...!***] – but, also with regard to that activity that was exercised over his own companions [***... and in others by means of you...***]. This is seen particularly when they went throughout the world the happy news that by a papal act there had been reconstituted into its pristine status in the entire Catholic world, the suppressed Company of Jesus.

And so it was, precisely on the day of the grandiose celebrations honoring St. Gualfardo, two other priests: Fr. Matthew Farinati and Fr. Michaelangelo Gramego eventually decided to give up their native city, **and set out for the Eternal City**. This has been left in writing as far as Fr. Gramego is concerned. With this decision they had thought of not allowing the fervor of that memorable celebration of the transfer of the Saint's remains to pass. They wanted to stay together, and capitalize on this providential celebration. However, it is always necessary to provide a basis for every affirmation in history.

In the autumn of 1815, Fr. Matthew Farinati was about ready to leave Verona. Fr. Nicholas Galvani, on October 2nd, wrote about him, from Verona to Venice, to St. Madeline di Canossa. She was much interested in the matter, as Fr. Farinati had served as Confessor to her Community. Fr. Galvani pointed out; '... Fr. Farinati has not yet departed; and I believe that he will never depart, at least until the resistance on the part of our good Superior stands in his way ...'. The 'good Superior', of course, is His Excellency, the Bishop, + Innocent Liruti. And again Fr. Galvani wrote to Mother di Canossa on November 11th: '... Our good Bishop is firm in denying Fr. Farinati the desired permission to depart...' There is no mention of Fr. Farinati's hoped for destination.

However, it is Fr. Michelangelo Gramego who will tell us where Fr. Farinati had hoped to go: but even here there is lacking any clear indication regarding the timing of this departure. Fr. Gramego, in the words of Fr. Lenotti, who is his biographer, **frequented Fr. Bertoni's home as a member of that circle of priests**. They went there evenings to participate in those useful conferences which were held there, while they acquired new lights of doctrine and there was ever more enkindled their fervor. He had desired to move on to Rome and to remain there. With this purpose in mind, he had already set aside a little money and made other arrangements for his journey. However, Fr. Bertoni seemed to have been motivated from on high – and, we might

old friendship with our holy Fr. General, from whom Fr. Bertoni had received the treasures of exquisite counsel ...

³⁷ The well-known *Suscipe* of St. Ignatius – cf. **Sp.Ex. n. 234**. cf. Letter to Mother Naudet, Nov. 26, 1812.

also add, he was even more aware of the decisive mind-set of the Bishop – he would never give his permission to the Priest due to the great amount of good that he was accomplishing in and around his native city. Therefore, the dream to move on to Rome and to remain there was on the back burner.

The 'lights' that Fr. Bertoni received from on high are not fully known to us. However, rumors persisted also that another of **this same circle of priests and seminarians – D. Louis Bragato** – a **penitent** of Fr. Bertoni, also wanted to go. Louis Bragato was from the beginning very dear to Fr. Bertoni, and he noted in his little spiritual diary in the year 1814, which was also the year of his priestly ordination. Here is a thought he jotted down during the course of his retreat: ... *When the time will come that it will come to pass that I will be removed from this world, and that I can **take refuge in the Company of Jesus**, and I can live there as a dead to all the realities that appeal to the senses, and that I might think and live only for God ...!* We will leave aside other points that he made in these entries taken **from his reading the life of St. Ignatius**. All these notes date from this same time period and while he was under Fr. Bertoni's spiritual direction.

Let us add one passage from the *Miscellanea Lenotti* as is noted under the heading of the Schools. It is a note made regarding that circle of priests and seminarians who gathered around St. Gaspar, before his going to the Stimate:

*... He came to know in those calamitous times after 1800 that there were in Verona several outstanding priests, **who felt deeply inspired to become Religious; and in a special manner to dedicate themselves to serving God in the Company of Jesus**. Without anyone knowing anyone else's business, **they all seemed to be tending toward that goal**. And with their frequent gatherings, the exhortations they received, and with the continuous examples that each one was giving to the other, such was the climate in which they were living.* In this, of course, Fr. Lenotti was intending to make clear the **new Institute that would come to life at the Stimate**. It would seem, then, that with these remarks of his, there is more than sufficient historical foundation for what has been stated and that it is sufficiently proven.

The two priests [Fr. Matthew Farinati and Fr. Michaelangelo Gramego] as well as the Deacon [Louis Bragato] **all aspired to become members of the Company of Jesus – and all three eventually become genuine companions of St. Gaspar in his retreat at the Stimate**. The question arises: what about Fr. Gaspar himself? This Spiritual Director of the Deacon, as well as of the others, did he have a similar temptation as the others did? His conduct toward Fr. Gramego would seem to indicate that he did not. However, it is surely possible that the thought could have come to him. However, as long as the Bishop remained in his decisive stance of refusing permission to go, nothing would happen in that regard. However, it was necessary to wait – and **Fr. Bertoni remained faithful to the plans of God which came to him from on high**.

[b] 'The Devotion of the Servant of God for the Founder of the Company of Jesus'³⁸ [CS IV]:

[In this brief statement, Fr. Stofella intended to point out **how close was our Founder's dependence on St. Ignatius of Loyola**. As to what pertains to **the**

³⁸ CS IV, pp. 247, f.

relationship of our Rules with those of the Company of Jesus, Fr. Stofella had already quoted in the **CS 3, p. 149**, the words of Fr. John Rigoni, who presided over the Commission charged in 1871 with elaborating a development of the Juridical aspects of the Founder's *Original Constitutions* ³⁹, stated: ... *In this entire undertaking, in addition to the rules of the Founder, **also the Constitutions of the Company of Jesus** were under our eyes. This is so principally because **the Founder himself explicitly wished that we should have recourse to these**, every time that in his Rules there might not be found dispositions for certain situations: we know this with utmost certainty. [Fr. Lenotti was also a part of this Commission, who had been formed in the school directed by the Founder himself].*

*So, it is difficult to understand, then, how it happened that still another Commission, chosen in 1911, whose charge it was to review and to redact the Constitutions [BC, II, p. 47] to present to the Holy See for approval, **failed to consult precisely the Constitutions of the Company of Jesus**, in the midst of the many other Rules of other Institutes, noted in the **Schema of the Constitutions for the XIXth General Chapter**'. Vol II, pp. 1-8.].*

There was in **St. Gaspar Bertoni a most outstanding effective devotion to St. Ignatius of Loyola**. As it seems, St. Aloysius Gonzaga had been the protector and the model of his youth and early manhood [cf. **Doc. 21, p. 204**], so he was the natural patron of his **Apostolate in favor of the Youth**. So, St. Ignatius of Loyola was the inspirer and the model of his entire **Priestly Life**.

When the Servant of God [July 30, 1808] noted in his Spiritual Diary [**Doc. 35, n. II**]. That **in order to make the examen well, it is necessary to choose a Saint of the same vocation as a mirror**. He added that then one would find matter to confess every day and that all that would be lacking to that perfection would be considered a defect.

Then, on the following September 15th [as noted above] the Saint seemed to invite him and his companions to promote the Glory of God **just as he did** and **through the same paths, even though not in all those manners [modi]** that was able to employ. St. Ignatius then is recorded to have inspired: Make my spirit come alive in you and in others through you.

That St. Ignatius was indeed the saint who was truly of the **same vocation** as St. Gaspar Bertoni, results from the fact that the Apostolate of the Servant of God [Spiritual Exercises, Parish Missions, Marian Congregations, the education of the youth] was always of the Ignatian stamp.

The very design and, for the greatest part, the spirit of the Congregation founded by St. Gaspar, depend principally from the laws and from the example of the Company of Jesus. Furthermore, a number of **practical points** lived by St. Gaspar, are found expressly related in the various Biographies of St. Ignatius, by Jesuit

³⁹ This was called an *Appendix to Part XII* - and an English translation can be found on the web-site, under the General Chapters.

Fathers Bartoli, Maffei. From these, **it results that to St. Ignatius are due various spiritual traits found in the make-up of St. Gaspar:**

- assiduousness in **praying, reading** and in **writing**;
- to have understood **study** as to be [in his own case] the greatest service of God;
- the union of **a most refined prudence and an exquisite diligence**,
- with an entire **abandonment** of himself into the hands of God, and so on.

Here is one particular: **love for Mary**. He was in the custom of keeping at his bed the Rosary of our Lady, so that in thinking of her, he would fall off to sleep, and on waking up, he would do so thinking of her once more.

The following were the characteristics of St. Gaspar during his long illnesses: his nocturnal vigils were made bearable by his praying the Rosary, with hours of Meditation, on the *Our Father*, and on the *Hail Mary*. The following characteristic is to be noted: As he had the pious works well underway ... very beautifully as he would accomplish some, he would then undertake others. Fr. Lenotti notes the customary astuteness of St. Gaspar, in various undertakings and enterprises and of conducting these with his own energy, and directing them to near completion, only to leave to others the honor and the glory of the ultimate foundation. The parallels here could go on – but, these will suffice.

We can add that in his mortal illness that the Servant of god suffered in October 1812, the continuous prayer suggested to him word by word by Fr. Louis Fortis, was the [*Suscipe*] **Take, Lord, all my freedom through the hands of St. Ignatius ...** [SpEx 234]..

Furthermore, one of the corner-stones of the spiritual doctrine was this Ignatian maxim: **Very few are those who come to know what God would do with them, were he not impeded by them in His plans ...**

[5] Fr. John Ceresatto, CSS, *The Spiritual Profile of St. Gaspar Bertoni. Its Features and Spirit*⁴⁰:

The Company of Jesus Rises up again.

When Napoleon fell, August 7, 1814, the most tried Roman Pontiff, Pius VII, with the Papal Bull, ***Sollicitudo***, announced to the entire Catholic world the integral restoration of the Company of Jesus, rewarding that revered and tenacious band of Priests who had remained heroically faithful to the spirit and the ideal of St. Ignatius.⁴¹

⁴⁰ Original Italian Title: *Il volto e l'anima. Profilo spirituale di san Gaspare Bertoni*. Printed Edition: A cura della Congregazione delle Sacre Stimmate N.S.G.C. [2nd Edition] - Verona 1991. [cf. c. 12, n. 5.]

⁴¹ From the Papal Bull of Pius VII: ‘... We would hold Ourselves accountable of very grave fault in these such grave needs of Christianity, if we failed to employ those salutary remedies which God, in His singular Providence, administers to us: and if We, placed in the Bark of Peter, which is continuously agitated and assailed by such storms, should refuse to make use of such expert and failed rowers, who spontaneously offers Us their work in order to break

And from every part of Italy there was a hurrying back to those first houses of the Company now re-opened. Also in Verona, ex-Jesuits and Diocesan Priests experienced the fascination of the great Order that had been re-born. Among the first, we find one who is already well known to us, being so intimately tied to St. Gaspar: Fr. Fortis, whom Providence had destined to become the first *Prepositus General* of the risen Company of Jesus.⁴²

Among the young priests of Verona, most desirous of giving their own names to the reborn Company only very few of them would ever be able to realize their dream, and Bishop Liruti held firm in his refusal to let them go. Among those desirous of going, we find the following who might have made the flight to the Company, are three of Fr. Gaspar's close friends: Fr. Matthew Farinati⁴³, Fr. Michaelangelo Gramego⁴⁴, as well as the newly ordained priest, Fr. Louis Bragato⁴⁵.

As for Fr. Bertoni, he did not experience the least 'temptation' in this regard. Rather it was he who dissuaded Fr. Gramego, and perhaps also Fr. Bragato, from asking the permission to go from their staunch Diocesan Shepherd, assuring his two friends from the bottom of his heart that their generous dream would not remain unrealized. Thus, even the strong opposition of Bishop Liruti played into the hands of the plan of Providence. Perhaps all this was nothing more than to enable the first members of the Institute that Fr. Gaspar would found, to be prepared for that day.

†††

through the waves of a stormy sea which in every moment is threatened with ship-wreck and extermination ...'

⁴² Fr. Fortis had returned to Verona, his native City, in 1811. In the anguish of real poverty, his ever-memorable disciple always found in him the affectionate and delicate assistance [cf. SA, Doc. 26, pp. 333-488]. From January 1813, due to Fr. Bertoni's protracted illness, little by little he took over the spiritual care of the Seminary.

⁴³ General Archives of the Sons of Charity. Roma: Letter Galvani-Canossa.

⁴⁴ **Manoscritti Lenotti**, *Reflections on the Life of Fr. Gramego*, in a copy found in the Archives at the Stimmate, p. 3.

⁴⁵ From the Spiritual Diary of Fr. Bragato [September 1814]: 'When will the day come when, removed from the world, and having **taken refuge in the Company**, where I might live as a dead man in a tomb, to all the matters regarding the senses, and not to think of anything, and to live only for God...? [cf. Manoscritti Bragato, p. 27. Archives of the Stimmate, Verona.] Furthermore, as for the renewed desire for the religious life there followed a veiled hint at the impossibility of any immediate realization of it: '... and I shed heart-felt tears of having fallen into these times, in which it is necessary **to put off the realization of my dream...**' [ib., p. 32].

[B] *Obsequium is not 'generic'*

Introduction
J. Henchey, CSS
Ignatian Influence Everywhere

Throughout much of his life, St. Gaspar Bertoni developed a most effective devotion toward St. Ignatius of Loyola, Founder of the Society of Jesus ⁴⁶, and the Jesuit Saints who followed him. It is well documented, for example, that the young Jesuit Saint, **Aloysius Gonzaga**, served as the model of the infancy and childhood of Gaspar Bertoni ⁴⁷ - thus, the knowledge of St. Ignatius and familiarity with the traditional forms of **the spiritual doctrine** proper to the Jesuit Founder go very far back in Fr. Bertoni's life - if not to his infancy - then at least to his early childhood. Saint Aloysius would then be chosen as the natural Patron of the Stigmatine Founder's **Apostolic Mission in behalf of the Youth** ⁴⁸.

It is well substantiated that Fr. Bertoni was much inspired throughout his adult and priestly life by **St. Ignatius of Loyola** - one of his "principles" was to chose a Saint of the same vocation as a kind of **mirror** ⁴⁹. As for the Jesuit Founder, there is another entry in this same Spiritual Diary by Fr. Bertoni just about six weeks later, when he was beginning his annual retreat with some of his companions ⁵⁰. They

⁴⁶cf. P. Giuseppe Stofella, CSS, "La divozione del Servo di Dio per il Fondatore della Compagnia di Gesu'", in" *Collectanea Stigmatina*, Vol. IV, fasc. II, pp. 248-249. This "Ignatian" influence most likely was begun in Fr. Bertoni through the spiritual director of his own early school years, Fr. **Louis Fortis**, temporary teacher at St. Sebastian's, Verona. When the Jesuits were reinstated, perhaps around 1814, he rejoined the Company, was elected Provincial of Rome, and then, Fr. General in 1820 - he died in 1829. [cf. Fr. Joseph Stofella, in *Collectanea Stigmata*, Vol. 1, fasc. 2, note # 3, on p. 106].

⁴⁷cf. Cause of Canonization, Doc. XXI, p. 204. cf. also Fr. Giuseppe Stofella, CS I, p. 101.

⁴⁸cf. Fr. Bertoni's preached Sermons honoring the Patron of Youth at least on three occasions early in his priestly life: "Love for God", to be imitated as lived by St. Aloysius, for the 2nd Sunday of the Saint, the IIIrd of Pentecost - June 27, 1802 - MssB ## 649-671 - cf. also *Pagine di Vita Cristiana*, Vicenza 1947, pp. 174-183; "St. Aloysius' Purity", proposed to be imitated on the IIIrd of his Sunday's, June 5, 1803 - MssB ## 794-817; "Notes for a Panegyric in Honor of St. Aloysius Gonzaga" - MssB ## 1572-1708.

⁴⁹cf. Fr. Bertoni's *Memoriale Privato*, July 30, 1808: ...*Per fare l'esame bisogna pigliarsi un Santo della medesima vocazione come per ispecchio: allora si trova di che confessarsi ogni giorno: tutto che si manca da quella perfezione e' difetto...* [cf. Cause of Canonization, Doc. XXXV, n. II].

⁵⁰cf. *Memoriale Privato*, September 15, 1808: ... *Introduzione agli Esercizi. In una visita coi compagni all'altare di S. Ignazio molta divozione e raccoglimento con gran soavita' interna, e qualche lagrima, benche' la visita fosse breve. Pereami che il Santo ne facesse buon accoglienza, e ne invitasse a promuovere la maggior gloria [di Dio] , siccome egli fece, e per le stesse vie, benche' non in tutti que' modi ch'egli pote' usare. Parvemi che volesse dirci. 'Su, via soldati di Cristo, accingetevi di forza, pigliate lo scudo della fede,*

made a visit to the Saint's altar in these Autumnal Ember Days set aside for **the Spiritual Exercises of the Veronese Clergy and the candidates for Ordination to the Priesthood** that year. In Fr. Joseph Stofella's Commentary on the Stigmatine Founder's Diary, he remarked that this day [September 15, 1808] in St. Gaspar Bertoni's life was of **prime importance**. From this indication onward, it seems that on this date - **September 15, 1808** - Fr. Bertoni looked on this as **the date of his insertion into the adorable plans of the Lord** ⁵¹.

This Ignatian influence is noted again about two years later, when the former Benedictine Abbot, His Excellency, Innocent Liruti, Bishop of Verona, summoned Fr. Bertoni to his office, perhaps in May or June. The Bishop assigned Fr. Bertoni to preach the fall retreat at the Seminary. Through a chance meeting with the Oratorian, Fr. Antonio Cesare, Fr. Bertoni received a copy of the Saint's great classic, ***The Spiritual Exercises*** - which he then very carefully copied, word for word ⁵². This first course of this classic for **a retreat to priests and seminarians** was for the Stigmatine Founder a kind of investiture of a very special **Apostolic Mission to the Clergy** which in one form or another, would last as long as his life ⁵³.

It should be noted that still another member of the Company of Jesus exerted major influence on Fr. Bertoni's formative years. This would be the Jesuit Bishop, **Gian Andrea Avogadro** - from whom Fr. Bertoni received the Sacrament of Confirmation, the Sacred Tonsure, the four minor orders, in vogue in those years, and all three major orders of that time, Sub-diaconate, Diaconate and Priesthood ⁵⁴.

Among Fr. Bertoni's manuscripts, there has come down a copy of the ***Exercise of Perfection***, of the Jesuit spiritual writer, **Fr. Alphonsus Rodriguez**. This unusual hand-written document manifests examples of Fr. Bertoni's own marvelous penmanship, along with that of two early companions, Fr. Matteo Farinati and Fr. Gaetano Allegri - three young priests who enjoyed an early close association also in their reflections on Ignatian spirituality⁵⁵. Throughout other writings of Fr. Bertoni, there have been noted citations and extracts from no less than four different biographies of St. Ignatius. All of these indications in Fr. Bertoni's life are evidently the fruit of much study and spiritual reading accomplished with his pen in hand. His purpose seems to have been, according to Fr. Stofella, that of **following as closely as possible in the footsteps of Saint Ignatius in the ways of the Lord** ⁵⁶. The first

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

⁵¹cf. Fr. Giuseppe Stofella, "Il 'Memoriale Privato' del Ven. Gaspare Bertoni [1808-1813], in: *Collectanea Stigmatina*, Vol. IV, fasc. 1, p. 40.

⁵²cf. Fr. Giuseppe Stofella, "Ven. Gaspare Bertoni. Esercizi Spirituali agli Ecclesiastici", Preface, in: CS I, p. 100, 102, 103.

⁵³cf. Fr. Stofella, ib.

⁵⁴ib, p. 101.

⁵⁵ib. p. 106, note # 5

⁵⁶ib. pp. 101, f.

biographer of the Stigmatine Founder, Fr. Gaetano Giacobbe, noted that the admiration and study that Fr. Bertoni dedicated to **St. Ignatius' life and works** resulted in his **copying word for word, some of his writings**⁵⁷.

Fr. Stofella goes on to say that St. Ignatius was indeed considered to have had the same vocation as Fr. Bertoni. The Stigmatine apostolate - Retreats, Parish Missions, Marian Congregations, the instruction of youth - all would be accomplished with the Ignatian imprint. The very design - and **for the most part, the norms and the spirit of the Congregation that Fr. Bertoni founded, depend principally from the laws and the example of the Company of Jesus**. From various practical notes that Fr. Bertoni wrote down in his own hand, it is clear that these were gleaned from the various biographies of the Saint written by Jesuit authors such as Fr. Bartoli and also Fr. Maffei. From these, certain spiritual characteristics of St. Ignatius became evident in the spirituality of Fr. Bertoni: his great assiduity in praying, reading and writing - his expressly noting that **study** needs to be understood as a great service of God. In the Stigmatine Founder, there developed the union of a most refined prudence, an extraordinary diligence with **a total abandonment of himself to God**: all bear the Ignatian imprint⁵⁸. This would be an indication of St. Gaspar Bertoni's **Apostolic Mission of any ministry whatsoever of the Word of God**.

One further note in this regard is that in the very serious illness that Fr Bertoni suffered in October of 1812, the daily prayer suggested to him word for word by Fr. Luigi Fortis was the well known ***Suscipe per manus...*** composed by St. Ignatius. One of the corner-stones of Fr Bertoni's entire spirituality is this one dear to St. Ignatius of Loyola: 'very few are they who know what God would do with them if he were not impeded by them in His plan'⁵⁹.

In his long correspondence with Mother Leopoldina Naudet [from 1812-1834], his letters were either that of practical counsels or authentic spiritual direction. This is an indication of his **Apostolic Mission toward those in the Consecrated Life**. In both of these areas, the mention of St. Ignatius of Loyola is fairly common. Fr. Bertoni states that he personally is reading the Biography of the Saint during an illness of May 1828⁶⁰. Earlier he had noted that there was an edition of ***The Spiritual***

⁵⁷ib., p. 103.

⁵⁸cf. Fr. Giuseppe Stofella, "La divozione del Servo di Dio per il Fondatore della Compagnia di Gesu'", in: CS IV, p. 248.

⁵⁹cf. P. Stofella, ib. - CS IV, p. 249. Fr. Fortis is cited as preaching the Triduum in honor of St. Ignatius, in Fr. Bertoni's Letter 33, dated July 25, 1813 - p. 90.

⁶⁰cf. *Epistolario del ven. Servo di Dio, D. Gaspare Bertoni*. Stigmatini: Verona 1954, Letter # 142, p. 240: *...La santita' vien pian piano, ma intanto non si peggiora; e, io posso qualche poco alzarmi da letto, sebbene mi sia interdetto il muovermi dal sofa'...La ringrazio pure del Bartoli, ma avendo voluto legere la vita di S. Ignazio...*

Exercises that had been published to which some alterations and additions had been appended⁶¹.

Fr. Bertoni told Mother Naudet of the example of the great Saint, who would compare the weak flame of his own intelligence under the bright sunlight of Divine Wisdom⁶². As she composed the Rule for her community, Fr. Bertoni again cited the example of St. Ignatius, telling her of the supreme bond of charity⁶³. The Saint reminds Mother Naudet regarding the long interval of time in the Ignatian Rule prior to the definitive admission of any candidate⁶⁴. As she wrote her Rule, St. Gaspar offered her a brief synthesis of spiritual theology, citing St. Ignatius⁶⁵.

For Fr. Bertoni, St. Ignatius was the great teacher of prayer, and so very often he quotes the Jesuit Founder's teachings. Fr. Bertoni is being called to another ministry at the seminary, and is asking Mother Naudet to accept this separation. He recalls the example of Fr. Fortis of praying with him the **Suscipe** of St. Ignatius, during Fr. Bertoni's earlier serious illness⁶⁶. He would also quote to his spiritual directee the central principle of St. Ignatius of not anticipating the will of God, but of always following it⁶⁷. In suggesting that Mother Naudet trust in God, Fr. Bertoni tells her that the Arch-priest [Galvani] has taken on the prayerful assistance of St. Ignatius⁶⁸. St. Ignatius is the great example of surrendering the senses in sublime prayer⁶⁹.

⁶¹ib., Letter # 35, of August 24, 1813, pp. 92, f. In one of his more important letters, # 25, the Saint speaks of the progress in the spiritual life made by L. Naudet and that she must adapt to the **Spiritual Exercises** accordingly. This Letter speaks of the **Love for Study** and he reminds her of one of his favorite themes, she has been favored with a special invitation to the Holy **Nuptials** - cf. o.c., p. 72. f.

⁶²cf. ib., Letter 39, pp. 100, f.:.... *Questa e' pure la condotta che nel maneggio de' grandi affari, teneva il gran Servo di Dio, S. Ignazio Loyola, e, sotto gli occhi nostri, il Servo di Dio, Pio Settimo...*

⁶³cf. ib., Letter 47, June 5, 1814: ... *Sicche' Vostra Signoria vegga, nell'atto che si svincola - com'e' volonta' del S. Padre e di S. Ignazio - di un legame inconveniente, di lasciare intatto, anzi di stringere al possibile piu' forte, quel vincolo di carita', il quale e' libero e non si deve mai sciogliere...*

⁶⁴cf. ib., Letter 9, p. 42.

⁶⁵ib., Letter 6, p. 35:... *Le virtu' teologali, ossia divine, sono appunto di quell'ordine: e quindi la cura, la sollecitudine di S. Ignazio che gli atti di queste virtu' non cessassero mai, e gli abiti non si minuissero...*

⁶⁶ib. Letter 3, Nov. 26, 1812, p. 29.

⁶⁷ib., Letter 25, March 6, 1813, p. 73: ... *Onde io avevo prevenuta Vostra Signoria a non porre le mani dinnanzi a Dio, se pure doveva prepararne le vie, second gli utillissimi detti di S. Ignazio...*

⁶⁸ib., Letter 70, p. 151.

⁶⁹ib., cf. Letter 126, p. 222.

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

...The Archpriest Galvani is totally committed to **the spirit of St. Ignatius**. He has offered me the *Stimate* as an opportune place to establish a Congregation of Priests who would **live under the rules of St. Ignatius**...⁷⁰.

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

...Also pray much for all of us, and for that which I am now writing, and for what I am writing **bit by bit**, that the Lord might will to turn this to His honor. We do our part, in accord with the grace that God gives for this, and God will certainly do His part - and I do not even want to know what it is that He wishes to do. I am at peace, believing firmly that God can do whatever He wills, and that He always accomplishes what is best, even though this is so often far removed from our very narrow point of view, and at times, even contrary to this. *I will bless the Lord at all time, His praise shall forever be in my mouth* [cf. Ps 33:2]. And please help me that I might praise and serve Him *day and night* [Rv 4:8; 7:15], dwelling together in His house through all eternity: *the figure of this world is passing away* [1 Co 7:31]. Farewell! ...⁷¹

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

†††

⁷⁰ib., p. 139.

⁷¹cf. *Epistolario*, o.c., p. 325.

[C] Ignatian Formulae

A Mysticism of Service

[I] *In Obsequium*

Presentation

[1] To interpret Fr. Bertoni's use of formulae dear to St. Ignatius it is most helpful, if not necessary, to see the context in which the Jesuit Founder made such abundant use of them.

[2] As Fr. Bertoni's *Original Constitutions* were composed in Latin, based primarily on his lived experience of 25 years with his confreres. Among the central sources would be the Latin texts of St. Ignatius' Constitutions, as well as Fr. Francis Suarez' Commentary on them [*De Religione Societatis Iesu*].

[3] There are three expressions designating **the ultimate motive** that St. Ignatius used over and over again:

- *Ad Maiorem Dei Gloriam* [A.M.D.G.]
- *In Obsequium* – Dei, Christi; Romani Pontificis; Ecclesiae.
- *In Servitium, Auxilium* ...

Fr. Ignatius originally wrote in Spanish, and repeated the Spanish words: *servir* – *servicio* - *servo*: over 1,000 times. His Secretary, Fr. Polanco, translated into Latin – using synonyms: *obsequium* [perhaps the favorite] - *auxilium* as well as *servitium* – and all was: *A.M.D.G!* The sheer number of repetition of these expressions in St. Ignatius' Constitutions is quite impressive, as may be noted as follows⁷²:

[Constitutiones Societatis Jesu]

Examen [8 x]

[nn.1-133]

n. 8: ... maius Dei obsequium semper intuendo...

n. 13: ...Coadjutores [Brothers] se impendiunt auxilio et obsequio omnium ex amore divinae maiestatis...

n. 18: ...firmiores sint in divino servitio ...

n. 49: ... ad Dei obsequium fore, maiusque auxilium Illius...

n. 59; [2 x] ... haec instrumenta sint ad Dei obsequium ... et ad maius Dei obsequium sit futurum...

n. 82: ... ad divinum obsequium et laudem magis se possint submittere ..iuxta quod eis praescriptum verl constitutum per Summum Christi Vicarium ...

n. 118: ...sibi persuadendum, quod ea in re obsequium et laudem praestant suo Creatori et Domino...

⁷² Just the use of *obsequium* is counted here, due to the frequent parallel with St. Gaspar Bertoni.

n. 119: ... cum eorum opera ad maius Dei obsequium se non iuvare .. eos dimittere ...

Constitutions

Proemium [1 x]

[nn. 133-137]

n. 134: ... necessarium esse arbitramur Constitutiones conscribi, quae iuvent ad melius in via incepta divini obsequii procedendum ...

Part I [6 x]

Admission

[nn. 138-203]

n. 138: ...ad maiorem servitium Dei ...

n. 141: ...ad divinum servitium ...

n. 147: ...iuxta Societatis divinum servitium ...

n. 149: ... [Coadjutores] ... ad maius Dei ac Domini nostri obsequium pertinentibus ...

n. 152: ...ad Ipsius maius servitium et laudem ...

n. 156: ... strenuum in iis quae ad divinum sservitium aggrediuntur ...

n. 161: ...ad Eius obsequium ac laudem uberiores susceperunt ...

n. 162: ... ad Dei obsequium fore ...

n. 176: ... ad Dei et Domini nostri obsequium eius opera ad modum iuvare posse...

n. 187: ...ad finem maioris divini servitii nobis praefixum ...

n. 192: ... ad Dei et Domini nostri Iesu Christi obsequium idonei in hac Societate esse viderentur...ac propositum divinae ac summae maiestati in hac Societate serviendi ...

n. 194: ...qui nondum obsequio divino in hac Societate se dedicare omnino statuisset ...

Part II [4 x]

Dismissal

[nn. 204-242]

n. 204: ...ad propositum huic Societati finem divino obsequii et auxilii animarum convenit conservare ...

n. 205: ...in divino obsequio esset idoneus ...

n. 212: ...qui sincere divinum obsequium querunt ...

n. 213: ... ad divinum obsequium polleant ...

Pars III [8 x]

Promotion

[nn. 243-306]

n. 244: ...quae iuvent in divino obsequio et ad id consequendum ...

n. 245: ... ubi divino obsequio commodius insistat ...

n. 266: ... ad finem illum divini servitii et laudis quem sibi praefixit societas ...

n. 273: ... melius et efficacius possint se divino obsequio et auxilio proximorum impendere ...

n. 276: ... in quo ad maius Dei servitium et gloriam sunt constituti ...

n. 279: ... ad serevitium Dei ac Domini nostri ili iuventur ...

n. 281: ... ad progressum in maiori obsequio Dei excitare ...

n. 283: ...se totum immobiliter divino servitio mancipare...

n. 292: [2 x]...ad divinum obsequium valetudinis ac virium corporis laude digna...id magis expedire ad divinum obsequium ac suum maius bonum ...

n. 296: ... ad divinum obsequium laudemque conservetur ...

n. 304: ... et, quamvis nostra vocationis conservetur loca peragraré, et vitam afgere in quavis plaga ubi mius Dei **obsequium** et animarum **auxilium** speratur ... impensius divino **servitio** vacare posit ...

Pars IV [14 x]

Education

[nn. 307-509]

n. 308 ['End'] [2 x] ... ad maiorem laudem et obsequium Dei ac Domini nostri, cupiebamur ... ad maius Divinae Maiestatis obsequium fore ...

n. 321: ... ad finem divini servitii quem sibi praefixit Societas ...

n. 324 [2 x]: ... ad ea quae in illis ad divinum obsequium quaeruntur impedire solent ... expedita ad Sedis Apostolicae missionis obeundas aliaque opera ad Dei obsequium et animarum auxilium esse debet ...

n. 326: ... ad maiorem gloriam et servitium Dei, gerere poterit ...

n. 332: ... maius divinum obsequium et universale bonum prae oculis semper habendo ...

n. 338 [2 x]: ...ad divinum oseuium ... quatenus ad maiorem aedificationem ac maius Dei ac Domini nostri obsequium superior expedire iudicaverit...

n. 362: ...Et haec quidem omnia maiori cum desiderio obsequii et gloriae divinae fiant...

n. 386: ...ad scopum divini servitii ...

n. 414: ... ad maius Dei servitium

n. 415: ... ad divinums ervitium magis proficient ...

n. 416: ... vel magnum Dei obsequium ab eis expectaretur ...

n. 417: ... ad maius Dei obsequium et gloriam essent occupanda ...

n. 419: ... ad maius Dei ac Domini nostri obsequium provideri convenit ...

n. 428: ... ut utiliter illud impendat divino servitio curet ...

n. 437: ... et in omnibus quod senserit divinae ac summae bonitatis gravitas et ad lpsius obsequium ac gloriam maiorem, omnibus perpensis provideat...

n. 442: ... ad finem propositum divini servitii id oneris subire ...

n. 458: ... prase oculis maiorem adificationem etSei servitium habend o ...

n. 486: ... ad obsequium et amorem Dei ac virtutum, quibus ei placere oportet, movendos ...

