

ST. GASPAR BERTONI
and his
FAITH-INSPIRED *ECONOMY* OF THE GOODS OF GOD



POINTS for REFLECTION

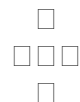
Rev. Joseph Henchey, CSS

Lent, 2015

Electronic Edition: Tereza Lopes [Lay Stigmatine]

Table of Contents

Presentation	3
[1] Texts	3
[2] Models of Mission	4
[3] Varieties of Human Applications	4
<u>1 Co 4</u> : Apostolic Ministry	5
<u>1 Co 9</u> : Apostolic Stewardship: <i>All things to all...</i>	6
[A] St. Paul as the <i>Economus</i> of the Divine Mysteries	8
Introduction	8
Biblical Usage	11
[B] Magisterium [CCC]	17
[C] Pope Francis Letter on Religious Administration	24
[D] St. Gaspar Bertoni's Management of Church Goods	26
Presentation	26
1. Mother Teresa Gamba [1823]	28
2. Mother Leopoldina Naudet [1827-1829]	32
3. St. Gaspar's Total Offer to the Restored Company of Jesus [1837]	34
4. St. Gaspar's Total Offer to Pope Gregory XVI [1836]	40
5. Community's Refusal of the very substantial Cartolari Estate [1846]	44
6. St. Gaspar's Original Constitutions [Part XI, c. 5, ## 291-296]	47
APPENDIX: US Bishops & Affordable Housing – September 22, 1010	54



Presentation

1. TEXTS

The Kingdom of God – or that sphere of God’s activity in which the believer is asked to cooperate – has been presented to us biblically with many metaphors. Like the *Models of the Church*, and *Models of Revelation*, there do seem to be a wide variety of *Models of Redemption* metaphors for the kingdom of God. The following are some of them:

By ordinance of the king the drinking was unstinted, for he had instructed all the stewards of his household to comply with the good pleasure of everyone... [Est 1: 8]

A Father’s Instruction. 1 That same day Tobit remembered the money he had deposited in trust with Gabael at Rages in Media. 2 He thought to himself, “Now that I have asked for death, why should I not call my son Tobiah and let him know about this money before I die?” 3 So he called his son Tobiah; and, when he came, he said to him: [a] “Son, when I die, give me a decent burial. Honor your mother, and do not abandon her as long as she lives. Do whatever pleases her, and do not grieve her spirit in any way. 4 Remember, son, how she went through many dangers for you while you were in her womb. When she dies, bury her in the same grave with me.

5 “Through all your days, son, keep the Lord in mind, and do not seek to sin or to transgress the commandments. Perform righteous deeds all the days of your life, and do not tread the paths of wickedness. 6 For those who act with fidelity, all who practice righteousness, will prosper in their affairs. [b]

7 “Give alms from your possessions. Do not turn your face away from any of the poor, so that God’s face will not be turned away from you. 8 Give in proportion to what you own. If you have great wealth, give alms out of your abundance; if you have but little, do not be afraid to give alms even of that little. 9 You will be storing up a goodly treasure for yourself against the day of adversity. 10 For almsgiving delivers from death and keeps one from entering into Darkness. 11 Almsgiving is a worthy offering in the sight of the Most High for all who practice it. [Tb 4]

2. VARIOUS MODELS of 'MISSION'

2. For the liturgy, "through which the work of our redemption is accomplished," [1] most of all in the divine sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church.

It is of the essence of the Church that she be both human and divine, visible and yet invisibly equipped, eager to act and yet intent on contemplation, present in this world and yet not at home in it; and she is all these things in such wise that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek [2].

While the liturgy daily builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit [3], to the mature measure of the fullness of Christ [4], at the same time it marvelously strengthens their power to preach Christ, and thus shows forth the Church to those who are outside as a sign lifted up among the nations [5] under which the scattered children of God may be gathered together [6], until there is one sheepfold and one shepherd [7]. [SC]



3. VARIETIES OF HUMAN APPLICATION

AGRICULTURAL: [Planting; Plowing; Harvest; First-Fruits; Signs in the sky; Weeding; Seasons; Bread and Wine; Olive oil; Rains; Pruning; Watering; Vine and Branches; Fig Tree

ATHLETIC: [(Spring)-training; boxing; long-distance running; crown of Victory; Wreath; Exercises; Weight lifting; Cross as Fulcrum, Pole Vault; Gethsemane a boxing arena?; Climbing;

CONSTRUCTION: edifice, up-building; materials; Expense sheet

ECONOMY: [Budget; Income; Expenditures; Economus; Spender; inheritance; last will and testament; Debt; Payment; Tax; Talent; Steward; Heir

FAMILY: [Filiation; Fraternity; Espousals; Parenting; inheritance; estate;

FISHING: [Of humanity; out into the deep; net; row against the tide; Bark of Peter; Stormy sea;

FLOCK OF SHEEP: [Sheep-fold; Sheep gate; shepherd; Grazing; Oasis;
Water font

HISTORICAL: [Liberation; salvation; Flood; Desert-journey; Ambitious
Migration; Deliverance; Quest for God;

JURIDICAL: [Trial; Witness; Verdict; guilty; Sentence; Paraclete;
Redemption; Pay the fine; Settlement; Judgment; Slave-ransom;
Penalty; Guilty;

LITURGICAL: [Oblation, Holocaust; Offertory-Consecration-Communion;
Atonement; Liturgical leadership; Office; Procession - (Eternal);
Sanctuary; High Priest; Sacrifice; Thanksgiving; Petition; Adoration;
Repentance; Reparation; Seasons; Oblation; Sacrifice; Holocaust;
Temple; Incense; Immolation; Expiation;

MEDICAL: [Heal; Medication; Poison; Antidote; Lance; Purification;
Surgery; New Heart; Recovery; Therapy; Rest; Restoration;
Wounds; Fever; Slake one's thirst/ hunger; Convalescence;

MILITARY: [Spiritual Combat; Soldiers; Sword, Helmet, breast-plate;
Victory (Spoils); Banners; Training;

PASTORAL: [Spiritual Direction; Grazing Grounds; Drink from the stream;

PEDAGOGY: [School of God/ Mary; Hard-Knocks; Teaching/ Learning;
Master/ Mistress; New Spirit; Taught by God;

ROYAL: [Reign, Realm, Kingdom; King;

□ □ □

1 Corinthians 4

The Ministry of the Apostles

4 Think of us in this way, as servants of Christ and stewards [*economi*] of God's mysteries. 2 Moreover, it is required of stewards that they be found trustworthy. 3 But with me it is a very small thing that I should be judged by you or by any human court. I do not even judge myself. 4 I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. 5 Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive commendation from God.

6 I have applied all this to Apollos and myself for your benefit, brothers and sisters, so that you may learn through us the meaning of the saying, "Nothing beyond what is written," so that none of you will be puffed up in favor of one against another. 7 For who sees anything different in you? What do you have that you did not receive? And if you received it, why do you boast as if it were not a gift?

8 Already you have all you want! Already you have become rich! Quite apart from us you have become kings! Indeed, I wish that you had become kings, so that we might be kings with you! 9 For I think that God has exhibited us apostles as last of all, as though sentenced to death, because we have become a spectacle to the world, to angels and to mortals. 10 We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. 11 To the present hour we are hungry and thirsty, we are poorly clothed and beaten and homeless, 12 and we grow weary from the work of our own hands. When reviled, we bless; when persecuted, we endure; 13 when slandered, we speak kindly. We have become like the rubbish of the world, the dregs of all things, to this very day.

Fatherly Admonition

14 I am not writing this to make you ashamed, but to admonish you as my beloved children. 15 For though you might have ten thousand guardians in Christ, you do not have many fathers. Indeed, in Christ Jesus I became your father through the gospel. 16 I appeal to you, then, be imitators of me. 17 For this reason I sent[c] you Timothy, who is my beloved and faithful child in the Lord, to remind you of my ways in Christ Jesus, as I teach them everywhere in every church. 18 But some of you, thinking that I am not coming to you, have become arrogant. 19 But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. 20 For the kingdom of God depends not on talk but on power. 21 What would you prefer? Am I to come to you with a stick, or with love in a spirit of gentleness?

1 Corinthians 9:17-22

17 If I do so willingly, I have a recompense, but if unwillingly, then I have been entrusted with a stewardship [economia]. 18 What then is my recompense? That, when I preach, I offer the gospel free of charge [gratis omnino] so as not to make full use of my right in the gospel.

All Things to All.

19 Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. 20 To the Jews I became like a Jew to win over Jews; to those under the law I became like one under the law—though I myself am not under the law—to win over those under the law. 21 To those outside the law I became like one outside the law—though I am not outside God’s law but within the law of Christ—to win over those outside the law. 22 To the weak I became weak, to win over the weak. I have become all things to all, to save at least some.

□□□

[A] PAUL AS ECONOMUS OF THE MYSTERIES OF GOD¹

Introduction

[1] In the Catholic understanding of Paul, his apostolic authority did not have to become legitimized by the acceptance on the part of the ecclesial community. Paul received his power directly from the Risen Lord and his writings manifest the following: 'grace language', apostleship terminology, parental metaphors and the surprising suggestion of imitation of himself motif.

[2] There were two contrasting extremes in the Corinth community that Paul opposed:

- the exaggerated adulation of the Apostles – which Paul vigorously opposed – Jesus Christ is the main interest of the Apostolic Mission;
- a denigration of Paul's personal role as an Apostle – as he was not a member of the original 12 – with Paul's strong defense of his special vocation from the Risen Christ Himself.

[3] In the matter of stipends, Paul adapts to the occasion:

- *gratis omnino*;
- however, the acceptance of a stipend includes a partnership in the mission.

[4] Paul as the Administrator [*economus*] of the Divine Mysteries: the Apostle uses this economic metaphor in two important passages – to understand this metaphor requires some familiarity with the socio-legal and economic aspects of the ancient world not immediately obvious in the Epistle itself [1 Co 4:1-5; 9:16-23]:

1 Thus should one regard us: as servants of Christ and stewards of the mysteries of God. 2 Now it is of course required of stewards that they be found trustworthy. 3 It does not concern me in the least that I be judged by you or any human tribunal; I do not even pass judgment on myself; 4 I am not conscious of anything against me, but I do not thereby stand acquitted; the one who judges me is the Lord. 5 Therefore, do not make any judgment before the appointed time, until the Lord comes, for he will bring to light what is hidden in darkness and will manifest the motives of our hearts, and then everyone will receive praise from God. [1 Co 4]

¹ John K. Goodrich, *Paul as an Administrator of God in 1 Co.*, Society for NT Studies. Monograph Series 22. Cambridge University Press 2012.

16 If I preach the gospel, this is no reason for me to boast, for an obligation has been imposed on me, and woe to me if I do not preach it! 17 If I do so willingly, I have a recompense; but if unwillingly, then I have been entrusted with a stewardship. 18 What then is my recompense? That, when I preach, I offer the gospel free of charge so as not to make full use of my right in the gospel.

All Things to All. 19 Although I am free in regard to all, I have made myself a slave to all so as to win over as many as possible. 20 To the Jews I became like a Jew to win over Jews; to those under the law I became like one under the law—though I myself am not under the law—to win over those under the law. 21 To those outside the law I became like one outside the law—though I am not outside God’s law but within the law of Christ—to win over those outside the law. 22 To the weak I became weak, to win over the weak. I have become all things to all, to save at least some. 23 All this I do for the sake of the gospel, so that I too may have a share in it... [1 Co 9].

[5] Elements of this economic metaphor in the ancient Graeco-Roman world and the many opinions concerning it:

- stewards of God and His mysteries – in this instance, Paul’s ‘stipend’ is an issue [cf. 1 Co 9:17];
- some would maintain that this image is a familiar presence in apocalyptic literature – little proof for this;
- some hold that the term was reserved to imperial hierarchies – but, this minimizes its usage excessively – there are instances in which scholars have drawn the theme from royal, public administration and private accounts as well;
- others have restricted the usage of this economic metaphor to Hellenistic moral philosophers – which is again to limiting;
- and still others see it in the backdrop of literal managerial slavery. [As the recently canonized African housemaid slave, Bhagita, for whom slavery functioned [as it did in the ancient Roman world] as an opportunity for social advancement, and eventually for emancipation. [The Latin term would be familiar to Novices of old, peculium – *an allowance* – under the religious vow of poverty, this was traditionally considered as an abuse in modern Canon Law: it came to an unauthorized permission to use money against the Vow of poverty].

- and a sixth interpretation – which seems to be the true one in the context of 1 Co: managerial slavery serves as the most plausible source domain of Paul's metaphor.

[6] The *oiknomoí* served as Administrators in Graeco-Roman antiquity – in three separate ways:

- as Royal administrators – financial administrators, like a 'secretary of the Treasury' – Royal 'Book-keepers'; Alsmoners.
- as Civic, Public administrators: budget directors, in charge of municipal monies for which they were held severely to make an account; Finance Minister; Treasurer;
- as Private administrators of wealthy family estates. In this metaphor, the emphasis is much on the vantage point of the proprietor – in Paul's case, he understood that he was a slave of God, of Jesus Christ, an 'administrator' of His mysteries. The 'stipend' for Paul was the honor of being an apostle – the 'goods' he administered, were the mysteries of God: the revelation of Himself and of His Plan. It is like the land owner in the Lord's parable, telling his slaves: conduct business until I come! [cf. Lk 19:13]. The Greek words used here are reminiscent of our English pragmatist [literal Greek transliteration] – economic administrator. They were estate managers, private business treasurers.

In ancient times, the filial reverence that the freedman owed to his master was commonly described as deference [obsequium – a term most dear to St. Gaspar Bertoni] – duty, loyalty, faithful service. There are four qualities that seem to emerge for this office of *economus* in ancient times:

- being able to acquire;
- being challenged with preserving what had been entrusted to the servant, or steward;
- to learn how to improve the property [in Paul's case, the presentation of the mysteries];
- to learn ever more on how to make use of the estate, deposit, better.

Biblical Usage

1. In the contrast between the Good and Bad Servants [cf. Mt 25:14-30; Lk 19:11-27] in the parable of the Talents, in both accounts, the simple agents were responsible not merely for maintaining the property, the investments – but also for improving, increasing the possessions. In the parable of the Faithful and Wise Steward [cf. Lk 12:42-48] this, too, indicates that the responsible agent was expected to increase what had been entrusted to him: *From everyone to whom much has been given, much will be required...*

a. The ethical make up of private administrators consisted chiefly in loyalty [*pistis/fides*] which was visibly demonstrated through deference [*obsequium*]²

b. There would be sporadic and unannounced inspections. In the gospel parables, it was the unknown time of the master's return which was to maintain the administrator's diligence while left unsupervised [cf. Mt 24:52; Lk 12:46].

2. Paul's use of the Metaphor in 1 Co 4: In modern times, Pauline studies have gone forward with leaps and bounds into his: apocalypticism; revelation and the mystery - this present study is a reflection on his enigmatic phrase: stewards of the Mysteries of God. There is not much agreement on the source of this image in the Apostle's Epistles. Recent scholarship on 1 Co indicates that the economic metaphor resonates with only one source domain: private commercial administration.

a. The Apostles shows the Apostles having a subordinate role, with the objective possessive genitive: the Mysteries OF God – His Mysteries. To some extent, the Apostles, the Teachers of God's Word, have as their purpose that of gaining converts. The bustling city of Corinth enjoyed a strategic location, a kind of financial cross-roads, a navigational center-piece, holding the keys to two seas, each with its own harbor: one leading to Asia and the other to Italy. The whole city was a market-place.

b. Because of its commercial fame the context promoted Paul's clever usage of the metaphor from the business world. As in some religious rules there is the economus - often balanced with the Spender! There is the accountant and the dispenser.

² o.c., pp. 96, ff.

c. Paul's preaching of God's Word and his trade as a leather-worker, tent-maker, situated him among all sorts of merchants and draftsmen, exposing his personal life to the social, legal, administrative intricacies of the commercial world.

d. There is clear evidence in Paul's writing of his being an authoritative Apostle, enjoying a significant position in the early hierarchy – and yet, at the same time thought of himself as the slave of Jesus Christ. While he defended the apostolic vocation, they were vessels of clay and not intended for adulation – and they were accountable directly to the Lord Jesus in their apostolic service. He was somewhat between a rock and a hard place: on the one hand he was a person of privilege and authority – and yet one of insignificance, and he was a sinner, persecutor of Jesus Himself.

e. There is a challenge for the interpreter to ponder these two realities in the Apostle's life:

- the need to identify to some extent Paul's own understanding and defense of his personal responsibility and accountability to Christ – he was being challenged regarding his own place in the Church;
- and to trace how Paul is an 'administrator' in the eyes of the critical Church of Corinth – due to the awful community divisions brought to the fore by a fundamental misunderstanding about what the Apostles in general are, and how Corinth should relate to the person of Paul.
- He was not a 'super'-Apostle, but yet – one picked personally by the Risen Lord. He is self-defensive to a surprising degree, in the light of his special call, being knocked off his horse. He is a man of some authority, the *economus* of the mysteries of God.
- Thus, he perceived his own apostolic authority to be in jeopardy. At the same time, there was a sad degree of factionalism among the Corinthians, various 'parties' following the lead of this or that Apostle, or church leader, thus sorely dividing the flock.
- Paul sought briefly to censure the Corinthian believers, for being divided in the exaggerated view of this, or that Church leader - and at the same time, he justified his own Apostolic *modus operandi*. No one has the right to

criticize Paul, as he is at the service of God Himself – and is himself the Founder of the Corinthian Church.

- He argues that the ‘flesh’ can never grasp the foolishness of the Cross and the Gospel. Paul seems to criticize the Corinthians here for their lack of ‘spirituality’ to understand the sublime paradoxical nature of his message.

f. Along with the ‘commercial’ metaphor, Paul compares the Church to a field in which the Apostles labor by sowing the seed and watering the plants, through the preaching gospel. The Church is also a building under construction – the right materials are needed in this work, providing the building with a strong Christological foundation. In both the commercial and agricultural metaphors Paul presents himself in the founding position. Paul defends his own apostolic position, without marginalizing the others.

g. On the one hand Paul has the difficult task of portraying all the Apostles as subordinate servants – and yet, they remain God’s hand-picked authoritative representatives. Paul had to reprimand the Corinth’s adulation of the Apostles – and yet also correct their critical evaluations. Paul’s emphasis is their subordinate role – an *economus* is not a high, independent official – all Apostles serve, are slaves of, the Lord. The Apostles’ divinely assigned “managerial roles” are at best, a deferential, competent, qualified service of their Lord – *all of us are useless servants*.

h. Paul sought to eliminate boasting among any called to Church service – an *economus* is like the diakonos: called only to serve, at the [Eucharistic or revealed] Table of the Lord They are totally subordinated to the Lord. In this subordinate role [*obsequium*], the managerial slave, servant, is appointed to manage God’s people to some extent, in the field of the Divine Mysteries – in this sphere, they are considered by the Apostle himself to be Paul’s ‘children’. Paul does possess some structural authority and his subordination is to the Lord’s mysteries – an objective genitive. These mysteries refer primarily in this context to the redemption [eschatology, cosmology] – and the sanctification of the Church of Corinth. Such mysteries consist of divine and eternal wisdom, including the mystery of the Lord’s resurrection.

i. There is a decided Christological focus in Paul’s message – the apostles are responsible for proclaiming god’s mysteries – first, to unbelievers for the purpose of salvation; and secondly, to believers for their maturation, growth in the faith. Paul is not just an ‘orator’, ‘*rhaetor*’ - he has rather been entrusted with

a message and it his God-given mission to announce it in absolute simplicity to anyone who would listen.

j. Paul is an *economus*, accountable only to his Lord – therefore, the Church of Corinth must cease to judge him with disfavor. The Corinthians are also presented as a hostile tribunal, negatively evaluating the ministry of Paul. His ‘sting in flesh’ is understood by some as those to whom he had been sent, who then rejected him. Paul’s primary ministerial responsibility remains the communication, the sharing of the mysteries of God – there is not in this any effort at the worldly persuasiveness of what could still be authentic divine wisdom. For an *economus* the only opinion, judgment that mattered to him, was that of the Lord who had called him in the first place.

k. Paul’s ‘defense’ is simply due to the fact that some among the Corinthians have arrogated to themselves the right to pass judgment on his work in a way that is inappropriate to their position. The term *economus*, on the one hand describes his apostolic authority and service - and then, he simultaneously admits that the Lord keeps him under scrutiny – this is not the Corinthians’ role.

To sum up:

[1] Paul had two nagging, and apparently opposing, problems:

- on the one hand, a general over-evaluation of human apostolic leadership in the Community – ending up in serious factionalism;
- then, on the other hand, a critical under-evaluating of Paul’s own ministry.

[2] Paul met both criticisms head on by using the commercial managerial title of *economus* - while all the while remaining a slave, servant, in a managerial role of some responsibility. He could thereby diminish any exaggerated attribution of authority on the one hand – and yet defending his own call from the Lord Himself, to Whom alone is Paul answerable.

[3] Paul’s use of the metaphor in 1 Co 9: the compulsion to preach the gospel was laid upon Paul by the Lord – the Lord Himself has entrusted Paul with an administration, an economy.

a. In this situation, Paul has the right of financial support – while simultaneously being ‘compelled’ to serve as an Apostle. [*caritas Christi urget nos!*]. Paul boldly directs the Corinthians to imitate him, as he only is imitating Jesus Christ, the Lord. Paul offers with Christ his exemplum of self-sacrifice.

b. There are two equally important rhetorical purposes: Paul seeks to demonstrate through personal example, how believers should love and edify one another demanding something of each person's own expense, personal commitment – and, at the same time, Paul defends his refusal of a 'stipend' but does maintain his policy of material support – Apostles have the right to be supported financially for their preaching – to render the faithful as co-partners in the Mission.

c. On his own behalf, Paul has two 'bragging' rights: he has seen and is still called personally by the risen Christ – and further, he is as a result, responsible for the conversion of Corinthian believers.

d. The paradox develops: his refusal of aid for himself personally, is a gesture of his Apostolic love and exultation of the Corinthians – and yet, he does not want to vie with those proud teachers who want to charge exorbitant fees for their handwork. Paul becomes all things to all in order to save some – some financial aid would ensure the success of the ministry, and to establish a co-partnership in it.

e. Paul's preaching is both unpaid and involuntary – as he is 'compelled' by the Lord Himself as Christ was driven by the Spirit out into the desert to encounter the Powers of Darkness for the redemption of the world. As has been noted, it was by the will of God – not Paul's personal choice - that he was called to be an Apostle. Furthermore, 'managerial slavery' indicated his labor was unpaid. So, for Paul – he was unable to accept pay because he was Christ's agent. However, also in accord with Seneca, the philosopher: He is always free who lives as he wills - The wise man does nothing unwillingly - it is because Paul wills what he does responding to the urgent call of Jesus Christ, the Risen Lord - it is no human, worldly necessity being forced on him. He who takes orders gladly, escapes the bitterest part of slavery, service. Just as the human will of Jesus freely chose to obey His Father's will, so Paul freely follows his call. The peculium allowed to a slave enabled him to care for his own personal 'petty expenses'.

f. The great paradox for Paul here might be versed thus: his payment that he did receive is paradoxically the opportunity to preach the gospel *gratis omnino*. He insists that he ministers out of emulation of Christ's love and not to make use of his right to receive something as payment. Paul's reward was the gaining of converts. He considered himself as a slave administrator, or steward. Driving his entire 'ministry strategy' was Paul's chief objective of making converts.

g. Paul did accept some financial support from the Philippians so that they might become his co-partners in grace and in the advancement of the Gospel

mission. Yet, Paul refuses to accept a wage from the Corinthians because such an act of self-sacrifice enables the gospel to advance further in Corinth. Thus Paul foregoes his immediate financial payoff in order to ensure that he will later receive an incorruptible prize, an eschatological wage.

To sum up

[1] Ancient 'managerial slavery' provided the model for Paul in his handing on, sharing, the divine mysteries. These servants were always under higher-ranking officials and were therefore held accountable for their administration by their superiors.

[2] Paul's authority was not to subject others to himself, but rather to include all others to that power which manifests itself in the gospel and will be manifest in the *eschaton*. In his spirituality, contributions may others – as the Church of Philippi - enlisting them as co-workers, partners in the apostolic endeavor. They became 'enablers' for this phase of the Divine Mission.

□

□ □ □

□

[B] Magisterium [CCC]

ECONOMY - ECONOMIC Economic Trinity – Economy of Salvation

OIKONOMIA - this is a Greek word, meaning: management of a household; stewardship, In our context, it refers to Gods revelation and communication of Himself to the world in time, for the sake of the salvation of all humanity; hence, the Economy of salvation [258; 1066].