* **n. 488:** ...ut omnia **ad gloriam et servitium Dei, et par est...**

n. 508: ... quod iudicaverit ad maiorem **gloriam** et **obsequium**, et bonum universale fore [qui unicus scopus in hac et in omnibus rebus nobis est ...

Pars V [4 x]
Those admitted to the Body of the Society
 [nn. 510-546]

n. 510: ... ad maius Dei obsequium et gloriam conveniat...

n. 521: ... ad maius Dei obsequium et Societatis bonum sic convenire indicaret ..

n. 528: ... Promissio docendorum puerorum ac rudium hominum ... devotius curetur propter singulare obsequium quod Deo per eam in animarum auxilio exhibetur; et quia facilius oblivionis tradi poterat...

n. 541: ... prout Praeposito ad maius Dei obsequium fore videbitur, emittendus ...

n. 542: ... et obsequio Dei et gloriae sese imendere ...

Pars VI [1 x]
The Personal Life of those admitted
 [nn. 547-602]

n. 547: ... divino servitio et proximorum auxiliis se impendant ...

n. 552: ... ne id quidem ad divinum servitium ...

n. 565: ... in divino servitio procedere ...

n. 566: ... ob solum Christi Domini nostri obsequium ...

Pars VII [21 x!]
Missions
 [nn. 603-654]

c. 1: Missions of the Supreme Pontiff [9 x]
 [nn. 603-617]

n. 603 [2 x]: ... discurrant quacumque maius Dei et Domini nostri obsequium et animarum profectum assequi se posse arbitrentur ... in aliquibus locis ubi magnus divinae gloriae et obsequii proventus speratur...

n. 605: ... maiorem Dei gloriam et animarum **auxilium** investigando...

n. 608: ... ad commune bonum Societatis et maius Dei obsequium mittere cogitaret ...

n. 609: ... ut Eius sanctitas ad maius Dei et Sedis Apostolicae obsequium fore ...

n. 611: ... qua in re maius bonum universale intuebitur, et ut quam minimum detrimentum alia opera ad Dei obsequium suscepta petiantur ...

n. 612: ... **ut in omnibus ad Dei et Sedis Apostolicase obsequium utilius suum impendat ministerium** ...

n. 614: ... sed etiam **Summi Pontificis missionibus** iuvare poterit; **ut melius quod ad Christi Domini nostri obsequium quaretur, consequatur** ...

n. 615: ... qui sanctam intensionem Pontificis in Christi Domini nostri obsequium consideraba, transigentur ...

n. 616: et cum fructu divini servitii... ut in locis vicinis animarum **auxilio serviens** ...
 ... nec propter alias occasiones, licet bonas, divini obsequii posthabebit ...

c. 2: Missions of the Superior [5 x]

[nn. 618-632]

n. 618 [2 x]: ... id semper quod ad maius Dei obsequium et bonum universale facit ... superiori qui eum Christi loco dirigit ad Ipsius maius divinum obsequium quaritur, consequatur ...

* **n. 622**... prae oculis habendo maius divinum obsequium et universale bonum ... [The next 3 Constitutions offer the Principles: **magis ... maius ... universalius**...: to discern which ministry of the Word of God to offer]

* **n. 623**: ... Fiant vero haec omnia propterea quod ad maius Dei obsequium maiusque proximorum bonum ita conveniat ...res aliquae in divino servitio magis urgeant ...

* **n. 624**: ... Plures quam duos, cum opus ad quod mittuntur **maioris esset momenti in divino obsequio ac maiorem multitudinem exigeret ...ad maiorem gloriam et universal bonum sectantium posset providere**, Superior mittere poterit ...

n. 625: ... Superior, undecumque maiorem proximorum aedificationem et divinum obsequium intento od convenit, constituet ...

n. 629: ... ut maius servitium Deo fiat, magisque commune bonum ...

c. 3: Free Movement [1 x]

[nn. 633-635]

n. 634: ... ad maius Dei obsequium etiam devitabit ...

c. 4: Ways of helping others [2 x]

[nn. 636-654]

n. 650: ... qui maius osequium ac bonum universale semper ob oculos sibi proponeet ...

651: ... vel Collegiorum finem in divino obsequio fient ...

Pars VIII [4 x]**Mutual Union**

[nn. 655-718]

n. 663: ... magis convenire ad divinum obsequium videretur ...

n. 665: ... ad divinum obsequium ac commune bonum iudicio illius qui curam eius habet, magis conveniret ...

n. 680: ... vel rationem procedendi in illa pertractare ad maius divinum obsequium ...

n. 688: ... ad electionem eius Praepositi qui ad maius Dei obsequium conveniat, exhortetur ...

Pars IX [8 x]**Government**

[nn. 719-811]

n. 728: [2 x] ... nec ab eo quod ratio et divinum obsequium postulat ... pro Societatis bono in obsequium Iesu Christi Dei ac Domini nostri subeundum ...

n. 733: ... quae magis ad aedificationem et Dei obsequium in eo officio conferunt ...

n. 746:... alius non est quam Dei obsequium et eorum bonum qui hoc vivendi institutum seuuntur, praestabit...

n. 749: ... quod convenientius ad divinum obsequium et salutem animarum abiturus in Domino videbitur, constituet ...

n. 753: ... communicare quam in ipso bene collocatum ad finem divini obsequii nobis praefixum existimaverit ...

n. 770: ... ad maius obsequium et gloriam Dei, admonere teneatur...

*** n. 771:** ... Societas autem, semper intuendo quae ad maius Dei obsequium et gloriam pertinent ...

Part X [7 x]

Conservation

[nn. 812-827]

*** n. 812:** ... hoc opus, quod ad obsequium et laudem suam et auxilium animarum inchoare dignatus est ...

n. 813: ... media ... efficaciora ... et pura intento divini servitii

n. 814: ... si tamen et addiscantur et exerceantur sincere ad solum Dei obsequium ...

n. 817: ... quod ad divinum obsequium melius esse intellexerint ... ad gloriam Dei et Domini nostri id proponat ...

n. 818: ... ubi multum referre ad Dei obsequium iudicaret ...

n. 823: ... multum habet momenti ut aditus ad divinum obsequium et animarum auxilium aperiatur vel praecludatur ...⁷³

n. 824: ... multum facit ut ostium divini servitio et bono animarum aperiatur vel praecludatur ... magis in rebus omnibus Dei obsequium et Gloria crescit ...

n. 825: ... ut et a Societate ipsi iuvare et eandem ad propositum sibi finem obsequii et gloriae divinae maiestatis iuvare current ...⁷⁴

§§§

**These parallel expressions might easily be checked as well
in the Jesuit Constitutions:**

- A.M.D.G.;
- servitium;
- servire:

Examen

[nn. 1-137]

A.M.D.G.: 14; 18; 30; 51; 52; 55; 63; 71; 72; 78; 82; 89; 93; 98 [2 x]; 103; 119; 126; 131; 135; 136; 137.

Servitium: 4; 8; 13; 18; 26; 30; 51; 59 [2 x]; 82; 83; 114 [2 x]; 119; 132; 133; 134 [2 x].

Servire: 5; 13; 49; 53; 66 [2 x]; 72; 74 [2 x]; 79; 98; 104; 106; 111 [2x]; 114; 117; 118 [2 x]; 121; 132 [2 x].

⁷³ Almost Identical terminology with what follows in n. 824.

⁷⁴ This Constitution is just two from the end, n. 827

Part I
Admissions
[nn. 138-203]

A.M.D.G.: 142; 144; 148; 161; 189; 196; 202.

Servitium: 138; 142; 143; 145; 147; 148; 149; 152; 156; 161; 162; 176; 177; 187; 193.

Servire: 146; 150; 153; 163; 189; 190; 192 [2 x]; 194; 197.

Part II
Dismissal
[nn. 204-242]

A.M.D.G.: 210; 222; 230; 242.

Servitium: 204; 205 [3 x]; 208; 212; 213 [2 x]; 236.

Servire: 216; 217; 226; 229; 235; 237; 239; 240; 241.

Part III
Promotion
[nn. 243-306]

A.M.D.G.: 246; 251; 258; 259; 269; 276; 305.

Servitium: 243; 244; 245; 254; 258; 260; 266; 273; 276; 281; 283; 191 292 [2 x]; 296; 304 [2 x].

Servire: 276; 277; 279; 288.

Part IV
Instruction
[nn. 307-509]

A.M.D.G.: 307; 308; 318; 323; 325; 326; 336; 339; 343; 349; 358; 360; 362; 379; 390; 398; 406; 18; 423; 431; 437; 440; 450; 460; 470; 469; 488; 508.

Servitium: 308; 315; 318; 321; 324 [2 x]; 326; 331; 332; 334; 338 [2 x]; 340; 362; 386; 392; 408; 414; 415; 416; 417; 419; 424; 428; 437; 442; 458; 486; 488; 508.

Servire: 307; 308; 338; 356; 359; 398; 446; 450.

Part V
Body of Society
[nn. 510-546]

A.M.D.G.: 510; 511| 516| 519| 529| 539

Servitium: 510; 521; 523; 541

Servire: 542.

Part VI
Vows, etc]
[nn. 547-602]

A.M.D.G.: 555; 572 [2 x]; 573; 577; 579; 586; 591; 593; 602

Servitium: 547; 532; 564; 565; 566; 592.

Servire: 547; 555; 593; 595.

Part VII
Missions

[nn. 603-654]

A.M.D.G.: *603 [2 x]; 605; 616; 618; 622; 624; 636; 645; 647; 649.

Servitium: 603 [2 x]; 608; 609; 611| 614| 615| 616 [2 x]; 618 [2 x]; 622; 623 [2 x]; 624 [2 x]; 625; 634; 639; 650; 651.

Servire: 612; 629; 650.

Part VIII
Union

[nn. 655-718]

A.M.D.G.: 655; 661; 667; 669; 676; 693; 711.

Servitium: 665; 680; 686; 693; 694; 698.

Servire: 667; 670.

Part IX
Government

[nn. 719-811]

A.M.D.G.: 731; 744; 746; 749; 754; 757; 765; 766; 770; 771; 774; 776; 779; 789; 792; 802; 803.

Servitium: 719; *728 [3 x]; 733; 746; 749; 753 [3 x]; 762; 768; 770; 771; 794.

Servire: 802.

Part X
Conservation

[nn. 812-827]

A.M.D.G.: 813; 817; 825.

Servitium: 812; 813; 814; 8818; 823; 824; 825.

Servire: 817; 821; 823; 824 [2 x].

†††

[II] *Modus Procedendi*

Foreword

It is quite clear that in St. Ignatius there are three separate and lengthy lists of ‘varied and proper ministries’ in order to serve the Church. Each of these often served as a ‘palliative’, should any of the others be impossible for whatever reason. St. Ignatius lists some principles of discernment for his Society [CSJ, nn. 622, ff.] All meant bring about whatever could be the greater glory of God, the greater service, assistance of the Roman Pontiff. These long lists of ministries – emulated, but not in full copied by St. Gaspar Bertoni [*not in all those ways that the Saint (Ignatius) was able to accomplish* - MP: Sept. 8, 1808] which do not lead to any generic lack of specific apostolic aim, or purpose. Fr. Stofella noted that the *Compendium Rude* is later developed in CF # 185.

Presentation

In the hope of shedding some light on a central interpretation of St. Gaspar Bertoni’s *Compendium Rude* - his CF # 2 speaks of the MODUS of the Apostolic Missionaries. In the Ignatian tradition, this leads to this equation: *Modus Procedendi* = *Spiritus Societatis* = *Sensus Societatis* = Sensus *Christi* ...: the Identity of the Society of Jesus - there is offered a reflection by the late Father General of the Society of Jesus, Fr. Pedro Arrupe. This conference was delivered in English on January 18, 1979 by Fr. ARRUPPE, SJ ⁷⁵. It is hoped that its presentation here might provide some insight to Stigmatines.

[1] A Few Ignatian Texts

[a] In General

...Pater noster Ignatius non solebat dicere ‘*Spiritus Societatis*’, sed ‘*Modus Societatis*’...⁷⁶

... si potrebbe dire che il nostro modo d’agire va unito a un *certus Sensus Societatis* - e *Sensus Societatis* e’ una forma ignaziana del *Sensus Christi*...⁷⁷

... il nostro modo d’agire non era altro che la *forma di vita*, del gruppo dei primi compagni, i cui elementi essenziali erano stati raccolti nella *Formula dell’Istituto* ...⁷⁸

⁷⁵ The Italian translation might be found at its source, noted on the cover-page of this reflection.

⁷⁶ cf. the Arrupe document in Italian translation, p. 13. Cf. also *Mon. Paed.* II, p. 131: [Our Father Ignatius did not usually speak of the Spirit of the Society - but, rather, the ‘Mode’ of the Society.]

⁷⁷ cf. Arrupe document, p. 42. [It could be said that our Manner of Acting is united to a certain ‘Sense’ of the Society - and this ‘Sense’ of the Society is an Ignatian form of the Sense of Christ...]

...il contenuto essenziale della formazione e' costituito da quegli elementi che caraterizzano il nostro modo di agire: costituiscono il nucleo della nostra spiritualita', il senso della nostra identita' e della nostra appartenenza alla Compagnia ...⁷⁹

...[si distinguono nel nostro modus procedendi]... il livello piu' profondo delle componenti fondamentali, o istituzionali del nostro carisma - e il livello intermedio degli atteggiamenti e delle scelte apostoliche che dalle prime derivano come logica e necessaria conseguenza...⁸⁰

...Vivere quest'amore intenso per la persona di Cristo, tendere a un sensus Christi che ci faccia essere, apparire e agire come Lui, questa e la prima e fondamentale carateristica del nostro modo d'agire...⁸¹

[b] From the Ignatian Constitutions:

n. 92: ... cum etiam semper parati esse, **iuxta nostram professionis rationem et procedendi modum**, ad discurrendum per has et illas partes debeamus, **quandocumque per Summum Pontificem ... fuerit nobis iniunctum** ...

n.137: A... congruus esse solet **procedendi modus** ab imperfectioribus ad perfectiora, praecipue in iis quae pertinent ad praxim... [The Law of **Progress: - 1 Tm 2:4: ^...He wants everyone to be saved, and reach the full knowledge of the truth...**].

n. 152u: ... **considerantes tamen Instituti nostri finem ac procedendi modum**, persuademus in Domino **ad maius ipsius servitium et laudem** non expedire ...

n. 216 [2 x]: ... si tempore probationis in aliquo morbus aut debilitas huiusmodi cerneretur cum qua eum non posse progredi in laboribus quos **noster procedendi modus requirit ad Deo in eo serviendum videretur** ... sub obedientia et **iuxta modum procedendi Societatis ducendam**, non posset ...

n. 321 2. ... Si fundatur [Collegium] aliquas condiciones exigeret, **ordini ac modo procedendi Societati consueto** non omnino consentaneas ...

⁷⁸ cf. Arrupe document, p. 18: [...*our manner of proceeding* was nothing other than the '*form of life*' of the first companions, the *essential elements* of which have been collected in the *Formula* of the Institute].

⁷⁹ cf. Arrupe document, p.32: [our *Modus Procedendi*: the essential content of Formation is constituted by those elements which characterize our *modus procedendi*: they constitute the nucleus of our spirituality, the sense of our identity and of our belonging to the Society].

⁸⁰ cf. Arrupe document, p. 33: [...*the more profound level of the fundamental, or institutional components of our charism*, and the *intermediate level* of the attitudes and the *apostolic choices* that derive from the first as their logical and necessary consequence].

⁸¹ cf. Arrupe document, p. 36: [To live this intense love for the Person of Christ, to tend toward a *sensus Christi* leads us to be, to seem and to act as He - this is the first and fundamental characteristic of our *modus procedendi*].

n. 398: ... non tamen sunt recipiendae obligationes, vel condiciones quae sinceritatem impediunt nostri **in procedendo modo**, qui est **dare gratis**, quae gratis accepimus ...

n. 589: ... quam libertas **nostro procedendi modo in Domino** necessaria non patitur, minime convenit ...

n. 624: ... Sic etiam, si quis **in modo procedendi Societatis** et cum proximis agendi, parum exercitatus mitteretr, alteri in his **magis exercitatio** adiungi deberet; que imitari, cum quo conferre,quemque de rebus dubiis quae occurrent consulere posset ... [The principle of *magis : ad amorem Dei Gloriam; ad maius obsequium, servitium auxilium...*].

n. 789: ... **modo procedendi** ad Dei et Domini nostri gloriam crescat ...

†††

[III] **Finis et Media**
FINIS

(a) Toward God

Formula 1: *Quicumque in hac Societate nostra, quam Iesu nomine insigniri cupimus, vult sub crucis vexillo Deo militare, et soli Domino ac Ecclesiae Ipsius sponsae, sub Romano Pontifice, Christi in terris Vicario servire...*

CSJ 266: *...sed tantum ea quae faciunt ad finem illum divini servitii et laudis quem sibi praefixit Societas...*

CSJ 307: [IV Pars - Proemium] : *Cum scopus, ad quem Societas recta tendit sit suas ac proximorum animas ad finem ultimum consequendum, ad quem creatae fuerit, iuvare; cumque ad id, praeter vitae exemplum,, doctrina et modus eam proponendi sint necessaria...quo iuvare possint ad magis consequendum magisque serviendum Deo Creatori ac Domino nostro...doctrina ad nostrum Institutum necessaria satis instructi...*

CSJ 308: *...ad maiorem laudem et obsequium Dei et Coministri cupiebamus...ad maius divinae Maiestatis obsequium, fore...*

CSJ 321: *...an, omnibus perpensis, utile sit ad futurum Societati ad finem divini servitii quem sibi praefixit huiusmodi Collegium...*

CSJ 338: *... ad divinum obsequium, quod solum in iis quae de Societate et extra illam sunt, expetitur....quatenus ad maiorem edificationem ac maius Dei ac Domini nostri obsequium Superior expedire iudicaverit .*

CSJ 442: *... iudicando utile etiam tunc esse Societatis ad finem propositum divini servitii id oneris subire...*

CSJ 466: *...magna cum consideratione id fiet, prae oculis habendo scopum nostrum maioris boni universalis...*

CSJ 508: *...quod iudicaverit ad maiorem Dei gloriam et obsequium, et bonum universale fore [qui unicus scopus in hac et in omnibus rebus nobis est] constituet...*

CSJ 591: *...quae Dominus patrociniū susciperet, ius Societatis ad maiorem Dei gloriam posset defendere...*

CSJ 592: *...ad finem divini servitii praefixum, facultas dispensandi ad tempus relinquetur.*

CSJ 603: *... Ut in Sexta Parte de iis dictum est quae observanda sunt cuique de Societate erga seipsum, it in hac septima [Parte] de iis dicendum est quae erga proximos, qui finis nostri Instituti valde proprius est, dum dividuntur per Christi vineam... [per diversa loca mittantur ... Ut discurrant quacumque maius Dei et Domini nostri obsequium et animarum profectum assequi se posse arbitrentur...ubi magnus divinae gloriae et obsequii proventus speratur. Et in*

primo loco, de Missionibus Summi Pontificis....ad maiorem Dei gloriam et animarum auxilium, inter fideles, vel infideles, nos mittendos censuerit...

CSJ 605: ... maiorem Dei gloriam et animarum auxilium investigando, se conferrent...

CSJ 617: ... quia ipsi Societas peculari voto circa missiones...

CSJ 746: ... finem earundem Constitutionum intuendo, qui alius non est quam maius Dei obsequium et eorum bonum qui hoc vivendi institutum seuuntur, praestabit...

CSJ 753: ... quam in ipso bene collocatum ad finem divini obsequii nobis praefixum existamaverit...

(b) Toward Community members

CSJ 3: Finis huius Societatis est non solum saluti et perfectioni propriarum animarum cum divina gratia vacari...

CSJ 136: Cum Constitutionum hic finis sit ut universum corpus Societatis et particularia eius membra ad sui conservationem et incrementum , ad gloriam Dei et universalis Ecclesiae bonum, iuventur...

(c) Toward one's Neighbors

Formula 1: ...ad fidei defensionem et propagationem, et profectum animarum in vita et doctrina Christiana, per publicas praedicationes, lectiones et aliud quodcumque verbi Dei ministerium ac Spiritualia Exercitia, puerorum ac rudium in christianismo institutinem, Christi fidelium in Confessionibus audiendis, ac ceteris sacramentis administrandis, spiritualem consolationem praecipue intendat...

Formula 3: [Romani Pontifices...] ...iusserint ad profectum animarum et fidei propagationem pertinens...

CSJ 3: ...sed cum eadem impense in salutem et perfectionem proximorum incumbere.

CSJ 30: ...qui in em [Societatem] sunt ingressuri ad bene et fideliter evangelizandum, et in agro Domini verbum divinum seminandum, eo aptiora ad id instrumenta erunt ... se totum dedicat maiori servitio et gloriae sui Creatoris et Domini...

CSJ 351: Cum doctrinae quae in hac Societate addiscitur his scopus sit suis et proximorum animis, Dei favore aspirante, prodesse;...

CSJ 446: Cum Societatis atque studiorum scopus sit proximos ad cognitionem et amorem Dei et salutem suarum animarum iuvare...

[B] Media**(a) Spiritualia: Pro Membris [ad intra]**

Formula 1: ...post solemne perpetuae castitatis, paupertatis et obedientiae votum....gratis omnino... et nullo stipendio accepto...totis viribus assequi...

Formula 3: ...Et quamvis Evangelio docemur, et fide de orthodoxa cognoscamus, ac firmiter teneamus omnes Christi fideles Romano Pontifici, tamquam Capiti ac Iesu Christi Vicario, subesse; ob devotionem tamen maiorem ad obedientiam Sedis Apostolicae, et maiorem voluntatem nostrarum abnegationem et certiolem Spiritus Sancti directionem, summopere conducere iudicavimus singulos nos, et quicumque eundem in posterum professionem emiserint, ultra illud commune trium votorum vinculum, speciali ad hoc voto adstringi, ut quidquid modernus et alii Romani Pontifices, pro tempore existentes...

CSJ 4: Ad hunc finem melius consequendum, tria vota in ea, obedientiae, paupertatis et castitatis emittuntur; sic paupertatem accipiendo ut nec velit nec possit reditus ullos ad sustentationem, nec ad quidvis aliud habere... (gratis omnino).

CSJ 812: ...in Eo solo spem constituti oportet quod conservaturus sit et promoturus hoc opus, quo ad obsequium et laudem suam et auxilium animarum inchoare dignatus est...

CSJ 813: ...Huiusmodi [efficaciora media] est probitas et virtus, ac praecipue caritas, et pura intentio divini servitii, et familiaritas cum Deo in spiritualibus devotionis exercitiis, et zelus sincerus animarum ad gloriam eius qui eas creavit ac redemit...

(b) Apostolica: Pro Proximis [cf. Pars VII: De Missionibus – ad extra]

CSJ 308: Cum scopus ac finis ad quem tendit haec Societas sit, varias mundi partes [quo- cumque], ex obedientia Summi Vicarii Christi Domini nostri, vel Superioris eiusdem Societatis, peragrando, Verbum Dei praedicare, Confessiones audire, et reliquis poterit mediis uti, divina gratia aspirante, ad animas iuvandas necessarium esse, vel in primis rationi consentaneum visum est... Et quia boni simul et eruditi, pauci inveniuntur...boni simul et litterati essent ...

CSJ 360: ...nihil aliud in litteris quam divinam gloriam et animarum fructum quaerente; et in suis orationibus gratiam, ut in doctrina proficient ad hunc finem, crebro petant...

CSJ 400: Scopum illum intuendo, ad quem studia Societatis diriguntur, sub ipsorum finem congruum erit ad arma spiritualia in proximorum auxilium tractanda assuescere incipient...

CSJ 813: Ad conservationem et incrementum non solum corporis, id est eorum quae externa sunt, sed etiam spiritus Societatis, atque ad assecutionem finis quem sibi praefigit, auxilii animarum ad ultimum et supernaturalem suum finem consequendum, media illa quae cum Deo instrumentum coniungunt, media illa quae cum Deo instrumentum coniungunt ac disponunt ut a divina manu recte gubernetur, efficaciora sunt quam quae illud disponunt erga homines...

[D] Two Ignatian Studies

[I] Fr. Pedro ARRUPE, SJ
Modus ... [*procedendi*]
[CF # 2]

A Look at the Early Jesuit Tradition on Interpreting the 'Ignatian Vocabulary'

P. Pedro Arrupe, SJ
Our "Manner ['MODUS'] of Proceeding"

1. This Conference would like to be a deepening of what I have also said on other occasions on the 'renewal', the 'actualization', that 'adaptation' of the Company, promoted by the last two General Congregations on the challenge offered by the IInd Vatican Council

I do not have any apologetic intention regarding the new image of the Company as this is delineated in the 'up-dating', the *aggiornamento*. I would like only to offer some reflections in the direction indicated by the IInd Vatican Council:

The up-to-date renewal of the religious life comprises both a constant return to the sources of the whole of the Christian life and to the primitive inspiration of the Institutes, and their adaptation to the changed conditions of our time... [PC 2]

The 32nd General Congregation, in its Decree "The Jesuits Today", responding to numerous Postulations coming from every part of the world, has given the authoritative description of the identity of the Jesus in our time. The Decree describes the Jesuit *being* today. Therefore, in the presence of this renewed identity, it is fitting to ask: have the 'presence', the conduct, both of the single Jesuit as well as of the Company, as a religious Order - have they changed? And how?

This is a question that can be formulated in a more incisive manner: how is there resolved concretely within the Company the latent tension between the two directives of the Council: the return to the sources and that adaptation to new times?

And also, according to the Ignatian vocabulary: how has there developed 'our manner of proceeding' [*nuestro modo de proceder*]? How should it develop? And in the future, how should it continue to develop?

†

2. The Different Levels

The problem is important: the analysis of the attitudes, of the '**constants**' - both individual and institutional - in our conduct can be full of revelations. Psychology confirms that in the long range, the inter-action is inevitable between the profound levels of our *being* - our *identity* - attitudes and sentiments. We can say that our *identity* has, as a natural consequence, certain attitudes, a spiritual and human inclination which constitute our characteristic *manner [modus] of proceeding*. In its turn, this *manner of proceeding* is manifested in various ways which are adapted to

the different circumstances and different times, thus rendering possibly our unity in a pluralism.

There are, however, three levels:

- that of the essence, or the charism;
- that of the mental [interior], or operative attitudes which derive from the former;
- and that of external gestures which model the external image.

Our ***manner [modus] of proceeding*** for St. Ignatius is a concept which permeates through all three of these levels, and which consequently assumes meanings that are quite different. Thus, it is seen that in this balance the 'return to the sources/move ahead in adaptation', required by the Council is not able either to accept, nor reject in a block all that has previously constituted our ***manner of proceeding*** during the past four and one half centuries. Above all, this cannot be judged as a very superficial observer might note, stopping at mere appearances, and on the basis of these, drawing hasty and abusive deductions.

I mean, therefore, that in the determining our ***manner of proceeding*** it will be necessary to distinguish accurately that which for St. Ignatius is constitutive of the fundamental, charismatic elements - we might even speak of the specific identity of the Company - those fundamental and common attitudes which from the very first among us are derived logically and necessarily, and that other complementary prescriptions are much more susceptible to evolution.

We must never forget the two planes upon which oscillates the text which St. Ignatius has left us:

- Ignatius the Founder;
- Ignatius the Father General, who was concretely the Superior in a precise period, and who formed and shaped the very varied community which the Jesuits in Rome made up in the years of the 1550's. To consider this text as a single block, for which I would be possible to offer an 'all or nothing' solution, would mean to ignore the most elementary elements of the spirit and the letter of the Ignatian legislation.



3. Vatican II

The expression ***our manner [modus] of proceeding*** coined by St. Ignatius himself, responds to a vital need: the identity of which every new Religious Order, or Congregation has. The IInd Vatican Council, without using these precise words, does present the idea of them:

- the **special** kind of life [LG 45].
- the **particular** vocation of each Institute [CD 33].
- the **special** character [PC 2 b, c].

These expressions, different from those with which the Council refers to the function, or to the mission, of each Religious Institute, seem to allude to that particular manner with which every religious body affirms its presence before the Church and the world. On the logical level, this is a matter of a notion

that comes after, and derives from the charism, and is closer to that of **image**, or **style of life**.



4. The First Companions:

The 'First Companions' and Ignatius, too, more than anyone else sensed this need they had of **defining** themselves. In their case, it could even be said that **their kind of life** had preceded the proposal to perpetuate under the form of a new Religious Order the bonds that kept them united to Ignatius, for whom they were 'my new friends in the Lord.'

Thus, there came to life two expressions:

- **the manner of living [forma vivendi]** - this was the more ancient expression and is already present in the **Formula of Profession** of St. Ignatius and in the Formula of his companions, on April 22, 1541, in the Basilica of St. Paul outside the Walls.
- **our manner [MODUS] of proceeding** : this is the expression that would prevail thanks to the frequent use made of it which may be noted in the Constitutions

In 1539, as soon as Paul II approved the **Formula of the Institute** [this was a year and a half prior to the Profession]. St. Ignatius, full of joy, wrote to his nephew, Beltran, that the Pope had approved our **entire manner of proceeding**.⁸² And Fr. Salmeron used exactly these same words in announcing this good news to Fr. Lainez, who in that time was in Rome:

...Despite so much opposition and contradictions and varying judgments, the Pontiff, the Vicar of Christ our Lord, has approved and confirmed our entire manner of proceeding , our life according to the statutes and particular dispositions, with the full liberty of establishing the Constitutions...

In Portugal, St. Francis Xavier also uses these words also in reference to **Jesuit poverty**. For the whole group, this was a **consecrated expression**. On March 15, 1540, on the vigil of His departure from Rome for Lisbon and then the Indies, St. Francis Xavier left behind a signed declaration concerning the Constitutions that were to be written:

...I, Francis, declare as follows: since His Holiness has recognized our manner of living, I approve all that the Company has decided regarding our constitutions, rules and manner of living...

And on January 15, 1544, as soon as he received word about the oral approval of the Company, the Saint writes from Cochin to his companions in Rome:

...Among the many gifts that God our Lord in this life has granted me, and still does, this confirmation of our rule and of our manner of living is a gift that in my days that I have lived, I had desired so much...

⁸² cf. *Obras Completas de S. Ignacio de Loyola*. Madrid: BAC 1977, p. 671 - *nuestro modo de proceder*.

Therefore: at the beginning, these two expressions were equivalent:

- **manner of living = *forma vivendi***: this has a more juridical, or formal character, and does appear in the **Formulae** of Paul III and Julius III, in its variant form: ***Institutum Vitae***. This also appears in the Formulae of the first Professions.

This does imply the **essence of the new Order**.

- **our manner of living = *modus vivendi***: later on, this is the development of the previously noted expression. This is a broader formulation, and covers **a more ample content**. This second expression is the one which then **prevails throughout the Constitutions: it includes elements which pertain not only to the identity, but also the attitudes which derive from it.**

†

5. The Constitutions

In the original Spanish Constitutions, composed personally by St. Ignatius, the expression [with its minor variants]: ***el modo nuestro de proceder***: appears no less than **16 times**⁸³. The use of the terms by St. Ignatius himself can help to appreciate his understanding of this essential formulation - as it applies to a wide variety of essential elements - and to others of less value.

Fortunately, the use of *hendiadys* [the combination of two words which complete one another, or clarify each other], so much in harmony with the literary taste of the period, permits us to determine in each case its meaning. The more significant passages are presented here, in the original **Spanish**, and in the **Latin** [composed by Fr. Polanco, Ignatius' secretary] - and **Italian** - and **English** translations:

[92] - ***conforme a nuestro profesion y modo de proceder.***

- ***semper parati esse, iuxta nostrae professionis rationem et procedendi modum***

- *Conforme alla nostra professione e al nostro genere di vita*

- ... in conformity with our profession and manner of proceeding...

[152] - ***mirando el fin de nuestro Instituto y modo de proceder***

- ***considerantes tamen Instituti nostri finem ac procedendi modum...***

- *per lo scopo cui tende il nostro Instituto e il nostro genere di vita*

- In view of the end of our Institute and our manner of proceeding...

[216] - ***el trabajo que en nuestro modo de proceder si requiere.***

- ***In laboribus quos noster procedendi modus requirit***

- *La fatiche proprie del nostro genere di vita.*

- that one could not carry on the labor which is required in our manner of proceeding...

(2 x) - ***vivir en obediencia y hacerse al modo de proceder de la Compañia.***

- ***se componere ad vitam, sub oboedintia et iuxta modum procedendi Societatis ducendum***

⁸³ cf. CSJ nn. 92; 137; 142; 152; 216 [twice]; 321; 398; 409; 547; 589; 624; 629; 680; 778 and 815.

- *vivere nell'obediencia e adattarsi al genere di vita della Compagnia*
 - to live under obedience and to adapt himself to the Society's manner of proceeding.

[321] - **condiciones incompatibles con la orden y modo de proceder.**
 - **Aliquas conditiones existeret, ordini ac modo procedendi Societati consueti non omnino consentaneas**
 - *Condizioni non del tutto conformi con l'ordinamento e con il modo di procedere.*
 - some conditions which are not fully in conformity with the order and the manner of proceeding which the Society customarily uses...

[398] - **la sinceridad de nuestro modo de proceder que es dar gratis.**
 - **Cum tam proprium sit nostrae professionis, nullum temporale praemium accipere ...**
 - *La purezza di intenzione del nostro modo d'agire, il quale consiste nel dare gratuitamente.*
 - Since it is so proper to our profession not to accept any temporal remuneration for spiritual ministries.