The Fathers of the Church distinguished oikonomia from theologia - this latter term refers to the mystery of the interior life of the Trinity [236].

The Economy of Salvation, on the other hand, refers to God's activity in creating, redeeming, sanctifying – and governing the universe, particularly with regard to His Plan for salvation of the world in the Person and work of Jesus Christ a plan which is being accomplished through His Body, the Church, in its life and sacraments, hence, the Church speaks of "sacramental economy" [1076, 1093].

The CCC and its Themes

ECONOMIC TRINITY: [# 236]
[## 258 – 259; 1066]

ECONOMY OF SALVATION:

Beginning [## 56; 489; 706]
Human Heart [# 2541]
Perversions [# 57]
Prayers
- of Jesus [## 2654; 2606; 2756; 1758]
- of Believers [# 2850]
Properties # 66].
Purposes [## 122; 260]
Of Revelation [# 1103]

SACRAMENTAL ECONOMY: [## 1076-1209]

Texts

The Covenant with Noah

56 After the unity of the human race was shattered by sin God at once sought to save humanity part by part. The covenant with Noah after the flood gives expression

to the principle of the divine economy toward the “nations,” in other words, toward men grouped “in their lands, each with [its] own language, by their families, in their nations.”⁹ (401, 1219)

57 This state of division into many nations is at once cosmic, social, and religious. It is intended to limit the pride of fallen humanity, ¹⁰ united only in its perverse ambition to forge its own unity as at Babel.¹¹ But, because of sin, both polytheism and the idolatry of the nation and of its rulers constantly threaten this provisional economy with the perversion of paganism.¹²

58 The covenant with Noah remains in force during the times of the Gentiles, until the universal proclamation of the Gospel.¹³ The Bible venerates several great figures among the Gentiles: Abel the just, the king-priest Melchizedek—a figure of Christ—and the upright “Noah, Daniel, and Job.”¹⁴ Scripture thus expresses the heights of sanctity that can be reached by those who live according to the covenant of Noah, waiting for Christ to “gather into one the children of God who are scattered abroad.”¹⁵ (674, 2569)

66 “The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ.”²⁸ Yet even if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries. (94)

122 Indeed, “the economy of the Old Testament was deliberately so oriented that it should prepare for and declare in prophecy the coming of Christ, redeemer of all men.”⁹³ “Even though they contain matters imperfect and provisional,”⁹⁴ the books of the Old Testament bear witness to the whole divine pedagogy of God’s saving love: these writings “are a storehouse of sublime teaching on God and of sound wisdom on human life, as well as a wonderful treasury of prayers; in them, too, the mystery of our salvation is present in a hidden way.”⁹⁵ (702, 763, 708, 2568)

236 The Fathers of the Church distinguish between theology (*theologia*) and economy (*oikonomia*). “Theology” refers to the mystery of God’s inmost life within the Blessed Trinity and “economy” to all the works by which God reveals himself and communicates his life. Through the *oikonomia* the *theologia* is revealed to us; but conversely, the *theologia* illuminates the whole *oikonomia*. God’s works reveal who he is in himself; the mystery of his inmost being enlightens our understanding of all his works. So it is, analogously, among human persons. A person discloses himself in his actions, and the better we know a person, the better we understand his actions. (1066, 259)

IV. The Divine Works and the Trinitarian Missions

257 “O blessed light, O Trinity and first Unity!” 93 God is eternal blessedness, undying life, unfading light. God is love: Father, Son, and Holy Spirit. God freely wills to communicate the glory of his blessed life. Such is the “plan of his loving kindness,” conceived by the Father before the foundation of the world, in his beloved Son: “He destined us in love to be his sons” and “to be conformed to the image of his Son,” through “the spirit of sonship.” 94 This plan is a “grace [which] was given to us in Christ Jesus before the ages began,” stemming immediately from Trinitarian love. 95 It unfolds in the work of creation, the whole history of salvation after the fall, and the missions of the Son and the Spirit, which are continued in the mission of the Church.96 (221, 758, 292, 850)

258 The whole divine economy is the common work of the three divine persons. For as the Trinity has only one and the same nature, so too does it have only one and the same operation: “The Father, the Son, and the Holy Spirit are not three principles of creation but one principle.”97 However each divine person performs the common work according to his unique personal property. Thus the Church confesses, following the New Testament, “one God and Father from whom all things are, and one Lord Jesus Christ, through whom all things are, and one Holy Spirit in whom all things are.”98 It is above all the divine missions of the Son’s Incarnation and the gift of the Holy Spirit that show forth the properties of the divine persons. (686)

259 Being a work at once common and personal, the whole divine economy makes known both what is proper to the divine persons and their one divine nature. Hence the whole Christian life is a communion with each of the divine persons, without in any way separating them. Everyone who glorifies the Father does so through the Son in the Holy Spirit; everyone who follows Christ does so because the Father draws him and the Spirit moves him.99 (236)

260 The ultimate end of the whole divine economy is the entry of God’s creatures into the perfect unity of the Blessed Trinity.100 But even now we are called to be a dwelling for the Most Holy Trinity: “If a man loves me,” says the Lord, “he will keep my word, and my Father will love him, and we will come to him, and make our home with him”:101 (1050, 1721, 1997, 2565)

O my God, Trinity whom I adore, help me forget myself entirely so to establish myself in you, unmovable and peaceful as if my soul were already in eternity. May nothing be able to trouble my peace or make me leave you, O my unchanging God, but may each minute bring me more deeply into your mystery! Grant my soul peace. Make it your heaven, your beloved dwelling and the place of your rest. May I never abandon

you there, but may I be there, whole and entire, completely vigilant in my faith, entirely adoring, and wholly given over to your creative action.¹⁰²

489 Throughout the Old Covenant the mission of many holy women *prepared* for that of Mary. At the very beginning there was Eve; despite her disobedience, she receives the promise of a posterity that will be victorious over the evil one, as well as the promise that she will be the mother of all the living.¹²⁸ By virtue of this promise, Sarah conceives a son in spite of her old age.¹²⁹ Against all human expectation God chooses those who were considered powerless and weak to show forth his faithfulness to his promises: Hannah, the mother of Samuel; Deborah; Ruth; Judith and Esther; and many other women.¹³⁰ Mary “stands out among the poor and humble of the Lord, who confidently hope for and receive salvation from him. After a long period of waiting, the times are fulfilled in her, the exalted Daughter of Sion, and the new plan of salvation is established.”¹³¹ (722, 410, 145, 64)

705 Disfigured by sin and death, man remains “in the image of God,” in the image of the Son, but is deprived “of the glory of God,”⁶⁶ of his “likeness.” The promise made to Abraham inaugurates the economy of salvation, at the culmination of which the Son himself will assume that “image”⁶⁷ and restore it in the Father’s “likeness” by giving it again its Glory, the Spirit who is “the giver of life.” (410, 2809)

1066 In the Symbol of the faith the Church confesses the mystery of the Holy Trinity and of the plan of God’s “good pleasure” for all creation: the Father accomplishes the “mystery of his will” by giving his beloved Son and his Holy Spirit for the salvation of the world and for the glory of his name.¹ Such is the mystery of Christ, revealed and fulfilled in history according to the wisely ordered plan that St. Paul calls the “plan of the mystery”² and the patristic tradition will call the “economy of the Word incarnate” or the “economy of salvation.”

1076 The Church was made manifest to the world on the day of Pentecost by the outpouring of the Holy Spirit.¹ The gift of the Spirit ushers in a new era in the “dispensation of the mystery” — the age of the Church, during which Christ manifests, makes present, and communicates his work of salvation through the liturgy of his Church, “until he comes.”² In this age of the Church Christ now lives and acts in and with his Church, in a new way appropriate to this new age. He acts through the sacraments in what the common Tradition of the East and the West calls “the sacramental economy”; this is the communication (or “dispensation”) of the fruits of Christ’s Paschal mystery in the celebration of the Church’s “sacramental” liturgy. (739)

It is therefore important first to explain this “sacramental dispensation” (*chapter one*). The nature and essential features of liturgical celebration will then appear more clearly (*chapter two*).

1093 In the sacramental economy the Holy Spirit fulfills what was prefigured in *the Old Covenant*. Since Christ’s Church was “prepared in marvelous fashion in the history of the people of Israel and in the Old Covenant,”¹⁴ the Church’s liturgy has retained certain elements of the worship of the Old Covenant as integral and irreplaceable, adopting them as her own: (762, 121, 2585, 1081)

- notably, reading the Old Testament;
- praying the Psalms;
- above all, recalling the saving events and significant realities which have found their fulfillment in the mystery of Christ (promise and covenant, Exodus and Passover, kingdom and temple, exile and return).

1103 *Anamnesis*. The liturgical celebration always refers to God’s saving interventions in history. “The economy of Revelation is realized by deeds and words which are intrinsically bound up with each other.... [T]he words for their part proclaim the works and bring to light the mystery they contain.”²² In the Liturgy of the Word the Holy Spirit “recalls” to the assembly all that Christ has done for us. In keeping with the nature of liturgical actions and the ritual traditions of the churches, the celebration “makes a remembrance” of the marvelous works of God in an anamnesis which may be more or less developed. The Holy Spirit who thus awakens the memory of the Church then inspires thanksgiving and praise (*doxology*). (1362)

II. The Desires of the Spirit

2541 The economy of law and grace turns men’s hearts away from avarice and envy. It initiates them into desire for the Sovereign Good; it instructs them in the desires of the Holy Spirit who satisfies man’s heart. (1718, 2764, 397)

The God of the promises always warned man against seduction by what from the beginning has seemed “good for food... a delight to the eyes... to be desired to make one wise.”³³⁰

2604 The second prayer, before the raising of Lazarus, is recorded by St. John.⁵⁰ Thanksgiving precedes the event: “Father, I thank you for having heard me,” which implies that the Father always hears his petitions. Jesus immediately adds: “I know that you always hear me,” which implies that Jesus, on his part, *constantly made such petitions*. Jesus’ prayer, characterized by thanksgiving, reveals to us how to ask:

before the gift is given, Jesus commits himself to the One who in giving gives himself. The Giver is more precious than the gift; he is the “treasure”; in him abides his Son’s heart; the gift is given “as well.”⁵¹ (478, 2746)

The priestly prayer of Jesus holds a unique place in the economy of salvation.⁵² A meditation on it will conclude Section One. It reveals the ever present prayer of our High Priest and, at the same time, contains what he teaches us about our prayer to our Father, which will be developed in Section Two.

2605 When the hour had come for him to fulfill the Father’s plan of love, Jesus allows a glimpse of the boundless depth of his filial prayer, not only before he freely delivered himself up (“*Abba... not my will, but yours.*”),⁵³ but even in *his last words* on the Cross, where prayer and the gift of self are but one: “Father, forgive them, for they know not what they do”,⁵⁴ “Truly, I say to you, today you will be with me in Paradise”,⁵⁵ “Woman, behold your son” — “Behold your mother”,⁵⁶ “I thirst”,⁵⁷ “My God, My God, why have you forsaken me?”,⁵⁸ “It is finished”,⁵⁹ “Father, into your hands I commit my spirit!”⁶⁰ until the “loud cry” as he expires, giving up his spirit.⁶¹ (614)

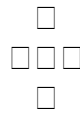
2606 All the troubles, for all time, of humanity enslaved by sin and death, all the petitions and intercessions of salvation history are summed up in this cry of the incarnate Word. Here the Father accepts them and, beyond all hope, answers them by raising his Son. Thus is fulfilled and brought to completion the drama of prayer in the economy of creation and salvation. The Psalter gives us the key to prayer in Christ. In the “today” of the Resurrection the Father says: “You are my Son, today I have begotten you. Ask of me, and I will make the nations your heritage, and the ends of the earth your possession.”⁶² (403, 653, 2587)

The Letter to the Hebrews expresses in dramatic terms how the prayer of Jesus accomplished the victory of salvation: “In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard for his godly fear. Although he was a Son, he learned obedience through what he suffered, and being made perfect, he became the source of eternal salvation to all who obey him.”⁶³

2746 When “his hour” came, Jesus prayed to the Father.⁴³ His prayer, the longest transmitted by the Gospel, embraces the whole economy of creation and salvation, as well as his death and Resurrection. The prayer of the Hour of Jesus always remains his own, just as his Passover “once for all” remains ever present in the liturgy of his Church. (1085)

2758 The prayer of the hour of Jesus, rightly called the “priestly prayer” (cf. *Jn 17*), sums up the whole economy of creation and salvation. It fulfills the great petitions of the Our Father.

2850 The last petition to our Father is also included in Jesus’ prayer: “I am not asking you to take them out of the world, but I ask you to protect them from the evil one.”¹⁶³ It touches each of us personally, but it is always “we” who pray, in communion with the whole Church, for the deliverance of the whole human family. The Lord’s Prayer continually opens us to the range of God’s economy of salvation. Our interdependence in the drama of sin and death is turned into solidarity in the Body of Christ, the “communion of saints.”¹⁶⁴ (309).



[C] Pope Francis Letter on Religious Administration

MESSAGE OF POPE FRANCIS
TO PARTICIPANTS IN THE INTERNATIONAL SYMPOSIUM
ON THE MANAGEMENT OF ECCLESIASTICAL GOODS

Pontifical University, 8-9 March 2014

To the Venerable Brother
Cardinal João Braz de Aviz
Prefect of the Congregation for Institutes of Consecrated Life
and Societies of Apostolic Life

I cordially greet you and all the participants attending the International Symposium on the theme: “The management of the ecclesiastical goods of the Institutes of Consecrated Life and Societies of Apostolic Life, at the service of the *humanum* and of mission in the Church”.

Our age is characterized by significant changes and developments in various fields, with important consequences for the life of mankind. Despite having reduced poverty, the goals attained have oftentimes contributed to building an economy of exclusion and inequality: “Today everything is regulated by the laws of competition and the survival of the fittest, where the powerful feed upon the powerless” (cf. Apostolic Exhortation *Evangelii Gaudium*, n. 53). In the face of the uncertainty in which most of the men and women of our time live, as well as the spiritual and moral frailty of so many people, especially young people, we feel challenged as a Christian community.

The Institutes of Consecrated Life and Societies of Apostolic Life can and must be active protagonists in living and testifying that the principle of gratuitousness and the logic of gift find their place in economic activity. The founding charism of each Institute is fully inscribed in this “logic”: of being gift, as consecrated people, you can make a true contribution to economic, social and political development. Fidelity to the founding charism and to the subsequent spiritual heritage, together with the finality proper to each Institute, remain the first criterion for evaluating the administration, management and all of the work carried out in the Institutes at every level: “The nature of the charism ... directs their energies, sustains their fidelity and directs the apostolic work of all towards the one mission” (Post-Synodal Apostolic Exhortation *Vita Consecrata*, n. 45).

Attentive vigilance is needed in order to ensure that the goods of the Institutes are administered with prudence and transparency, that they are protected and preserved, combining the primary charismatic-spiritual dimension with the economic

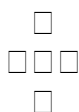
dimension and with efficiency, which has its own humus in the administrative tradition of the Institutes which does not tolerate waste and which is attentive to using resources properly. The day after the closing of Second Vatican Council, the Servant of God Paul VI called for “a new and authentic Christian mentality” and for a “new style of ecclesial life”: “We note with watchful attention that, in this period of ours, which is all absorbed in gaining, possessing, enjoying economic goods, a desire is apparent in public opinion both inside and outside the Church, to see evangelical poverty practiced. It is almost a need. People want to see it most where the Gospel is preached and represented” (General Audience, 24 June 1970, *L'Osservatore Romano*, English Edition, 2 July 1970, p. 3).

I wished to recall this need also in this year's Lenten Message. The Institutes of Consecrated Life and Societies of Apostolic Life have always been a prophetic voice and living witness to the newness which is Christ, of conformation to the One who made himself poor so that we might become rich by his poverty. This loving poverty is solidarity, sharing and charity and is expressed in moderation, in the quest for justice and in taking joy in the essential, so as to guard against the material idols which blur the authentic meaning of life. Theoretical poverty is not needed, but rather the poverty that we learn by touching the flesh of the poor Christ, in the humble, in the poor, in the sick, in children. Still, today may you be for the Church and for the world, the outposts of care for all of the poor and for all material, moral and spiritual poverty, and examples in overcoming every form of egoism through the logic of the Gospel which teaches us to trust in the Providence of God.

As I express my gratitude to the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life who have promoted and prepared this Symposium, I also wish to express my hope that it will produce the desired results.

For this I invoke the intercession of the Blessed Virgin Mary and I bless you all.

From the Vatican, 8 March 2014.



[D] St. Gaspar Bertoni's Management of Church Goods

THE STIGMATINE:
and the MANAGEMENT of the GOODS of the CHURCH

7 If one of your kindred is in need in any community in the land which the Lord, your God, is giving you, you shall not harden your heart nor close your hand against your kin who is in need. 8 Instead, you shall freely open your hand and generously lend what suffices to meet that need. 9 Be careful not to entertain the mean thought, "The seventh year, the year of remission, is near," so that you would begrudge your kin who is in need and give nothing, and your kin would cry to the Lord against you and you would be held guilty. 10 When you give, give generously and not with a stingy heart; for that, the Lord, your God, will bless you in all your works and undertakings. 11 The land will never lack for needy persons; that is why I command you: "Open your hand freely to your poor and to your needy kin in your land." [Dt 15]

11 The poor you will always have with you; but you will not always have me. [Mt 26]

10 As each one has received a gift, use it to serve one another as good stewards [economy] of God's varied grace. [1 P 4]

Presentation

This idea from St. Paul [1 Co 4 & 9] and beyond, seems to have been called to mind by the Stigmatine Founder on several occasions – both for his own followers as well as for those he was spiritually directing. The more recent Stigmatine biographers [Fr. Joseph Stofella and Fr. Nello Dalle Vedove³] can lead us in this reflection. There follows here an account of Fr. Bertoni's ideal for the absolute gratuity [*gratis omnino*] for the Ecclesiastical Ministries and the Renunciation of a number of spontaneous offerings – as well as his idea of giving the property away to those who might make better use of it.

From all indications, Fr. Bertoni wished to mark his entire undertaking a careful drawing of the portrait of Jesus Christ in the lives of each one. Fr. Gaspar's whole endeavor could indeed be defined as one great work of beneficence [*to serve God and the Church absolutely gratuitously* – *Compendium Rude*, n.3 – quoting the *Formula* of St. Ignatius of Loyola.

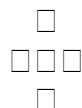
The Congregation is now close to its second centenary of existence. At the very beginning, the school with which Fr. Bertoni began his efforts as a community opened

³ *Modello di santo Abbando*, Part II, c. 1: Effective Poverty, n. 4]

in 1816 for the children of the working class, and it was tuition free. Over the years of the Founder's life the assistance the men of the Stimate offered to the Diocese of Verona, in its parishes and oratories [an early form perhaps of our "C.Y.O."] particularly – were all gratuitous. The professorships that some of his early followers [admittedly, all diocesan priests] offered for moral theology particularly, church history, and spiritual direction, remained salary free as far as the Stigmatine community was concerned. The Founder himself seemed to go to near extremes in filling the royal post as *Almsmoner* and spiritual guide [in the person of Fr. Luigo Bragato, one of the early Stigmatines closest to the Founder] of the Empress Maria Anna of Austria at the Royal Court of Vienna. [The departure of Fr. Bragato was a real sacrifice for Fr. Bertoni - even though from his position of influence, he was able to provide some real support in the legal problems that developed later.] It was St. Gaspar's dictate that this qualified service should all be gratuitous. It is recorded that Empress wanted to provide for her Stigmatine spiritual advisor, but Fr. Bertoni respectfully declined repeated generous offers. The idea of a salary-free Counselor to the Empress was staunchly opposed by Royal Prime Minister, Metternich [SA Doc 20, p. 180; Doc 27, pp. 579, ff.].

This theme of Fr. Bertoni's total selflessness was evident even in those early times for the Community in the little Church of the Stimate in Verona. There were no collection boxes – nor collections during any of the services conducted there. Offerings were flatly refused – and there is some record of the men actually taking an offering to the homes of would-be donors, graciously returning their gesture of generosity. There is a known incident in the life of St. Gaspar himself when someone did offer him personally a generous stipend which he accepted, and gave the contribution to some other religious who was more poor, and yet was trying to fend for himself in some manner.

It came to the attention of the Oratorian, Fr. Sorio, a great admirer of St. Gaspar, that this detachment served as a kind of 'seal of Fr. Bertoni's extraordinary virtue.' This consisted in having many times renounced very large sums of money. We can consider here several well-known incidents from the early testimonies concerning Fr. Bertoni's life and ideas.



1. AN EXCHANGE OF LETTERS
WITH A REV. MOHER FOUNDRRESS, TERESE GAMBA -
REFUSAL OF A DONATION [STIPEND?] FROM HER [Late January 1823]

To continue this account of one aspect of the Stigmatine spirit derived from St. Ignatius, St. Gaspar in 1823 refused the offerings of a Teresa Gamba. She had gathered around herself a group of companions to take care of the young girl urchins. She dearly wished to make an offering to assist her spiritual guide and advisor, for his newly founded Congregation – but, he preferred that she keep it for her own group. He was almost scrupulous in keeping this rule of his own insistence. One of our Stigmatine historians, Fr. Joseph Stofella, has recorded this event, and it may be found in St. Gaspar's *Epistolario*:⁴

... These are two brief notes apparently in response to letters or communications of some kind from Teresa Gamba. By means of these two responses from St. Gaspar, we enter right into the heart of this present discussion. His was the habitual renunciation – that might also be called “‘systematic’ – of all offerings even those spontaneous in nature, if they represented someone else's money. He does point out why it was that he refers to his own apparent exception to this practice when he accepted the legacy of the Church of the Stimmate and an adjoining building, left to him in the will of his former professor of Moral Theology, the Arch-Priest Fr. Nicholas Galvani. Fr. Bertoni states that his reasons for that were so evident, it would not be necessary to offer them anew, nearly 7 years after the event.

With regard to this Nun, the Reverend Mother Teresa Gamba, served the Church as a Hermit of St. Augustine in an old former Monastery dedicated to St. John the Evangelist, in the area of the Church of St. Zeno in Verona. She was known in religion as “Teresa of the Crucified” – her blood sister Theodora accompanied her, and her religious name [rather exotic by today's standards] was “Teresa the Fortunate.” From the year 1798, she served as superior for a three year term, and she was elected in 1801 as the ‘Vicaress’ of the community, being re-elected again as superior in 1804. This information was garnered from an old Chronicle of the Monastery, a copy of which was found in the Library at the Stimmate. With the suppression of religious houses in Verona brought about the occupying forces of Napoleon, both sisters had to return to their family home. From her hand writing and the appearance of her notes, the Reverend Mother Teresa shows some indication that she was not very well educated.

The context for this exchange of letters was the death of Fr. Nicholas Galvani, on January 6, 1823 – who had been serving as spiritual director of the Reverend Mother Teresa. It seems that Fr. Bertoni then took her spiritual direction over and

⁴ pp. 363, ff.

she wished to make some contribution for his commitment to them. This is her letter to Fr. Bertoni:

Most Reverend Father,

In humble prayer, I beg the goodness of your Reverence to receive this little package, as it is no longer useful to me. I have thought that my coming to you might be prolonged further if this could be pleasing to God. But, I recommend this to you because I have so much need of spiritual direction. And along with my sister, please bless me.

Your most humble servant,

Teresa Gamba

Fr. Bertoni's initial response to her seems to have been in Fr. Michelangelo's handwriting, as the letter seems to have been dictated to him by Fr. Bertoni:

Very Reverend Mother

I received your letter just as I was leaving to preach [perhaps his regular Friday night devotions at the Church of the Stimate, honoring the Sacred Stigmata of our Lord Jesus Christ], and I thank you most sincerely for the packet. And I will always keep a loving remembrance in my heart for that extraordinary care that you have shown in my regard, by asking me without any coercion to keep your gifts. However, this would be something totally against our already expressed pacts here, so please excuse me if I cannot accept the gift.

While manifesting to your very Reverend Lady-ship, my profound esteem and profession, that I profess in your regard... [unsigned]

Reverend Mother Teresa responded to this letter:

Your Reverence,

I have received the package that your reverence sent back to me despite my hope that out of goodness you might accept it. This is not a gift, nor a donation, but a kind of 'retainer' flowing from my Agreement. Please accept my wish that your charity would receive it. And if the person proposed to me [as Spiritual Father] will be approved, at my death there will be disposed of these monies in the manner you decide, after having denied me the possibility of experiencing this in life. Please respond to me, ever so briefly, or indicate to me a person to whom I might be able to say that which my heart and will inspire me to do so. And please support me that this most bitter separation from the Arch-priest [Fr. Galvani] who has left me a spiritual orphan as I still need to find a capable person to whom I might be able to confess.