[547] - **cumplimento de todas nuestras Constituciones y modo nestro de proceder.**
 - **in absoluta omnium Constitutionum observatione nostri que Instituti peculiari ratione adimplenda ...**
 - *L'osservanza di tutte le Costituzioni e il nostro modo di comportarci.*
 - in the observance of all the Constitutions, and in our manner of proceeding in our Lord ...

[589] - **incompatibles con la libertas de nuestro modo de proceder.**
 - **Quam libertas nostro procedendi modo in Domino necessaria non patitur, minime convenit.**
 - *Incompatibili con la liberta' necessaria al nostro modo di operare.*
 - burdens which are not compatible with that liberty not compatible with the liberty...

[680] - **cosas muy difficiles tocantes a todo el cuerpo de la Compañia, o el modo de proceder della.**
 - **vel res admodum difficiles ad universam Societatem spectantes; vel rationem procedendi in illa perractare ad maius divinum obsequium...**
 - *Questioni assai difficili interessanti tutto il corpo della Compagnia, o della sua linea di condotta.*
 - or with other very difficult matters pertaining to the whole body of the Society, or its manner of proceeding, for the greater service to God our Lord.

†

Therefore it is seen that - not considering **CSJ nn. 137; 409; 629; 778 and 815**, where the expression has a minor value - the ***modus procedendi*** of the Company designates a **complexity of original characteristics**, **specific traits** which distinguish the Company from other contemporary Religious Orders. This is something that ought to be **defended as essential**, or as derived from the **proper charism**. One could be surprised if, from the outside, he should consider this new type of religious life in such neat contrast with the others of the same historical period. The same meaning may be found in those passages, cited above, from the letters of Fr. Salmeron to Fr. Lainez, and of St. Ignatius to his nephew, Beltran: ***our***

entire manner of proceeding has been approved and confirmed by the Vicar of Christ our Lord.

This ***manner of proceeding*** demands that the Jesuits are always ready to go to the various parts of the world [CSJ 92]; this same ***manner*** demands that individuals be admitted who are of very difficult character or useless [CSJ 152] - or, the sick [CSJ 216], or those incapable of submitting to live in obedience [CSJ 216]. Our ***manner of proceeding*** gives to Jesuits a great apostolic freedom [CSJ 589], but demands in compensation, in order to give witness the purity of our intention, that would renounce every material recompense for our ministries [CSJ 398], and thus, that they be on the point of having to refuse the offerings of foundations that comport prejudice of that essential point of ***our manner of proceeding***. [CSJ 321].

Finally, the ***manner of the proceeding*** of the Society of Jesus is so important for Ignatius that, excepting the case of the election of a successor after the death of the Father General, the General Congregation cannot gather other than... **to treat of important questions and those of a permanent character... or, other questions that are truly difficult, of interest to the entire body of the Company, or its line of conduct [*modus procedendi*]** [CSJ 680].

On the other side, this ***modus procedendi*** pertains to less fundamental matters, even though requested of the perfect Jesuit: for example, the ***manner*** of giving the Spiritual Exercises [CSJ 409], one's capacity of discernment, and his ability in the manner of acting with persons [CSJ 142], and also a certain experience and a profound comprehension in the manner of reacting and of conducting oneself when confronted with different situations that might present themselves [CSJ 424].

It is obvious that in all these citations St. Ignatius transmits to us his thought more as Founder, and as Father General.



6. In the Spirit of Ignatius

We need to seek out the reason for this expression ***noster modus procedendi*** and to try to coordinate some of its more important elements.

To begin from the style of life that the Society conducted, **in imitation of the Apostles, the original group of the first Companions**, St. Ignatius considered the Company **as an organization that was something quite different** from other monastic and mendicant Orders. Based on this difference of nature, there ought to correspond a difference in acting. The Company came to life as a **group of clerics**, united by vows which characterize the states of perfection, in a new Religious Institute approved by the Church and **is bound in a special manner to the Roman Pontiff**: ...the Society is nothing other than a Company of Religious Clerics.

This is not a subtlety, and it will come disgorge in the consequences on ***noster modus procedendi***: the life, the type of dwelling, religious habit, insertion, and the

like, will be in imitation not of religious, but of **exemplary priests**, as the **Formula of the Institute** specifies [cf. **Formula**, n. 8].

†

7. The 'End' of the Company

But this new Institute of Regular Clerics is also determined by ***an end that is proper to it***, and that this end will make precise new elements in the ***modus procedendi***. At the beginning of the **Examen** [a part of the Jesuit Constitutions] the program in mind is presented:

The End of this Company is to devote itself with God's grace not only to the salvation and perfection of the members' own souls, but also with that same grace to labor strenuously in giving aid toward the salvation and perfection of the souls of their fellowmen [CSJ 3].

This could almost give credence to think that there is a two-fold End for the Company. But it is not like this. St. Ignatius speaks always of the **End**, in the **singular**. The first part of the phrase noted above [*is not only ... our own souls*], is simply the calling to mind of the common duty of every Christian. This duty is fully embraced in the monastic, eremitic or contemplative orders and this is simply evident. The 'End' of the Company - St. Ignatius speaks always of 'End' in the singular, as the ***end which is sought*** [CSJ 508] - appears in the second part of CSJ 3: to assist in the **salvation AND the perfection** of one's neighbor, and this very concretely, as the adverb ***intensely*** [with all one's strength]. This is a reflection of the oft-repeated Ignatian ***magis*** and for the ***greater glory of God CSJ*** nn. 156; 307; 603].

Fr. Nadal, in his voluminous theological studies on the Ignatian Constitutions, asks:

What End? The greatest of all: the salvation and the perfection of souls for the greater glory of God. This is the sole end of the Society: to work in all things for the greater glory of God.

†

8. Nadal's Three Graces: Baptism; the Religious State; this Society

The Ignatian theologian makes reference to this specificity of the Company in so far as this is distinct from other religious Institutes in his theology of the **Triple Grace**:

- **the Grace of Baptism**: conceded by God to all those who have faith;
- **the Grace of the Religious State**: on which all religious can count in order to reach the various ends of their own religious communities;
- **the Grace of this Society of Jesus**: this is a **special grace** that enables the Jesuits to achieve its specific End.

†

9. Availability and Mobility

The End of the Company determines essential aspects of ***our manner of proceeding***: it opens universal prospects for the apostolate, it privileges the difficult ministries, and consequently asks for ***an availability and a mobility without limits***. It includes also the renunciation of those ministries which demand a **stability that is incompatible with this apostolic mobility**, the renunciation of ecclesiastical dignities, **the abandonment of every limitation of the evangelizing activity** which might derive from religious or community customs that would be proper to the mendicant or monastic Orders. Ignatius places aside two elements that were considered bound to the religious state up to his time: the Choir and the Religious Habit.

Fr. Nadal noted that the Company did not subject itself to go just to one place, or to another, and seeks that freedom that it would have in the exercise of its ministries. For this reason, the Company has **neither the Office in Choir, nor any particular, or different Religious Habit**, other than that of the more outstanding priests. The Company does not commit itself to those Masses, or to other things that might impede freely reaching its End: thus, the Jesuits are meant to more easily and freely go anywhere in the world, wherever it might seem more necessary the exercise of their ministries.

Can it even be imagined today what it would have meant at the time, in not having a specific religious habit - a sign of prestige and source of respect - but rather, the adoption of **dress like the simple clergy**, not very respected in those times of the reformation and the Counter-Reformation? One thought was that to dress as the clergy in those days was to be discredited - the habit would never sanctify the members of the Company - but they were to sanctify God's people dressing as simple clergy.



10. Special Missionary Poverty

Another of the major characteristics of the Jesuit ***modus procedendi*** pertains to Poverty: it was a matter of refusing to accept stipends for the Masses, and other spiritual ministries precisely in a period of the accumulation of ecclesiastical benefits was frequent, in which there were not lacking clergy deeply involved in their abuse, and from whom were demanded exorbitant taxes for their services, dispensations. These were all current abuses among so many of the clergy.



11. Community Government ['Corporate Obedience']

The Government of the Society also presented numerous novelties. Its structure was clearly **monarchical** - the absence of regular capitular decision-making [except at rare intervals], the Superior General's mandate for life, the unusually long duration for formation, the different levels of the **Grade** within the

Company - all these elements constitute rather novel and surprising elements in the Jesuit ***modus procedendi***.



12. A Kind of ‘Circular’ Asceticism: Personal Holiness FOR the Apostolic Mission

The ascetical life of the new Society determined also a new ‘atmosphere’: the Spiritual Exercises with the great themes projected over the entire life of the Jesuit, the discernment, the manifestation of conscience, the paternal style of relationships, the absence of specific penance and mortification imposed by the rule, and so on. A key point in the spirituality of the new Order is **its particular manner of praying, and concretely, the circle that proceeds from prayer to action, and vice-versa**. Fr. Nadal explains this point: our perfection proceeds in what might be considered a circular manner: having in mind the perfection of prayer and his own spiritual exercises, the Jesuit reaches out to help his neighbor. Then, with this, he acquires greater perfection in prayer in order to assist his neighbor even more. This is the ***contemplation in action, the finding of God in all things*** - a genuine synthesis of the Ignatian asceticism, and an indubitable ***modus procedendi*** of the Company.

We must not forget to cite another Ignatian characteristic of Jesuit asceticism, which completes this aspect of the Company’s ***modus procedendi***: it is that of ***militating under the banner of the Cross*** [cf. *Formula* n. 1]. This military jargon, indicates **a certain apostolic aggressiveness which**, on the one hand renders it more suitable for the **difficult missions** - and, on the other hand, makes of it a point of resistance in persecutions.



13. The Fourth Vow

This is the supreme expression of **the special bond with the Supreme Pontiff, the Vicar of Christ on earth**, in whose **immediate, unconditioned service** the entire Company has placed itself from the day of its birth. There are not only specific formulations of the Institute that express this profession of special obedience to the Pope: even before any written formulations, this obedience to the Supreme Pontiff is one of **the constitutive elements** of the group of the first companions. This special obedience is **one of the fundamental columns** of the Jesuit ***modus procedendi***.



14. The ‘Spirit of the Society’ is expressed by: ***noster modus procedendi***.

There is no more convincing proof of the originality of these elements that are merely enumerated here, than the veritable campaign of the lack of understanding and even scandal provoked in many sectors - as well as the numberless difficulties on very different levels - including the most high - that it was necessary to overcome in order to conserve the Ignatian intuition and to preserve integrally ***noster modus procedendi***.

Even the summary of this that has just been stated regarding the institutional elements that constitute the stable nucleus of ***noster modus procedendi*** is this following phrase of unequalled clarity: ***Our Father Ignatius was accustomed to say not the Spirit of the Company, but rather the Company's manner of proceeding.***⁸⁴



15. The 'Instructions'

Ignatius wrote the following in his Constitutions:

No matter where the superior sends anyone, he will give him complete instructions, ordinarily in writing, about the manner of proceeding, and the means which he desires to be used for the end sought... [CSJ 629].

This is a matter of instructions and directives that would be concrete and immediate, given on the occasion of each special Mission. It is obvious that all this does not concern the essence of the Company, nor does it describe attitudes that necessarily would flow from its essence. However, these are **concrete applications** for a given situation, written in a characteristic style. A few examples:

- to Fathers Broét and Salmeron for the Mission in Ireland Ignatius gave three instructions among which there is found that stupendous treatise on prudence and psychology which the saint entitled: *Concerning the Manner of conducting Business and conversing in the Lord*. This was September 1541.
- dated in 1546, St. Ignatius wrote to Frs. Lainez, Salmeron and Favre, the *Instruction for their Sojourn in Trent*. He added to the rules on conversation and the relationships with their neighbor precious indications on the witness that should be given and on the manner of joining official activity and the most humble ministries.
- *Matters that might be able to help those who are going to Germany* - this was the title of an instruction that St. Ignatius gave in 1549 to Salmeron and St. Peter Canisius. Together with a lucid analysis of the ends of that Mission and of the means to be employed in order to conduct it to a good result, Ignatius offers them a series of wise spiritual counsels and norms of conduct.
- The Instruction for Fr. Juan Nuñez, the Patriarch of Ethiopia which has been qualified as a 'fundamental document' for its purpose and understanding of eastern psychology. It is a jewel of Missiology but also an authentic model of the ***modus procedendi*** which St. Ignatius desired for every concrete situation.



⁸⁴ Cf. NADAL: Mond. Paed. II, p. 131: *Pater noster Ignatius non solebat dicere 'spiritus Societatis', sed 'modus Societatis procedendi'.*

16. Various Counsels and Suggestions

Without going over the limits in which I must remain, it is not possible to compile even a synthesis of the enormous capital of counsels and suggestions - necessarily very concrete, abundant and varied - that St. Ignatius gives in these various instructions. But, let us not forget that these are the **tradition, in terms of the real life**, of the profound level of *noster modus procedendi* as an Institute. This Institutional *modus procedendi* delineates the image of the Jesuit who begins to exercise his role on the religious scene of his time. These are a few citations that might serve as an example:

- speaking little, and only after reflection - listen at length and with interest...let our greetings be brief and inspired by recognition;- for conversations, consider above all the condition of the one with whom we speak, and keep this in mind;
- remember that all that is said could one day be rendered public;
- be generous with one's time, i.e., do today, if it is possible even that which is promised for tomorrow;
- lead an exemplary life, in order to avoid not only evil, but even the appearance of evil. Conduct oneself, in so far as the Institute of the Company permits this, in a manner conformed to the customs of those peoples;
- wherever there are factions or different parties, do not be opposed to anyone, but show oneself that one occupies the middle ground, and that he esteems both sides;
- in order to have authority, one is greatly helped not only by the interior dignity of what is accepted, but also by one's external bearing in one's gait, movements, decency of presentation of oneself - and above all, with discretion of words and maturity of counsels, both in what pertains to practical matters, as well as that which touches on doctrine. It pertains to this maturity that of not giving in haste one's own opinion, if the matter is not a simple one, but take time to reflect on it, or to study it, and discuss it with others.
- the Holy See is to be defended as is its authority, in order to lead each to an authentic obedience. One should not make judgments due to imprudent defenses, as 'Papists', which renders one less credible.
- in the celebration of the divine offices, as also of the Mass and vespers, there should be had a great attention to conduct oneself so that the people will be edified: let one celebrate slowly that he might be understood. It is fitting that the priest, deacon and sub-deacon be well vested and the altar, the chalice, paten should be carefully chosen.
- let one consider whether it is not the case to eat apart.



17. Flexibility

A typically Ignatian trait is the *flexibility in the application* of these norms of conduct, the confidence that is accorded to those on the field. The Constitutions will contain also prescriptions on all that pertains to externals. Each should adapt to the land he is in. For Ignatius, the life of the Jesuit is quite different from that of the monk.

His life has not only an interior dimension, orientated toward his own community, but also an external dimension, directed toward the world which surrounds him. His common life becomes something that is quite demanding, more than what some aspects of the tradition might offer. It demands a constant adaptation. The common life of the monk remains fixed once and for all. For that of the Apostle, this is not so: this requires an **on-going adjustment**.



18. The 'Rules'

St. Ignatius chose to leave a legislation on two quite distinct levels: on the one hand, there were his formal Constitutions; and on the other, at an inferior level, a complementary body, concerning especially the external matters that should not make up a codification of universal and permanent value, such as the Constitutions are intended to be. It is a matter here of the 'Rules', little organic treatises that regulate the ***modus procedendi*** in a concrete field, or the functioning of a determined house or level of membership. The Constitutions leave ample space for this kind of prescription:

...[The Constitutions and the Declarations both treat of matters which are unchangeable and ought to be observed universally; but they must be supplemented by some other ordinances which can be adapted to the times, places, and persons in different houses, colleges and employments of the Society... [CSJ 136 –Preamble to the Declarations and Annotations on the Constitutions].

The profound wisdom of the Jesuit Founder and legislator knew how to **distinguish the important from the secondary, the permanent from the transitory, the universal from the particular, the essential from the accidental.**

Polanco records that Ignatius was already at work from 1548 at the redaction of some Rules, having recourse for this undertaking to prayer, to reflection and to experience. No less than 24 different sets of Rules were personally redacted by him, or promulgated under his authority, beginning with those addressed to the House of Padua in 1546. Simon Rodriguez, in the absence of the Constitutions, had preceded him by one year with a series of rules for the College of Coimbra.

These 'Ordinances' of Ignatius as General, denote a ***modus procedendi*** that is most minute and exterior in style from the work of Ignatius as Founder. While these are all compatible with the grand prospects of the specific traits and of the institutional intuitions, they are nonetheless, of their nature, more contingent.

However, and justly, since they are more concrete and they model the more concrete aspects of life, and hence are more perceptible to daily application. Therefore, there is always the danger that one, outside the life, might remain impressed by these, using these secondary treatises to describe the Jesuit - while these refer far more to the situation of a specific time and place in history. One can

never lose sight of the ***modus procedendii*** of the great Founder, involving those matters that are truly essential.

This danger is all the greater when the immediate successors of St. Ignatius contributed to consolidate, for reasons that are evident, some aspects of this secondary legislation. Fr. Lainez introduced very few reforms and additions. Fr. Francis Borgia published a collection of all the rules in 1567, and their content, substantially fixed into a *corpus*, remains practically the same beginning with the edition of Fr. Mercuriano in 1580. With few corrections and additions, by Fr. Acquaviva, these were approved by the VIIIth General Congregation in 1616, and they remained unchanged for three centuries, up until the XXVIII General Congregation [in 1923] and in the edition of 1932.



19. The Rules for Modesty ⁸⁵

This is a discussion on prescriptions of an extremely unequal value. However, in each set of them there may be found some very wise principles of both the natural and supernatural order. It would be unjust to cast on them the irony and sarcasm with which some have considered them in the last quarter of the 20th century. Many principles which inspired them retain their strength. Only their formulation, sometimes suited for a spiritual setting and cultural sensibility of another time - and the Founder's times were those of the Counter-Reform and the baroque style - renders them less suited to our time. However, they were a visible sign of the ***modus procedendi*** and they did contribute to make the image of the Company understood. The Jesuits of old won great esteem of the not few generations and they served as a point of reference for not a few religious Congregations that developed in subsequent centuries.

One sole example: the ***Rules for Modesty*** composed by St. Ignatius with a sense of commitment that was so profound that he dedicated to these long periods of prayer with an out-pouring of his own tears, so that he might offer as many details as possible, not applicable in every period. However, the value of their insight is undeniable: to give a great importance to external comportment as the reflection of interior values. The image that each person gives of himself is, after all, a direct means of communication.

Our ***modus procedendi*** has been a value, to which from the very beginnings, St. Ignatius gave every effort to defend with all his commitment. At every cost, he had defended these against every deviation that might bring the Company close to the Conventual and Monastic life-style. To the extreme opposite, he labored against anything that would weaken the priestly nature, or the apostolic dynamism of the Company. A good part of the tensions that Ignatius had to confront and

⁸⁵ Cf. St. Gaspar Bertoni, CF ## 120-137. An English translation for Ignatius' Rules may be found on our web-site: www.st-bertoni.com - in the introduction to this Part under the ***Original Constitutions*** [CF ## 120, ff.]

overcome in his relations with some of his first companions were due precisely to this concern of his.

We all also know how, in the period of the Encyclopedists and of Illuminism, that was so clearly marked with anti-clericalism, the image of the Company and of the Jesuit was deformed by partisan literature and reduced to caricature in booklets, novels, or even in the definitions found in dictionaries. But, we also recognize that concrete episodes in the history of the Company - perhaps inevitable along the life of every institution which goes beyond centuries - and why should we deny this? - there was a certain lack of opportune renewal on the part of the Company. This might have offered the opportunity, even limited, to avoid certain aspects of deformation.



20. The Theologian-Missionary of the Rule: Fr. Jerome NADAL

Even before the Constitutions were written down, the Company increased at a dizzying pace. But the formula, ***noster modus procedendi***, was already in vogue among the early members. This was simply the ***forma vitae*** of the group of the first Companions, the elements of which were gathered in the ***Formula*** of the Institute. It was indispensable to ensure two things: to transmit to new-comers the authentic ***modus procedendi*** of the Company - and to conserve hereby the unity of the spirit and also a certain '**...uniformity... in so far as this is possible**' [CSJ 671].

Jerome NADAL was a native of Majorca for the conquest of whom Ignatius had to use all the resources of his capacity of perseverance. Both before, as well as after, the death of the Founder, he served the Company as **the herald of the essential Ignatian thought**. Above all throughout Italy and in the Iberian peninsula, he, more than any other, contributed to establish ***noster modus procedendi***. Just as the first companions did, Nadal without ever tiring, made use of **this expression to summarize that which he knew was specific and which would distinguish the Company of Jesus among religious Orders**. He would say that God inspired our Master Ignatius, by communicating to him a grace [and also to us, through him] which we follow, and on the basis of which we conduct ourselves: this is our particular ***modus procedendi*** through which we are distinguished from all other religious. And he said even more explicitly: This is ***noster modus procedendi*** which renders the various religious Orders different. For Fr. Nadal, **the Grace of the Society is that help that each Jesuit and the Company in its totality receive in order to be faithful to our proper end**.



21. **Nadal's Notebook**

When, after the death of St. Ignatius, Nadal visited the house and the colleges of the Company in order to explain the Constitutions, he would bring with him a little notebook in which he had written down his ideas and suggestions for his conferences. This little notebook had as its title: ***De Modo Procedendi in Societate***. I will cite here a few of the 50 or so annotations that his notebook contains:

- by nature, and as a light that is irradiated from Christ: this fills us and enables us to act. From this come forth a thrust and a firm desire to battle for the salvation and the perfection of souls, in obedience to the hierarchical Roman Church;
- the manner of living is, regarding the exterior, to be common, but poor. And, for the interior life, one is to struggle, with the grace of God, to have a great perfection;
- seek the perfection of all the virtues ... and more intensely, obedience and abnegation and prayer... in all activities;
- the manner of acting of the Company unites sweetness and firmness;
- examine with much care the vocation of each one ... and help it and fortify it with long experiments;
- there is had a great freedom in applying to each one his Grade;
- manifest a great solicitude in all its ministries, even at the cost of one's life;
- it is easy to pray and find God in all things;
- the virtues ought to be orientated towards action ;
- seek most especially obedience of judgment;
- have the desire to suffer with Christ;
- develop clear conversation, joyful, pious, with ease, cordial and simple;
- the Jesuit should never be unruly, nor engage in conversations without scope;
- freely in the Lord address all - but, do not conduct a regular ministry among women, even when they are devout, nor be charged with the spiritual care of Sisters;
- the Superiors are not obliged to follow the counsels of their consulters.



22. Jesus Christ is the Model

The Ignatian choice of the institutional elements concerning ***noster modus procedendi*** has a clearly Christological inspiration. The **radicality** without conditions which the fact of following Christ implies, determines the apostolic parameters of the Company. And the contemplation of the Person of Christ arouses the desire to imitate His life. The Model is always Jesus Christ, and precisely Christ as He is presented in the *Spiritual Exercises*. It is not with a good reason that the Company is, in the final analysis, an institutional tradition of the ***Spiritual Exercises***. These are some of the central points:

- **Principle and Foundation.** From here flow spontaneously **indifference** and **availability**.
- **The Colloquy of the Meditation on Sins.** The question: What should I do for **Christ**? - does not have for Ignatius, and his followers, any other response than a total commitment.
- **The Reign of Christ and the Two Banners.** **To follow Christ** becomes our life and our essential end, with the radicality of ***magis***.
- **Contemplatio ad Amorem.** Christ calls out to us from all of creation, from every human being. From these, He loves us, and in these He wishes to be loved and served.

- **The Discernment of Spirits.** This is a method that St. Ignatius will never abandon. In the formation of the Company, this plays a fundamental role.
- **Rules to Feel with the Church: *Sentire cum Ecclesia*** - Ignatius' concern is significant, that of situating the retreatant/Jesuit in the Church arousing in each **a conscious attitude of fidelity and of service**. The Company, created in order to **serve Christ and the Church**, His Spouse, is the most sublime expression of this commitment.

However, the *Exercises* are not content in proposing to us, in broad strokes, the institutional elements of the Company's ***modus procedendi***. The **Person of Jesus Christ** is the true way toward which ends follows to imitate Him. Ignatius speaks of **Christ as our model and our rule** [SpEx 344]. Christ gives us the **example** so that in all things possible to us we seek to imitate Him and to follow Him with the help of His grace, because He is the way which leads men to life [SpEx 101]. All this is nothing more than the translation of this challenge of the *Exercises*: to seek to know the true life which the supreme and true Head indicates, and for the grace to follow Him [SpEx 139].

In the *Exercises*, the Person of Christ is contemplated in action in the mysteries of His mortal life, and the senses are applied to see Him with the imagination, meditating and contemplating the situations that regard Him... and to listen to what He says...[SpEx 121, ff.]. Before Jesus Christ, Mary and Joseph we need to conduct ourselves as a poor and unworthy slave would looking upon them, contemplating them and serving them in their needs [SpEx 114]. Look, notice and contemplate that which they say... Look and consider that which they do, for example to walk and work... [SpEx 115-116].



23. Ignatius' Total Attraction for Jesus Christ.

This personal reference to Christ will be a 'constant' in Ignatius, especially during the time of his redaction of the Constitutions: *New presence of Jesus with much devotion and motion, with tears.* [Diary 74]. *In addressing myself to Jesus: 'Where should I go, where do You ask me to go, etc. In following You, my Lord, I will never be able to lose my way.* [Diary 113]. *...toward Jesus, as though I would be found in His shadow, as though He were my Guide...* [Diary 101]. *... Seeing Jesus in my mind, there was a desire to follow Him. This seemed to me internally that, since He is the Head of the Company, this is a greater argument...* [Diary 66].

Ignatius experiences for Christ a total attraction and finds in Him the reason of being, and the model of his endeavor. With a logic of iron for the completion in himself of the three-fold stage that he indicates in his *Exercises*: to know Him, to love him, to follow Him. Ignatius in the great, as well as in lesser important matters, he was always faithful to this love which, at the beginning of his conversion, made him to desire to know - at the cost of dangers and sufferings that are difficult even to imagine today - i.e., that on this earth, there did not remain anything closer and more evocative of the Person of Christ: than the Holy Places. His

personal manner of acting and the ***modus procedendi*** which in the great matters as well as in lesser challenges, he wanted for the Company, nothing other than this: the perfect imitation of Christ, Who is *perfect God*, but also the *perfect Man*.



24. Between Two Periods

The passing of the centuries has in no way lessened the ideal of the ***modus procedendi Societatis*** in its essential elements, and very little in its exterior image. To this fidelity, the Company is in great part indebted to its apostolic dynamism.

When it was re-instated in 1814, the Company made every effort to recover in full in all their purity, not only the constitutional elements of our ***modus procedendi***, but also the greatest number possible of those **exterior traits in order to restore the traditional image of the Jesuit**. The former were necessary for the same recognition of their own identity that had to be guaranteed after the parenthesis of the suppression. Also the Jesuits of the Company that had been restored were in agreement with Clement XIII, in his statement: *Let them be as they are, or let them not be*. For them - and this is explained easily in the socio-religious conditions of the time - it was very difficult, not to say useless and even to be avoided, to distinguish in our ***modus procedendi*** the levels spoken of earlier. Any innovation, or adaptation concerning exterior matters, was mentally associated with the risk of a rupture with fundamental dimensions.



25. *Magis* and *Tantum Quantum*

But we know well that the 20th century has experienced one of the greatest and most profound cultural revolutions of humanity. The results of all this are a new world and a new humanity. The Company lives, on a reduced scale, the universal problem of the Church: that of being open to this new reality. Vatican II and its corresponding Jesuit General Congregations - the 31st and the 32nd - are the strong moments of this effort of up-dating.

Just as the correction of rupture brings it closer to its sources, the Company is trying to shed new light on the stable values of the charism and of our ***modus procedendi*** left to us by St. Ignatius. Other elements that are less essential may, and also ought to change in virtue of the Ignatian ideal included in the ***magis***, and the ***Tantum Quantum*** of the ***Exercises***.

Enveloped in the universal movement of ecclesial renewal, also the Jesuits have changed some external elements of their image. The superficial observer, who might give his attention only to appearances, could abusively deduce that they have also changed some important components, if not some fundamental traits, of the ***modus procedendi*** of the Company. The same might be said of the Church, and in both cases it would be an inexact conclusion. It is just, however, to recognize that the

image that such an observer perceives differs in some aspects from that to which one might have been accustomed.



26. A Modest Life-style.

The most visible sign for some, would have been the ankle-length [Jesuit] cassock, that has been left to the freedom of each one, and is simply is not seen among the new generations: but this does not mean that the rule has been changed, that of following the customs of the better clergy. It would also be very difficult for the observer to encounter a Jesuit always accompanied by another in his visits and moving about, as once *the Rule of the Companion* required. Likewise, if one reflects only on our residences, or on some apostolic centers of recent construction, he will have difficulty in distinguishing them from near-by constructions. There are no more those splendid façades of a late Gothic style, or churches with their high cupolas which once stood out in the complexity of cities. And the internal dispositions of the Church are different, as would require the recent liturgical norms.

Likewise there have changed the organization and the regime of our houses. They have probably lost something of the character of an inaccessible sanctuary, and can appear a little noisy because of the groups of work and meetings of apostolic teams. The refectory itself was once a 'sacred' place while today it is more a place of meeting, ever more open to guests who are not Jesuits. The cloister has been established in a different way, and today our Fathers and Brothers are served by the help of collaborators in a variety of domestic services, and in our secretariats.



27. New Forms of the Ministry of the Word.

There has also been changed, in a certain measure, the type of pastoral activity and ministry of the word in which we are engaged. The preaching, traditionally orientated toward the *Spiritual Exercises* of large groups, Novenas, the various months of devotion, the popular missions, and the like - there is taken up preferentially today homiletic activities, for groups of reflection: one is inserted more in the life of every day. The *Spiritual Exercises* given to large groups [it is interesting to note that the original text does not speak of 'groups'], are alternated today with the *Exercises* given to individuals, or to smaller groups, including there other formulations that had been little utilized in the past: for example, the *Exercises* in the current life, and so on. Parish life is now no longer exceptional, and the insertion into the pastoral mission is asked everywhere. Also, our Jesuit parishes have presently very little that would distinguish them from diocesan parishes, since there has disappeared that type of pastoral that in earlier times situated our parishes somewhat apart.



28. Adaptations to the Modern World

In the new generations, also the attitudes of the Jesuit are different. Earlier, one showed himself to be more personal, reserved, less drawn to a life of contacts. The inter-personal relationships in the community were few, even in the spiritual and liturgical field. Deliberation, participation, sharing of experiences were notions that were a bit suspect. The use of time was rigidly programmed and faithfully announced by the striking of the clock. There were determined limits also in the choice of times of rest, and in the access to means of information. Today, the Jesuit is also formed in the responsible use of greater freedom, for the participation, so that each might communicate his experiences of faith and of life. There is presented also a more precocious and more direct contact with the world that he will one day evangelize.

Studies and work were characterized by their regularity and their seriousness. Spiritual direction was assured by men who generally were quite competent, and the 'regular life' was seen sustained by fixed activities and by external controls. Public penances and reading in refectory [two practices that date back to the time of St. Ignatius] were the manifestation of an atmosphere of constant spiritual elevation.



29. Critique of any Triumphalism

There is no space here to stop on the points that are less fortuitous that would complete this picture - nor, be dedicated to that which might appear to some as triumphalism. It could be objected that some formation programs favored a certain individualism, or that the regimented expression of the spiritual life could degenerate into formalism - or that discipline was signed by a certain sense of protectionism and that this could degenerate into certain inhibitions, or psychological defenses. Some might state that the Company, so compact and uniform, could have given the impression of isolation, self-sufficiency and a superiority complex. Others might criticize us regarding the pastoral life, that was developed at times without any attention being paid to collaboration with the Diocese, and with other religious - the privilege of 'exemption' might have also favored this - And these tendencies also could have created two parallel 'churches.'

It is not unfitting to accept also another kind of criticism: the fact that there were, here and here excesses of zeal and real pastoral errors. This was a matter at times of certain small defects that are the by-product of certain undeniable virtues, or a differing evaluation of those who looked on things from within or from the outside: the reserve, and the discretion can be taken for the lack of sincerity, intrigue, or for the mania for secrecy - there was attention reserved for the more educated, or the more evident in their practice of the faith, that could be seen as a tendency to an *elite*, or the neglect of those who are really in need, especially those who remain fixed in a limited area - the defense of one's own brothers in religion might be a noble *esprit de corps*, and so on.

But, it would not be just to deny, or to ignore the immense values of this reality. Because under these broad exterior strokes that are the phenomenology, the most extreme part, or the least important of our ***modus procedendi***, there are always found those elements that are alive and operative, and not only the fundamental traits that constitute the charism of the Company. These would be the legitimate fundamental options and those basic attitudes that are their logical consequence. For example: a real solid formation, and a security of doctrine that so many good counselors and spiritual directors could produce, from men entirely competent in the various branches of human knowledge, provided also a varied flowering of learned reviews of recognized influence, an exception evangelizing tool in the Christian countries, and for those of recent discovery, a doubtless collective credit, and a broad confidence on the part of the hierarchical Church. The Jesuit was known for his external comportment, the refinement of his relationships, for his devotion in the celebration of the Mass, his orthodoxy, his love for the Company. And in the Churches of the Company, proverbial were the dignity of the liturgy, the broad possibility to receive the sacraments, the quality of the preaching and the strength of the different associations and congregations.