Please bless me and pray always for me.

The 6th of M [March/May?] 1823.

Your most humble servant

Teresa Gamba

And Fr. Bertoni responded to her apparently right away, with a fragment of a letter without date, introduction or conclusion:

... My constant maxims impede me from accepting the gift which Your Ladyship has offered me for a second time, and these maxims also oblige me to refuse it even after my death. While I did accept the inheritance from the Archpriest, Fr. Galvani, the reasons I did so are so clear that it would be in opportune to repeat them here. As a result, may Your Reverence follow my counsel in this matter: hold this and anything else for those uses that I am unable to foresee up until my death. And if God might not choose to please me in this regard, at the time of my death, may it all be disposed of it in accord with whatever prudent counsel you might receive from the one who will draw up your last will and testament. Please do not leave anything in my behalf nor for my companions here at the Stimmate, because I do not accept it, and I will make sure that my companions do not accept anything either. What matters most to me is that these maxims be well adhered to, as I know these ideals are too important for the glory of God in these circumstances. Therefore, and giving thanks for the infinite charity of your reverence, I send to you my veneration and perpetual gratitude...

APPENDIX I

Italian Originals of the Rev.da. T. GAMBA's CORRESPONDENCE with Fr. Bertoni

Mss 9764 [Lettere della Madre Gamba e risposte del Signor D. Bertoni]

Al Molto Reverendo Signor Don Gasparo Bertoni, alle Stimme.

Vostra Signoria Riverenza,

Con umile preghiera supplico la bontà di Vostra Signoria ricevere il piccolo contenente, essendo affatto inutile a me. Avrebbe il mio cuore bramato più lungo il mio trattenimento con Lei. Dirò che a Dio non sia piaciuto. Me le raccomando, perché ne abbisogno, oh quanto! E con questa mia sorella ci benedica.

Umilissima sua serva, Teresa Gamba

Reverendissima M.a

Ricevo la pregiatissima sua lettera nell'atto che sono per predicare, e la ringrazio assai, e ne serberò per sempre nel cuore viva la riconoscenza, ad un affetto sì grande ch'ella dimostra per me facendomi sin forza a tenere i suoi doni. Ma essendo ciò contro i nostri patti espressi, mi scuserà se io non li posso ricevere, e protestando a Vostra signoria Reverendissima la profonda mia stima e venerazione, me le professo...

II

9765 *Al molto Reverendo Signore Don Gasparo Bertoni, S. R. M. Riverenza,*

Ritengo l'involto che Signoria Vostra rimandò, sulla fiducia che per bontà lo riceva. Non è questo regalo né dono, ma pochi avanzi del mio convento. Accordi che ancora ne prieghi la sua carità di riceverlo; e se dalla propostami persona sarammi approvato, alla mia morte sarà disposto se ciò che in vita ella mi nega. Mi risponda per bontà una riga, oppure mi mandi una persona alla quale possa dire ciò che il cuore e la volontà mi dice; e per secondarmi le sovenga che la mancanza amarissima del Signor Arciprete mi ha lasciata affetto orfana, e che ancora devo trovarmi persona stabile per confessarmi. Mi benedica e priegi sempre per me.

Or ora 6 M. 1823

Umilissima... serva, Teresa Gamba

9766 Le mie massime costanti impedisconmi di accettare il dono per la seconda volta offertomi da Vostra Signoria, e mi obbligano anche a ricusarlo dopo la morte. Se ho accettato il legato del Signor Arciprete Galvani, le ragioni sono così chiare, che sarebbe inopportuno il renderle. Del resto faccia Vostra Signoria secondo il mio consiglio: Tenga questo ed altro per quegli usi che non deve mai fino alla morte disperare di aver a fare. E se a Dio non piacerà consolarne, in morte ne disporrà secondo il consiglio prudente di chi avrà a stendere il suo testamento; non però in favor mio né delle Stimate, perché né accetto io, né farò che accettino i miei compagni a' quali soprattutto mi preme che queste massime siano bene raccomandate, sapendo io bene che troppo importano all'onore di Dio in quete circostanze.

Rendendo intanto alla carità di Vostra Signoria Reverendissima infinite grazie, protesto la mia venerazione e la perpetua mia riconoscenza.

□□□

2. REGULAR CORRESPONDENCE WITH MOTHER LEOPOLDINA NAUDET

[suggestions for her composition of the Constitutions]

Letter 119, dated July 20, 1827

... It is not right to free oneself from responsibility, should some harm come to the rightful owner, who, in the case proposed to me, the Administrator is the Church...

[9487 Lettera 119.

Alla Illustrissima Signora Leopoldina - S. R. M.

Illustrissima Signora,

Non è lecito liberarsi d'un livello in pregiudizio del legittimo padrone, il qual nel caso propostomi è Cristo Nostro Signore, e l'amministratore è la Chiesa. Nel passato giubileo dovetti scrivere a Roma per questo caso avvenuto; e la persona fu sottoposta a una notevole compensazione del danno recato...]

Letter 151 – dated Septuagesima, Feb. 15, 1829]

The back-ground to this letter is that Mother Naudet had presented the Plan for her new Community, housed in the former Carmelite Convent, dedicated to St. Teresa of Avila. This building was actually under the legal ownership of St. Gaspar and he granted it out-right for the Sisters of the Holy Family, for their perpetual use. Mother Naudet wrote back suggesting that Fr. Bertoni continue in the administrative requirements of the building which he graciously declined:

... So, Reverend Mother, for the other aspects about which you have spoken to me, I do not feel that I can accept your suggestion. Nor would Fr. Louis be available as he is a man quite busy in other tasks assigned to him by the Lord. God Himself is the owner here, and we are but His servants, and so it would never be fitting to depart from what He wills. So neither I, nor any of my companions here can help you in this, other than in our prayers that we always offer for you, and for the prosperity of your Institute.

Therefore, Reverend Mother, you will be helped by God Himself, Who is greater than all. I further believe that His Providence will make known to you whatever it is that will serve for the greater benefit of your Institute, and hence it is good that none of us can be involved in the administration of the house, nor will any of us do so. In your prayer to the Lord implore His help, and think it all over well. As for the decisions

in the more delicate matters may be concerned, may all be handled obtaining counsel of the more capable members of the house, and let the decisions be made in accord with prudence and as the heart will dictate. Do not take any steps that are not agreed upon, unless the authority of the Holy Father should seek it. Once you have made it all known first to Fr. Guerreri, Monsignor the Capitular Vicar might be sought out for his approval...

[Italian Original:

Illustrissima Signora,

Appena ricevute le Carte, ho cominciato leggerle; e con piacere sono giunto al segno che troverà fatto da me con la matita, dove volea riflettere, e non poteva, e il Signore mi ha messo in letto, e non ho testa pur da riflettere per far bene. Mi pare che il Signore accenni di valersi dell'opera del P. Maestro, del quale si può fidare, e spedirà l'affare.

Per il resto di che Vostra Signoria mi parla, io non sono ora in caso. Né D. Luigi è uomo da ciò, né convien metterlo in queste faccende, che il Signore gli ha dato per le necessità ben altro che fare.

9571 Iddio è il padrone e noi siamo li servi; né ci convien partire dal suo volere. Né perché né io né veruno de' miei possa ajutarla se non dell'orazioni, che facciamo sempre per Lei e per la prosperità del suo Istituto, perciò Vostra Signoria non sarà ajutata da Quello che è più che tutti. Credo anzi che la sua Provvidenza così determini ella medesima, per maggior bene del suo Istituto, dove è buono che al tutto non ci siamo entrati, né ci entri verun di Noi.

9572 Ella, implorato l'ajuto divino e raccolto, se il crede bene, il parere delle più discrete di casa, facciano quello [che] la sua prudenza e il cuore loro detta, non legandosi a quello che non si sentono, se l'autorità del Santo Padre nol chiedesse. Letta poi al P. Guerreri la Carta, può far chiamare Monsignor Vicario per l'approvazione. Mi raccomandi molto al Signore, e pieno di venerazione mi protesto,

Or ora, questo dì, la Settuagesima [15 Febbraio 1829],

Umilissimo Devotissimo Servidore

G. Bertoni]

3. St. GASPAR'S TOTAL OFFERING TO THE RESTORED SOCIETY OF JESUS

[January 1837]

By this time, it was now going on 21 years since St. Gaspar and a few companions came to the Stimate, on November 4, 1816 in the enthusiastic hope of establishing a new religious community. In addition to the above gracious refusal of gifts and bequests, at least twice he offered his entire undertaking - first to the Holy See – and also to the then recently reinstated Society of Jesus. Some of the documentation of these incidents, and the names of potential beneficiaries, have come down to us.

In November of 1837 – 21 years after the initial foundation of the Community – it was in dire straits. There had been a number deaths, and the confiscation of the property by the civil authorities, that would lead to endless court trials. The Founder was by now practically an invalid, “between his bed and his chair,” repercussions from earlier attacks of ‘miliary fever’. It was bandied about that the formerly repressed Society of Jesus would soon be returning to Verona. This situation is described in Fr. Stofella’s biography of the Stigmatine Founder⁵.

A personal mission was sent there in the persons of Fr. Joseph Ferrari, SJ, with a companion assigned to him by the Jesuit Father General, by the name of Fr. John Nepomecene Stoeger, SJ. They very soon made their way to St. Gaspar, due to the extraordinary moral reputation he enjoyed in the city, in order for them to receive his advice.

The Jesuits had seemed to have come to a dead end in their efforts to re-establish themselves in Verona. Their old ‘nest’, their former residence consisting of a college building, class rooms and a church, even this locale remained unavailable to them. This was old St. Sebastian’s, which Fr. Bertoni himself attended as a teen ager for his high school years, and came to know and to be directed by a Fr. Louis Fortis, SJ, (a local boy [!]) – who would eventually be elected Fr. General [1820-1829] of the re-established Jesuits. He would be remembered by his insistence on Jesuit poverty [as St. Ignatius described his charism in a letter: Praedicare (evangelize?) in paupertate] with all these ex-Jesuits who desired to return to the Society, but with personal accounts held in their own names, after working many years on their own⁶. They had thus far been unable to procure anything which they considered suitable for an eventual Novitiate for the Society in Verona.

⁵ P. Giuseppe Stofella, stigmatino, *Il Venerabile Gaspare Bertoni. Fondatore dei Preti delle Sacre Stimate di N.S.G.C.* Verona: PP Stimmatini 1951, pp. 194, f.

⁶ cf. *For Matters of Greater Moment. The First 30 Jesuit General Congregations*. St. Louis: Institute of Jesuit Sources 1994.

When St. Gaspar was made aware of all this, it became apparent that he was most anxious to see the re-establishment of a Jesuit Novitiate in the city, that would also be beneficial to the entire diocese. As a result, he made the out-right offer of two sites listed as his own property: that would have meant the House of the “*Dereletti*” [originally a kind of religious haven formerly used to house the abandoned, ‘derelicts’], and then a second building near the old parish church of the Most Holy Trinity in Verona. Fr. Bertoni further expanded his offer that if perchance that neither one of those two locales would have met the Jesuit needs, St. Gaspar did not hesitate to offer the building next to the Stimate, reserving a few rooms for his own men. The Stigmatine Founder then went even further: he offered the school itself, presently so well managed at the time by his own followers, and that he, Fr. Gaspar, would support the maintenance of the needed teachers. He always yearned for what would be best for the broader Church.

In the preparation for, and as part of St. Gaspar’s Cause of Canonization, a large tome containing contemporary testimonies regarding him was published in 1958. Among the folders in the Archives submitted to the Vatican was one entitled: “Various testimonies regarding devotion, the works of the Servant of God, in behalf of the Society of Jesus, to be reinstated and then eventually restored in Verona, 1837-1910” - listed as “Document 34”, pp. 641-650]. In part, this Document [prepared by the Stigmatine Historians, Fr. Joseph Fiorio, CPS and Fr. Joseph Stofella, CPS – and presented to the Holy See by the then Postulator General of the Founder’s Cause, Fr. Joseph Fiorio, CPS]. This Document offers in part the following account:

The Company of Jesus had maintained in the City of Verona St. Sebastian’s Church and College, with its schools, up until the year of the suppression of the Jesuits in 1773. Many years later there finally dawned the day when this Company of Jesus would be re-established by Pope Pius VIIth, and the Jesuits sought to return to their old locale. The Jesuit Superior General, Fr. Roothan, SJ, a “Servant of God” in the official sense, and a personal friend of Fr. Marani and other companions of St. Gaspar, entrusted this mission to a Fr. Joseph Ferrari, SJ, and assigned Fr. John Nepomucene, SJ, as his companion. They made their way to Verona, and the episode continues in late January 1837. Their every effort was met with failure. The old College of St. Sebastian’s was simply unavailable, even though the Jesuits had originally high hopes in its eventual acquisition. Furthermore, the property which they thought would prove most suitable for a Novitiate was likewise unavailable. As a result, the Jesuits re-thought their earlier ideas about returning to Verona.

It is at this point, that Fr. Gaspar Bertoni stepped forward and offered to the Jesuits gratuitously, with no strings attached, his entire endeavor, schools included, that were being quite well conducted by the Stigmatines. His original offer included just one building in the confines of St. Stephen’s parish, which had once served as a refuge and safe haven for the homeless, and had the inglorious title in Italian, “the

House of the *Dereletti*". A second offer made by Fr. Bertoni to the Jesuits of an old monastery building within the confines of the Parish of the Most Holy Trinity.

And St. Gaspar then added that if neither one of these two locales met the Jesuits' specifications, he would also hand over to them the building of the Stimate, including its long successful school, including the commitment to provide financial arrangements for the salaries of those who would come to teach there. It was as though Fr. Ferrari SJ could not believe his ears! At first, he categorically turned down this generous offer, and as he deeply desired the Stigmatines to continue their work - but added, if necessary, it could be that the Jesuits would re-consider and make some use of the property offered, on a temporary basis.

His companion on this personal Mission from the Jesuit General, Fr. Stoeger, SJ, has recorded this episode in his own Spiritual Diary, often suggested in Jesuit spirituality, today sometimes referred to *Journaling*. This matter came to our knowledge through contacts with the Jesuit General Archives in Rome. In the end, Fr. Bertoni's extraordinary gesture remained on the level of an offered gift. In time the Jesuits did acquire a property for their Novitiate, and a few years later were able to return to their old site at St. Sebastian's.

The Stigmatine, Fr. Charles Zara compiled a series of 'Reminiscences' [*Notizie*] from his conversations in later years with the early members of the Stigmatine community, who had witnessed these events. Fr. Zara noted that it was common knowledge in those early times that Fr. Bertoni nourished a deep admiration for the Society of Jesus and ardently hoped that they would be re-established in Verona. So full of humility as he was considered to be by his contemporaries, Fr. Bertoni was convinced that the Jesuits could serve the Church even better in the work than he himself had developed as our first available Apostolic Mission. Fr. Bertoni's prime interest ever remained that the Church be served by the best and most competent Missionaries available. Actually, the saintly Founder's offer included himself, all his companions, his dwellings and all his financial estate! [This is interesting in that a number of the early Stigmatines truly had wanted to be Jesuits, but could not because of the suppression of the Society and the intransigence and pressing needs of their local bishop – they were juridically all diocesan priests under obedience to the local Ordinary. By this time, there was a new local bishop who might have been more open to such an idea.

In the end, nothing came of this extraordinary offer. From their own testimonies, the Jesuits were much inspired by this example of St. Gaspar. In their gracious denial of this extraordinary gesture they never forgot St. Gaspar. However, in their view, Lord through all this, prepared other arrangements for the sons of Ignatius to return to Verona.

This was certainly no empty offer, nor was St. Gaspar, in declining health, or just trying to avoid personal responsibilities: at that time, the Stigmatines numbered [cf. Doc. 12] 12 priests [including Fr. Bragato, permanently assigned to the Royal Court in Vienna], two clerics, three Brothers – and also some substantial financial resources to keep his project moving, and in the hopes that this work might develop further.

As far as written documents regarding the offer of himself and his followers, there is not any. Fr. Stoeger, SJ kept a careful record of the facts as they unfolded in this incident – and he makes no mention of it. It is highly probable what Fr. Zara had noted as included in the integral offer [*se stesso, i suoi compagni, le sue case e sostanze*] – this fact is not included in any other written document that we have. It is perhaps the content of community conversations held among the Stigmatine confreres over the years.

Perhaps one more comment might be noted here: in Fr. Bertoni's ideal, which seems to have been his ultimate motivation - was that all be for the glory of God, and the broadest extension of his original mission open to him. He realized his own resources were limited, and that all might fare better in the well organized and experienced Jesuit Society. While the Jesuits were much comforted, they declined the offer and the Stigmatines went on with the tasks undertaken, under the leadership of the saintly Founder. Perhaps all was understood in the ideal presented by St. Paul: may this good work begun in us, be brought to completion on the day of the Lord [cf. Ph 1:6]. This verse – indicating the utmost trust in the Will of God - would be quoted in St. Gaspar's central Constitution, presenting his ideal of the "Apostolic Mission" [cf. CF # 185].

□□□

Excerpts from the Personal Diary of the Rev. Fr. John Nepomucene Stoeger, SJ,
regarding this matter⁷:

... Feb. 20, 1837: A very unexpected favor was offered to us by Fr. Gaspar Bertoni, who is the head of a Congregation of Priests. These men conduct a school to the great edification of all. He offered his property to Fr. Ferrari that we might make use of it as a Novitiate. We suspended pursuing this further, until the results would be made known to us regarding the projected purchase of the old Monastery of the Reformed.

March 9, 1837: Today, Fr. Ferrari stayed in bed, for he has been ill. He sent his companion, Fr. Stoeger, to make an inspection of another house offered by Fr. Bertoni for our use of it for a Novitiate. Fr. Bertoni himself had Fr. Stoeger accompanied by one of the priests of the Congregation, as he was occupied. This locale is near the Parish Church of the Most Holy Trinity, and was once a monastery of the Benedictine Fathers. This house is presently occupied by a few religious women and is vast, well located, and it has a very large garden next to it. But all these advantages are somewhat neutralized with the presence of a parish church near by, and because there is also a kind of reform institution near by, where there are found many inmates of each sex, who dwell so close to the garden of this house, that the voices of those living there can be heard. This fact provides a very great impediment for a Novitiate near by.

March 14, 1837: On reviewing the state of our affairs and on the fitting steps taken in due deliberation, the following is clear: it has been noted that here in Verona there have been established so many religious Institutes. This has all taken place solely counting on Divine Providence. With this in mind, our Company as well concluded that it ought not merely to hold out until everything just perfectly fits our desires. Therefore, our Company, too, is to go ahead with our plans counting a grandiose confidence in Divine Providence. This was so exemplary in our predecessors. Fr. Ferrari is of the bent of mind to accede as far as is possible to the proposals made by the City. In order for us to proceed more securely, meetings were held with the illustrious Fr. Gaspar Bertoni, a man of great personal authority and of a holy life. This man, from the bottom of his heart has committed himself for the good success of our Company.

March 15, 1837: After lunch today, Fr. Gaspar Bertoni, who is so much in support of the Company of Jesus, sent to us one of his Priests in order to make the following declarations to the Company. Fr. Bertoni, with his entire Religious Congregation, offers, as was made known a few days ago, their two houses presently in their possession. This offer has been made to us in order for us to establish one of them

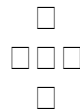
⁷ Cf. Document 34 as part of the *Positio* prepared [1958] for the Founder's Cause of Beatification, pp. 645-647.

here as a Novitiate. These men are further ready to hand over these properties gratuitously to the Company. Should these properties be seen as not useful for our purposes, then, the very Convent in which his Community presently dwells is part of his offer. His Community is disposed to move into just a few of the rooms in the Convent.

Should it be that the Company of Jesus, because of present circumstances, might not be able to conduct the classes at St. Sebastian's, Fr. Bertoni is further disposed to hand over the school there. Furthermore, should it prove opportune, he would be ready to hand over to the Company the necessary means for the support of the persons needed for this purpose.

Fr. Ferrari, recognizing with extraordinary affection of gratitude the generosity of this holy man, declared that in no way would he accept the schools, which are presently so well managed by the donor's Congregation. However, he would reserve the decision on whether some eventual use might be made of one of the two buildings included in the offering Fr. Bertoni made, in order to establish there our Novitiate.

Fr. Bertoni was long and gratefully remembered in the Province of the Jesuits in and around Verona for his spontaneous and self-less offer.



4. ST. GASPAR'S TOTAL OFFERING OF HIS ENTIRE ENTERPRISE TO POPE GREGORY XVI – AUGUST 9, 1838⁸

About 20 months later, Fr. Bertoni had further strengthened the financial support of his school. Once again, this time in deference to the Holy See, his spirituality motivated him for a second time to make an outright offer of his entire undertaking. It does not seem as though he was just trying “to get rid of a burden” that his failing health had rendered so much of a challenge. Nor did he make these gestures because there were not many new fresh prospects for the Stigmatine way of life. There is nothing in our history that would favor any such interpretations. These generous sentiments flowed from his own conviction of self-giving [as *A Model of Holy Abandonment*] for the betterment of the Church. It seems rather that he was constantly led out of his enormous respect for the Church and her goods. Fr. Gaspar believed in his heart every day that the Church herself lived a high level of Holy Abandonment to the all-wise God. He yearned to see in what way these Church goods would be the most beneficially and competently utilized for the glory of God and for the ever more competent service of the Church.

This first letter of St. Gaspar to Pope Gregory XVI [dated August 9, 1838] was made known to later generations of Stigmatines through the initial biographer of the Founder, Fr. Gaetano Giacobbe⁹. It is evident that this letter, while dealing with rather practical matters, indicates again the fundamental detachment and sense of real poverty of St. Gaspar. The goods that he administered belonged to the Church – the Founder looked on himself as the administrator, or treasurer. Like the talents in the Gospel parable, as a good far-sighted steward [cf. Lk 12:42], St. Gaspar wanted the value of the Lord's ‘investment’ to develop.

It seems that Fr. Marani had come across this letter in a folder assembled containing official Reports of the Stigmatine Institute to the Church authorities. This folder manifested the date of December 14, 1853, 6 months after the Founder's death. One of the contemporary Stigmatines in the Founder's life-time, Fr. Benciolini, suggested that this Report indeed was intended for the authorities in Rome, and perhaps as well as the imperial government in Vienna.

The back-ground for this communication seems to have been the following: as the years passed, St. Gaspar wanted to be sure his life-long commitment at the Stimate and beyond might continue after his death by providing it with those

⁸ This pattern of St. Gaspar regarding his most sublime conviction regarding Church property which he administered, something like our modern stratagem of the “Power of Attorney,” or as the *Economus*, in modern terms - never to be mis-managed, ‘embezzled’. This ideal of the Founder is well covered in Fr. Stofella's biography of Ven. Gaspar 1952, pp. 196, ff.; cf. Summ. Add. Doc. XX, pp. 178, ff; Doc. XVII, pp. 583, ff.

⁹ For these comments, cf. *Epistolario del Ven. Servo di Dio, P. Gaspar Bertoni* 1954, compiled by Fr. Stofella, pp. 339, f.

investments available to him for this specific purpose. In order to do this, Fr. Bertoni sought to acquire preferably those properties which originally had belonged to religious communities, before being confiscated by the Government in the after-math of the era of Napoleon and the civil government. This effort to strengthen the finances of the little community at the Stimate came directly from Bishop Joseph Grasser, the Ordinary of Verona, confidant and friend of St. Gaspar.

It seems that one of the Stigmatines had an appointment with the Bishop on another matter, and the Bishop is recorded to have said something like the following: 'Please tell Fr. Bertoni, in my name, that I would like to see the purchase of those formerly religious houses, which the government suppressed. Try to find a person of confidence who would serve as a "straw buyer" for the Congregation.' The Stigmatines complied with all this, and chose an individual by the name of a Dr. Maggi.

In compiling this folder, Fr. Marani noted the following: it is good to remember here that the saintly Founder did not need an express command from the Bishop in order act – a hint sufficed. Fr. Bertoni approached the Finance Ministry when a number of Veronese properties of suppressed religious communities were put up for sale, to make money for the government. The Bishop was strongly of the view that those properties that belonged once to the Church, should return once more to her dominion and God's service. And the Bishop promised the Stigmatines that he himself would make all the necessary arrangements with the authorities in Rome. Once all this was carried out, it was then that St. Gaspar dictated this following letter to Pope Gregory XVI:

Most Blessed Holy Father

The very least of your servants, the under-signed priest, with a few companions, gratuitously serves the Spouse of Christ in a clerical and common life, in order to honor in her our common Creator and Savior. And this work has been found to be of some use by two successive Bishops¹⁰. It has been encouraged after having restored and embellished a Church, and having constructed a suitable residence and school building. In his declining age, this priest has been able to establish a certain system of financial support of savings, so that this ecclesial service might go on, and not stop with his death.