30. Fundamental Options and Elements

However, together with the overall view of this positive image of the Jesuit and of the Company, there co-existed throughout the centuries - especially in non-Catholic countries - the image no less diffused of the Jesuit of the legends. Exaggerating, or inventing defects, hiding or deforming virtues, attributing invented intentions, there was created the caricature of the Jesuit that is found in novels: false, arrogant, very convoluted in conduct, sly, credit-seeker, adulator of those in power, intriguing courtesans. This is the description that certain partisan dictionaries give us, or, following them, other popular works. For these, the Company, in addition to its enormous 'well known' resources, it handles in a very occult manner, an enormous capital. The Company is accused of having overthrown governments and provoked wars for its own profit, or for that of the Pope; the Jesuits are accused of having poisoned sources, brought about assassinations of kings, have made recourse to the civil arm of the state and used fire-arms - tortured those dying, sought to establish an empire in America, intrigue in the Vatican, and pretended to dominate the world.

The image of the Jesuit has always been counter-signed by ambivalence. Here I repeat, it is not a matter of judging the past, but of finding the actual translation of our ***modus procedendi*** in its *globality*, as our Founder would, in order to obtain the more suited image for this our world of the post-Council, conserving the perennial elements and transcending every age. In other words: the challenge is to take up anew that Ignatian contemplation of Christ, beginning with this contemporary world, since only Jesus Christ is the Model which does not lose its splendor ever but remains the source of inspiration for the Jesuit. In the service of Him, the Company ought to gather all the components of its being and of its apostolic activity of today, as that of yesterday, the components of its spirituality in action and those of its presence in the world.



31. The Control of Change

Not every change is a capitulation, or a degeneration. There are changes which are a necessity, and indicate progress. As the Church, so the Company is obliged to present itself in the service of the present-day context. This is not easy: changes sometimes have to be worked out according to points of reference that are still in motion, and between values of sign that are different, and it is necessary to keep all this in mind that balance be achieved. Mistakes can be committed in the search for new forms, but sometimes it would be a grater error not to attempt this quest.

The difficulties of this time of change are greater, not only because of the deep fluctuations within society which produce a new type of candidate, from new sensibilities and receptivity, but also because uniformity - once more accessible and easier to impose from the outset - today is impracticable in a world characterized in great part by the entrance on the scene in new lands and cultures, and from the increasing de-Christianization of countries which have been by their tradition, evangelizers. A change of forms, therefore, imposes itself, without sacrificing the capacity of dialogue on the altars of uniformity, and of the fidelity to formal aspects that the contemporary sensibility has by now relegated to the shelves of memories.



32. The Challenges of Secularism

On the other hand, this evolution is indeed felt in communities where the members respond in excessively different ways before this problem - from integralism to secularism - and the objective difficulties are complicated through inter-personal tensions. The points of divergence are, among others, the following:

- what are, in our ***modus procedendi*** the limits among the essential points, and which are secondary?
- The image of the Jesuit has always been counter-signed by ambivalence. Here I repeat, it is not a matter of judging the past, but of finding the actual translation of our ***modus procedendi*** in its *globality*, as our Founder would what is the ultimate limit that can be placed on secularization?
- how to reconcile a life committed in the world and the characteristic demands of the religious, personal and community life?
- up to what point is it possible to identify oneself with the poor and the oppressed, in their struggle for justice, which passes inevitably through a political structure?
- what valuation should be given to the grand apostolic institutions?
- what limits must be placed on pluralism: in the life-style, political choices, research, teaching, books, reviews and the like?
- what judgment should be given to the concrete cases of professionalism?

This enumeration could be very much longer. It is a demonstration of how the changing of forms - in part, imposed from the outside, and in part promoted from within - is a delicate process in which here is not excluded the possibility of committing errors. It is a process that needs to be attentively directed, keeping it under a continual control, correcting the deviations and encouraging the just initiatives.



33. Criteria for Change

Some criteria for regulating the process of change should be the following:

- the fundamental elements of the Ignatian charism and spirituality should remain in fact, and in the measure of the possible, they ought to be placed in greater relief;
- our actions should be based more efficaciously on the Ignatian magis;
- nothing ought to be done on the margin, or against the final approval of the Company, or at the price of very invasive trauma in one's personal or community life;
- the necessary stages of every process of change are discernment, reflection and evaluation of experiences;
- account needs to be taken of the local situation, both in promoting that which is considered favorable to present a better apostolic presence, as well as to avoid offending the mentality of the surrounding environment;
- there should be maintained visibly our witness as men consecrated not only individually, but also as a body and communion of religious animated by one and the same spirit;
- evolution should not remain restrained by the passivity of individuals, or of groups;
- the feeling with the Church is a criterion of priority. The directives of the Hierarchy - universal, national, local - ought to be followed with Ignatian fidelity;
- in the communities with multiple orientations, whose activities irradiate very different on cultural, or social levels, the laws of the community life, impose some limits to pluralism of our external comportment. The community discernment will help the community Superior in his decisions in this matter;
- there cannot be considered as valid any situation that weakens, or renders morally impossible the conservation of the spiritual life, the bond with a community and a Superior; as well as the belonging to the Company that everywhere in the world needs to continue to be 'one heart and one soul.'



34. Values, and the Lack of them, in the Modern Tendencies

The young generations - and the young Jesuits come from these and do not constitute an exception - are particularly sensitive to some values which to a greater, or lesser measure, can modify our *modus procedendi*.

Above all, there is their opposition to all that this gives rise to the rejection - at least of everything that seems to them - to be the conventional, the ceremonial, pure formalism. They exalt simplicity, naturalness, spontaneity. This implies a reduction from the distances and the differences, even those relative to age, to knowledge, to the diversity of services. On the other hand, they experience with extreme ardor the tragic situation of the immense majority of humanity, and with real fraternal and evangelical solidarity, they seek to identify themselves with this poor majority, of inserting themselves among them and to make their own, their problems. The evangelical reference of these attitudes might moreover be sometimes so mixed in with them, according to the different proportions with other motivations.

They prefer not to appear in their external presentation, as religious, retaining that this gives them a greater freedom of action. Except for exceptional cases, I do not believe that this is in harmony with the Ignatian ideal. It is also necessary that this life be translated into external structures of community life and of the presentation and realization of the individual, structures that can indeed be changed according to the times and places. Without doubt, St. Ignatius placed in motion a great commitment so that there would not be introduced into the Company forms of the monastic life-style. However, he placed in motion an even greater commitment in placing in evidence that one being committed in the Company, means to make profession of a way of life that has nothing to do with the 'secular.'



35. Apostolic Impatience and the Charism of Pause: Chapter In-Put

One of the values of the new generations is their apostolic impatience. This is rendered compatible with a period of formation - as long as is necessary - during which serious studies, reflection and the comprehension of other values ought to occupy the entire man. The immersion in apostolic activity ought to be done following a certain pedagogy, and from the beginning of the life in the Company.

Without falling into the more immediate, which in the long range, dissipates the person and impedes more lasting apostolates and a greater effectiveness, of themselves, require apostles who are better trained.

The de-sacralization of culture and secularization - which determine a neat separation between the religious factor and the secular factor - as the notable reduction of all that concerns worship, find their approval from a good part of the young generation. This can have positive aspects and is explained as a reaction to the past circumstances. But, such an attitude ceases to be a value what it bears with it a secularism which forgets ascendant values.

Another characteristic trait is the great interest for the values of a life in a group, which do not always correspond to the values of the community life. As I noted above, the young are more open to participation, to the sharing of experiences. This is a quality that is quite positive if it also integrates the presence of the Superior, and

limits clearly that which pertains to the dynamic of the group, and that which pertains to obedience. There cannot be two parallel lines- they must become convergent.



36. A Summation

It would be truly unjust to deny the sincerity - and the validity - of many of these aspirations just because they have given place to some excesses. But, it would be equally ambiguous to accept without ulterior discernment all this complexity of values. Even more so should we all force ourselves, and especially the Superiors, to take into consideration these values with a constructive attitude: it is not a matter of just tolerating them in the measure that they are not harmful, but, on the contrary, that of constructing beginning from them, purifying them and rendering them operative, in harmony with the Ignatian charism and ***modus procedendi***.

In this commitment of construction beginning with those values, there must be preserved the principle of Jesuit identity, since many good things in themselves no longer are; we cannot, and we should not do everything ourselves; and in the Church of God, there are different ways to serve the Lord. The inspiration of the Gospel transcends the simple values of those who consider surpassed the notions of 'identity', and of 'belonging', in virtue of an equality that does not lack some ingenuousness.

Secularization, in that which regards concretely the external forms of presence, and of action, can be in serious and well determined circumstances, an objective need. But, the same thing cannot be said about any interior secularism, which touches life itself, into which secularism may degenerate. To show oneself incapable of maintaining a proper balance might cause to grave judgments on the healthy and necessary evolution. The excess in secularization and the loss of the sense of identity and of belonging to the Company produce inevitably an emptiness that will not delay in being filled by other values of a political, social, ethnic order, both in the religious order as a base community, a charismatic movement, ecumenical commitment, and the like. Very often, other bonds and other human interests will also make their appearance. The vocation to the Company, to the priesthood and to faith itself can be conditioned by the necessary force to overcome the difficulties which can then present themselves.

I would like to point out another aspect that is less positive: superficiality and sensationalism. We live in a civilization based essentially on the senses: made up of images, strong perceptions, very concrete objects of consumption. This has made rise up the cost of serious work, constant endeavor, which demands resistance to tiredness, and often being hidden, not very rewarding of immediate results. Now, there is not any doubt that this is the work of one who wishes to follow Jesus Christ and wishes to counter-sign his own life with the mark of the Ignatian charism.

I would like to cite here a certain psychological weakness that is noted at times in the new generations. The adherence to a group can indeed, in some cases,

respond to the quest for help that would supply for the lack of solid personal convictions. In the same manner, there can be interpreted the fact of following the imperatives of modern style or the transitory movements of opinion. Under this apparent unleashing of liberty and of a certain challenge, there might be noted an insecure personality and one that is not sufficiently mature. The robust Ignatian spirituality cannot root itself in unstable personalities.

I point out lastly a contradiction that can at times be observed in the young and which is explained with the contrast between the just aspirations and the necessary maturity to lead them into port. It is a matter of a certain verbal aggressiveness, or of a radical formation of their ideas, while, in the meantime, they do underline the value of dialogue and of mutual listening. Their projects, formulated to depart from a point of view that is a-historical, or with an excessively unilateral perspective, or one that is entirely simplistic, sometimes ignore the complexity of the problems and the human situations in which these problems are found incarnate. They thus substitute one certain dogmatism with another, one triumphalism with another, one excessive verticalism with a horizontalism that is no less exaggerated.



37. Formation

If I had drawn out these reflections somewhat on what characterizes in a general way the present generations - and I am cognizant of the fact that for their brevity, these views do trace a design that has to be nuanced - it is precisely because it is of capital importance for the Company to know who the new candidates are, what values they bring with them, how they contribute to form a new image of the Jesuit. On the other side, in order to arrive at understanding what kind of formation to give them, what values of our ***modus procedendi*** should be stimulated in them in order to render them fully sharers in the authentic Ignatian charism. The Jesuits that we will have will be those which we form. And we ought to know exactly what type of Jesuit do we want, and therefore, what kind of Jesuit ought we to form. It is a fundamental responsibility of the entire Company, but especially of Superiors and of those who individually, or in a group, have received this responsibility as their principal **Mission**.

But, it would be unjust to make responsible only the new generations the working out of the new image of the Jesuit, or the updating of our ***modus procedendi*** - while the rest of the Company can remain with their arms folded. That would be to give way - and it is this which in part does happen at times - to **the co-existence of two images**, of **two** manners ***of proceeding***, with the relative tensions and prejudices per our apostolate.

For this reason, there should go hand in hand the formation of those who are entering, and the formation of all of us who are already in the Company. The on-going formation is an imperative. In other occasions, I have spoken abundantly of these two levels of formation, and this is not the place to speak of it again. I will say only that **the essential content of Formation is constituted by those elements**

which characterize our *modus procedendi*: they constitute the nucleus of our spirituality, the sense of our identity and of our belonging to the Society. All the rest will be in super-abundance. As the 32nd General Congregation stated, formation ought to be perfectly integrated in all its dimensions: human spiritual, academic and apostolic.



38. On-going Formation

I will say only a word on on-going Formation. The amazement of numerous Jesuits is understandable when, after long years of a hard and fruitful apostolate, they see themselves being interrogated on their formation, as though they had not given sufficient proofs concerning it. But, a just comprehension of this which is really on-going formation ought to dissipate every suspicion. In fact, as I have had occasion to clarify on other occasions, 'on-going' formation is not only the up-dating of knowledge and techniques, nor even merely the renewal of apostolic methods and energies. It is much more: it is the process of a continuing apostolic re-adaptation to the Church and to today's world, in an ambience and a context that are constantly changing. It is also a desire of Vatican II [OT 22], and more explicitly, PO [18-20; 35]. Without this continuing adapting to the realities that are being imposed on us, it can be asked whether our basic attitudes translate an action and a comprehensible image for our contemporaries, and whether we are always in the hand of God, suitable instruments in order to help souls in the best possible manner.



39. Two Concrete Questions

Having reached this point, some might be able to ask: what are the **concrete** elements of our *modus procedendi* - and what elements permit the **identification** of its image?

The response is not easy for the reason I have noted above: the complexity of the elements which constitute our *modus procedendi* and the flood of its concrete manifestations. Nonetheless, we can - and indeed, we should - attempt to give this response. I will begin with the second question on the external elements that offer an identity of our image.

It is obvious that the first two levels which, at the beginning of this conference, I have distinguished in our *modus procedendi* are common to all Jesuits: **the more profound level of the fundamental, or institutional components of our charism**, and the intermediate level of the attitudes and the **apostolic choices that derive from the first as their logical and necessary consequence**. This is a matter of those basic attitudes and orientations [upon which we will return just ahead]. Which in the long run, give the Society its image throughout history.

But there does remain that level which is found on the periphery, or on the surface: that of appearances, much more contingent and susceptible to adaptations.

Naturally, it is not possible to give here a single description that would establish the portrait of the ideal Jesuit. The time of Formation, the environment of work, and the like, not only suppose, but they also impose a thousand variants. I believe, nonetheless, that *by way of negation* it is possible to make precise somewhat their response, by excluding some models in which I would be very difficult to recognize the presence of profound elements of the ***modus procedendi Societatis***. I know very well that none of the general descriptions that I am about to delineate are found just as I present them in reality. However, out of convention, I have united in them numerous external features that can be found in authentic Jesuits, in different degrees and according to a thousand different combinations.

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40. Exaggerations

A first type is the ***protester by profession***. It is true that denunciation can be a prophetic and evangelical duty. But, it is no less true that it is necessary to know the best way to carry the message forward, when, with regard to what, and to whom in what terms and according to what principles, so that this be a truly evangelical and constructive protest. It must not be forgotten that contestation can be merely negative, that it can, through an aggressive stance be simply a means one would use for his own profit, and self-satisfaction. This would eventually prove destructive of the much good there may be in the idea. Perhaps it would be sometimes necessary to interpret as signs of protest certain forms of external presentation which are, or have been, characteristic of a young generation of protest marches: this would imply an intended carelessness in dressing, beards and hair all disheveled, a practiced grossness in conduct and language. Such exterior signs can often hide the validity which might be present as an internal attitude. The Company does not desire that such signs make up a part of its own image! This is not the manner in which the firmness of personal convictions, the practice of poverty, or austerity of life ought to be expressed, or can even be expressed in a fitting manner.

The second type is the ***professionalist*** - who allows himself to be absorbed in an excessive manner, in the secular aspects of his profession, even if this does have a clearly apostolic value. It would be necessary to avoid giving the impression that one's work is leading him to a life that is practically independent, *sui generis*, without any tie with a community, and without depending on any Superior. Whoever has come to this point, has come rather to what might be termed a personal initiative, which does not merit the name ***mission*** given to him by the Company, after a just discernment - such a one finds himself in a very risky situation. The excessive *professionalization* can lead to a secularism which suffocates the spiritual life and every priestly activity. The economic independence and the freedom of moving about can be utilized in a manner that is not always in conformity with our ***modus procedendi***. Whoever might find himself in any of these descriptions ought to know that he is deforming the image of the Company.

The third type is the ***irresponsible*** person, for whom there are absolutely lacking any real meaning for him to words, such as: order, punctuality, the value of

money, moderation in entertainment, and so on. There is suspected in him a real and unjustified allergy on every control on what he produces, whether it is in his studies, as well as in every other aspect of his life. And before the young, even those who are religious, his conduct which is irresponsibly uninvolved is not free of dangers. The very least that can be said is that he gives to the Society a very poor witness.

Another type is the ***political activist***, someone quite different from a social apostle. It is evident that there can be real sincerity in his desire to be incarnate among the poor and the oppressed, and to struggle against the unjust structures. But, sometimes the struggle for justice has one go out from his own sphere of Christian environment, of assistance and sharing, and leads him to commit himself to the merely political aspects, and even to join a party. Whenever this leads abandoning totally his **priestly mission**, then it cannot be claimed that he is acting in this sector as one sent by the Society, nor that his political or union activism proposes an authentic evangelical mediation. It is still worse when the ideological basis of his conduct is tied to a conception of humanity, of society, and of history in which Christ is kept absent. How could the Company ever recognize as its own any of this activity and this image?

A fifth type is the ***tendentious traditionalist*** who exalts, and raises his own flag, symbols and exterior realities of past times: external comportment, minute regulation of his own life, the formal respect for traditional practices in his personal, spiritual and liturgical life. All this could manifest an intolerant prophetism that sets one up as the sole infallible interpreter of the Gospel, and as judge of the living and the dead, with his passionate words and writings against individuals and institutions. This could also lead in some cases to a real depressing attitude, mixed with bitterness and nostalgia. A Jesuit of this kind is especially pre-disposed to accept pessimistic news, bitterly criticizing the new generations, whose values he is unable to recognize and whose defects, real or apparent, he proclaims everywhere he goes. It is certain that he will never have his own account in the bank, but accepts willingly that some families, agreeing with him, are full of attentions in his regard. He suffers for the empty spaces in our Churches, or for the diminishment of those who turn toward him for spiritual direction. But, he never asks himself whether this could possibly be due in part to his own spiritual rudeness, or to his refusal of any kind of on-going formation. In our ***modus procedendi***, he identifies the permanent with the transitory, without taking into account that in order to be truly Ignatian, he would have to follow the Founder in all his values, those permanent and those that are dynamic. In the deepest part of himself – [and really, just here?] - he has not accepted the 31st and the 32nd General Congregations, and his refusal as his personal attitude, is more serious than many other failings that others are committing out of weakness or excessive zeal.

All these 'models', I repeat, are general descriptions. In reality, they usually appear in a much more nuanced way. There is also lacking in these models the enormous charge of good will that is found in all these Jesuits, as also the richness of the situations they have lived. But, in the end, beyond every clarification and

attenuating circumstance, these are unacceptable images and do not reflect the proper and authentic Ignatian ***modus procedendi Societatis***.



41. **St. Ignatius' Specific *modus procedendi in sequela Christi***

I respond now to the other question: what are the **specific elements of the *modus procedendi Societatis***?

In the measure in which this ***modus procedendi*** goes down **to the most profound, or institutional level** - the first companions, as has been seen, called this also the ***forma vitae*** - these elements are those found in the ***Formula*** of Pope Paul IIIrd and Julius IIIrd, which now preface the Jesuit Constitutions. It is not necessary for me to delay long here: these are well known and of application beyond all discussion. As a memory check, I will indicate that which Pope Paul VIth stated as addressing himself as the **Supreme Superior of the Company**, to the members of the 32nd General Congregation, and commented on four of these points.

But among these fundamental elements and more exterior traits that compose the diversified image of the Jesuit according to the generations, countries, cultures, there is, as I have said, the intermediary level of the choices, the attitudes, the spiritual and human ways of acting that derive from **our specific manner of following Christ and through which we are known and recognized as a particular family among the numerous others that the Spirit has raised up and continues to raise up in His Church.**

Every one of these elements is not something that is simple: it is as a living nucleus, rich with nuances. And all interweave in a manner such that none can be eliminated without it happening that the global image might be sensibly altered. The list that follows is affirmative and not exclusive, and does not propose an order of preference. They are only some of the numerous elements - others might also be added to these - that today it is required that we purify and re-activate in a particular manner:



1.] **Love for the Person of Jesus Christ**

The Ignatian spirituality is **eminently Christocentric**. This love for Jesus Christ gives unity to all that in the Saint's life and work - and in our ***modus procedendi*** - is a concrete application to the level of **attitude** and of **activity**. Thus as all converges on Jesus Christ, the love of Christ unifies, in the Ignatian intuition, the dialectic elements through which there is carried out our Apostolic action:

- **prayer and action;**
- **commitment for the perfection of oneself and that of others;**
- **recourse to the supernatural and human elements;**
- **pluralism and unity;**
- **personal effort and total dependence on God;**
- **efficacious means and poverty;**

- **insertion and universality.**

To live this intense love for the Person of Christ, to tend toward a **sensus Christi** leads us to be, to seem and to act as He - this is the first and fundamental characteristic of our ***modus procedendi***. To reach this ideal, St. Ignatius asks of His Mother to place him with her Son.



2.] Availability

This is practically translated as promptness, agility, operative freedom for every **mission** entrusted to us. It is dialectically constituted by the full and total commitment in the mission received and, at the same time, in that freedom to accept every other **mission** that might be further entrusted to us, as our ever **greater service**. Availability springs from the obedience and from the desire of service, convinced as we are, that every **mission** thus received merits to be the investment of one's whole life, **conscious of the fact that no one mission is definitive to the point of impeding us from living open, agile, prompt for every other commitment that the Lord might propose to us**⁸⁶.



3.] Gratuity

The sense of gratuity is one of the conditions of availability, and it could be thought of as one of its practical components. It shows that we are detached from every interest on this earth, without impediments, free for the **Mission** and free for humanity. Freedom and clarity of the message are the two poles upon which Ignatius based his conception of poverty.

Whether the work, or the alms as a means for a regime of life that we be both modest and explicitly austere, these are structures that need constantly to be purified from ambiguity that accumulate on it from history, which can lead them to render us slaves and to be the source of incoherency with respect to the gratuity which is essential to the Good News⁸⁷.



4] Universality

This is another characteristic implicit in availability. ***In the Diocese and in the world does*** not mean merely to reach out to the physical frontiers, but also all the barriers created by discrimination among human beings as those to whom who are meant to be **sent**. And to every human being, to each person, it is to them that we ought to address ourselves as 'sent.'

⁸⁶ cf. *Formula* n. 4

⁸⁷ cf. *Formula* nn. 3 & 5; CSJ nn. 4; 42; 398; 478; 499; 565; 566; 640; 816.

In this perspective, it would be contradictory that our administrative circumscriptions [such as Provinces, regions, communities] conceived to assist the **mission**, become stagnant compartments which condition our availability.



5.] **Esprit de Corps**

This is in close relationship with universality, and strikes its roots into the conviction that God has decided to unite us and gather us, and that it is not our role to undo this union and his gathering, which God has achieved - but, rather, to confirm it and to reinforce it.⁸⁸ *To unite with their proper head and the subjects dispersed everywhere among themselves* is an Ignatian ideal. Thus Union is based on mutual love, and on love for the Lord Who has assembled us. St. Francis Xavier even carried on his person a sheet of paper with the list of his companions, as he was so closely united to them, despite the enormous distances that separated them.

This Union is a sharing of affection that goes much more in depth than any juridical bond and renders us an authentic family with that which there is implied in support, understanding, trust, patience, discretion and respect. We thus present ourselves as a compact group for the **Mission** in the bosom of the Church, for a better service of humanity.



6.] **Sensibility for all that is Human**

This is solidarity for humanity in its concrete world situation. This has always been a central characteristic. This ideal flows - as is so clear - from the Christian experience of St. Ignatius. Man, the first word of the *Spiritual Exercises*, and the point of departure of the spiritual experience that Ignatius has lived and taught, is also - conducted to all possible fullness along the way of moving forward and deepening - the final end of the life conceived as contemplation.

In the evaluation that Ignatius made and that the Company has always made, of all humanism that is not immanent and of all the human values everywhere that we might find them - there stands **the root of the pluralism that the Company has always lived in its work of evangelization**. This is sometimes conceived as inculturation of the Gospel [incarnation of cultures] and has penetrated all the history of the Company. It is this most sublime *sensus hominis* **[the sense, feeling for humanity]** which justifies, as the specific element of the Ignatian spirituality, the **sense of service**.



⁸⁸ cf. the Chapter in the Constitutions: *De Unione, seu Unitate*. Cf. Part VIII of the Jesuit Constitutions.

7.] Intellectual Demands and Quality

In fact, these should be characteristics of this **service** and of our ***modus procedendi***. This is not a matter of human prestige, nor any 'spirit of class'. What this brings to life in us in this demand of quality in our service is the consciousness of the importance of the message of which we are bearers and also the respect and the love for humanity to whom this message is directed. To carry out this **service** with lightness, with demagoguery, with sectarian dogmatism, means to destroy it. It supposes, as is clear, that the message has entered to make up part of the life of the Jesuit, and each one ought to commit himself with self-discipline without which there are not possible, either intellectual rigor, or competence, or those **austere and deep studies** which are always the more frequently demanded in order to comprehend and to resolve contemporary problems: in theology, in philosophy, in the human sciences.

This same preparation and his same competence will render the Jesuit capable of evaluating the ideas and the attitudes and the developments through a critical sense that is all the more necessary, as today there is such common confusion of ideas and the mirage of seductive ideologies.



8.] Love for the Church

This means a love for the whole Church, for all the People of God, Hierarchy and the faithful. This needs to be understood as a positive commitment of the whole person for the edification, up-building of the one Church of Jesus Christ. This love, which has always made up a part of the ***modus procedendi Societatis***, assumes a variety of forms:

- it is a love made of openness, and of respect before every believer, and before the faith of each person. Especially before the faith of the simple flock, accepting them as they are, with their manners of expressing this faith [sometimes called 'popular religion'];
- it is a love that is translated by keeping our spirit disposed and ready to obey in everything, the legitimate pastors, collaborating in an attentive and active manner, in their teaching;
- it is a love that supports the efforts of those who are committed to the study of the sacred sciences in order to deepen and to enrich progressively the understanding of Revelation; and, on another level, it is a love which is committed to catechesis, adapting itself to each person and especially to the children and the unlettered.⁸⁹
- it is a love which makes one live, feel and suffer the problems and the limits of the Church as one's own, exercising with the freedom and humility of the children of God the apostolic service, expression of charity, of a critique that is constructive, and which is fundamentally self-critical.



⁸⁹ cf. CSJ 69; 528

9.] The Sentiment of belonging to this least Company⁹⁰

This attitude is doubly useful when it is a question of serving without the desire of being the protagonists, in silence, making us feel that we are in close collaboration with many other servants, and with all human beings of good will.

Even more, with all else being equal, we ought to prefer anonymous service, since, in the following of Christ, we tend toward this dimension of the third degree of humility. The *Spiritual Exercises* qualify this as the most sublime level of assimilation to Jesus Christ, always provided that the praise and glory of the divine majesty remains equal.

This will of serving without 'being distinguished from others' is not only an interior attitude, but is reflected also in external, willed simplicity, that is translated in our ***modus procedendi***, which 'remains common in that which concerns the exterior and in the absence of special signs outside of the common use and approved for the more exemplary priests.'⁹¹



10.] The Sense of Discernment

This is a distinctive trait of our ***modus procedendi***. And without doubt, this is a gift of the Spirit, but the believer can slowly form himself in it, assisted by the same Spirit, and submitting oneself to His pedagogy, as may be demonstrated by the whole life of Ignatius.

It is a matter of becoming men, formed as Ignatius through a long and never completed experience of the Lord. The Jesuit is meant to be in a continuing quest and listening to the Lord, and one who acquires a certain supernatural facility in perceiving where the Lord is to be found, and where He is not found.

This sense of discernment constitutes a preliminary and a fundamental element of every evangelizing activity, in which there is necessarily an element of prophecy. Without this such an action ceases to be authentic and destroys the Church and the Company, rather than building them up.



11.] Prudent Conduct in that which concerns Chastity

It is obvious that here I am not talking about that fidelity to the promise made to God, in our second vow, of maintaining ourselves in the state of consecrated celibacy, nor of the practice of the virtue of chastity. Neither of these two practices can be taken as a characteristic element of our ***modus procedendi***, because these are common to all religious.

⁹⁰ cf. CSJ nn. 1; 134; 190; 318; 638.

⁹¹ cf. *Formula Inst.* n. 6; CSJ 8; 580.

Nonetheless, it is surprising that St. Ignatius has dedicated in his Constitutions, only a single phrase in this regard - and to be precise, it is simply a clear principle - whereas he was prodigious in complementary regulations in assisting the Jesuits not only to be good, but even to appear as such: *Rules of Modesty*, about touching, about having a companion, of manifesting one's conscience, cloister, etc. In brief, the prudence and reserve of Jesuits on this matter became proverbial.

Today, the sociological and cultural conditions in which our apostolic activities unfold have undergone enormous transformation, which have at times brought about a permissiveness and a generalized naturalness: therefore, the Jesuit, in all contexts and in all kinds of collaboration and of service with both men and women, presents itself in a manner so that each Jesuit ought to conduct himself in a way that his condition as a man consecrated to God will remain clear, if he wants to act in accord with the Ignatian *modus procedendi*.

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42. CONCLUSION

Sensus Societatis

Neither do all these elements, nor those excluded earlier 'by way of negation' express perfectly **all that is, or is not, our *modus procedendi***. It is a matter of a **vital inspiration** which escapes from the framework of a facile description, and which nonetheless brings it about that **each son of the Company acts and reacts in accord with it**, in the most unforeseen circumstances, in a manner that is coherently Ignatian and Jesuit.

It could be said that the *modus procedendi Societatis* is to be united with a certain *sensus Societatis* of which Fr. Nadal speaks, a kind of sixth sense or a conditioned spiritual reflex. This tends to become connatural in one who lives fully the charism of the Company. Since this *Sensus Societatis* would not be anything other in the last analysis than an Ignatian form of the *Sensus Christi*, to Whom every Jesuit aspires. Each one is challenged to be identified with Christ, especially through the profound Christological experience which the *Spiritual Exercises* are.⁹²

⁹² *Si potrebbe dire che 'il nostro modo d'agire' va unito a un certo 'sensus Societatis', di cui parla Nadal, una specie di senso, o di riflesso spirituale condizionato, che tende a diventare connaturale in colui che vive pienamente il carisma della Compagnia. Poiché questo senso della Compagnia non sarebbe altro in definitiva che una forma ignaziana del sensu Christi a cui aspira ogni genuita che, per ipotesi, ende a identificarsi con Cristo, soprattutto attraverso la profonda esperienza cristologica che sono gli Esercizi...*[cf. Arrupe document, p. 42.].

From this, in the first formation of young Jesuits. As in the on-going formation of all, the challenge is to conserve and to vivify this **sensus Societatis**. This constitutes the determining objective to conserve our identity as Jesuits and the capacity of response to the challenges of our time. This **sensus Societatis** cannot be achieved, nor maintained, with an authentic **sensus Christi**.

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Fr. Arrupe's Vocabulary to describe the Ignatian Modus

Distinguish	Important from Secondary; Permanent from Transitory; Universal from Particular; Essential from Accidental
Our Particular Manner	Immediate, Unconditional Service
<i>Forma, Modus Vivendi</i>	Constitutive, Fundamental Element
Life-style; Kind of Life	Summary of the Specific
Specific Identity	Institutional Elements
Fundamental, Charismatic Elements	Conscious Attitude of Fidelity, Service
Uniting Bonds	Specific Manner of following Christ
Complexity	of Original Elements

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43. PRAYER TO JESUS CHRIST, OUR MODEL

O Lord, meditating on **noster modus procedendi**, I discovered that the ideal of our manner of proceeding, was really **Your** manner of acting. For this reason, I keep my eyes riveted on **You** [cf. Heb 12:2]. This look of faith, and I contemplate Your luminous face as it appears in the Gospel. I am one of those of whom St. Peter speaks: *Although you have never seen Him, you love Him, and without seeing you now believe in Him, and rejoice with inexpressible joy touched with glory...* [1 P 1:8].

O Lord, You yourself have said: *What I just did was to give you an example; as I have done, so must you do* [Jn 13:15]. I want to imitate You to the point of being able to say with others: *Imitate me as I imitate Christ* [1 Co 11:1]. Even though I cannot say it as concretely as St. John has, I would like to be able to announce, at least with the power and wisdom that You give me: *that which we have heard, what we have seen with our own eyes, what we have looked upon and our hands have touched -we speak of the Word of Life. This Life became visible; we have seen and bear witness to it...* [cf. 1 Jn 1:1, ff.; cf. also Jn 20:25, 27; 1:14; Lk 24:39; Jn 15:27].

Give me above all sensus Chrsiti [cf. 1 Co 2:16] which Paul possessed: that I might experience your sentiments, the sentiments of Your heart with which You love the Father [cf. Jn 14:32] and humanity [cf. Jn 13:1]. Never has anyone shown greater love: You have given Your life for Your friends [cf. Jn 15:13]. Even to the culmination of total self-emptying, the *kenosis* [cf. Ph 2:7], of Your Incarnation in the death of the Cross. I wish to imitate You in this supreme offering of Yourself, acting in the measure of the possible, as You have done.

Teach me Your manner of conducting Yourself with Your disciples, with sinners, with children [cf. Lk 17:16], with the Pharisees, or with Pilate and Herod; and also with John the Baptist prior to his birth [cf. Lk 1:41-45], then at the Jordan river [cf. Mt 3:17; 10:2,12; Mk 3:16]. Teach me how You conducted Yourself with Your disciples, especially with the most intimate: with Peter [cf. Jn 19:26, f.], with John [cf. Jn 13:26] and even with Your betrayer, Judas [cf. Lk 22:48]. Communicate to me the delicacy with which you had them prepare for you something to eat along the shore of the Lake [cf. Jn 21:9], and with which You have washed their feet.

Let me learn from You, as St. Ignatius did, , Your manner of eating and drinking [cf. Mk 2:16;3:20; Jn 4: 31-33], how You took part in banquets [cf. Mt 9:19; Jn 23:1; 12:2; Lk 7:16]; what Your conduct was when You were hungry and thirsty [cf. Mt 4:2; Jn 4:7; 19:28-30]; when You were tired from your journeys [Jn 4:6], when You needed sleep [cf. Mk 4:38].

Teach me to have compassion on those who suffer [cf. Mt 9:36; 14:14; 15:32; 20:34; Lk 7:13] - the poor, the leprous, the blind, the paralytics; show me how You manifested Your most profound pity [cf. Lk 19:42; Jn 11:33, ff.] - or, when You experienced mortal anguish that made You sweat blood and made necessary for You the comfort of an angel [cf. Mt 26:37-39]. Above all, I wish to learn the manner with which you expressed Your supreme sorrow on the Cross, feeling Yourself abandoned by he father [cf. Mt 27:46].

This is Your image that I contemplate in the Gospel: a noble, sublime, lovable exemplary Person; a Person who is the expression of a perfect harmony between Your life and Your teaching; a Person Who even made your enemies cry out: *Teacher, we know you are a truthful man, and teach God's way sincerely. You court no one's favor and do not act out of human respect.* [cf. Mt 22:16]. You are a Person with manly manners, hard on Yourself, ready for privations and fatigue [cf. Mt 8:20], but towards others You are always full of goodness and love and of a desire to serve them [cf. Mt 20:28; Ph 2:7].

You were severe, it is true, with badly intending persons; but, it is also true that Your lovability attracted the multitudes even to the point that they forgot to eat [cf. Mt 3:20]; that the sick were sure [cf. Mt 9:36] that You would have compassion on them; that your knowledge of human life permitted You to speak in parables on the level of the simple and lowly people; that Your friendship extended to all [cf. Jn 15:15], but with a special love for some: John [cf. Jn 13:23], or Lazarus, Martha and Mary [cf. Jn 11:36; 19:26], whom You knew how to fill with serene joy at a family festival, as at Cana [cf. Jn 2:1].

The constant relations with Your Father in prayer, before dawn, or while the others were still asleep [cf. Mt 26:36-41], were a consolation and a strength to announce the Reign of God.

Teach me Your manner of looking about: how You looked at Peter to call him to follow You [cf. Mt 16:18], or to pick him up after his fall [cf. Lk 22:61]; how You looked at the rich young man who decided not to follow You [cf. Mk 10:21]; or how You looked full of goodness at the crowds who pressed all around You [cf. Mk 10:23; 3:34; 5:31, f.]; and how You looked with indignation towards the hard of heart [cf. Mk 3:5].

I would like to know You as You were: Your image before me would suffice to change me. John the Baptist remained subjected by his first meeting with You [cf. Mt 3:14]; the Centurion of Capharnaum found himself over-whelmed by Your goodness [cf. Mt 8:8]; and a sentiment of stupor and of wonder invades the witnesses of the greatness of Your prodigies [cf. Mt 8:27; 9:33; Mk 5:15; 7:37; Lk 4:36; 5:26]. This same sense of awe strikes also Your own disciples [cf. Mk 1:27; Mt 13:54]; in the Garden of Olives, the guards were also over-whelmed and they fell to the ground [cf. Jn 18:6]. Pilate felt uncertain [cf. Jn 19:8], and his wife was disturbed by Him [cf. Mt 27:19]. The Centurion who saw you die discovered Your divinity in Your death.

I would desire to know You as Peter, who became conscious before You of his condition as a sinner [cf. Lk 5:8, f.], when he was also struck with wonder at the miraculous catch. I would like to listen to Your voice in the synagogue of Capharnaum [cf. Jn 6:35-39], or on the Mount of the Beatitudes [cf. Mt 5:2], or when You addressed the multitudes teaching them as one who has authority [cf. Mt 7:29; Mk 1:22], an authority that could come to You only from the Father [cf. Lk 4:22, 32].

See that we learn from You the greater and lesser truths, by following Your example of total dedication to the Father's love, and to the love for human beings, our brothers and sisters, feeling ourselves to be very close to You, because You have lowered Yourself and at the time, remained far from You, infinite God.

Grant this grace, grant the sensus Christi, that vivifies our life and teach us how to act in conformity to Your spirit, also in exterior matters.

Teach us, Your modus procedendi, so that it might become today also our modus procedendi, in order to realize Ignatius' ideal: to be Your companions, other Christs, Your collaborators in the work of redemption.

I ask of Mary, Your most holy Mother, from whom You received life, with whom You lived for 33 years, and who contributed so much to shape and form Your manner of being and acting, shape in me and in all the sons of the Company, so many other *Jesus's* like You!

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[II] Fr. Jerome NADAL, SJ
Verbi Dei quodcumque Ministerium
 [CF # 163]

VltH EXHORTATION

[Those Ministries which are noted in the *Formula of the Institute*]

I. Introduction:

[1] **Re-Capitulation of the Preceding - those matters to be kept in mind in striving for our End:** You see, my brothers, how the Society in her *Examen* explicates and exposes her End; at the same time, you recognize what we have said to be fully that which we have continuously in our hands, according to which we are trained. Moreover, here there is to be explored what the Society wills that we read in the *Formula of the Institute*, that the Society be committed to what pertains ***to the progress of souls in Christian life and doctrine***⁹³. This is said seriously that it be not be engaged only in necessities, or that the Society be content with these principles; but, to that it might always strive for greater perfection and usefulness in life and morals, as well as in the instruction of Christian Doctrine. And indeed in these few words there has been opened up for us an immense field, in which we will be exercised, extending ourselves assiduously always toward the greater. And there is no end to the grace in this mortal life, and so there is no stop in the progress of virtues and in the illustration of the human mind. Therefore, ours is to be committed always to the more abundant fruit in souls to be procured.

[2] **The Ministries that are noted in our Formula:** After the treatment concerning the End, time and space demand that we now say something concerning those services through which this End is to be pursued.

Let us hear the *Formula of the Institute*:

...by means of public preaching, lectures, and any other ministration whatsoever of the word of God, and further by means of the Spiritual Exercises, the education of children and unlettered persons in Christianity and the spiritual consolation of Christ's faithful through hearing confessions and administering the other sacraments...

[The '*Society*' here means anyone who gives his name to the Society].

Moreover, the 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 other works of charity, according to what will seem expedient for the glory of God and the common good. Furthermore, all these other works should be carried out altogether free of charge and without accepting any salary for the labor expended in all the aforementioned activities. Still further, let any such person take care, as long as he lives, first of all, to keep before his eyes God and then the nature of this Institute which

⁹³ *Formula* n. 3.

he has embraced and which is, so to speak, a pathway to God; and then let him strive with all his effort to achieve this End set before him by God ...

[Thus far the words of the *Formula*.]

[3] **The Breadth and Fullness of our *Ministries*:** Pay attention to this, my brothers, and rivet your spirit diligently on the plenitude of ministries which God has given us from His singular benignity. You understand first of all that **all these ministries of the Church are given to us and prescribed, which can be accomplished by a simple and humble priest.** For nothing else was lacking which we could overlook. For Sacraments, Confirmation and Orders, pertain to Bishops alone; jurisdiction in the external forum toward others, the right of demanding tithes, or a stipend for ministries: these, though, pertain to the Episcopal dignity or also to the grade of pastors. All the remaining ecclesiastical ministries are ours.

[4] **These are accepted from our Foundation as *substantial*:** In this matter, the following is to be especially noted: these ministries which are both many, and great, we have not accepted after the foundation of the Society, or after having accepted and confirmed the Institution, but pertain to our very foundation and institution; these are not accidentals and something added on to the Society later, but they are as substantial ministries, and born with the Society itself. For as the Society, through Ignatius accepted this vocation and End and institute from God, so, these means by which one carries out his vocation and would achieve the end accepted from God and would observe its Institute. Then, the Church has confirmed this vocation, End, and Institute, so that by this same confirmation has sanctioned these as our ministries established by the Institute.

These are not extrinsically accommodated to us, but intrinsically accepted and without which neither the End, nor the vocation, nor the Institute can stand and therefore, as the very reason of the Grace, proper to the end of the Institute, discerns and distinguishes this Religious Community from all others, though these ministries might be accomplished by others, or that these same ministries are done by these groups.

[5] **This *Institute* has been accepted by the Holy See:** We are **preachers, lecturers, by** the apostolic authority of our Institute; we are **catechists**, we are **instructors of prayer, we are ministers of the Sacraments**, by the authority of the Church. These and the other works, which are also ours, **and much else**, by our divine vocation, and by the approbation of the Apostolic See and the General Council of Trent, i.e., we are at the behest of the Catholic Church, etc. Therefore, with how much alacrity will their spirit be in our ministries, and with how much hope ought we to rely, and with how much humility of heart should we conceive of all this, and again, with how much magnitude of mind in Christ!

[6] **The *Grace of God* for these *Ministries*:** Where we notice and will see such benignity, the broad hand of His goodness that God has exercised in our behalf, do you think, my brothers, that only these **ministries** are attributed to us, and not at the

same time the grace from God to be so generously communicated to carrying all these out for His greater glory?

There is no **ministry** for which we would not receive the singular **grace**; there is nothing for which we are to carry out that the Church does not help us with her prayers, and does not equip us with her privileges; and which, if up to now she has never omitted to intervene with her opportune help, nor from now on will she desist to follow us with her benignity. Therefore, do we think, my brothers, that such effectiveness already realized in the Society, and such a wealth of fruit that has come from these ministries in these few years, unless this is from that vocation of God, from that singular grace of the divine goodness? With these helps from God, our Fathers have sedulously cooperated. With all the more genuine humility of heart, and magnitude of spirit in Christ, in this same direction it is to be diligently insisted upon. As with our men, let us not draw back, for there is the **grace for these ministries**, and also many examples of the Fathers added. And many more intercessions both in heaven, and of our own.

[7] **The better Candidates trained for the Future in the Society:** For I have no doubt that you, and all who are throughout the Society, live this experience, and are strengthened with the great increase in the Society, i.e., there is ever more abundant fruit in souls for the greater honor and glory of God. Nevertheless, I will add this concerning this matter so that it might increase the spirit in you, as well as hope and alacrity in Christ. I heard, and indeed others heard as well, Father Ignatius when he affirmed that even better in the future would come to exist in the Society after these beginnings. These better indeed he declared out of his own humility. Nevertheless, I always understood **these more broad and more abundant ministries** and fruits of the Society; but, that nevertheless that these would come to be provided if we did not fail in our **grace**, if we did not fail our **vocation**. And indeed I have no doubt that these future and considerable results⁹⁴ will be those **ministries** of ours inflamed by that divine charity, which is implored for the most perfect results and that it always and fervently inflames the hearts of all.

[II. Concerning Preaching]

[8] **Here begins a reflection on the Individual *Ministries*:** Having placed all of this as a preface, listen now concerning the single ministries, and indeed those **accommodated**⁹⁵ to the very reason of our Institute's being; we say these things to the Fathers and Brothers of this Society, and not to others.

[9] **What we understand by *preaching*:** Therefore what do we understand this preaching ministry to be? We understand it to be that task of preaching publicly, by which not only is the people taught and what are to be believed, hoped, loved and done, and what are to be avoided, by the Word of God; but there are used those motion of minds, so gentle and attracting toward the virtues, as well as those which

⁹⁴ Fr. Nadal's own hand-written footnote in Latin states: *quid intelligimus verbum Dei...*

⁹⁵ Fr. Bertoni's choice of description comes from this word, in CF # 262.

will deter from vices, and the more quickly. And yet, also since we teach only in preaching, so there ought to be that sedate prayer, that it might bear with it that taste, and almost suffuse that odor which will work its way into the hearts of our listeners.

[10] The Spiritual Life and the Spirit that ought to be in the Preacher: This ministry is great in the Church, which is professed in the Church of Christ from the gift of Prophecy [cf. 1Co 10:10; 13:2, etc.]. But, nonetheless the Preachers recognize that this gift of prophecy cannot take hold in them also in those who do not live according to this prophecy. They may speak indeed splendidly and powerfully in their sermon, and yet live in the darkness of their vices, or in the infirmity of life and in their imperfection. These preachers might even be led by a sensitive grace, a grace gratuitously given, that they might each that vices and imperfections are to be avoided, and that all are to strive for perfection; and these preachers themselves, if they need to be gradually reached by some observation, or mortification, and be benefited in deploring their own wretchedness.

What should our preacher do? He is not to trust on his own natural gift [as indeed, it seems that some have been born for preaching]. And further neither should it be that even should the Lord give to him the gift of prophecy, that anyone would rely on that alone; but each must add the purity and example of his own life, and the fervor of his charity. For indeed without this spirit it will come across that his sermons are affected; or, if indeed these do bear some fruit [as we might see at times], let each one see to it that what Christ said will never be directed toward them: *I never knew you!* [cf. Mt 7] – even if you should prophecy and present many virtues; and may God avert anything like this.

[11] This, therefore, is not our way of preaching, in that even the most evil human beings may be able to preach; but that is to be attentively noted: if one's natural ability, or even when this is perfected by the gratuitous gift of God, how can such effectiveness in word be reconciled, when one is not relying on the more excellent capacity of the virtues and the Gifts of the Holy Spirit, especially those of charity and wisdom? Therefore, put on, preachers, that your faculties, which you bring to the speakers platform, that these might accept their capacity, not so much from your natural gifts, or even from those graces gratuitously given, but only by those which ender the whole person graced; and further, you need to join the spiritual medicine of all virtues, which can bring a certain utility to your own preaching. Also keep this in your mind, that you are not only preaching to others, but also to yourselves, first and foremost. You are to teach, and to inspire toward purity and perfection of life, in all affections. Let Christ speak in you, and let it be His Word in you, and efficacious for you; since this is fully infinite, divine, it has majesty, suavity, virtue, and consolation.

[12] The Studies to which the Future Preacher ought to be committed, already thought of By Fr. Ignatius: But to what studies of letters should our Preacher commit himself to? Before I will respond to this, listen to the tradition from Father Ignatius. That wise and excellent man knew well the ministry of preaching the Word of God in the Church, as well as in the Society, is of primary necessity and usefulness. For since our End is that we will procure the salvation and perfection of

souls, no greater force ought to move toward than that of sermons, and **secondly the Sacraments**, which respond of their very work being placed [as the theologian say], are both efficacious ⁹⁶. For **in these two, every ministry of the Word of God is contained, that of teaching, exhorting, moving all affections**, with all industry and vehemence of spirit; in all of these the font of the divine Scriptures, and of the Wisdom and Knowledge of God is opened. Therefore, since Fr. Ignatius know all this and taught it, and prescribed it, no liberal art, no science, qua could bring some utility in presenting the discourse better, should be neglected by our preachers. I have heard that he would find out whether some would read the orations of Cicero, so that some help might be derived for their sermons, would be able to make some impression on the Father. Furthermore this is why he would take care and employ so much diligence and practice in his own sermons, and this is what he legislated. And he treated this accurately concerning the preparation of the sermons in his Constitutions ⁹⁷. Therefore, he instituted what we call *tones* ⁹⁸, which pertain to the delivery and pronunciation in sermons; according to the differences among the nations, this can be different, so that no one would think that whatever tones our men use in Rome, would then have to be done in all the Provinces.

This same custom pertains to those frequent sermons delivered in our refectories of the colleges and houses of formation. For indeed we remember that this was willed by Fr. Ignatius, so that so that those who are endowed with some ability for sermons, that they might be exercised their voice and action on the immense ruins of ancient Rome, and be helped by the observers.

[13] How they are to be formed who do have an ability for preaching: From these traditions of Fr. Ignatius in is sufficiently known toward what studies our future preacher should be committed. And indeed first of all, it should be explored by the Superiors whether our candidates do have some natural faculty and inclination for such sermons; and this should be able to be observed already in the Novitiate, and this should be. For indeed experience does teach us that some, by nature, are inept for preaching, so that no effort, no practice ever seem able to help them; others, on the other hand, will seem quite apt, so that with only little commitment they make great progress in this ability of theirs; and there are still others, in between these two, who, although with some real difficulty, nevertheless they will one day be able to take their place among the preachers.

In the first category, they are not to be applied to this, other than for their mortification; and this holds true even when their ineptitude is not yet sufficiently

⁹⁶ Cf, *Denz.* # 851.

⁹⁷ *Const., P. IV, c. 8, n. 3, B, C* = CSJ nn. 402, 404, 404 – *P. X, n. 3* = CSJ n. 814.

⁹⁸ There are three *tones* in vogue for a long time among Jesuit Scholastics in practicing sermons: the first enunciates; the second, moves the affections gently; and the third, deters – cf. *Monumenta Ignatiana. Series Tertia: Constitutiones et Regulae S.I., Vol. 4, Regulae Societatis Iesu [1540-1556].* Romae: Monum. Hist. S.I., 1948, pp. 254, note 9; 254-255; 276-280; 289, 322, 550, 559.

clear. As for the second group, even from the Novitiate the eyes should be upon them so that real, accurate training should be administered to them. For the third group of candidates, every diligence is to be employed so that their natural difficulty and lack of ability might be overcome, at least to some extent, so that some hope of their progress might be manifested.

[14] In the Novitiate: There ought to be great care extended to those who are to be destined for preaching, so that they might most diligently exercised in the Novitiate, first so that there might be removed by the very roots the 'old man' and that they might come out from all this as real lovers of every mortification; so that they might be outstanding in obedience; that they might be excellent in every type of prayer, that they might emerge in great simplicity of heart and humility. In brief: that they might be most endowed with all religious virtues. And the superiors should give every effort to teach those in the first category until they might know the very Institute of the Society, and that their hearts might become profoundly impressed with our end. Now, all these matters which I have presented here, are to be diligently worked out in all the Novices; but, for those destined for giving sermons, that there be employed greater care and effort in their regard, that the greater fruit which is hoped of them, and even further commitment, that they suffer no detriment, which might indeed befall them, unless they come forth from all this formation as perfect religious. Even though they might be naturally endowed with an excellent intelligence, or they are blessed with extraordinary ability, they are still to be instructed with every care. For indeed this will not be the scope which any superior might intend, by applying anyone to all of this prior to his literary studies; yet, this is the End that is to be kept uppermost in mind.

[15] When they are engaged in their Studies of Letters and in Philosophy and Theology: Furthermore, these spiritual studies are not to be pursued only in the Novitiate, but these are to be continued when these future Preachers are dedicating themselves out to their studies of letters also, and to the extent that this is possible, they are to increase their daily prayer, receiving the help from the Sacraments, having inflamed their hearts with love of our End, in the exercise of virtues, with the repetition of the practices of the Novitiate in their time free from their studies.

For indeed that which pertains to their studies of letters, our preacher is endowed with a magnitude and amplitude of intelligence, that he might be able to dominate his full study load, he is to be exercised in all of these. And first of all surely, on which this future preacher bases his hope, that he must conserve and also polish his native language, without any and every affectation. Then, he must be well versed in Latin letters, and also, that he might be able to properly, copiously and elegantly write and speak it. For to which faculty there must be added the art and study of Rhetoric, as his principal and primary care, in all diligence and in much practice. He will make much use of this art in future sermons. And indeed it is the hope that once this art of rhetoric has been found, so that the Christian Orator should be instructed on how to make the most effective sermons to the people. In this art they are to be instructed, as Aristotle, Cicero and Quintilian developed it; and our candidates will add that which these others ignored: namely, the virtue of the

Christian religion, the power of the virtues, the efficacious nature of the grace and the Gifts of God, the deep meaning found in the spiritual sense. In brief: that this be the art of oratory through which the spirit and the sense of the sacred be impressed in the hearts of all listeners. Concerning this matter, we will treat more fully another time, with the help of Christ.

Following all this, our Orator will make sufficient progress in these studies, dependent upon the view of the Superior, after having heard the judgment of the Prefect of Studies, then it will be of great price if the future preacher might continue on a year or two in the class of rhetoric. Then he is to be instructed in natural philosophy and moral. Yet, every care is to be taken so that these studies of human letters and rhetoric in no way be looked down upon, but that the fruit that one receives from these, must be conserved. Let him give every effort so that he might speak and write in Latin concerning philosophical matters. There should be an even more diligent effort given to taking up the studies in Logic and Moral Philosophy, while he is to treat of the rest of the philosophical matters in a most careful way. Then, each is to be committed to being instructed in his studies of theology; and each is to be exactly versed in Scholastic theology, so that he will be able to produce much fruit in the future from such erudition. His erudition of Scholastic theology is to be outstanding, in addition to the method which it conveys and a near perfect grasp of this doctrine of all of theology, so that the Preacher himself might hold firmly to the definitions in all discourse about religion, that he not be wavering in most serious matters, as so often occurs with those who do not attain to Scholastic theology, and only slightly delve into it. Such lack of certitude was always and vehemently to be avoided, and in this present storm this could very well be pernicious. From this study of Scholastic Theology, there is developed that certain and learned firmness and constancy of the whole field of theology.

[16] Indeed, in these studies our future Orator should not become excessively insistent, but that these are simply to confer his understanding of the sacred letters. And so, that this undertaking might reap benefit to him, in the first and also in the second year of the theological course, each is to hear only Scholastic theology, so that later he might listen attentively to the lectures on the sacred letters, and apply himself and adapt himself to those studies. He is to be sedulously exercised in repetitions and disputations. There should be added to all this a certain erudition in the Greek Language, and also the Hebrew; each should have **not a mediocre knowledge** of the Church Councils⁹⁹, of the Church Canons, Church History; and the exercise in the solving of those cases which they call 'Cases of Conscience.'

Along with all these studies, about which I have spoken thus far, where they are treated, the future Preacher will not omit that help that might come from embellishing and improving on his sermons; that he make observations of all that he reads, hears, thinks over and prays; and that he jot down in a book the common places which later might prove to be of use to him.

⁹⁹ St. Gaspar Bertoni uses similar ideals for Stigmatine knowledge - *non vulgaris scientia* [cf. CF# 49] - *eruditio non mediocris* [cf. CF # 159] - *in magistris sufficientia ac diligentia* [cf. CF # 175] - cf. also CF # 125

[17] **After the End of His Studies:** once an end has been placed on these preparatory studies, each one not only has to undergo with exactness that Third Year of Probation¹⁰⁰, but also his studies, which will need always related, toward future practice in that time, from the prescriptions of the Constitutions¹⁰¹. This will care not only for the mind as previously, and to be related toward practice, but will regard the use, the execution, the will, the observation of the mind, the vibrant spirit and prudent intention in Christ.

[18] **Studies are to be conducted in a Spiritual Way:** I will add that, even though it could be said above, nevertheless I wanted to defer it to this last place, so that it might the more sublimely impress your hearts. There must be vehemently avoided so that our studies be never be handled in a secular fashion and imperfectly, but rather always religiously, as should be conducted all that we do. This will occur if, with the intention of the mind and the exercise of studies be joined the fruit of prayer and the spiritual senses be connected with our studies; it is as though you might say that our studies ought to be 'spiritual', and that they all attend to this purpose, the arts and the sciences, that they might produce benefit. I do not say this only as for the principles of the sciences are concerned, but moreover that they might penetrate even further, to where the Author and Source of these Principles is, God Himself. Besides, this matter of the program of studies will be treated again, when we treat of our Scholastic or Professors.

[III. Concerning Lectures [*Lectionibus*]

[19] **The Distinction between Sacred Lectures and those delivered in our Colleges. The Distinction between Lectures and Sermons:** Now I see that something needs to be said about Lectures. There are some of these that merit to be called **sacred because** they are usually held in church; and there are others of a mixed nature which are delivered in the class room. Our End is reached through **both of these**. And in this place both of these will be treated: more fully concerning the **Sacred Lectures**, for the proper place for the others is where we will speak of our Colleges.

Sacred Lectures differ first of all from those delivered in our Colleges, even when these concern theology, because these most principally deal with speculation, and for the erudition of the intellect which pursues these most difficult matters. In practice, **Sacred Lectures** concern are delivered adapted to the common grasp of the people and for their edification. Furthermore, these **Ecclesiastical Lectures are** distinguished from **public preaching** because for the most part, these latter are geared to moving the affections of souls; whereas, these **Sacred Lectures aim** at teaching truth. **Lectures** are to have a sedate delivery, pronunciation, and elocution; where **preaching** aims at the emotions in all these matters. And yet [which I touched

¹⁰⁰ cf. CSJ n. 16, etc. – *Schola Affectus* –cf. Suarez, p. 811 a. St. Gaspar Bertoni, CF # 152.

¹⁰¹ Cf. *Const. P.V, c. 2, n. 1* = CSJ n. 516

upon above] there needs to be connected to the **Lectures** that the affections of the spirit be inspired, not by any artificial display of oratory, such as anything that smacks of the lecturer's being pompous - but always quietly, placidly, and gently. For even though the delivery and the pronunciation of the Lecturer ought to observe the requirements of what we call the **First Tone** ¹⁰² [as we refer to it] ought to be employed. Nevertheless, the Lecturer ought to appear, out of the simplicity of his spirit and humility, for his devotion and spiritual sense, and having been imbued by all his, he is to deliver his Lecture. He will indeed make every effort that this sense of the spirit come across to his listeners, and that it be instilled with that clear meekness and joy in Christ, which is the great fruit of the Lectures. Should the lecturer not reach this level, he will at least not omit being of benefit, that his delivery might be most practical, i.e., that he not only teach the intellect, but that he also instruct the will toward the observance of the commandments and the counsels of God and of the Church; if he prepares himself with this in mind, and insists on those paths, and appeals to those reasons, he will bear fruit. If all these matters are dealt with, it will perhaps come about that even though the one delivering the Lecture might not permeate his delivery with the sense of the spirit and devotion, nevertheless, anyone who hears him with devotion will receive these values and will impress them on his own heart. May the **Lecturer** make every opportune effort as the **Preacher** must do in his field, so that the listeners might be led to the frequency of the **sacrament of Penance and Sacred Communion**.

Furthermore, our **End** very wisely prescribes these two Ministries of **Preaching and Lectures**¹⁰³, as there are various intelligences of human beings, and natural faculties for speaking, as we have said. And one, who may not be suited for sermons, could be delegate to giving **Lectures**, provided that he be sufficiently learned and pious.

These things that have been said here can be seen of themselves that there might be understood the precise nature of Lectures. However, it nonetheless might happen that one who is a preacher might also be one who lectures. What is the difference, then? Would it be right to mix up the actions of a Sermon and those of a Lecture? If one is to act properly and with order, this would not be proper; but, for the proper nature of **Lectures**, the preacher who happens to give a Lecture, ought to accommodate himself to this, and remember that he is giving a **Lecture**, and not preaching, nor should he commit by his oratorical delivery so that other **Lecturers** might seem to cast a hasty opinion, where they will not explain the oratorical fibers. Truly, I do see a future that there often be a confusion often with preachers, even though, once they are admonished, they will have recourse to their own genius.

¹⁰² cf. again: *Regulae S.I. [1540-1556]*. Monum. Hist. S.I. Romae: Series III, Vol. 4, Alphabetical Topical Index, under *Toni*, p. 586 b.

¹⁰³ This reflects the over-all progress of candidates – as well as our neighbors: **Progress in the Spiritual life, and Intellectual Life** [cf. Fr. Bertoni, Part IV of his *Original Constitutions* – CF ## 47, ff. - St. Paul: 1 Tm 4:16: *attende tibi et doctrinae...*!]

[20] **The Studies of the Lecturer:** The studies for the Lecturer will be similar to those which we have prescribed for the Preacher, although this latter will not so anxiously take up the rhetorical art; nonetheless, he will take up the theological endeavor with utmost diligence. For the more learned is the one who lectures in Church, has for that reason the greater authority and teaches more profoundly and fully; hence, even though other aspects are missing, the greater fruit is to be hoped for here. For indeed the Lecturer ought to be most exercised in the sacred letters, and in teaching Catechism not only learned, but also abound with explanations and be clear.

[21] **The End that is intended for the Scholastic Lectures:** When it is a question of Scholastic Lectures, since this is to be treated elsewhere, I will only say this in this place: the Society was never to accept that ministry, unless at the same time it would see her way clear to take on instruction in morality as well. And so there are not to be those **Scholastic Lectures**, which beyond number seem to be sterile and dictated by a spirit that is alien from the End of the Society; among these there should be at one and the same time, exercises in which both the salvation and the perfection of the listeners is sought to be procured. And so, those lectures and all Scholastic exercises are to be employed by us as a kind of a fish hook, for catching the souls of human beings. For, concerning these matters, we will deal with them more opportunely and more fully in another place. Now, let us proceed to the other ministries.

[IV. *And Any Other Ministration of the Word of God whatsoever.*]

[22] **The Excellence of the Word of God and its Principal Parts:** It is a great grace of God in the Church, an excellent office, to be the **Minister of the Word of God**; **what** we understand in the spirit, brothers. Christ is also the Infinite Word of God; and we are **the Ministers of this Word**; for he sends us, He Himself teaches us, He is the interior Word to us; He gives to us the possibility that we might hear the Word of Doctrine and proceed from this; He Himself gives us effectiveness and endows the charity of our sermon and a divine power. The magnitude of the Ministry **of the Word** cannot be explained by us; it is grasped only in the spirit in Christ.

The principal parts of this **ministry**, about which we have already spoken, are sacred **sermons and lectures**. And yet, immediately we are taken up in the fervor of the spirit into **the universal reason of ministering the Word of God**; for this universality will not seem to be able to be explained swiftly, since other ministries of the Word are subject to it. But, it is usually this way with the sacred letters; for some of these are said by participation. But, what are these Ministries of the Word, in addition to those which have already been partly explained, and partly to be added?

[23] The Importance of the Spiritual Conversation¹⁰⁴: First of all, we will treat of the private spiritual conversation, in which, there is an exquisite help and assistance for helping our neighbor. Concerning this, Fr. Ignatius was accustomed to say very clearly and also to teach of its immense values; for that which **Preachers** and **Lecturers** do in a public manner before a multitude of listeners, **private spiritual conversation attempts to bring supreme assistance privately among individuals**¹⁰⁵. In this approach, there is greater freedom, and a greater force as well, where there can be accommodated the message according to the responses and affection of the listener. And so it was much like a prey caught in our web this was conducted, so that, with the help of Christ, it might result if indeed we are men in Christ.

[24] Fathers Favre, Xavier and Ignatius were outstanding in this ministry: Some of our men received from God an outstanding ability in this **ministry**, among whom was Fr. Peter Favre, the first companion of St. Ignatius. Fr. Favre was primarily most effective and powerful in holy conversations; there was simply no one he approached, even though he would have been most alien from spiritual interests, who in the end would not be totally transformed. About him, Fr. Ignatius used to say: 'Peter draws water from a stone.'

In this **ministry**, Fr. Francis Xavier, that great father of the Indians and Japanese, was also excellent. In this, too, Fr. Ignatius himself was admirable. For he was so inflamed with charity toward his neighbor, so outstanding in the discretion of spirits and moral prudence, and he was so remarkable in his brevity and gentleness of discourse, that when he was active among others, he accommodated himself to them, and so won them over that he was able to draw forth in them marvelous motions of their spirit; and he was so adroit in contemplating those present to him, that it almost seemed as though he was able to gain access to their very spirit and interior life; he was able to address himself in such a way that his discourse could never be contradicted. Add to all this that which I cannot even describe something of divine virtue and light that seemed to shine out from his face, that those who would see him were not a little spiritually inspired.

¹⁰⁴ Fr. Bertoni has dedicated his entire **Part XI** of his *Original Constitutions* to this: cf. **CF ## 267- 297**. cf. also: **Thomas H. Clancy, SJ, *The Conversational Word of God***. St. Louis: The Institute of Jesuit Sources 1978.

¹⁰⁵ cf. Paul VI, *Evangelii Nuntiandi*, Dec. 8, 1975, n. 46: *...praeter illam Evangelii nuntiationem, quam generalem publicamque opportune dixerimus, semper probanda est suumque tenet momentum alia tradendi Evangelii forma, ab altera ad alteram pertingens personam, ea enim ipse Dominus persaepe est – quemadmodum colloquia cum Nicodemo...Zacchaeo...Samaritana, Simone Phariseo...; ipsique Apostoli usi sunt...*[Fr. Bertoni insisted on this form of the Apostolate many times in his *Original Constitutions* - in addition to his entire **Part XI**, and to administering the Sacrament of Reconciliation, and conversations - he emphasized much **private** catechism instructions, tutoring seminarians in their studies, the youth in piety and their studies, etc.]