Now the most zealous Bishop here has strongly encouraged him to purchase a certain property formerly belonging to Religious, which the Finance Ministry had recently put up for sale. With this encouragement, therefore, the community acquired it at the price of 160,000 Austrian

¹⁰ Liruti and Grasser.

Lira, and now with the agreement already reached and the property purchased, this is now presented at the feet of the Vicar of Christ and of the Apostles¹¹.

Now, if it should appear to the Holy Spirit and to You, most Holy Father,¹² that this might all be seen as a kind of a sincerely *obsequious*¹³ service of Christ our Lord and for the best possible utility of the Church, to designate this entire enterprise of Yours to that purpose that I had in mind, taking the property from its present profane use, I would receive all this from Your hands, as a gift from Heaven.

Should the Holy Spirit and Your prudence dispose otherwise, I will also be very happy and consider myself blessed in that the Lord and You might consider me worthy enough to receive from my hands, a gift as minimal as would be a bit of gold, which I, in all confidence, have placed at Your most holy feet: and that this whole undertaking would not cease from its present purpose that I have given to it. This would be for me one more reason rather to trust in being enabled to manage it and with greater perfection, and to work at this.

The very purpose of all this from my perspective as well that of my companions: to spend ourselves totally in serving our Lord and His Church should He find us worthy of such a noble plan.

It is for this purpose of ecclesial service that I, also, with other financial means, have endowed this enterprise with an excellent ecclesiastical library, updated as far as has been possible. I was able to find some books lost in the government confiscation. So, I beseech Your Holiness for the permission either to hold on to all this for my purpose noted above – or, to indicate to me whatever in the Lord might please you to make use of all this for His greater honor and glory.

And with all the vigor of my faith and devotion, I remain most humbly prostrate as I kiss the feet of Your Beatitude.

Verona, 9th of August 1838.

¹¹ Fr. Stofella that this entire procedure seems to resonate from Ac 4:35, 37:

35 And laid it down before the feet of the apostles. And distribution was made to every one, according as he had need. 36 And Joseph, who, by the apostles, was surnamed Barnabas, (which is, by interpretation, 'The son of consolation',) a Levite, a Cyprian born, 37 Having land, sold it, and brought the price, and laid it at the feet of the apostles. [Ac 4]

¹² 28 For it hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things.. [Ac 15]

¹³ The Italian here is: ... *torni all'ossequio di Cristo*... *Obsequium* is one of Fr. Bertoni's often used terms to describe his service to the Church.

Your most lowly, devoted and obedient son,
Gaspar Bertoni.

□□□

While so much in the style of many of these expressions are much outdated by today's more matter-of-fact, business-like mentality, this may help the modern reader by shedding some light on how our predecessors so sincerely understood the charism, In obsequium Episcoporum. [CF # 2] – whatever would be of greater use to the Church and to the service of her Bishops [cf. CF # 185]. The expression, of course, is based on Romans 12:1 – and was much in use in the Jesuit tradition. The original Jesuit Constitutions were written in Spanish – and for this one series of words: servir [– servo – servitium] his Secretary, Fr. Polanco, SJ, in translating into Latin used three words: servire – auxiliari – and obsequi. The basic biblical reference seems to be the Suffering Servant of Isaiah: cc. 42; 49; 50; especially: cc. 52:13-45 3:12 – whose entire life was offered as an asham, holocaust.

□□□

**5. THE GRACIOUS REFUSAL OF A SUBSTANTIAL INHERTIANCE LEFT TO THE
COMMUNITY BY THE FAMILY OF ONE OF OUR CONFRERESS,
Fr. FRANCIS CARTOLARI**

[Nov. 6, 1794 - July 3, 1846]

A Document was found in the Archives of the Stimate, that came to be known as the *Miscellanea Lenotti*¹⁴. The contents contained therein were assembled by the second Superior General, Fr. John Baptist Lenotti, in the years of 1853 and 1854, right after the Founder's death. This folder contained two parts:

- Various Testimonies of Contemporaries of St. Gaspar concerning him;
- Notes taken by Fr. Lenotti perhaps with a view of an eventual biography of Fr. Bertoni.

In Chapter 7 of this latter part of Part II, the title is: "Concerning his Mortification and selflessness and his love for Poverty."

In a few words, this is what happened: Fr. Cartolari died, on July 3 of 1846. He had come from a noble family which was indeed very wealthy. This good man was able to put aside his noble roots and his great personal wealth, when he joined the Community. He was happy to serve in the modest common life lived at the Stimate. When his Mother died Fr. Francis became the principal heir of an immense estate. When this will became known to him, a year or so before his own death, he truly wanted to hand it over immediately to Fr. Bertoni for the work they shared in at the Stimate for the Diocese of Verona. So, Fr. Cartolari drew up his own will in which he named Fr. Bertoni as his heir – and added the names of any of the following who might still be alive when Fr. Gaspar died. The names listed were: Fr. Michaelangelo Gramego; Fr. Gaetano Brugnoli; and Fr. Francis Benciolini. The amount of this will was something like a half a million of Austrian Lira – calculating its worth in those times [1846], this amount today might have reached an astronomical amount for the poor men at the Stimate!

Two days after his death, Fr. Francis Cartolari's will was published. When its contents were made known, Fr. Bertoni expressed himself openly, saying that he did not want any part of the inheritance. However, he wanted the rest of the men to make up their own minds. After prayer, the others with Fr. Bertoni conducted something of a House Chapter, to decide by secret ballot whether they would accept this large inheritance or not. Once their vote was verified, they drew up this following document which they all signed it over for the survivors of the Cartolari family:

¹⁴ Cf. SA Doc. 20 – cf. especially pp. 178, ff.

July 5, 1846.

We, the under-signed, of our own free and serious will, renounce all of the rights that would come to us through the reading of this will, of Fr. Francis Cartolari. We renounce it all, in favor of his brother, Sir Anthony Cartolari, of the nobility.

In faith whereof, we here sign:

Gaspar Bertoni, Michelangelo Gramego, Gaetano Brugnoli, Francis Benciolini.

After this modest “ceremony”, the four priests gathered in their domestic oratory where Fr. Bertoni delivered a sort reflection and they expressed their thanks to God for the graces they all felt they received that day. One of them, Fr. Bragato stated that they would keep as their inheritance the wonderful memory they all had of Fr. Cartolari in life as a member of their disciplined community, and his spiritual contribution to their lives. It helps to keep in mind that this was not a stellar age for priests and religious in this regard – many had “earned” the unenviable reputation for cupidity and avarice. Some of the contemporary Founders of the era – like Fr. Gaspar – had as their “secondary” purpose - that of renewing the priesthood and religious life.

Anyone who might have both some knowledge and some interest in Stigmatine history might indeed wonder how Fr. Cartolari would ever have drawn up such a will, knowing his companions as well as he did. He had entered the community in 1822, and at the time of his death, he was only 52 – so, he had spent 30 years or so in the first Stigmatine Community¹⁵.

In Fr. Lenotti’s Chapter 7 of Part II of the work *Miscellanea*¹⁶, he describes this whole episode in admiring terms. He states that this gracious renunciation of a most substantial will was truly an act of admirable generosity in behalf of the Cartolari brother, Anthony, and his heirs. Fr. Francis’ will was compiled in such expansive terms - and he was remembered as having been a real asset in the community during his life. Because of his wealth, in Fr. Bertoni’s illnesses and apostolic commits, he often had to make small payments with money that the Community did not have for necessities. So, Fr. Cartolari occasionally came to the rescue - and Fr. Bertoni would tend to repay the Cartolari estate as soon as he could.

These instances were rare. Anthony Cartolari bore the title of “Count” and when he became the prime beneficiary of this huge sum, as would be expected, his gratitude knew no bounds. These gestures of St. Gaspar were admired by the other

¹⁵ For these insights, cf. Fr. Stofella’s biography of Fr. Bertoni, pp. 256, ff.

¹⁶ SA Doc. 20, pp. 179, f.; Doc. 26, pp. 543, ff., Doc 27, pp. 582, f.

companions, but they did not surprise at them. The rather worldly ecclesial situation in which these sincere men lived, though, this episode was broadly, deeply favorable witness. Such renunciations of such valuable assets and large sums of available money were most surprising and almost unbelievable to the world in which they lived.

It was in this context, in the 1840's – with increasing poor health and declining membership, that Fr. Bertoni set to the task of composing his Original Constitutions. This sublime ideal was codified in them.

□ □ □

6. THE CODIFICATION OF THIS ASPECT OF THE PAULINE REVELATION AND THE IGNATIAN SPIRIT

High-lighted in St. GASPAR's ORIGINAL CONSTITUTIONS

This is a record of the early days of the Stigmatine Congregation that Fr. Bertoni graciously turned down a very substantial offer from a wealthy citizen – who, in addition to the 60 thousand Lira of those times, wanted to make the Stigmatines his heir. Then, one of Fr. Bertoni's spiritual directees, a very wealthy Veronese woman, offered him substantial monies and also had made a will making Fr. Bertoni the chief beneficiary. Again, he graciously refused her and had her change her will, leaving him and his community entirely out of it.

He was almost scrupulous in keeping his own rule regarding Confessors and whatever assistance that they might be called upon to give to dying believers in the drawing up of their last wills and testaments. This proved often to be a cause of real scandal in many periods of Church history. St. Gaspar's understanding of this delicate mystery may be noted in his Original Constitutions [cf. Part XI, "Familiar Conversation with Our Neighbors toward their Salvation", c. 5: The Manner of Visiting, or assisting our Neighbors in Danger of Death" ## 293-296]:

293. After these initial rites, he will direct that all leave the room, and approaching the bed where the sick person is lying, he will speak to him gently, kindly, that he might place all his hope in God, that he might patiently bear this visitation of God, that he might believe that this will profit his purification and temporal punishment, that he promise emendation, that if God should grant him life, he will look for penance for the sins he has committed, that he would dispose of his worldly goods while he is still conscious and enjoys the use of reason, that he might redeem his sins by giving alms, that he might pardon those who have sinned against him, that he might maintain the right faith and belief, that he never despair of the mercy of God.

When the mind of the sick person is thus relieved with these and other like acts of encouragement, after having given the blessing, the priest will withdraw, to return after a little while, that he might give some space so that the sick person might be able to think of his sins.

294. Priests who are called to assist those who are close to death will stay with them only as long as necessity demands. However, even though it should prove necessary, it might happen that he should exhort the sick in this situation of drawing up their wills, nevertheless, the confrere should not actually assist them in so composing their wills.

295. For the same reason, even so, where it should prove necessary, the sick person should be exhorted that by reason of the danger of death he is under, he should dispose of his goods, the Confessor is not to offer to the dying person any counsel concerning the manner of this disposition, unless except for those matters which may be necessary for his salvation, as making restitution to another, the payment of his debts, appointing his necessary heirs, so that, in so far as it is possible to do so, every occasion of later law-suits and litigation be removed. It is not necessary to descend into particulars, because this presents the same inconveniences.

296. If, however, the sick person should ask for some information concerning those matters about which he can make some disposition, it pertains to the office of Confessor to counsel that which he might judge to be expedient for the greater service of God, and for the greater benefit of the soul of the testator. In order that our Confreres do this in the proper manner, let them observe the following:

297. No one of our Confreres should, or can encourage any testator to leave perpetual alms to the houses and churches of the Congregation. Nor should any Confrere make any effort to have legacies, or debts, or any ill-gotten or doubtful goods, be left to, or bestowed on the Congregation [Clem. 1. De Privil].

c. 5: The Manner of visiting and assisting our Neighbors in their Danger of Death [CF ## 291-297].

CF # 291: This matter is presented by Suarez in his Book IX, Chapter IX, which has as its title: 'Whether the Society should offer a Particular Care in assisting its Neighbors in the Danger of Death'¹⁷, and is made up of 11 numbers. There is also included here a reflection on the Wills of the Dying. This is reflected upon by St. Ignatius in CSJ nn. 412, ff.:

Just as one's fellowmen are helped to live well by what has been stated above, so an effort should be made to know what helps them die well, and what procedures should be used at a moment so important for gaining, or losing the ultimate end, eternal happiness. [CSJ n. 412]¹⁸.