[25] How Fr. Ignatius used this Ministry: Ignatius himself accomplished very much that was outstanding through this Ministry of the Word of God. And he made use of this especially when he added to himself those first nine companions. He brought to this **Ministry** every artifice of the preachers, wherever the possibility presented itself and the matter at hand demanded. Yet, it is more proper to the conversationalist that he might sedately and placidly influence himself upon the minds of others, as he would gently interact, and bring to the fore his fervor of charity. And so that you might attain to something of all that we heard from Fr. Ignatius regarding this Ministry, just listen.

And concerning all that I have been speaking of, he not only treated of it quite fully, but he personally made much use of it; after having brought forward a gentle fervor of charity toward the individual whom he was engaging, he would apply his whole heart to the spirit of this person. He would indeed exercise his love toward this person, even though the man might have been the most infamous, Ignatius would address him also lovingly toward his nature, faith and any virtues, should he manifest any, or good works, should he perhaps have occasionally done some, and he would emphasize the significance of this. Ignatius would join his zeal for the salvation of this soul, against all which could be adverse to this project, especially against the devil, the author of all vices and inciter toward them. He would offer instruction so that there might be made very clear under what condition this other individual should live, how he had lived, keeping in mind his intelligence, his physical health, i.e., whether he might be choleric or phlegmatic, or perhaps melancholy, and what he had done in his life, and what he still could do.

In the beginning he did not add anything concerning the man's sins, or about the virtues that he still needed to exercise, but he was conversant about indifferent matters [if the occasion presented itself] and especially about those that this other person might be accustomed¹⁰⁶; to soldiers, he would talk about war; to merchants, he would speak of the world of trade; to the nobles, he would converse about the magistrate and those matters which were being conducted and happening in the republic or the realm; to an ecclesiastic, he would speak of Church matters, the government of the Church. In like manner, with all persons, he would deal with matters of their state in life; or he would propose to them as the matter of his conversation those areas needed to be cared by them, and that all this would be received with a grateful soul, and it seemed that this approach was never taken badly, even though his theme might seem secular.

[26] The matter of his Conversation and its Manner: In all these spiritual conversations, there is to be attentively noted that this matter of the conversation be tied together so that we might be able opportunely to bring about the salvation of the other person. This manner of acting, Fr. Ignatius usually explained in Spanish: entrar

¹⁰⁶ As is well known to Stigmatines, Fr. Bertoni noted this wonderful principle of Pastoral Theology in his Spiritual Diary, August 20, 1808 [cf. **MP**]: ... *Bisogna entrare in casa d'altri a modo altrui per uscirne a modo nostro...*

con la [senda] dellos y salir con la nuestra¹⁰⁷; i.e., to go approach others in accord with their will, but to move forward to what interests us. He made clear that we are not immediately to take up the matter of vices, virtues, the Mysteries of Christ, and the ultimate matter of life and death; nor, before they are willingly listening to us that we might drive them away from us with the importunity of our misplaced zeal, and bring it about that there is nothing that they want to hear. Nor, even though they might willingly be listening to us, should we right away insert into our message the necessary hatred of sins; but, only after the conversation centers on human and political matters of interest, even before we take up the deeds of the saints, the life, doctrine, death of Christ, and the virtues is treated; and then the transition to the detestation of sins in general may be proposed. Not should we right away come to the vices of the other person with whom we are conversing, unless he provides a way of access, which we might then very placidly undertake. And also sometimes [as Fr. Favre used to say], there might be declined by the other the taking up of that particular and very individual treatment of their vices.

And yet, if this other person never brings up, or seeks counsel on his own matters, then surely the right time will come that we might be able to suggest Confession, first of all, a Particular Confession, and then alter on, the General Confession of the other's life, the frequent reception of the Sacraments, a manner of praying, of striving to do good deeds, in serving God. However, if it should happen that someone might freely make use of our custom both freely and frequently, and yet nevertheless does not wish to speak of spiritual matters which pertain to his own salvation, then the method of approach is to be very open with such as these, and bring up not merely trivial matters, even though that is what he wants to discuss, but to turn the talk to hell, the last judgment, the horrible fate of sinners, and the hidden judgments of God. This will either lead him to a different field of interest, or send him away annoyed so that he will not come back to waste our time.

[27] Other ways of exercising this Ministry: These are but a few hints. There are no hard and fast rules. Circumstances of time and place, and the character and temperament of the person involved, might indicate another approach. The resourceful apostle will be guided by a holy tact in all his conversations.

Our men might profitably make use of this type of **Ministry** after Sermons and Sacred Lectures; for on those occasions more easily will the spirits of our listeners be moved and will they listen to us a pious conversation and receive some fruit from it.

Furthermore there will also be a fruitful use of this the spiritual conversation in our colleges, by both our beloved Brothers¹⁰⁸ and Fathers, to whom there is given the

¹⁰⁷ This might be rendered: *to go into the subject of the conversation with that which would be of interest, and to eventually come to that which is of primary interest to us* i.e., the spiritual benefit of the other.

¹⁰⁸ In his Domestic Exhortations on Fr. Bertoni's *Original Constitutions*, Fr. Lenotti presents **Bro. Paul Zanolli's ministry** among the Austrian soldiers, bivouacked at the

custom of having with our listeners this approach, from which it should be brought about that they be promoted not only to the better leading of the Christian life, but also so that God might lead a very choice few to the Society.

This ministry is also useful when we meet men in the squares or in public places, that our men might go forward and so ingratiate themselves on those whom they meet by chance, so that little by little they might lead them and also conduct them to Confession; in Rome, excellent results were obtained in this manner, where good numbers were lead to Confession among the merchants and rustics; and first they are to be taught by someone on how they are to examine their consciences and confess their sins, and then shown how they are to prepare themselves; and finally, they will be conducted to the Confessor.

Our men should exercise this **Ministry** not only directly, but also through others that it might be suggested to those whose confessions they hear, and with whom they have some spiritual dialogue, that they might persuade and employ this method among their domestics, relatives and friends; and women too, can be convinced in this way, that they might persuade their female relative, domestics, family members. This Ministry, however, should never be counseled to men and women toward each other, unless they are legitimate spouses, in order to avoid all sinister opinion.

[28] Spiritual Conversation conducted among many the examples of Messina, Roma and in our College in Genoa: There is, however, between **Sermons** or **Lectures**, and this private Ministry of the Word of God, another medium type of Ministry, i.e., where many men might come together so that they might discuss familiarly concerning spiritual matters, with someone leading the group and directing the discussions. We begin to make use of this type of approach at Messina in Sicily, where that College of ours has been erected, but only in a certain incipient way. Almost every day, some pious men would gather in our Chapel and they listened to our Ecclesiastical Lectures, in our building. One man had a book prepared for this, which one person read, and the others attentively listened to him; and then they would at times converse among themselves about spiritual matters. This practice, I hear, was later interrupted. In Rome, after that time, there was instituted a congregation of secular priests ¹⁰⁹, in the style of the divine Jerome, which observed a similar procedure: they met in a large hall; and when they had taken their seats there, one would get up and come to the speaker's post, and then there would be had a brief exhortation to the gathering. One would be first designated by a priest, who would take over the gathering; it was not necessary for the one who would speak that he be of the priests of the House, as frequently he was from the outside.

Stimulate, as fulfilling the 'End' of the Congregation, by leading these men to the Sacraments.

¹⁰⁹ This is quite reminiscent of **the priestly gatherings with Fr. Bertoni** – which Fr. Marani also continued, and to which the Founder refers in his Letters to Fr. Bragato: ... *con dieci dodici sacerdoti, sul gusto di quella nostra antica di S. Fermo...* [cf. Letter 4, *Epistolario* pp. 315, f. – numeri marginali, ## 1049, ff.].

When he had been heard, at times he would respond to those interrogating him about other pious matters. They would often pray together; then they would commend that prayers be offered for current circumstances. At the end, the cantors would sing would render some pious and beautiful hymn. In this way, the gathering is dissolved.

We accepted a similar practice ¹¹⁰, not too long ago, in our College of Genoa, however this custom was not approved by the Father General, as **far as I** know. Nevertheless, this custom did exist in Rome in our College and also at the *Germanicum*, so that there would be had those congregations of scholastics, in which there would be discussed those matters which pertain to piety, with one from our number exercising the role of leader. And indeed, if one should ask me my opinion on this, I would think that this type of **Ministry** belongs to our Houses, especially to those of the **Professed**. However, there should be designated and instituted a certain manner of conducting these gatherings, which ought to be observed, and I would hope that for the future many souls might be promoted in this manner to piety, and many would be won over for Christ¹¹¹.

[29] Exhortations delivered during Confession. This is very suitable when joined to the Sacrament: There is another **Ministry of the Word of God, which**, even though it takes place in Confession, and does not develop in response to questions so much, but **unfolds as through a private sermon**, where, once one's sins have been heard, their gravity is explained; then there is inculcated a cleansing fear and terror, and then the spirit of the one making the confession is nourished with a sweet hope. And this procedure has a very broad amplitude. For there is nothing of affection that might not be used here to move one's soul, or that should not be employed. And this kind of ministry has that unique privilege, for the other **ministries** of this kind are not conjoined with the sacrament; for in Confession, for preparing the soul of the sinner that he might assume an attitude of contrition, this should be done by the Confessor, for it is the Confessor who is able to absolve. This, its effectiveness of all this will be excellent; in that whatever is connected with the sacraments, receives a greater efficacy, a greater merit, efficaciousness and usefulness: as the prayers which may be imposed as a Penance, the fasting, alms-giving likewise for those prayers which are read in the Mass, when they are employed in the administration of the other sacraments. In order for these private [as I might call them] sermons be fruitfully had, our priests ought to commit themselves to great studies, and that from these, they might prepare their penitents for authentic contrition, with Christ being propitious, and these penitents also might be led to that genuine and constant resolution to avoid all sins, and to the changing of their entire manner of life into something better.

¹¹⁰ Credit for this style of gathering is given to St. Philip Neri.

¹¹¹ A rather general, but better translation of these ideas of Fr. Nadal regarding **Spiritual Conversations**, may be found in: **Thomas H. Clancy, SJ, *The Conversational Word of God...*, o.c., pp. 51-57.**

[30] Bringing Assistance to the Dying ¹¹²: Furthermore, this following is in this type of apostolate a most outstanding **ministry of the Word of God**, when those who are laboring in the last throes of life, we bring to them our help. The extent of the necessity and usefulness of this work is shown by the danger in which these souls find themselves, due to the utmost weakness of their strength, both exterior and also interior, while at the same time they are undergoing those savage and pestiferous attacks of the devils. As a result our priests ought to prepare themselves diligently for this office; and the superiors ought to take every care that our men are not lacking for this, and that they will willingly commit themselves to it, and wisely with the utmost energy of their spirit.

Even though it is not, as it is commonly said to be the case, that those laboring under these extreme situations are tempted in all aspects regarding the faith, that they see the devil; this is certainly not the case. For there are those who died most placidly, not being agitated by any temptation and or upset by any sinister vision. And yet, at the same time it has also been noted, that some are indeed customarily disturbed unto death with temptations of faith or of hope or of those other matters which they are as it were, not of their own choice, leaving behind, and there have been instances of the demons terrifying them and coming upon them with horrible specters.

This is to be handled first of all in this apostolate, that those who are facing death be fortified by the Sacraments of Penance, of the Sacred Synaxis and Extreme Unction; and that as to what pertains to their faults, their consciences are to be secure and quiet. Lastly, if there should be anything for them to take care of through the Sacramental Penance, they are to do this and they will be efficaciously directed to do so. And so likewise with all the human goods, they will constitute their Last Will and Testament; and in this manner, that if they have anything belonging to others, they might take care of this while they are still alive, that this be accomplished with all diligence. Should all this not be possible, then in so far as whatever will be possible for them to do so, their most firm disposition will be discerned and established as to what they might make restitution, and at the very first opportunity, this will be handled.

When all of these matters have been taken care of, the sick person is to be exhorted that since he is no longer fully in this world, but should already be in that future and celestial world, in his spirit, thought and desire. A certain contemplation might be represented to him: that God is indeed present, also Christ according to His humanity [as we have often done], and also totally according to His divinity, there is the Guardian Angel, and the other Angels as well; that the Virgin Mother of God is present, as well as the saints, and especially those toward whom the ailing person might have been devoted. Certainly from heaven, since all the Saints and Angels are invoked, and they see this person in his suffering, and they favor him, and pray for

¹¹² Fr. Bertoni commits to this Ministry to the Dying, his **Chapter V, of Part XI** [On the **Apostolic Mission of Familiar Conversations**] in his Original *Constitutions* - **CF ## 291-297.**

him; that there is a divine light in the patient's room, and the demons [if any of them have been present], they are set to flight terrified and confused. There should be confirmed in the sick person his faith and hope and charity in God; he is to be most minutely cared for so that to a very few things there might reduced all the thoughts and invocations addressed to the triune God, through the merit of Christ and His Cross, that the ailing person be directed toward the intercession of the Glorious Virgin and to the Guardian Angels, and in one over all embrace, there would be included universally all the saints and the Angels. And he should be opportunely advised so that should there be anything from his past practices and memories should there be anything to disturb him, or should any present temptation prove to be upsetting and stand out in his dread, he must be encouraged in all of this suffering and struggle and he is to take under consideration those devotions which for him during life proved to be a source of strength.

Lastly, from these present matters the occasion ought to be seized upon so that the proper counsels might be brought forward to assist the dying man. In this way there is to be attended that if he should mention or say that he is thinking about anything that might prove beneficial to his spirit, that this path be followed for his soul, calling upon his devotions that he might persevere. Many other aspects in this **Ministry are** to be exercised and they can still understand and can still be instructed. I wanted only to touch upon the headings of these matters, to which others might be thought of and added to mine, to counsel the sick person in Christ.

[31] How impending Death is to be announced to them: There should be joined with this type of approach also the announcement of one's impending death, where they doctors have had to give up on the sick person; and it so often happens that there is no one present who would like to hear declared the danger that the sick person is facing. However, this must be done with great caution and circumspection, so that the sick person may not be overwhelmed with this calamitous announcement, and the sick person fall into desperation, or delirium, or that he come to experience the illness in a ore disturbing manner, or that something precipitous might ensue. Therefore, if the danger presents some delay, gradually the sick man is to be led with these pious considerations, so that he might not come to think on account of the certitude of his imminent danger that he might come almost to deplore his situation; but, rather on account of the security of his conscience and devotion of will, and his contempt of worldly goods and the desire for the heavenly goods, that he might come to look upon the better and the more secure counsels to be embraced.

Let them take care at the same time that prayers be offered by others and that the celebration of Mass be held, and the sick person is to be accompanied in his journey as passing through these preliminaries, as it were, which I have just stated are to be done. Then, gradually the danger he is in must be opened up to him, and first, since this is the more useful and the more secure path for the sick person, so that each might be prepared in spirit, if indeed he is passing through the ultimate stage of life; then, we usually encourage those who are still quite well and strong that they might live from now on in the same manner as though they, too, would be dying on that day, while they are in the presence of the one seriously ill. For it is the

more secure path, more worthy of the Christian, when he comes to think of himself as dying, and he should so conduct himself as if his entire hope is to be placed in God, and not in any human supports and helps. It is to be presented that their challenge now is to be converted totally toward God, that their spirit, hope and thought be directed toward Him. And further, what we almost can never do while we are in good health, is that we come to depend on the Providence and Mercy of God, and that we have received a marvelous gift from God, if we should come down with some illness.

[32] The Proper Disposition for Death: Therefore, this is to be attentively and opportunely persuaded, so that they might be so disposed for death, that might be coming within that hour or on the very next day. There will be a refuge for the sick person, if he comes to understand what the Council of Trent taught:

...It teaches furthermore that so great is the liberality of the divine munificence that not only by punishments voluntarily undertaken by us in atonement for sin can we make satisfaction to God the Father through Jesus Christ, or by punishments imposed by the judgment of the priest according to the measure of our offense, but also [and this is the greatest proof of love] by the temporal afflictions imposed by God and patiently borne by us....¹¹³.

Therefore, the teaching is that all these difficulties and sufferings of the illness, and even those of death itself, patiently tolerated, are to be placed in the payment of the penalties for sins.

Lastly, in this entire matter, the following are important: the wretched and calamitous condition of this world is about to be left; one is about to go to that blessed life, most full of all amenity and gentleness; justly, can one consider death over this life. For we can consider nothing other, concerning the passing life in this world – nor should we – than anything more than a stretched-out pathway toward dying and its necessity; this entire life is nothing more than a transition toward eternity, which we consider death to be. Lastly, it will be of supreme assistance to the dying person, if he has some sense of the crucified and dead Christ, the omnipotent Son of God, impressed on his heart, and that Christ in His own agonies, in His death has been mindful of those ailing, as He offered up His own bitterness and death for them, to God the Father.

[33] The Assistance to be offered for those already in the Throes of Death: To this class of **Ministry** there should also be perceived that help and those works which we offer to those afflicted with their last agony; what we are accustomed to doing with a holy avidity and promptly, and also with great fruit and edification. Concerning this, I will note only two aspects. One is that great effort and commitment is to be brought to bear so that the one being afflicted will patiently tolerate his death, that he be persuaded that he is being justly punished, and that he even merits a greater penalty; moreover, so that he might be possessed, in so far as this is possible

¹¹³ Cf. **Council of Trent**, Nov. 25, 1551 – **D-S # 1693**

for him, with a certain peace of mind; and that all of this be done so that Exhortations might have some effect upon him.

The second aspect is that should it happen that sometimes these who are sick might fall into a kind of desperation, from their memory of their past life and its consideration, as well as from their present disturbance, and this is firstly useful – and not just once has this happened to our own men], that the Confessor, should he see the person beyond any spirit of desperation, should see him in a good state of mind, he will offer to him confidently that he be the sponsor before God of that conscience, and in this manner he would dispel all disturbance. They are always to be fortified with the sacraments of Confession and Communion.

[34] Disputation with Heretics and the Writing of Books: We also place among these **Ministries of the Word of God**, that when there is given the legitimate faculty of disputing with heretics, as when some among our men are deputed by the Superior General for writing against the Heretics, or even other kinds of books that might be useful for promoting studies which we pursue; this is especially should we write anything concerning theological matters, and those who might inform souls about piety and devotion.

[35] The Breadth that is contained in this Ministry of the Word of God: Lastly, we include in that universality of ***any Ministry of the Word of God whatsoever, and*** where we inspire our own spirits, and almost extend to our readiness of assisting our neighbor also through ***those Ministries of the Word of God which*** do not occur to us to expose here.

[V. The Spiritual Exercises]

[36] What is to be understood by the *Spiritual Exercises*: There follows these in the *Formula* of the Institute: ***...and further by means of the Spiritual Exercises...*** From His goodness God gave to us, and he Apostolic See attributes to us, that outstanding **ministry** of assisting both ourselves and our neighbor through the ***Spiritual Exercises***, i.e., through the doctrine and method of meditation, contemplation and prayer. However we understand not only our own method, the author of which is Fr. Ignatius, but principally his method. In this matter, we recognize the benignity of God; for He has given us beyond any order, that certain particular doctrine, by which we would be instructed for ourselves and also for our neighbor in prayer, since the basic instruction in this matter is common to all. This **grace of God** is made all the more certain by the Apostolic Authority, where Paul IIIrd confirmed our manner of imparting the **Exercises**. So, this is why we need to place great hope in our style of giving the ***Exercises***, especially since we see how these have brought such profit to our own men and to others as well.

[37] The Origin of the *Spiritual Exercises* of St. Ignatius: The author of this method of the ***Exercises*** was Fr. Ignatius, by the benefit of God and His instinct. And in that time in which he had gone aside for penance and prayer to the city of Manresa, far from his home district in Catalonia, a Province of lower Spain. For he went aside so that he might be exercised spiritually and give effort to penance.

Therefore, this method was impressed upon him, and it was of benefit to him, and from these experiences he thought that these **Exercises** might be useful, and so he drew them up in book form.

[38] The Fruit of the *Spiritual Exercises*: As he lived by these **Exercises**, even from the very beginning of his conversion, he made use of them for himself and also for others. He lived by these already in Spain, before he came to Lutetia of Paris and promoted many to piety. By means of these, at Lutetia he drew to himself those first nine Companions, that they would renounce the world and would his proposal of spirit for assisting their neighbors, since he had first moved them privately by conversation to piety. By the **Exercises**, those first men were drawn to the Society. And so, up to the moment we see that the Society had received through them both its beginning and also its increase and to be governed by this, all those whom God has called to the Society through the **Exercises**.

There came to be the most ample fruit of our **Exercises** in every order of men. Courses of these **Exercises** were given beyond counting, not only to individual monks, but to entire monasteries. It came to pass, what I have noted, that monks, who were to be accepted into the Novitiate, and secretly sent to us, came to be instructed in prayer by these **Exercises**.

Through the **Exercises** many were likewise led to our Institute, and many to other religious communities. And I came to admire this Institute among all the others, in that men outstanding in doctrine, and indeed even excellent theologians, then first came to understand what it was that was lacking to them, even after all their studies and reading and books and disputations. For even the minimal interior spirit that Lord benignly is accustomed to enlarge, and this offers to souls an exquisite consolation and satisfaction.

[39] How this Fruit of the *Exercises* is to be explained: thus, ever grater admiration often overtook me, what causes this then, since we know that our style of the **Exercises** has nothing other added to them, nothing other than what is taken from the Gospel and the doctrine of the of the saints: for we present in the First Week nothing other than a certain common method of preparing for the contrition for sins. What else in the Second, Third and Fourth Weeks, other than meditations on the **Life, Death and Resurrection of Christ**. To the Fourth Week we also add for the achieving of the love of God one meditation in addition to the manners of praying; a few notes and observations. Since all of these matters seem so common, and within the grasp of any theologian, and obvious to anyone who is versed in the ways of the Spirit, then how is it that the **Exercises** have had such effectiveness in the souls of men and informing them with piety and devotion? You see that almost all men are so changed after making these **Exercises**, and they are so moved toward piety, that they inspire admiration in all, while some even take from these the occasion of detracting, or calumniating, us as though we were making use of some evil art. I could still say much more as to the source of their efficacy and the strength that comes through these **Exercises**. The spirit of anyone who makes the **Exercises** **uniquely** comes to see his spirit applied and almost compelled, beginning with hope,

withdraws, experiences a frequency in prayer, the method of giving these **Exercises**, notes the prudence of the Instructor, an accurate observance, and benefits by the help that is given, should there be any disturbance that might come to him.

All these, though, are from the human perspective. So, I am accustomed to preach that **Grace** is particular to God, and indeed connected with the grace of our vocation and our Institute which He bestows by His benignity so that we might first imbibe into the depths of our own hearts the spirit of the Gospel of the Son, that we might accept that power of impressing this on others. For that **Grace** gives to all aspects and the whole reason of the **Exercises** a particular energy and efficacy, by which spirits are intimately moved toward piety and devotion. And, if I might put it this way, through that manner of meditations as God wills that there be restored that which by the supreme sorrow of the pious retreatants, is deplored.

For by what other manner can one achieve the true nature of prayer, or could anyone achieve that authentic understanding and sense of spiritual matters? Who could obtain greater efficacy of the Word of God, who could penetrate in the depths of his heart and spirit any further the mysteries of the life, passion, the death and the Resurrection of Christ, who could be excited by these toward His imitation, or toward changing one's life for the better? In brief: we have seen people casting aside prayer, their devotion perish, their contemplation ignored, being exiled in their spiritual sense, becoming hardly Christian even though who are considered as good, in a speculative sort of way, and worn down in their piety. For God has willed through the **Spiritual Exercises** to bring some assistance to this part of those working in His Church.

[40] Other Methods of the Exercises: You might say: this would be far too arrogant if we preach that through our **Exercises** we are able to shore up a waning prayer life. But, we do not presumptuously arrogate this to ourselves; for we have said: we do not only understand our own **Exercises** in this way, but this method of our own we do indeed principally employ and embrace; nor, are we doing anything other here than stating the history of the facts regarding our method. May God allow that others might discover and even more helpful method of instructing all toward a life prayer and of a knowledge and practical use of spiritual realities.

[41] The Importance which St. Ignatius attributes to the Exercises: Fr. Ignatius attributed to this **Ministry** just as much as it was possible for him to do so. He was accustomed to maintain that that the giving of the **Exercises** was the supreme weaponry for our preaching, through which God **desired** such efficacy¹¹⁴ in His service, nor did he ever choose to give, or to permit any other method of prayer¹¹⁵. He constituted the first of his [six]¹¹⁶ experiments [experiences] of these **Exercises**; he wished that all those who give themselves over to the Society should

¹¹⁴ cf. *Const.* P. IV, c. 8, n. 5 – CSJ n. 408; P. VII, c. 4 F – CSJ n. 649.

¹¹⁵ cf. *The full Month of the Exercises: Examen* c. 4, nn. 10, 41 = CSJ nn. 65, 98.

¹¹⁶ cf. CSJ nn. 64, ff.

be instructed through these **Exercises**; for thus he knew the principles need to be accepted and then we would be able to come to the strength, and all perfection of prayer, and even, if you wish, come to the heights of it. Through the **Exercises**, if one should find himself weakened in spirit, he willed that they be reconstituted and re-created; and, if I might say it in a single word, he wished that we should strive to live the spiritual life through the **Exercises**. Through them, he wished that we would become instructed; and that through them there might be conserved and increased in us a certain spirit and devotion; for, although sometimes we might have to withdraw from undergoing them in the most fruitful manner possible, there ought to be among us the perpetual use of them in our daily meditations and prayers.

[41] Those who are to be chosen to give the Exercises: As in the other **Ministries**, so for this one certain fathers should be chosen, who seem to be capable of them by their natural ability; for not all enjoy this ability; but if there are those who by nature, are orientated toward prayer and piety, if they are prudent, cautious and circumspect and lovers of the virtues. For not only in these is there to be noted their natural aptitude, but also their virtue, devotion, the exercise of their own spiritual practices and their regular use of them, and then the instruction which each one might receive from those who are adroit in giving the **Exercises**.

[42] How they ought to act: As I make one point, and then pass over to others: the one who is to give the **Exercises**, ought to be proficient in giving them, and so moved by his own spiritual sensitivity, so that out of the abundance and the virtue of his devotion and sense in Christ, even though with a few words he is to act, yet, he might be able to impart this strength to the one whom he instructs. He also ought to be helped with prayers, with the sacrifices of the Mass; these he must seek from others to intercede for him. Anyone who is to be trained, should so first prepare himself, so that having excluded all curiosity, with simplicity of heart and humility so withdraw, so that having separated himself from this entire world, he should accede to the reign of God and to conversation with Him through the **Exercises**, **he might come to understand just what it is that the Lord wills, what it is that he is saying, and be moved by that desire so that by divine instruction he might be moved to carrying out His will.** Up to this point, therefore, we have treated of the **Exercises**.

[VI. Concerning Christian Doctrine]

[44] The Importance of teaching Christian Doctrine: We have already spoken about **Catechism, or Christianity**, as this is found in the **Formula**, as it follows in the Papal Document: **...the education of children and unlettered persons in Christianity...**¹¹⁷. If indeed there would be employed that diligence, either by the sponsors, or by the pastors, so that the baptized, as soon as possible, would be rendered capable of this doctrine, they would already be sufficiently instructed in **Christian Doctrine**. However, since we have seen extraordinary efforts have been given from our part, we moreover come to understand that **this duty is assigned to**

¹¹⁷ cf. *Regimini Militantis*, n. 2; *Exposcit debitum*, n.3

us and is supremely commended. For you will not find any other ministry from our vows, whether of the *Professed*, or of the Coadjutors, that is expressly named and stated, other than this one¹¹⁸. This is placed here, not because the other ministries are not necessary, or that they are not *proper* to our institute, and even some are **more worthy; but, there is no office, that is so necessary that it could be ever set aside from any reason whatsoever, nor should there be anyone who would consider it to be of an inferior value, which has been so greatly celebrated in the Society; for indeed all of our men are to be motivated toward this ministry**¹¹⁹. The need for **Catechism** is so great, since it is necessary for the Christian man to know what it is that without which one cannot please God [cf. Heb 11:6], or, to achieve eternal life and to be able to avoid the eternal pains of hell. For unless you know the art, or your way for your destined journey, of necessity you will not be able to keep to the end of your art, or your journey; it might be one thing to be lacking in an art, but not knowing your path, God and eternal life are lost.

[45] What the heretics bring to bear on this point: There is needed in this matter, my brothers, a zeal that is not insignificant, since I see the confluence of the heretics, spreading about their catechisms with so much study, care, diligence, fury, writing them, publishing them, teaching them sweating over them; we, then, cannot be negligent or uncommitted to a duty that is at one and the same time, so useful, so necessary. The heretics will promote with all their strength the doctrine of the demons; will we who pertain to Christ not take care to bring about His fruit? They, with so much contention, by their catechisms, cast the unhappy youth in to hell; will we not, by our divine and salutary Catechisms, impel ours into Paradise? Nor should our zeal end here. Do we not always notice how much earnestness of the demon, assiduity, acrimony, furor, how tireless he is in intruding his temptations and evil thoughts? And will we sink into our torpor in repelling him, in detecting his deceptions and combating them, by promoting the doctrine of the Catholic truth and the practice of all virtues¹²⁰?

[46] How Catechism should be imparted to the Youth: Look, my brothers, more closely; this Ministry pertains to two categories of human beings: to the **youth** and to the **unlettered**. **Young people**, due to their ignorance of Christian Doctrine place their salvation in jeopardy. And this means also children even before the time of discretion, i.e., that time in which they might be able to sin, they are to be diligently instructed. This instruction is to be given in such a way that even before they come to the use of discretion, they might be encouraged to follow the better path and they might the more easily be opened up to the better choices. And so they are not only to be instructed in **Christian Doctrine** before they come to their discretion, but they

¹¹⁸ cf. *Const. P. V, c. 3 B* = **CSJ n. 527**.

¹¹⁹ cf. *CSJ nn. 69* [one of the *experiments* of the Novitiate]; *277* [to be imparted in our Novitiates]; *395* [also in our Colleges]; *437* [to be taught by our rectors for 40 days]; *645, 647*[among our *Missions*, in our Churches].

¹²⁰ Fr. Nadal's negative view of the Protestant enterprise seems to date from a letter of his to St. Ignatius, July 6, 1555 – after Nadal had been in Germany a while.

must conceive of that doctrine, indeed blandly and efficaciously, so that they might be led to living it, even prior to the point in which they might reject it, should they die even before using the use of discretion, so that they might be prepared for the reception of the Sacrament of the **Eucharist**, and also of **Penance**; even though they might be able to approach Confession even before they reach the use of discretion, as there is no fear in imparting sacramental absolution to them.

There is to be a most accurate preparation when they do come to that state of childhood, in which they begin to be obliged to observing the law of God and they begin to be able to sin. With great solicitude and zeal every care needs to be taken so that they might not lose Baptismal Grace and purity. Therefore, during this time, some taste for devotion is to be imparted to them [even while still young], the knowledge on how to say the Rosary [the 'crown', as it is called], devotion to Christ in His childhood state, toward His Passion, toward His Virgin Mother, and toward the Guardian angel, under whose protection, help, assiduous presence, these children are to be diligently directed. But, at the same time this is to be pointed out: that these devotions of the children should be flowing and fluid, unless by fear of their tender state, they might be more properly brought up and strengthened.

[47] The same for the Adults: Those who are already in the adult stage of life, may be unlettered by nature and in their grasp of the Catechism, so the manner of teaching them needs to be more open; and firstly, indeed they are to be taught that they cannot without sin ignore **Christian Doctrine**, at least to that level which they might be able to grasp. And I will prove this, if they are first taught the faith in a general way, so that they might believe that which the Church, i.e., the Roman, believes, particularly that which the Church celebrates each year in her feasts; they need to be taught that hope, so that they might hope to obtain Paradise from God, if they will keep His precepts; and they need to be instructed in that charity, so that they will love God above all else. I would add whatever obtains both regarding detriment and danger, if someone should sin mortally and offend the omnipotent God. For these I would order them to confess and in a general manner; to this Confession, the Confessor should set aside a suitable and free time, so that he might interrogate them diligently and teach them from what sins they are to abstain. In this confession, their lethal sins are to be pursued. Then [if it seems that the penitent is to be absolved] he will be ordered to learn **Christian Doctrine**. Whether he is absolved or not, he is to be instructed in so far as he needs to make his sins clear so that he might be absolved, and indeed he is to be encouraged that he might come to learn **Christian Doctrine**. Then, he is to be persuaded that he might frequently confess, for that confession might take the place of the **Catechism**, when it is received fruitfully.

[48] Fr. Ignatius himself often engaged in this Ministry. In this Ministry, not only the intellect is to be reached, but also the will and it is to be informed regarding piety: In order that these spirits be helped, and also the youth, there should be no **Professed House** of ours, no **House of Formation**, no **College**, no pilgrimage of ours, where **Christian Doctrine** is not taught publicly. And Fr. Ignatius himself saw to this, not only in his Constitutions [as has been seen above], but also in

his Rules; as well as in the **General Congregations** ¹²¹ **this Ministry is so necessary**, and it is one that is so **salutary**, so we must most diligently take it on. I would add here in the last place one more point: all effort must be brought to their enterprise by those who teach **Christian Doctrine**, that they might not only instruct the intellect, but at the same time, and even principally, that they might reach the will; and at the same time, the Evangelical Light must be impressed on hearts and the will so moved, so that what the intellect learns, a ready and devout will be inculcated into them and that by their efficacious spirit each listener might decide to carry out into execution. Hence, there should not be any mere speculative treatment of the **Catechism**, but, one that is practical and one that would enkindle the spirit toward piety.

[VII. The Administration of the Sacraments]

[49] Which Sacraments are now to be treated: The Ministry of the Sacraments is placed here in the last place, **among the principal offices of the Society**, by which we ought to assist our neighbor. For this is how it is read in the *Formula: ... and the spiritual consolation of Christ's faithful through hearing Confession and administering the other sacraments...* And this is a great privilege, my brothers, that we might administer the Sacraments also from **our Institution and our vocation**, once we have the faculties of the Church and her approval¹²²; without this approval, we cannot carry out this ministry. But which sacraments are intended here? First of all, **the Sacrament of Penance**, then the other sacraments which can be administered by a simple priest; i.e., except for Confirmation and Holy Order, all the rest of the Sacraments. For, concerning these two, he could not have had these in mind; and so, it was not necessary for him to express these in the Rule. But, what does it mean that we can administer 5 Sacraments, with emphasis on the sacraments of **Penance** and the **Eucharist**? The following must be most diligently observed, that in our ministries, we are not to impede the hierarchy, or the role of the Church; but, we are to serve this, and promote them, and which for us will be for our greater humility, we will obtain permission. Therefore, Baptism we usually do not confer, nor extreme Unction, nor the sacrament of Marriage. And this is the reason for this: it is necessary for the Pastors to be sure of just who is Christian in his Parish and who it is, and under what condition, is each who dies, and therefore, they should ordinarily administer Extreme Unction; and they must know who in their parish are legitimate spouses.

[50] Why we insist on the Sacraments of Penance and Eucharist: And so, we leave all these other sacraments to the Pastors. We will administer **the Sacraments of Penance and the Eucharist**, and moreover, these are to be held as necessary for

¹²¹ cf. Ist Gen. Congr., Decree 138; IInd Gen. Congr. Decree 30, after the Elections; Decree 58 [*...this is also to be commended also to the Father General, and this ministry must never fall into oblivion among our men, since we include this in our Profession of Vows...*]; Decree 65.

¹²² There is re-iterated the constant need of this approbation of the Church – Fr. Bertoni expresses this also *in obsequium Episcoporum...*

the obtaining of our End, nor do they impede the work of the Pastors. For, since we must commit ourselves with dedication to the salvation and the perfection of our neighbor, and since the assistance of **Penance** is united to salvation, and the Sacrament of the **Eucharist** increases grace and every effect that material food and drink accomplishes for corporal health, this assistance achieves the same regarding spiritual health¹²³ it was necessary that we should be committed to the assistance shared in these sacraments.

And so, we administer these sacraments as those principal arms for extirpating vices, both our own, and those of our neighbor, and for trampling the demon underfoot. It is true that we are moderately involved in Eucharistic ministry, as this is made clear in the discipline and duty proper to Pastors. For we do not administer the **Synaxis** at Easter, other than as Viaticum, so that the Pastor might be able to know in what state of conscience his parishioners are living, and also in what state they recede from the living. And in order that we might confer perpetually the Sacrament of **Penance**, this is indeed the situation in which there is not to be disdained the assistance which we give to Pastors. For since these Pastors need to have substitutes for the **Ministry of the sacrament of Penance**, so this burden and commitment is partly assumed through our men. From the ministry, then, which we exercise, of these two sacraments, the supreme fruit is obtained, so that many might not only once in the course of a year, but that they might frequently accede to these two Sacraments. Therefore, since these **two Sacraments** are justly connected, we administer them; whereas, we are not regularly ministers of the remaining three Sacraments.

[51] When we might administer the other Three Sacraments; and to what extent we might exercise the Office of Pastor: You might say: what is to be said of the fact that we receive the faculty of these, which we are not to lose, or that it become inactive, which is not customarily the case with these gifts of God and the Church? In necessities, we can always use that power. And so it does not remain inactive, but is reserved for necessary use. Even though in these Catholic regions, for all practical purposes, this power is not regularly employed, whereas it is in India, in the regions of the heretics, or it is wherever there might be lacing Pastors and souls are endangered regarding heir salvation. For this all pertains to the Apostolic See, so that in the entire Society there is commitment to this ministry, so that souls might not be lost on account of the lack of ministers of the Church. And so, I will not spell all this out here in this place, as the matter is to be copiously and diligently taken up elsewhere. Even though we cannot assume the regular care of souls, nevertheless all the duties of Pastors are ours from our Institute and the **confirmation and faculty of the Apostolic See**, we would do nothing other than what has been instituted, in those areas where there are no Pastors, and especially wherever there cannot be Pastors, then it is that there our men will be sent who would exercise all the duties of the pastor, not though from any juridical right or obligation of the Pastor, but indeed from our Institute, or from our **Mission**, whenever a regular Pastor cannot be assigned. This then is to be both noted and cared for fully that we can never

¹²³ cf. St. Thomas Aquinas, III, q. 79. a. 1; Denz. 698; 875.

arrogate to ourselves the right of Pastor, and so nothing under that title can we receive, neither revenues, nor income. Nor first-fruits, nor oblations left at the altar or any other means of financial contribution. But, for assuming all these prerogatives, the Bishop, should he choose, or the Supreme Pontiff will designate procurators who will handle them, whereas our men will assume no responsibility in this matter. We are to live, though, from simple alms-giving, and far from us there have to be all fund-raising projects, even that taken on by begging. And in like manner would all the other matters be handled. Now, let us return to the other two Sacraments.

[52] Observations for Confessors. All are to be persuaded of its usefulness, and here should be had common places for demonstrating the seriousness of sin: And regarding the **Sacrament of Penance**, our members receive quite a number of instructions, both from the Rules of the Society, as well as from books written by our men, as well as from the institutions laid down by our Superiors. And yet, there are a few things that I will note here.

1. Wherever our men administer the **Sacrament of Penance**, they always strive for the perfection of the penitents, as they ought to do by reason of the End of our Society; nor can they ever be content if they simply say, or command only those matters which are necessary. They should rather counsel and seek to persuade those things which are useful.

2. They will have at hand those common places from the Scriptures and Sacred Doctors, as well as examples from the histories and from elsewhere, and all those sharp insights and full of stimuli, which they will bring to bear for this purpose, so that they might demonstrate the fault, the guilt and the gravity of mortal sin¹²⁴; and that they might strive with every effort, care diligence, and zeal to impress on their hearts the intimate sense of this whole matter. For wherever the human consciences need the knowledge and the sense and affection of the spirit, it is here that they need this in a special way. And there is customarily impressed upon our confessors the great solicitude, and not rarely also some ambiguity, whether the contrition which the penitents manifest is truly suitable. And then if at times they can perceive this intimate sense on their hearts, all would be easy and secure, and all exhortations would be gently received by them and they would willingly accept all satisfaction for their sins.

[53] They must bring to bear a certain magnitude, and not be overtaken by scruples:

3. Our **Confessor** should bring to his chair a certain magnanimity of spirit, and must think of himself as manifesting the Person of Christ and of the Catholic Church, when he carries out this duty that he is serving in the authority of Christ and the Church; and that he is waging combat not only against one, but against the many diabolic deceits, and then these are defeated, he will be able to assure one soul for heaven.

¹²⁴ cf. CSJ n. 407.

4. But, he should not act scrupulously, as though he were not sufficiently instructed for the hearing of confessions, nor should he conduct himself as though he had no mandate, and had not been sent legitimately by his Superior; rather he must know that he has been sent with a full and constant spirit, and that he place his trust in Christ, in the Church, in the Society, in the grace of Christ, and that he indeed as an individual represents the Society and furthers it, and that he goes forward to bring assistance, supported by the prayers and merits of the Church and of the Society.

5. He will institute and govern his committed efforts from the direct prescript of his Superior, in good faith and with accurate diligence.

[54] He will understand clearly the faculties he does enjoy; and might even seek others:

6. He will come to understand from his superior, and this quite precisely, what Faculty he has from the Society in the bestowing of absolutions, both from sins and from censures as well, and what Faculties he enjoys for commuting private vows.

7. He is to take every care that he avoid all scruples and uncertainty of conscience or judgment. And yet, should it occur, that he might encounter something more serious than what he should be able to be content with his own judgment, with every observance of the Seal being protected, he will consult someone who might relieve him of that difficulty.

[55] Perfection in protecting the Seal:

8. So that in all our undertakings and actions established by our Institute, we ought to aspire toward perfection, so with a singular sincerity the Seal of Confession is to be conserved by our men; and so that this might be accomplished with ever greater diligence, that I would not attempt to have a conversation with those matters that have been heard in Confession, even though those matters which have been heard in Confession, and which pertain in any manner to the Confession, even though these are not sins, nor even the circumstances of sins, nor would I ever permit the custom from developing; nor would the excuse in my view have any weight that what might be narrated would not refer to any particular person.

And it should never happen that the one who narrates something which he heard in Confession that it is not something he has seen as what he heard, and so he recites in all simplicity that which might refer which in his personal judgment may not refer to any individual, someone else might be able to figure out the person to whom it might apply. Therefore, all those things which are heard during a Confession are to be totally stopped up within. For if nothing other, certainly, than in the good faith, or in the most secret place those confessing remain, those matters which do not pertain to the Confession, we can answer in good fidelity, since otherwise it might happen that those matters which are narrated from Confession by those listeners, might somehow reach the ones making the

Confession in the first place, and this would result in a most supreme offense for them.

[56] Nor should they be mixed in with those matters which do not pertain to Confession:

9. Every care must be taken by our men that the confessions that they hear might be pure, nor under any pact might they permit those making the confession to mix in those other matters which do not pertain to either the necessity, or the perfection of the Confession. For there should be no reason to have any doubts, or fear, that they would not be the most exact observers of the Seal of Confession; furthermore, I would hesitate from ever coming to know anything from these. Nevertheless, those making the Confessions can be interrogated, if they might wish, from their Confessors concerning the difficulties of their consciences and the doubts which pertain to their consciences; about other matters, they should ask nothing, and if they do ask, nothing should be responded to them, and not even heard from them.

[57] There should be absolute gravity in conversing with women and what our conversation should be with them:

10. The Confessor must conduct himself with utmost gravity in Confession, and be not only father, but also judge; and not only this, but that he exercise the role of father and judge in the Person of God. Not should he ever permit himself anything which might seem to be levity, or familiarity; not should he ever permit the person making the Confession to speak, or act in any other way than as one guilty before God, and even one as worthy of hell; and yet, the Confessor can exercise the meekness of Christ and the Church, in His place; and that whatever he does, let him do so with the utmost gravity.

11. If it should ever happen, which I hope and trust in the Lord that it would never take place, that someone, especially a woman, should indicate some affection toward the Confessor, and that he should judge that matters are not proceeding in a good spirit, but rather pertain more to the slippery nature of the flesh, in this case the Confessor should not proceed that he might try to bring healing to this person; but he should most gravely withdraw from ever again hearing such a Confession, and he should dismiss her, or that he himself should leave the Confessional, if she should not depart. Nor should he ever again hear her Confession. Nor should he open up under any reason his own suspicion, and yet should take every care that he might not incur any such suspicion.

12. There is never necessary to engage in any conversation, or familiarity with women outside of Confession. For in dealing with women he should only engage with them about those matters which pertain to their consciences, or with others about these matters; in order that they be interrogated, or that he might give some response to them, the proper place for this is in the Confession. About other matters,

there is absolutely nothing about which the Confessor should either question, or respond.

And so there is almost nothing at all that would cause our men to speak in Church, outside the Confessional, and much less would there be any reason for ours to go to their homes; nor could the occasion ever arise that it could ever come to pass that someone would have to say anything regarding their devotion, to be conserved in the house or College. They are primarily to be instructed in our Ministries, as they want from our men, but they are not expected to visit those offices. Nor should our men hold any conversation with women, in any other place, than in the Confessional, and always about those matters which pertain to their consciences.

In this place, I will not add anything else. When I repeat what the divine Jerome stated in his Life of Blessed Hilarion, the Hermit: *The Matrons*, he said, *are a grave temptation for Christians!* - this would suffice from what I have heard from that most holy Doctor.

[58] Little presents are not to be accepted:

13. This, too, is to be observed, and not only diligently, but even severely, so that no Confessor will ever accept from his faithful of the Confessional any small gifts. For the greatest care is not only to be exercised here, so that they might not accept these little gifts, which, by Christ's help, might never happen; but, that those goods that are sent from our children in the Confessional to someone else by name, let us not accept them, even though this is not to be handed over to him, especially if we can question this gift being given.

[59] How Confessions are to be heard in private homes:

14. In their homes, unless in those of the sick, they ought never to hear confessions, nor in other churches from our own. As for that which pertains to women, select confessors, outstanding for their age and gravity of morals, ought to be sent to homes, having also received a Socius assigned by the superior, as is noted in the Rules of the House. What is stated in this Rule is that both the woman and the Confessor should be in plain view as far as the disposition of the place may allow, is the way I would interpret this, as I have already noted several times in my reflections on the Constitutions.

This is also to be noted from the very phrase of Fr. Ignatius, while those words are not merely to be understood literally, but they refer rather to his intention, that this enterprise is to be undertaken, regarding the dispositions of the place which are to be observed as the Rules commands. Should this not be possible, then this woman's situation should be referred back to the Pastor. This legislation I interpret rather freely, since I know first-hand the severity of Father Ignatius regarding this matter. For there was a situation here at Rome, where he came to hear that the confession of a sick woman by very well proved Fathers, compelled by necessity, in a place where the scene could not be noted by the Socius, his indignation was aroused, so

that he discerned that this was reason to employ the unheard of discipline of flagellation, for the space of time that it would take one to recite the Psalm *Miserere* seven times.

[60] What is to be done when the State of Sin remains:

15. It is sometimes difficult to judge concerning the state of mortal sin; for while one may not see anything wrong in living in this state, but he is not be given absolution, even though he might say that he does indeed wish to abstain from the sinful act itself; nevertheless, all have to withdraw at the same time from the situation of sin, even though one might have practical difficulty in dissolving the situation, which already of itself is a sin, since there is a resulting scandal. There is no state of mortal sin that can be allowed, since a 'state', or situation of sin, of this nature results from the properties and the likeness to a state of living, which is established by a certain state of proposed immobility and obligation. This is what first needs to be done, that the whole manner of this reality be so moderated, so that there might be nothing that would result from this situation of proposed immobility, or obligation; this simply cannot happen with regard to concubinage, unless the woman is sent away from the house, and unless it is not kept going somewhere else, and unless some arrangement would be concocted as though no one would ever see the man so involved with a concubine. And all these matters need to be handled publicly, if the state of concubinage has been public, so that it might indeed be seen by those who have received offense from this situation.

The same judgment is to be made in other situations of sin. It is true that often it is a state of a secret mortal sin, so that if one were to admit this regarding a woman, this would imply that this man would be engaged fully in concubinage. To such a man, the same requirements are to be laid down, so that what he is doing secretly might indeed be perceived as concubinage and he is to be directed as though his situation of sin were known publicly. This might happen that the seal might be broken even if he approached the house secretly, so it would be the more easily done that the man should leave the house, once an occasion presented itself. And so it should be required in any manner that the situation of sin might be contracted, for unless this is fully removed, no power of persuasion, or promises given would induce the Confessor from absolving such individuals so involved. And if this is the situation, the full culpability falls upon them; the Confessor is not able to absolve them, and if he does confer absolution, he would sin mortally, and that absolution would be rendered fully null and void.

[61] What should be said about the Dangers of Sin:

16. So far, we have said very little about the dangers of sinning mortally. And regarding other dangers, this matter is to be taken up by the common rules of theology; concerning the danger of falling into a certain aspect of lasciviousness, it is difficult not to make any judgment. I would so consider the matter that any such danger be considered circumspectly and cautiously, whether it be of itself, or by accident. If such a danger should be avoided of its very self, and the matter itself is

no avoided, I would not give absolution in such a case; in dangers of such sin, that may arise only accidentally, I would simply overlook its quality of accident, and if the situation were truly grave and serious, I would not give absolution; if this is not the situation, then I would absolve, and I would counsel the penitent and how to avoid this situation and would provide some help in order for him to avoid it.

So, the question is: how is a danger to be judged as one by its very nature – and one that is only so by accident? Since it is a question here of morality, then we ought to judge in its morality, this ought to be judged according to present factors. And the underlying reason might be taken from the fact that this is of its very nature a danger of sin, and yet it is either of itself, or from its accompanying circumstances so connected with the moral act, that any upright and learned man would judge this from the fact itself that sin will follow. And if someone once fell in this way, he could never again be alone with her, where he could not see clearly, for this is of its very nature a sin.

Likewise if from his easy-going nature and it was easy for him on another occasion to experience this fascination, he should never be alone with another woman, as this would present of its nature a danger for him. And we should not delay in this matter necessarily any longer, a prudent and experienced Confessor will need to take into consideration whether this is all so of itself, or even by accident. The Confessors need to make known to souls that as long as they remain in the dangers, the sinner, *per se*, is not to be absolved as long as the danger remains, which under any circumstance this never could be. But, should someone say: what if the danger cannot be avoided without causing some scandal, that it might lead to sin, or in other words, it cannot happen without some sin occurring?

This just increases the difficulty, but does not remove it; it is not easy for anyone to be exonerated from this. Such a penitent is not yet to be absolved, but even more challenging tasks should be given to him, so that some manner might be investigated that would rescue him from this situation without any sin being committed.

[62] What should be done in Cases of Restitution:

17. I omit those difficulties which may touch upon restitution, and as these frequently occur. I will only take up that one which can sometimes happen, since there is included in it the obligation to restitution, and nothing will stop this from happening other than the will of the one confessing, or his negligence, and nevertheless he is to promise to make this as soon as is possible. Should there be believed and absolution given to him? In itself, it does not seem that he should be absolved by me, if he knows that he is obliged to restitution; for it is certain that there will be the judgment that would not lead him to the efficacious will of making the restitution. He is therefore to be persuaded that he should first make restitution, and then return for absolution.

But should one be totally unaware that he is held to restitution, and there should right away be at least an efficacious will to be formed that he might come to come to the conception that he should come the decision to make restitution, then he might be absolved; but not again, if he does not actually make the restitution. By some accident, the Confessor might come to the conviction that he might be able to offer absolution from the circumstances of the person, or for other reasons. But then if, once having been so absolved, he should come again, and had not yet restored the goods belonging to another, he ought to be benevolently dismissed in order to make the restitution.

[63] What of one in possession of a number of ecclesiastical benefices, which by common law may not be held:

18. It also comes up to note also something about those who since they possess several ecclesiastical benefices, which may not be retained by common law, yet they seek to be absolved by our men, because they may have these with the legitimate dispensation of the Supreme Pontiff. I will omit to examine whether this dispensation is legitimate or not, or whether under some aspect it might not just be proper, whether it is surreptitious or whether it has been clandestinely received; this is what I would say: since they possess these benefits which by right, they have no right to, their dispensation not being well known; it should appear to us that this is not within the custom of the Society, whether one might be convinced that we are conniving to share in the plurality of such benefices. Furthermore, since we must always inspire our penitents to what is better, it would be more pressing on us to persuade such a person that he should not make use of such a dispensation. And then, with utmost modesty he should be persuaded that he should go to another Confessor.

[64] What kind of Sacramental Satisfaction is to be imposed, and how:

19. I would add one more point, and proceed then to others. It is difficult to impose a sacramental satisfaction, especially on those who many and grave and repeated sins who may approach the Sacrament; and in that tempest, it is all the more difficult where the ancient rigor of the satisfactions has been quite watered down. And yet, the Council of Trent commands this in a grave manner:

The priests of the Lord ought, therefore, so far as the spirit and prudence suggest, to enjoin salutary and suitable satisfactions, in keeping with the nature of the crimes and the ability of the penitents, lest, if they should connive at sins and deal too leniently with penitents, the imposition of certain very light works for grave offenses, they might become participators in the crimes of others [cf. 1 Tm 5:22] ¹²⁵.

Thus far the words of the Synod. And so, I would say, first the penitent must be persuaded that for the gravity and the multitude of the crimes and the weakness of

¹²⁵ Cf. Denz. # 905.

his contrition he should undergo a fitting penalty, especially since satisfaction ought to be imposed not only for the finite penalty that remains, but also as medicine for his weakness, and the avoidance of repeated sin, and the protection of a new life. If he is to be persuaded of all, there is then to be examined the magnitude of his contrition, i.e., the proposal of avoiding sins. And first, these are to be imposed: what he will do, and what sufferings he will undergo and apply the satisfaction; at the same time, for the magnitude of the contrition, the Confessor ought to think of a greater or lesser satisfaction; then there is to be explored the mind of the one confessing, what he would gently receive and if he would hope to take on the penance according to this observance, which usually falls under three different types: prayer, fasting, almsgiving.

But, should it be noted that the one confessing only weakly is contrite and manifests little future constancy, there would be imposed on him a satisfaction lasting a week, and that this should be exposed if he is not up to all satisfaction; and then, after 8 days there might be pardoned the rest of the satisfaction and a lighter penance be substituted for him. For this kind of care is very helpful in assisting those who do conceive a firm proposal of changing their lives into something better, and if it is easy to see that they will willingly return to the frequency of the sacraments. In others, it will not be that efficacious, for it is readily apparent that they are not to return to us.

Such as these are to be treated by a different art, and at the same time a large penance is to be imposed and such as these are to be told that in the future, they are to return to confession with 8 or 15 days, so that their satisfaction might be diminished, or removed altogether; they need to be committed that they abstain from sins. Or, a rather easy penance is to be imposed which is to last until he will confess again; he should be counseled that this take place at least within 15 days, or even within 8 the faculty might be given.

[65] The importance of frequent Confession and frequent Communion. What preparation should be employed:

I wanted to note these matters, even should they not be necessary, they are many aspects of them that would be to our interest. They will testify to my soul certainly and the zeal of the perfect administration of this sacrament in the frequent use of which is placed the reformation of Christianity. For since sins deform the face of the Church, and this is the unique remedy given by God to the Church for removing and deleting sins, for healing consciences, who could be able to doubt that the faithful hasten to make use of this help, without which the Church cannot be restored and established in her luster, splendor, perfection and divine light? This ought to persuade our men that they carry out what they preach, all they treat of, in this regard.

They will employ every effort, especially among those who do not have the practice of confessing frequently, so that they might be led to the frequency of confession. Nor should our men solely insist on this frequency of Confession. Nor is

the devotion of more frequently confessing the sole challenge. The soul must likewise be purged and led always to do what is better. After inculcating the frequency of Confession, all must be led to the frequency of Holy Communion.

And this is the great Ministry of the Society, about which here I will only make mention, so that our men might diligently instruct those approaching the Sacred Synaxis, how much purity of souls is to be brought forth, how much faith, how much hope, how much desire of love; briefly, how much devotion toward Jesus Christ I receiving the sacrament. Nor should they allow that preparation go on infinitely, or get side-tracked in scruples; but to those, if these should occur, our men might impose the manner of proper disposition; and there will be exposed to them how much fruit proceeds from the Sacred Synaxis, and at the same time they will be trained as to how they might often make fruitful use of this Sacrament.

[VIII. Other Ministries]

[66] Why precedence is to be principally intended for the Consolation of Souls: I am yearning toward the end of this treatment. And so, those matters which remain, I will draw up in a kind of *Compendium*.

What is placed in the last place of these primary ministries of the Society, is: ...and principally ¹²⁶ *for the spiritual consolation of Christ's faithful*... The Society **is oriented toward all the above mentioned duties; at the same time it exposes that she is not to be related to every aspect of the necessary fruit, but it is up to us to be so committed that all that is necessary for the salvation of souls be pursued among all these first of all; nor can we be at the same time content with these, but we are to strive for their perfection, and the consolation of souls. For spiritual consolation is usually an indication of some perfection and to aspire for perfection.**

This is why the text adds *principally intend* this spiritual consolation, after first showing that there are other ministries toward which we ought to intend our efforts; but, this spiritual consolation is to be held in the first place, as the object of our primary intention and effort in all that we are to do. This is to be preferred before all the others; and if the time and other circumstances are not sufficient for this, they are to be omitted, and this consolation is to be intended moreover, this intention and diligence manifests the over-riding intention to be adhered to in all these ministries.

[67] We are also to undertake other works of charity: Since up to the present what has been said pertains to those which are our principal ministries, and those that are properly ours and it is this we which we profess from our end, and which applies to us almost uniquely; but yet this is not so that the Society would not reach out at the same time to all the other works of charity. And furthermore, we should commit ourselves not the less, or any more weakly, toward other works of

¹²⁶ In the English translation, the word *praecipue* is not translated as applying solely to this **spiritual consolation**. There is *potissimum* at the head of this list of ministries – and *praecipue* near the end – not unlike the style of the wording in the Stigmatine **Decree of Praise** [*praecipue....praesertim...*].

charity, if this is fitting through the occupation of other works previously; but all must be undertaken with the same fervor, diligence, effort, care, with grace and spirit.

[68] The reconciliation of Dissidents: But, just what are these other works. The *Reconciliation of Dissidents* would be one of these, as it is included as the Seventh Beatitude in Matthew [cf. Mt 5:9]. For we understand by this that peace among men that needs to be reconciled; for in its amplitude there is to be received all those superior ministries which serve for this beatitude. The first Fathers, and especially St. Ignatius himself, committed to this ministry much effort and work, and with great fruit. For indeed this is often a difficult undertaking...¹²⁷

[69] Work in Hospitals and Prisons¹²⁸:

Our men, though, are not to be sent into the Hospitals unless with the consent of those who are in charge of it; and this accurate observation is to be employed with the edification and the good work they might expend there. And indeed when our men are assigned to prisons, they are not to become involved in those matters with guilty judgments which are not fitting. It is necessary for them to remember what has been said about a judge, which is clearly laid for us in the Book of Sirach: ... **Do not go to Law with a judge, since judgment will be given in his favor...**¹²⁹

Nor should one believe even one confessing who goes against the judge. For it is not necessary for sacramental confession to condemn the judge, or the witnesses, but then not to confess it as a sin if one has been accused by calumny; the Confessor should counsel the penitent to patience and to remit the entire matter to the exterior forum and to the judge, as this appeal is to be made legitimately according to the official acts and proofs.

And there is still another reason why we ought not to get involved in these appeals for the guilty one; because in this manner, we would condemn the original witnesses and actors in the case. The sacred forum of Penance is to be totally separated from the exterior forum and should be. And yet, if by his false confession one has been adjudicated as guilty, he needs to restore his reputation, and yet not condemn the judge; but, should the convict deny during the trial what seems to have been legitimately proven, he ought to confess this. As for the rest, the theologians should be questioned.

In **hospitals**, or in **places of cure**, there is to be avoided that our men would minister to women, and they should not even visit them; they can, however, hear their confessions and preach to them. Let our men assume all those services which might

¹²⁷ The page ends abruptly here, leaving the thought incomplete.

¹²⁸ The *Formula* reads here: ... *ad dissidentium reconciliationem et eorum qui in carceribus vel in hospitalibus inveniuntur, piam subventionem et ministerium, ac reliqua caritatis opera...*

¹²⁹ Si 8:14[17].

seem to be the more abject; and they should attend especially to those who might be dangerously ill. For in mental institutions, the work is fruitfully undertaken of assisting those who are dying. As far as temporal assistance is concerned, there is a great need in prisons than in hospitals. For hospitals usually draw their own almost, through which the sick are provided for; but this is not the case in prisons.

Likewise, in seeking alms, great care needs to be taken, so that while we are seeking these for the poor, it might come across that we are seeking these for ourselves or that in some way, the benefit from this will come to us. Therefore, no one will seek any alms for the **prisons**, or for the **hospitals**, unless the Superior approves of this; and our men will not accept alms, but will immediately hand over whatever alms one may receive to the prefect of the prison, or the hospital or to some most trustworthy man, about whom no suspicion might be had.

[70] The Remaining Works of Charity:

Let us hasten now through those works of charity which remain: ***In performing any Other Works of Charity:*** So, not only the works of charity in hospitals, or prisons are to be exercised by our men, but everywhere all the works of charity; so that there would never be anything, or any event, or any situation or necessity or occasion by which we would be blocked from exercising the works of charity, or mercy toward our neighbor, that we would not avidly and studiously pursue; the same pertains to the commitment to exercise that promptitude of will and that fervor of charity.

According to what will seem expedient for the Glory of God and the Common Good: There are referred here all those works pertaining to the end of the Society in what grand ***Compendium***. There are to be understood here all those works which pertain to the perfection of the End and its breadth, concerning which much has been related above.

[71] **What do these words mean in the *Formula: ...according to what will seem expedient...*:** When we include these words we signify **that liberty which obtains in the execution of our ministries and which we ought to retain.** We cannot oblige ourselves to these works by any obligation, other than the choice of our vocation, our institute, our charity, according to the free judgment of our superiors.

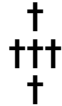
[72] ***All these works should be carried out altogether free of charge:*** The Society will discuss this in the ***Examen***¹³⁰, and in **Part VI of the Constitutions**¹³¹. Please understand that by *stipend* the Society has understood either that alms, or whatever is usually offered for ministries rendered; and even though by others something may be accepted without any fault, and all those emoluments we constantly have interpreted as a stipendium, and these are prohibited for us to

¹³⁰ cf. CSJ nn. 4; 82;

¹³¹ cf. CSJ n. 565.

accept. This is all done solely that we might look only to God and to expect from him His most clement reward; this is how all our activities take on the strength and purity of spirit, and they blossom in the freedom of the *spirit*.

The Society should show itself no less useful: that is, to our neighbor and to itself. This will happen if its heart, mind, faculties, strength, execution – its whole self, all of its activities, it exhibits for God and to legitimate obedience in Christ, and as offering all these to be moved, directed and governed for the greater glory of the Omnipotent God. Amen.



Part III

Suggestions for the Third Millennium

[Has there been an Excessively Single Apostolic Emphasis:
Unilateral Parochial Ministry???

Pressing needs for these times:
Further Possible Apostolic Choices
In St. Gaspar Bertoni's Apostolic Missionary Ideal

[1] In all apostolic service, we need to bear more in mind the Founder's *Original Constitutions*:

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

290. Moreover, as it was stated from the outset, our Congregation does not admit of the ordinary care of souls. This is understood with respect had for any community of seculars, and especially of the monasteries and congregations of religious women. But this is also so that no confrere will accept any ordinary care of singular persons, either men, or especially women, as a personal office, or as an obligation binding both parties, or one of the two, nor accept the obedience of another person.

[2] We need men of study to meet two suggestions very central to the *varied AND proper* Stigmatine services in the Apostolic Mission:

A. Catechetics:

[I] Pope Paul VI, Apostolic Exhortation,
Evangelii Nuntiandi
December 8, 1975

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

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

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

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

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

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

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

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

..Accordingly, in addition to this public and general proclamation of the gospel, the other form of individual communication of the gospel from person to person must be encouraged and esteemed. This is the method which Our Lord himself constantly employed - as we see in his discussions with Nicodemus, with Zacchaeus, with the Samaritan woman and with Simon the Pharisee - it is the method employed by the apostles. It may indeed be said that the only true form of evangelization is that by which **the individual communicates to another**

those truths of which he is personally convinced by faith¹³². We must not allow the necessity of proclaiming the good news to the multitude to make us neglect this method which **the personal conscience of the individual is touched by some inspiring words which he hears from another**. We cannot sufficiently extol the outstanding merit of those priests who, **in the sacrament of penance, or in their personal interviews**, exercise their zeal in leading souls in the ways of the gospel, in encouraging those who are striving to advance, in bringing back those who have fallen and in helping all with discernment and generosity... [# 46]

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

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

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

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¹³² Cf. CF ## 163, 1, 2; 165.

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

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

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

... The second lesson concerns the place of catechesis in the Church's pastoral programs. The more the Church, whether on the local or the universal level, **gives catechesis priority over other works and undertakings the results of which would be more spectacular**, the more she finds in catechesis a strengthening of her internal life as a community of believers and of her external activity as a missionary Church. As the 20th century draws to a close, the Church is bidden by God and by events - each of them a call from him - to renew her trust **in catechetical activity as a prime aspect of her mission**. She is bidden to offer catechesis her best resources in people and energy, without sparing effort, toil, or material means, in order to organize it better and to train qualified personnel. This is no mere human calculation; it is an attitude of faith. And an attitude of faith always has reference to the faithfulness of God, who never fails to respond... [# 15]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. For Formation:

a. For Novices:

37: *[Under the procedure for testing the Novices]: “Also, each one shall be trained, according to his ability and the needs and places and the times, in explaining Christian Doctrine to the youth and the uneducated. For this purpose, each one after his entrance into the Novitiate, shall apply himself to the study of Christian Doctrine, unless he already knows it well enough”*

b. Progress in Ecclesiastical Studies:

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

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

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

c. The Branches of Knowledge which aid and embellish Theology

55: *...”Lastly, they will study Sacred Eloquence and the art of teaching Christian Doctrine...”*

2. Promotion to the Priestly Office:

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

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

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

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

- **Chapter II:** Any Ministry of the Word of God whatsoever [# 163]
- **Chapter III:** Regarding the instruction given to children and the young [# 165]
- **Chapter IV:** Regarding the Means to be employed for maintaining a moral life in the young [# 170]
- **Chapter VI:** The Tasks of the ‘Professed’ [# 182] - i.e., those raised to the Grade of Apostolic Missionary.

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

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

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

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

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

163: *The Ministry of the Word of God under any aspect whatsoever:*

Preaching publicly, or instructing the people by public and private catechism lessons...