¹⁷ cf. Suarez, o.c., pp. 1051 b - 1056 b.

¹⁸ **NB:** Fr. Bertoni quotes this Constitution directly to some extent: *...ita curandum est ut ea quae ad bene moriendum illis conferunt percipiantur; quique modus in eo tempore, in quo tantum est momenti ad finem ultimum aeternae felicitatis consequendum...*

It is good to have a compendium on the method of helping someone to die well, to refresh the memory when this holy ministry must be exercised [CSJ n. 413].

This all falls under the umbrella of an important aspect of the Apostolic Mission described in Part VII of the Jesuit Constitutions:

The members will occupy themselves in corporal works of mercy to the extent that the more important spiritual activities permit and their own energies allow. For example, they can help the sick, especially those in hospitals, by visiting them, and by sending others to serve them... [cf. CSJ n. 650].

Fr. Bertoni's first sentence in CF # 291 is a combination of CSJ 412 quoted *verbatim* by Suarez, and the second sentence is from Rule 40 for the Prepositus:¹⁹

'Let care be taken so that the confreres might be experienced in conferring on their neighbors all that is required for dying well, and that they might know perfectly well which manner is to be observed in that moment of time upon which eternity depends. There should not be lacking those who will hear the confessions of the sick laity and who can assist the dying.'

Suarez concludes that this is one of the ministries that is supremely proper to the Society of Jesus, and it is one to which from their own Rule the Community is held, in that obligation by which the Company is obliged to the rest of the works of the Institute.

+++

CF # 292: Suarez continues here in n. 2²⁰, entitled: 'This Ministry is in harmony with the religious state.' The fact that this work is fitting to the religious state is sufficiently proven, because it is most proper to charity, and contains nothing contrary to the above-mentioned religious state, if in it the proper manner be served. And it is confirmed, for the Sacred Councils greatly commend to pastors this ministry, as one might note in the Council of Nantes, c. 4, which from this source I will quote literally, because it excellently describes the manner to be observed in this task: *Whenever a priest [it says] should hear that someone is ill in his town...* - the rest of this quote forms the second part of this Constitution, following Fr. Bertoni's introduction:

'Whenever someone of our confreres has been called to some sick person, whether poor or rich, no matter from what illness the person may

¹⁹ cf. Suarez, o.c., pp. 1051 b - 1052 a.

²⁰ cf. Suarez, o.c., p. 1052 a.

be suffering, and at any hour of the day or night, *he should go to this person with all speed, and on entering into the sick-room, he will sprinkle holy water upon the ailing person, and throughout the entire room, praying the antiphon, 'Sprinkle me, o Lord', with the antiphon [Council of Nantes, c. 4]*²¹.

+++

CF # 293: For this Constitution, the Suarez citation of the Council of Nantes continues, c. 4, word for word - and Fr. Bertoni copies it here, as a brief insert on pastoral theology. This is all taken from the *Compendium* which St. Ignatius' secretary, Fr. Polanco, drew up:

'After this, he will direct all to leave the room, and approaching the bed, on which the sick person is lying, he will address him kindly and gently, so that he might place all his hope in God, that he might patiently put up with this affliction, that he might believe that this comes to him for his purification and correction. This is so that the sick person might confess his sins, that he promise amendment, should the Lord spare his life, that he do penance for his committed sins. The priest will advise him that he might make some disposition for his goods while he is still conscious and enjoying the use of reason, that he might redeem his sins by giving alms, that he might pay back those against whom he might have sinned. He will encourage the person to maintain the correct faith and its tenets, that he never despair of the mercy of God.

'When the mind of the infirm individual has been encouraged with these, and similar exhortations, once he has given the blessing, the priest will withdraw. After a short while, the priest will return, in order to give time so that the sick person might reflect upon his sins.'

+++

CF # 294: There was always some danger in this ministry - that a misguided priest would strive to get the sick person to include him, or his religious community, in these wills. Suarez includes a section here entitled: 'A Two-fold Calumny is rejected, by which the Society on account of this Ministry might be attacked by those badly disposed toward her.'

Then follows n. 3: 'The first of these two which is objected against our men - The Objection which is directed against us'. Suarez goes on²²: For indeed there is no enterprise of such charity which, either by calumny, or by some negligence, could be

²¹ ib. The first line here is taken from the next column presented by Suarez, p. 1052 b, near the top of the page - following a quote from St. Augustine.

²² Cf. o.c., p. 1052 b, second half.

reprehended. In two manners, therefore, the Society presents its position regarding this ministry. One pertains to the solicitude for those who are dying of some suffering; the other concerns those who are suffering a violent death as capital punishment.

Concerning the former ministry [solicitude toward those who are dying], avarice is reprehended, because the priests of the Society desire to assist the dying, so that they might participate in their worldly goods, by inducing the dying so that they might dispose of these goods in their will, or in some other way. However, this is quite contrary to the spirit and intention of the Society. While there is some room allowed for private errors, or defects in this matter, and which perhaps, either from wayward human affection, or from zeal not based on good knowledge, might be committed. Any such intention is detested by the Society which prohibits any such activity. Therefore, in the last of its rules, *the priests who are called....* - and these are the opening lines of Fr. Bertoni's CF # 294, which now follows *verbatim*²³:

*'The priests who are called to assist those who are close to death shall remain with them only as long as their need would require. And although, whenever this might be necessary, it would be fitting to exhort these seriously ill persons'*²⁴ *that they should make their wills, but they will not assist them in doing so.'*

+++

CF # 295: the great delicacy legislated to the Jesuits in this matter is shown in Suarez' further lengthy commentary here. Our next Original Constitution is taken from the Jesuit theologian's n. 4 here: *'Our members are not permitted to give any further counsel concerning their dispositions of their worldly goods to those who are dying. What and when counsel is requested.'* This text²⁵ provides Fr. Bertoni's text here, *verbatim*:

'For the same reason, whenever it might be necessary, the sick person is to be admonished to dispose of his worldly goods because of his danger. However, he should not be counseled concerning the manner of his disposition of these goods, except in those matters that might be necessary for his salvation, as making restitution of others' goods, the payment of his debts, appointing the necessary heirs so that, as far as it lies within him, every occasion of strife and law-suits might be removed. However, it is not proper to descend to particulars, as this would lead to the same inconveniences.'

+++

²³ Cf. o.c., pp. 1052 b- 1053 a.

²⁴ Here Suarez uses the word *aegrotos*.

²⁵ cf. Suarez, o.c., p. 1053 b - the second half of the column.

CF # 296: this Constitution continues *verbatim* the same Suarez text:

'If, however, the sick person should seek counsel concerning those matters about which he can freely dispose, it does pertain to the office of Confessor to suggest that which he judges would be of the greater service²⁶ of God and to the greater help of the soul of the testator. In order that our confreres accomplish this in the proper manner, they should observe the following...'

+++

CF # 297: In Suarez' text here, he quotes CSJ n. 564, and Fr. Bertoni uses these words his citation from St. Ignatius: ... *ad eleemoysinas perpetuas domibus, vel Ecclesiis eiusdem Sodalitatis [Societatis] relinquendas incitare...* That Constitution reads:

Although it is praiseworthy to induce others to do good and holy works, especially those which endure perpetually, nevertheless, with a view to greater edification, no one of the Society ought to, or may induce any person to establish perpetual alms for the houses or churches of the Society itself...[CSJ n. 564].

The second half of Fr. Bertoni's CF # 297 is found on the next page of Suarez²⁷, quoting Clementina 1 *De Privilegiis*:

'No one of our confreres ought to, or may induce any person to establish perpetual alms for the houses or churches of the Congregation itself'²⁸. Nor likewise shall any confrere bring it about that legacies, or debts, or ill-gotten or doubtful goods be left to his Congregation [Clem. 1, De Priv.].

This entire segment St. Gaspar's rule is taken almost *verbatim*, from Fr. Francis Suarez' great Commentary on the Constitutions of St. Ignatius²⁹. Any self-interested care of the sick for possible financial gain from the dying was looked upon as most reprehensible. In the special ministry toward the sick and dying, it is to be most blame-worthy whenever the Priests of the Society of Jesus seek to assist the dying, so that these confessors might participate to their own advantage, or that of the

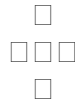
²⁶ NB: the word here is obsequium.

²⁷ Cf. Suarez, o.c., p. 1054 a.

²⁸ NB: this translation is from George E. Ganss, SJ. *St. Ignatius of Loyola. The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary*. St. Louis: The Institute of Jesuit Sources, 1970, p. 256.

²⁹ De Religione Societatis Iesu, Book 9, c. 9, pp. 1051 b – 1054 a.

community, in the worldly goods of these dying believers. Any effort to induce these failing members of the Church to make out their wills in such a way that the minister of God's mercy might profit either personally, or for his community in this extreme moment of someone's death. Conduct of this nature is very far from both the spirit and the intention of the Society of Jesus³⁰. This Ignatian spirit of poverty was inherited by Fr. Bertoni, with which he was imbued.



³⁰ cf. Suarez, l.c., p. 1052 b.



Catholic bishops oppose repeal of state affordable housing law

By Alan Wirzbicki

Globe Staff / September 22, 2010

Adding an influential voice to the campaign to save the Massachusetts affordable housing law, the state's Catholic bishops declared their opposition yesterday to ballot Question 2, which would repeal the law.

"Housing is a human right," said a statement released yesterday by all four of the state's bishops: Cardinal Sean P. O'Malley, archbishop of Boston, Bishop George W. Coleman of Fall River, Bishop Timothy A. McDonnell of Springfield, and Bishop Robert J. McManus of Worcester. Keeping the law on the books would "preserve our state's ability to act in the most effective way to meet the need of every individual for a decent affordable home," the bishops said.

The law, known as Chapter 40B, has long been controversial in many suburban communities because it allows developers to bypass certain local zoning laws if municipalities don't have enough affordable housing, defined as at least 10 percent of a town's housing stock.

Last week, a study by the University of Massachusetts Donahue Institute said the law had generated \$9.25 billion in construction and related spending over the last 10 years. According to the Citizens' Housing and Planning Association, an affordable-housing nonprofit that opposes Question 2, about 12,000 proposed housing units would be endangered if the question passes.

Opponents of Question 2 say repealing the law would reduce the state's economic competitiveness by making housing prices skyrocket in a state that already has some of the nation's most expensive real estate. All three gubernatorial candidates, the Greater Boston Chamber of Commerce, and much of the business community oppose the repeal.

But supporters say that real estate developers are the main beneficiary of the law, and that repealing it would reassert local control over community decisions.

The "no" campaign has dominated fund-raising. Developers and affordable-housing groups have funneled \$565,751 into the "no" campaign's coffers since the beginning of the year, and are set to vastly outspend proponents in the

fall. The Repeal 40B committee reported raising \$4,965 through the end of August, according to campaign finance reports filed with the state.

John Belskis, the leader of the group supporting the repeal, said he wasn't surprised by the church's position, given that the archdiocese itself has an office that develops affordable housing.

"They are protecting one of their operating entities," he said.

"I applaud their willingness to support affordable housing, but I think they are misunderstanding the intent of the repeal," said Belskis, who described himself as a 76-year-old Catholic. "There's a lot of Catholics who aren't always happy with what comes out of the cardinal's office. If the church wants to say 40B is a good idea, they are going to find a lot of people have a contrary opinion."

The Boston Archdiocese was one of the original backers of the law when it was passed in 1969, and has built 630 units in eight different properties under 40B — including the first development in the state built with the law, the 98-unit Northridge Homes in Beverly, completed in 1975.

The archdiocese has two more developments underway, a 41-unit apartment building in Billerica and a 66-unit development in Hanover, according to Lisa Alberghini, the president of the Planning Office for Urban Affairs, an affiliate of the Archdiocese of Boston that develops housing. Both are intended for seniors.

Alberghini said that the Billerica building would not be affected by the outcome of the referendum, but that the Hanover development could be derailed if Question 2 passes because it is not yet fully permitted.

Alberghini said that affordable housing is "an important social justice issue" and that the archdiocese doesn't seek to make any profits from its housing projects.

"One of the reasons we do that is we fundamentally believe that people should have a right to choose where they live, and every community should contribute to providing that opportunity," she said.

Alan Wirzbicki can be reached at awirzbicki@globe.com. ■