182: Special Duties of the 'Professed' Fathers:

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

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

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

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

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

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

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

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

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

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

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

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Summary

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

*... he followed the Catechismus ex Decreto Concilii Tridentini ad parrochos...In these catechetical instructions, there is a meticulous adherence to the 'Catechism.' This indicates a tendency that places in bold relief a psychological trait of the Founder, which manifests itself on various occasions. It was always his concern, or perhaps a need he experienced, of having solid support in his statements. His use of a document of incontestable guarantee, was this both for himself and for those he instructed. He lived and taught in an era that our own civilization is in the process of radically changing. He spared no effort in basing himself on those intellectual and social tenets, most in adherence with the development then in vogue, staunchly defending the valued conquests of the past. As an educator and teacher, he manifested a readiness to accept revised programs and the more current approach, when facing problems connected with methodology. However, he was an instructor to whom was entrusted the exposition of a doctrine that is essentially immutable. Thus, he entrenched himself within the confines of a tradition from which he derived not on concepts, but also its precise order, and not infrequently **the identical expressions, cited precisely - and at length**.. As is true of so many other human phenomena, so, too, is this compliance open to a varied interpretation.... Nonetheless, it does constitute a characteristic in the make-up of our Founder that cannot be neglected by anyone desirous of penetrating his soul.*

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

We conclude these initial reflections with quotes from the Chronicles of Fr. Charles Zara, from the years 1875 - 1884, the year of his death. Fr. Zara had a very broad idea of the Apostolic Mission - in preparing for the General Chapter of February 1874, a few years after Fr. Marani's death, Fr. Zara was assigned to the House of the Stimate in Verona. The house submitted a proposal to the General

Chapter, signed by Frs. P. Vignola, J. Marchesini, T. Vicentini, L. Morando, P. Beltrami, L. Pizzini, L. Rigatti, along with Fr. Charles Zara, with this wording:

....there is proposed that an Elementary and High School be opened, and if this is not immediately possible, there is requested that a Night School be opened...

This would accomplish the following:

- first, it would correspond to one of the principal purposes [ends] of our Congregation, that was born, and made itself loved through instruction...

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

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

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

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

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[B] Ministry to Priests and Religious: **[Lists of Documents]**

This aspect of the Apostolic Mission has a hallowed place in the tradition of St. Gaspar Bertoni. As would be expected, preparation for this ministry asks for much study and preparation of the Stigmatine. Some insight might be had by a reflection on the abundance of official interventions from the Magisterium especially in this Post-Vatican II era:

[I] Reflections on The Stigmatine **Apostolic Mission to Priests**

[1] Vatican II : SC [Dec.4, 1965]; UR [Nov. 21, 1964]; UI [Nov. 21, 1964]; OT [Oct. 28, 1965]; PO [Dec 7, 1965].

[2] Papal Documents:

Paul VI:

Encyclical, *Sacerdotalis Caelibatus* [1967]

John Paul II:

Post-Synodal Ap. Ex., *Pastores dabo vobis* [1992]

Encyclical, *Veritatis Splendor* [1993]
 Ap. Letter, *Ordinatio Sacerdotalis* [1994]
 Ap Letter, *Orientale Lumen* [1995]
 Encyclical, *Ut Unum Sint* [1995]
 Encyclical, *Evangelium Vitae* [1995]
 Post-Synodal Ap. Ex., *Vita Consacrata* [1996]
 Encyclical, *Fides et ratio* [1998]
 Post Syn. Ap. Exhortation, *Ecclesia in America* [1999]
 Ap. Letter, *Novo Millennio Ineunte* [2001]
 Encyclical, *Ecclesia de Eucharistia* [2003]

[3] Canon Law [232-264; 641-672; 1024-1054]

[4] Documents of the Holy See

Congregation for Catholic Education

The Study of Philosophy in Seminaries [1972]
 A Guide to Formation in Priestly Celibacy [1964]
 The Theological Formation of Future Priests [1976]
 On Liturgical Formation in Seminaries [1979 – *In ecclesiam futurorum*]
 Circular Letter Some of the More Urgent Aspects of Spiritual Formation [1980]
Ratio fundamentalis Institutionis Sacerdotalis [1970; 1985]
 Pastoral Care of People on the Move in the Formation of Future Priests [1986]
 Guide to the Training of Future Priests concerning the Instruments of Social Communication [1986]
 Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Future Priests [1988].
 The Virgin Mary in Intellectual and Spiritual Formation [1989]
 Directives concerning the Preparation of seminary Educators [1993]
 Directives on the Formation of Seminarians concerning problems related to Marriage and the Family [1995]
 Instruction to the Episcopal Conferences on the Admission to Seminary of Candidates Coming from Other Seminaries, or Religious families [1996]
 Instruction, *Inspectis Dierum*, On the Study of the Fathers of the Church in the Formation of Priests [1989]

Pontifical Council for Promoting Christian Unity

Directory for the Application of Principles and Norms on Ecumenism [1993]

Congregation for the Eastern Churches

Instruction for applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches [1996]

Congregation for Divine Worship and the Discipline of the Sacraments

Circular Letter to the Most Rev. Diocesan Bishops and other Ordinaries with Canonical Faculties to Admit to sacred Orders concerning: Scrutinies regarding the Suitability for Orders [1997].

***Redemptionis Sacramentum*, On Certain Matters to be observed or to be avoided regarding the Most Holy Eucharist [2004]**

Interdicasterial Instruction

***Ecclesiae de Mystério*, On Certain Questions regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priests [1997].**

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**[II] Reflections on the
Stigmatine Apostolic Mission to the Members of the Consecrated Life
The Total Self-Giving of the Consecrated Life in the Modern
Magisterium: “The Absolute Infinite” [ET 34]**

From the opening document of his Pontificate, Pope John Paul II considered the last forty years of this 20th century, as a kind of “New Advent” for the Third Millennium of the Church, the setting for the “New Evangelization”:

“... We are in a certain way in a season of a New Advent, a season of expectation ... through the Incarnation God gave human life the dimension that He intended man to have from his first beginning: he has granted that dimension definitively - in the way that is peculiar to him alone, in keeping with his eternal love and mercy, with the full freedom of God... [O happy fault... which gained us so great a Redeemer...! (16).

“... In fact, preparing for the year 2000 has become, as it were, a hermeneutical key of my Pontificate. It is certainly not a matter of indulging in a New Millenarianism, as occurred in some quarters at the end of the first millennium. Rather: it is aimed at an increased sensitivity to all that the Spirit is saying to the Church and to the churches [cf. Rv 2: 7, ff.]; as well as to individuals, through **charisms meant to serve the whole community**. The purpose is to emphasize what the Spirit is suggesting to different communities - from the smallest ones, such as the family - to the largest ones, such as nations and international organizations, taking into account cultures, societies and sound traditions...” (17).

With so much else, this period has been very rich in official documents that have developed the theology of the Consecrated Life throughout this “New Advent”:

LUMEN GENTIUM, Dogmatic Constitution on the Church, November 21, 1965, ## 39 - 42:

“... Likewise, the Church’s holiness is fostered in a special way by the manifold counsels which the Lord proposes to his disciples in the Gospel for them to observe. Towering among the counsels is that precious gift of divine grace given to some by the Father [cf. Mt 19:11; 1 Co 7:7] to **devote themselves to God alone** more easily with an undivided heart [cf. 1 Co 7:32-34] in virginity, or celibacy...The Church bears in mind also the apostle’s admonition when calling the faithful to charity and exhorting them to have the same mind which Christ Jesus showed who ‘emptied himself, taking the form of a servant... and became obedient unto death’ [Ph 2:7, f.] and for our sakes ‘became poor though he was rich’ [2 Co 8:9]. Since the disciples must always imitate this love and humility of Christ and bear witness of it, Mother Church rejoices that she has within herself many men and women who pursue more closely the Savior’s self-emptying and show it forth more clearly, by undertaking poverty with the freedom of God’s sons, and renouncing their own will: they subject themselves to man for the love of God, thus going beyond what is of precept in the matter of perfection, so as to conform themselves more fully to the obedient Christ...” [cf. LG 42 c, d].

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PERFECTAE CARITATIS, Decree on the Up-to-Date Renewal of Religious Life, October 28, 1965:

“...From the very beginning of the Church there were men and women who set out to follow Christ with greater liberty, and to imitate him more closely, by practicing the evangelical counsels. They led lives dedicated to God, each in his own way. Many of them, under the inspiration of the Holy Spirit, became hermits, or founded religious families. These, the Church, by virtue of her authority, gladly accepted and approved. Thus, in keeping with the divine purpose, a wonderful variety of religious communities came into existence. This has considerably contributed towards enabling the Church not merely to be equipped for every good work [cf. 2 Tm 3:17] and to be prepared for the good work of the ministry unto the building-up of the Body of Christ [cf. Ep 4:12], but also to appear adorned with the manifold gifts of her children, like a bride adorned to her husband [cf. Apoc 21:2] and to manifest in herself the multiform wisdom of God...” [# 1].

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EVANGELICA TESTIFICATIO, Paul VI, Apostolic Exhortation on the Renewal of Religious Life, June 29, 1971 (18):

“...And yet, it is well known that the Council recognized ‘**this special gift**’ as having a place in the life of the Church, because it enables those who have received it to be more closely conformed to ‘that manner of virginal and humble life which Christ the Lord elected for himself and which the Virgin Mother also chose...[# 2] ...From the first centuries, the Holy Spirit has stirred up, side by side with the heroic confession of the martyrs, the wonderful strength of disciples and virgins, of hermits and anchorites...[# 3 b]...Dear

sons and daughters, by a free response to **the call of the Holy Spirit**, you have decided to follow Christ, **consecrating yourselves totally to him...** [# 7 a]...In reality, the charism of religious life, far from being an impulse born of flesh and blood, or one derived from a mentality which conforms itself to the modern world, is **the fruit of the Holy Spirit**, who is always at work in the Church... [# 11]...through obedience, you offer to God **a total dedication** of your own wills as a sacrifice of yourselves [# 27]...This grace will be given to you by Christ Jesus in proportion to **the fundamental gift** which you have made of yourselves and which you do not retract [# 31]..."

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MUTUAE RELATIONES, Directives for the Mutual Relations between Bishops and Religious in the Church. The Sacred Congregation for Religious and for Secular Institutes, April 23, 1978 (Some Doctrinal Elements) (19):

"... From the day of Pentecost onwards (LG 4))there exists in the world a 'new' people which, vivified by the Holy Spirit, is united with Christ and has access to the Father (Ep 2:18). The members of this People are gathered from all nations and are bound together in such an intimate unity (LG 9) that it cannot be explained solely by axioms of the sociological order: there exists between them a kind of 'newness' which transcends the human condition. It is only in this **transcendent perspective** that mutual relations between the various members of the Church can be correctly understood. The reality upon which this unique nature is based is the very presence of the Holy Spirit... The spiritual and pastoral re-awakening of recent years ... is due to the presence of the Holy Spirit and is clear evidence of a specially privileged moment (EN 75) for the renewal of the youth of the Church as she looks forward to the Day of her Lord (Rv 22:17).. " [# 1]

"...Vocation to the Apostolate: the whole Church is driven by the Holy Spirit to do her part for the full realization of the plan of God (LG 17; AA 2I AG 1-5)... This vocation demands of every man, as a sign of his ecclesial communion, that he recognize the primacy of the life in the Spirit upon which depends docility to the word, interior prayer, awareness of life as a member of the whole body, desire for unity, dutiful accomplishment of one's official mission, **the gift of self in service** and the humility of repentance... From this common baptismal vocation to *life in the Spirit* there come to light clearer demands and effective means in what concerns relations between Bishops and Religious..." [# 4].

"...Religious institutes are numerous in the Church and they differ one from the other according to their own proper character (PC 7-10). Each in fact, contributes its own vocation as a **gift raised by the Holy Spirit**, through the work of 'outstanding men and women' (LG 45; PC 12) and authentically approved by the sacred hierarchy. The 'charism of the Founders' (ET 11) appears as '**an experience of the Spirit**' transmitted to their followers to be lived by them, to be preserved deepened and constantly developed in harmony with the Body of Christ continually in a process of growth. It is for this reason that the distinctive character of the various religious institutes is

preserved and fostered by the Church (LG 44; CD 33, 35, § 1 and 2, etc.). [# 11].

“... The historical fact between charism and cross, apart from other factors which may give rise to understanding, is an extremely helpful sign in discerning **a call from the Spirit**. Individual religious also possess personal gifts coming from the Spirit to enrich, develop and rejuvenate the life of the Institute, to further unite the community and to show forth its renewal. But the discernment of these gifts and their correct use can be recognized to the extent to which they harmonize with the community commitment in the Institute and with the needs of the Church, as determined by legitimate authority...” [# 12]

“... Religious and their communities are called upon in the Church to give a visible testimony of their **total consecration to God**. This is **the fundamental option** of their Christian existence and the first objective to be attained in their distinctive way of life, whatever the specific character of their Institute, religious are, in fact, consecrated in order to proclaim publicly in the Church-sacrament that the world cannot be transfigured and offered to God without the spirit of the beatitudes (LG 31)...” [# 14].

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THE CONTEMPLATIVE DIMENSION OF RELIGIOUS LIFE, by the Sacred Congregation for Religious and for Secular Institutes, March 1980 (20):

“...The contemplative dimension is basically a reality of grace, experienced by the believer as **God’s gift**. It enables persons to know the Father (cf. Jn 14:8) in the mystery of Trinitarian communion (cf. 1 Jn 1:3), so that they can enter into the depths of God (1 Co 2:10). It is not the intention here to discuss the many and delicate aspects of different methods of contemplation, nor to analyze contemplation in so far as it is **an infused gift of the Holy Spirit**. We describe the contemplative dimension fundamentally as the theological response of faith, hope and charity, by which the believer opens up to the revelation and communication of the living God through Christ in the Holy Spirit, ‘The concentration of the regard of one’s heart on God, which we define as contemplation, becomes the highest and fullest activity of the spirit, the activity of which today, also, can and must order the immense pyramid of all human activities’ [Paul VI, Dec. 7, 1965].

“As the unifying act of all human movement towards God, the contemplative dimension is expressed by listening to and meditating on the Word of God; by participating in the divine life transmitted to us in the sacraments, particularly, the Eucharist; by liturgical and personal prayer; by the constant desire for God and the search for His Will in events and people; by the conscious participation in His salvific mission; **by self-giving to others** for the coming of the Kingdom. There results, in the religious, an attitude of continuous and humble adoration of God’s mysterious presence in people, events and things: an attitude which manifests the virtue of piety, an interior fount of peace and a person who brings peace to every sphere of life and apostolate.

“All this is achieved in continual purification of heart, under the light and guidance of the Holy Spirit, so that we can find God in all things and people and become ‘the praise of his glory’ [Ep 1:6]. The very nature of the consecrated life stands out in this way as the profound source which nourishes and unifies every aspect of the lives of religious...” [# 1].

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THE CODE OF CANON LAW, promulgated by Pope John Paul II, by the Apostolic Constitution, *Sacrae Disciplinae Leges*, January 25, 1983, [## 573-730] - this is its own study, with references to the Consecrated Life as a **Gift of the Spirit**, inspiring **the total self-gift** of those who enter it.

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LETTER OF JOHN PAUL II TO UNITED STATES BISHOPS, ON PROBLEMS OF THE RELIGIOUS LIFE, April 3, 1983 (21):

“... Consecration is the basis of religious life. By insisting on this, the Church places the first emphasis on the initiative of God and on the transforming relation to him which religious life involves. Consecration is a divine action. God calls a person whom he sets apart for a **particular dedication to himself**. At the same time, he offers the grace to respond to that consecration is expressed on the human side by a **profound and free self surrender**. The resulting relationship is a pure gift. It is a covenant of mutual love and fidelity, of communion and mission, established for God’s glory, the joy of the person consecrated and the salvation of the world...” [# 5].

“... Jesus lived his own consecration precisely as Son of God: dependent on the Father, loving him above all and completely given to his will. These aspects of his life as Son are shared by all Christians. To some, however, for the sake of all, God gives the gift of a closer following of Christ in his poverty, chastity and obedience, through a public profession of these counsels mediated by the Church. This profession in imitation of Christ manifests a particular consecration which is ‘rooted in that of baptism and is a fuller expression of it’ (PC 5). The fuller expression recalls the hold of the divine person of the Word over the human nature which he assumed and it invites a response like that of Jesus: a dedication of oneself to God in a way which he alone makes possible and which witnesses to his holiness and absoluteness. Such a **consecration is a gift of God**, a grace freely given...” [# 7].

“... The identity (in religious consecration) derives from that **action of the Holy Spirit** which is the institute’s **founding gift** and which creates a particular type of spirituality, of life, of apostolate and of tradition [cf. MR 11]. Looking at the numerous families one is struck by **the wide variety of founding gifts**. The Council laid stress on the need to foster these as **so many gifts of God** (cf. PC 2 b). They determine the nature, spirit and purpose and character which form each institute’s spiritual patrimony, and they are basic to that sense of identity which is a key element in the fidelity of every religious (cf. ET 51)... [# 11].

“...It is proper, though not exclusive to religious life to profess the evangelical counsels by vows which the Church receives. These are a response to **the prior gift of God** which, being **a gift of love**, cannot be rationalized. It is something God himself works in the person chosen...” [# 13].

“... The vows themselves are specific: three ways of pledging oneself to live as Christ lived in areas which cover the whole of life: possessions, affections, autonomy. Each emphasizes a **relation to Jesus, consecrated and sent**. He was rich but he became poor for our sakes, emptying himself, and having nowhere to lay his head. He loved with an undivided heart, universally and to the end. He came to do the will of the Father who sent him, and he did it steadily, learning obedience through suffering and becoming a cause of salvation for all who obey...” [# 15].

“... When God consecrates a person, he gives **a special gift** to achieve his own kind purposes: the reconciliation and salvation of the human race. He not only chooses, sets apart and dedicates the person to himself, but engages him or her in his own divine work. Consecration inevitably implies mission. These are two facets of one reality. The choice of a person by God is for the sake of others: the consecrated person is one who is sent to do the work of God in the power of God. Jesus Himself was clearly aware of this. Consecrated and sent to bring the salvation of God, he was **wholly dedicated** to the Father in adoration, love and surrender, and **totally given** to the work of the Father which is the salvation of the world...” [# 23].

“... (The consecration of religious) calls for **the self-giving** without which it is not possible to live either a good community life, or a fruitful mission. Jesus’ statement that the grain of wheat needs to fall to the ground and die if it is to bear fruit, has a particular application to religious because of the public nature of the profession. It is true that much of today’s penance is to be found in the circumstances of life, and should be accepted there...” [# 31].

“... For each religious, formation is the process of becoming more and more a disciple of Christ, growing in union with, and in configuration to him. It is a matter of taking on increasingly the mind of Christ, of **sharing more deeply his gift of himself to the Father**, and his brotherly service of the human family, and of doing this according to the **founding gift** which mediates the Gospel to the members of a given religious institute. Such a process requires a genuine conversion. The ‘putting on Jesus Christ’ (cf. Rm 13:14; Ga 3:27; Ep 4:24) implies the stripping off of selfishness and egoism (cf. Ep 4:22-24; Col 3:9-10). The very fact of ‘waiting henceforth according to the Spirit’ means giving up ‘the desires of the flesh’ (Ga 5:15). The religious professes to make this putting on of Christ, in his poverty, his love and his obedience, the **essential pursuit of his life**. It is a pursuit that never ends. There is a constant maturing in it, and this reaches not only to spiritual values but also to the fullness of the human personality. The religious grows toward the fullness of Christ according to his or her state of life...” [# 45].

ESSENTIAL ELEMENTS IN THE CHURCH'S TEACHING AS APPLIED TO INSTITUTES DEDICATED TO WORKS OF THE APOSTOLATE May 31, 1983. (22).

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REDEMPTIONIS DONUM, Apostolic Exhortation of Pope John Paul II, to Men and Women Religious on their Consecration in the Light of the Mystery of Redemption. March 25, 1984 (23):

'...When Christ looked upon you and loved you', calling each one of you... that redeeming love of his was directed towards a particular person, and, at the same time, it took on a spousal character: it became **a love of choice**. This love embraces **the whole person**, soul and body, in that person's unique unrepeatable personal 'I.' The One who, **given eternally to the Father**, 'gives' himself in the mystery of Redemption, has now called man in order that he in his turn should **give himself entirely** to the work of Redemption through membership in a Community, of brothers and sisters, recognized and approved by the Church. Surely, it is precisely this call that St. Paul's words can be applied: 'Do you not know that your body is a temple of the Holy Spirit...? You are not your own: you were bought with a price [I Co 6:19, f.]... Christ says: 'If you wish ...'. And the response to this call is, therefore, a free choice. You have chosen Jesus of Nazareth, the Redeemer of the world by choosing the way that he has shown you...' [# 3].

"...In this perspective the fundamental treasure of one's own humanity is connected to the fact of 'being', **by giving oneself**. The direct point of reference in such a vocation is the living person of Jesus Christ. The call to the way of perfection takes shape from him, and through him, in the Holy Spirit, who continually recalls to new people, men and women, at different times of their lives, but especially in their youth, all that Christ has said...The vocation in which a person discovers in depth **the evangelical law of giving**, a law inscribed in human nature, is itself a gift! It is **a gift overwhelming with the deepest content of the Gospel, a gift which reflects the divine and human image of the mystery of the Redemption** of the world..." [# 6].

"... Religious profession creates **a new bond**... In this way, religious profession is deeply rooted in baptismal consecration and is a fuller expression of it [PC 5]. In this way, religious profession in its constitutive content, becomes **a new consecration**; the consecration and **giving of the human person to God**, loved above all else. The commitment undertaken by means of the vows to practice the evangelical counsels of chastity, poverty and obedience, according to the determinations proper to each religious family as laid down in the Constitutions is the expression of a **total consecration to God**, and, at the same time, the means that leads to its achievement. This is also the source of bearing witness and of exercising the apostolate..." [# 7].

"...In this form is contained **your answer to the call of redeeming love**, and it is also an **answer of love; a love of self-giving** which is **the heart of consecration**, of the consecration of the person. The words of Isaiah: 'I have redeemed you ... you are mine...' seem to seal precisely this love which is **the love of a total and exclusive consecration to God**. This is how **the special covenant of spousal love** is made, in which we seem to hear an unceasing

oath of the words concerning Israel, whom the Lord ‘has chosen as his own possession.’ For in every consecrated person the Israel of the new and eternal Covenant is chosen. The whole messianic people, the entire Church, is chosen in every person whom the Lord selects from the midst of this people, in every person who is **consecrated for everyone to God as his exclusive possession...**” [# 8].

“...In this particular context of the Jubilee Year of the Redemption, let us then go back again to the mystery of the body and soul of Christ as **the complete subject of spousal and redemptive love**: spousal *because* redemptive. For love he offered himself, for love he gave his body for the sin of the world. By immersing yourselves in the Paschal Mystery of the Redeemer through the consecration of the religious vows, you desire, **through the love of total self-giving**, to fill your souls and your bodies with the spirit of sacrifice, even as St. Paul invites you to do in the words of the Letter to the Romans just quoted: ‘to offer your bodies as a sacrifice’ [Rm 12:1]. In this way, the likeness of that love which in the Heart of Christ is **both spousal and redemptive**, is imprinted on the religious profession.... this love is the beginning of **new life in Christ and the Church; it is the beginning of a new creation...**” [# 8].

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LETTER TO UNITED STATES BISHOPS, John Paul II, February 22, 1989 (24):

“... They are **at the heart of the mystery of the Church**; they **belong inseparably to her life and holiness**. They are called to **a radical living of the baptismal commitment** common to all [#2186].

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DIRECTIVES ON FORMATION IN RELIGIOUS INSTITUTES, February 2, 1990.

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PRELIMINARY STUDY FOR THE 1994 SYNOD OF BISHOPS, LINEAMENTA.

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FRATERNAL LIFE IN COMMUNITY - CONGREGAVIT NOS IN UNUM. February 2, 1994.

The Principle of Totality

“The Thirst for the Divine Absolute’ of the Consecrated Life

[cf. EN 69; VC 39] - John Paul II, Post-Synodal Apostolic Exhortation, *Vita Consecrata*, March 25, 1996: in this document, the challenge to live the “Principle of Totality” is multiplied:

“... In every age there have been men and women who, obedient to the Father’s call, and to the **prompting of the Spirit**, have chosen this special way of following Christ in order to **devote themselves to him with undivided heart** [cf. I Co 7:34]. Like the Apostles, they, too, have left everything in order

to be with Christ and to put themselves as he did, at the service of God and their brothers and sisters...” [# 1].

“... the choice of **total self-giving to God in Christ** is in no way incompatible with any human culture or historical situation...” [# 2].

The consecrated life may experience further changes in its historical forms, but there will be no change in the substance of a choice which finds expression in **a radical gift of self** for the love of the Lord Jesus and, in him, of every member of the human family...” [# 3].

“... These new forms of consecrated life now taking their place along-side the older ones bear witness to the constant attraction which **the total gift of self to the Lord**, the ideal of the apostolic community and the founding charisms continue to exert, even on the present generation. They also show how the firsts of the Holy Spirit complement one another...” [# 12].

“...Many of the baptized throughout history have been invited to live such a life ‘in the image of Christ.’ But, this is possible only on the basis of a special vocation and in virtue of **a particular gift of the Spirit**. For, in such a life baptismal consecration develops into a **radical response** in the following of Christ through acceptance of the evangelical counsels, the first and essential of which is the sacred bond of chastity for the sake of the kingdom. This special way of following Christ, at the origin of which is always the initiative of the **Father**, has an essential **Christological and Pneumatological** meaning: it expresses in a vivid way the Trinitarian nature of the Christian life, and it anticipates, in a certain way, that eschatological fulfillment toward which the whole church is tending.” [# 14].

“... ‘Lord, it is well that we are here!’ [Mt 17:14] ... These words bespeak the Christocentric orientation of the whole Christian life. But, they also eloquently express **the radical nature of the vocation to the consecrated life**: How good it is for us to be with You, to devote ourselves to You, to make You the one focus of our lives! Truly those who have been given the grace of this special communion of love with Christ feel as it were, caught up in His splendor: He is the fairest of the sons of men’[Ps 45:2], the one beyond compare...” [# 15].

“... ‘This is My Beloved Son!...The words from on high give new depth to the invitation by which Jesus himself at the beginning of his public life called them to follow him, to leave their ordinary lives behind and enter into a close relationship to him. It is precisely this special grace of intimacy which in the consecrated life makes possible and even demands the **total gift of self** in the profession of the evangelical counsels... In the consecrated life, then it is not only a matter of following Christ with one’s whole heart, of loving him more than father or mother, more than son or daughter’ [cf. Mt 10:37] - for this is the required of every disciple - but of living and expressing this **by conforming one’s whole existence to Christ in an all-encompassing commitment which foreshadows the eschatological perfection** to the extent that this is possible in time and in accordance with the different charisms...” [# 16].

“... Contemplation of the glory of the Lord Jesus in the icon of the Transfiguration reveals to consecrated persons first of all the Father, the Creator and Giver of every good thing who draws his creatures to himself [cf. Jn 6:44] with a special love and for a special mission. ‘This is my beloved Son: listen to him!’ [cf. Mt 17:5]. In response to this call and interior attraction which accompanies it, those who are called entrust themselves to the love of God who wishes them to be **exclusively at his service and they consecrate themselves totally to him and to his plan of salvation** [cf. I Co 7:32-34].

“This is the meaning of the call to the consecrated life: it is an initiative coming wholly from the Father [cf. Jn 15:16], who asks those whom he has chosen to **respond with complete and exclusive devotion**. The experience of this gracious love of God is so deep and so powerful that the person called senses the need to respond by unconditionally dedicating his or her life to God, **consecrating to him all things present and future, and placing them in his hands**. This is why, with Saint Thomas, we come to understand the identity of the consecrated person, beginning with his or her **complete self-offering, as being comparable to a genuine holocaust** [2-22, q. 186, a. 1]. [# 17;].

“...the practice of the evangelical counsels is also a particularly profound and fruitful way of sharing in Christ’s mission, in imitation of the example of Mary of Nazareth, the first disciple, who willingly put herself at the service of God’s plan **by the total gift of self**. ..” [cf. # 18; cf. all of ## 28 & 34 for the example of Mary’s totality].

“... The eyes of the Apostles are therefore fixed upon Jesus, who is thinking of the Cross [cf. Lk 9:43-45]. There his virginal love for the Father and for all mankind will attain its highest expression. His poverty will reach **complete self-emptying**, his obedience, **the giving of his life**... It is the contemplation of the Crucified Christ that all vocations find their inspiration. From that contemplation, together with **the primordial gift of the Spirit, all gifts, in particular, the gift of the consecrated life, take their origin**. After Mary, the Mother of Jesus, it is John who receives this gift. John is the disciple whom Jesus loved, the witness who together with Mary, stood at the foot of the Cross [cf. Jn 19:26, f.]. His decision to **consecrate himself totally** is the fruit of the divine love which envelops him and fills his heart...” [# 23].

“...the sense of mission is at the very heart of every form of consecrated life... To the extent that consecrated persons live **a life completely dedicated to the Father** [cf. Lk 2:49; Jn 4:34], held fast by Christ [cf. Jn 15:16; Ga 1:15-16] and animated by the Spirit [cf. Lk 24:49; Ac 1:8; 2:4], they cooperate effectively in the Mission of the Lord Jesus [cf. Jn 20:21]... Consecrated persons will be missionaries of having been called and chosen by God, to whom they must therefore direct and **offer everything that they are and have**, freeing themselves from the obstacles that could hinder the totality of their response...” [# 25].

“... Fundamental to every charism is a three-fold orientation: ... charisms lead to the Father in **the filial desire to seek his will**, through a process of unceasing conversion...the attitude [mind] of consecrated persons... is

progressively conformed to Christ...Finally, every charism leads to the Holy Spirit, insofar as it prepares individuals to let them be guided and sustained by him, both in their personal spiritual journeys, and in the lives of communion and apostolic work, in order to embody that **attitude of service** which should inspire the true Christian's every choice..." [# 36].

"... All consecrated persons by practicing **the evangelical discipleship**, commit themselves to fulfilling the Lord's 'new commandment' to love one another as he has loved us [cf. Jn 13:34]. Love **led Christ to the Gift of Self**, even to the supreme sacrifice of the Cross, So, too, among his disciples, there can be no true unity without that unconditional mutual love which demands a readiness to serve others generously, a willingness to welcome them as they are without judging them [cf. Mt 17:1-2] and an ability to forgive seventy times seven..." [Mt 18:22] [# 42].

"...Consecrated men and women are sent forth to proclaim by the witness of their lives the value of Christian fraternity and the transforming power of the Good News, which makes it possible to see all people as sons and daughters of God and **inspires a self-giving love** toward everyone, especially the least of our brothers and sisters. Such communities are places of hope and of discovering of the beatitudes..." [# 51].

Congregation for Institutes of Consecrated Life and Societies of Apostolic Life
Directives on Formation [1990]
Inter-Institute Collaboration for Formation [1999]
Starting afresh from Christ: A Renewed Commitment to the Consecrated Life in the New Millennium [2002].

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Summary

With a rich and varied vocabulary, the Universal Magisterium of this "New Advent" has emphasized repeatedly that the Consecrated Life is truly a Gift of the Spirit. The witness that the Church needs most of all is that of the challenge to answer as totally as Jesus Christ did to His Father's Mission in the Holy Spirit:

1. The Consecrated Life is based on God's own salvific Self-communication, His divine self-giving. The Life is a gift through grace, from One eternally given to His Father in the Holy Spirit.
2. The Consecrated life is presented as "this special gift" - a call of the Holy Spirit, that places Church members side by side with her martyrs. This gift has been raised up in the Church - this experience of the Holy Spirit is meant to be the fundamental option for all who embrace it. It is a unique gift of God's love, offering a special relationship with the Jesus Christ, consecrated and sent.
3. The following are some of the many expressions to challenge the full living of the gospel life - through a 'Principle of Totality' - asked of all the baptized. The

Consecrated Life is presented as a way imitating Christ's own life with His Apostles, a truly radical discipleship, living all through life the evangelical law of self-giving; a truly radical living of Baptism; a living of evangelical discipleship:

- a progressively fuller configuration to Jesus Christ;
- an expression of devotion to God alone, through the mind of Jesus Christ;
- a total dedication to God and the Church;
- the living of the transcendental perspective;
- a gift of one's entire self to God;
- complete self sacrifice, of one's whole existence;
- giving oneself up for God and His plan;
- the sacrifice of one's whole existence to God and His people;
- the surrender of one's total existence;
- an entire commitment to God;
- a spousal gift of self in service;
- exclusive belonging to God;
- the giving of oneself exclusively to God;
- wholly dedicated, totally given;
- the essential pursuit of one's whole life;
- total and exclusive self-giving
- a whole, specific and exclusive gift of self;
- self- immolation lived as the soul of sacrifice;
- the giving of oneself entirely to the One Who gives of Himself eternally;
- a love of choice by the whole person;
- a gift overwhelming with the deepest content of the Gospel;
- a gift reflecting the divine and human image of the mystery of Redemption;
- a new bond, a total consecration, giving the human person to God as His possession;
- the answer to the call of redeeming love;
- the heart of consecration: an answer to the love of Christ's self-giving;
- the love of a total and exclusive consecration to God;
- a special covenant of spousal love;
- consecrated for everyone to God as his exclusive possession;
- complete subject of spousal and redemptive love of total self-giving;
- new life in Christ, in the Church, the beginning of a new Creation;
- unconditional dedication, consecrating all, present and future;
- complete self-offering, a genuine holocaust;
- the oblation of all that one is and has.

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