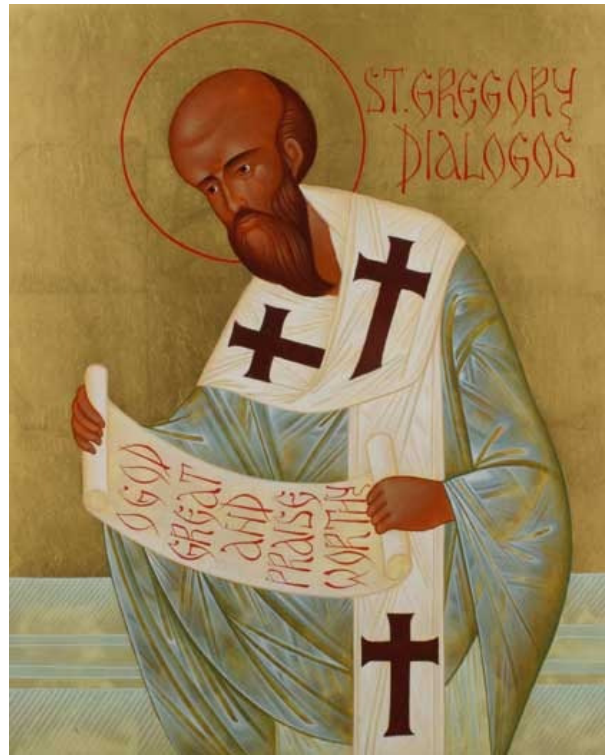


St. Gaspar Bertoni's

MEDITATIONS ON FIRST KINGS [1 S]



CHAPTER 3

Meditations 15 - 16

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MEDITATION 15

1 K 3: 1-9

Mss 5384-5456

5384: Preparatory Prayer**Prelude 1**

1 K 3:1: *Now the child Samuel ministered to the Lord before Eli, and the word of the Lord was precious in those days, there was no manifest vision. [It was rare that God would speak in those days, and make known publicly and known His visions and prophecies].*

v. 2: *And it came to pass one day when Eli lay in his place [Now it happened one time while Eli was sleeping in his usual place, in a cell very close to the tabernacle], and his eyes were grown dim, that he could not see [he could hardly see at all].*

5385: v. 3: *Before the lamp of God went out [before the candles were extinguished on the candelabra, which was done around sunrise, that is, almost at the completion of the last of the three Vigils in which the Hebrews divided the night, and so in its twilight. And this means, not for hours, as among us is usually the custom, but in those three Vigils as the Hebrews divided the night, it was already almost at the twilight of the last Vigil. However, some Latin Codices thus join the phrases: Eli could not see the lamp of God before it was blown out], Samuel slept in the temple of the Lord, where the ark of God was [in one and the same room, or the one next to Eli, so that he could be the more ready for his services near the Sanctuary].*

5386: v. 4: *And the Lord called Samuel. And he answered: Here am I.*

v. 5: *And he ran to Eli and said: Here am I: for thou didst call me. He said: I did not call: go back and sleep, And he went and slept.*

v. 6: *And the Lord called Samuel again. And Samuel arose and went to Heli, and said: Here am I; for thou callest me. He answered: I did not call thee, my son; return and sleep.*

v. 7: *Now Samuel did not know yet the Lord, neither had the word of the Lord been revealed to him. [He was not yet accustomed to discerning God's voice, from that of a man, as God had not yet spoken to him earlier].*

v. 8: *And the Lord called Samuel again the third time. And he arose up and went to Eli.*

v. 9: *And said: here am I; for thou didst call me. Then Eli understood that the Lord called the child and he said to Samuel: Go, and sleep: and if hew shall call thee*

anymore say: Speak, Lord, for thy servant heareth. So, Samuel went and slept in his place.

5387: Now on this letter up-building, etc. that having seen the dispositions of the ecclesiastical vocation, placed in some remote and proximate preparations for operating and cooperating grace, and in some trials for various spirits, of the good Spirit, that is, and of the evil spirit, it follows, according to the proposal laid down at the beginning, it is not to be seen the order of this vocation.

As for God's manifesting his vocation to the person chosen by Him, there are to be distinguished three times, or modes of acting.

In the order of this vocation there is to be considered both the manifestation and the execution: because first the end must be manifested and then the means to get there. This manifestation is then made to the person whom He calls to be due to the dignity and powers superior to other men, *because no one assumes to himself this honor unless he is called by God, Heb 5:4*. He manifests this vocation also to those men who have to submit to its ministry and dependence, so they might understand to whom, and by what right they have to submit, according to this 2 Co 12:12: *Yet the signs of my apostleship have been wrought on you ...*

5388: In the Second Part then we will speak of the second time, or the manner of responding to the supernatural vocation, but which is ordinary. And as long as this is a free gift of God-Mercy, that notwithstanding the man needs to prepare himself with the grace of God and remove obstacles, according to that expression, Pr 16:1: *It is the part of man to prepare the soul*: And while the Lord favors one with these lights, as in this time it is not the custom to be befitting then for a three-fold proof or examen, in order to discern the true from the false according to this saying: *... try the spirits if they be of God... 1 Jn 4:1*. And after having ascertained the true light and the true spirit, there is necessary the diligent custody in order not to lose it, nor to extinguish it, according to this: *extinguish not the spirit. [1Th 5:19]*.

5389: [A RE-DOING] ; there are, therefore, three times, or modes, to be distinguished:

- *First*, when the divine virtue moves our will which takes away all doubt, and even the ability to doubt, as happened to Paul and Matthew. This time, or manner, is indeed supernatural. And we will say something about this on next Saturday. Today there pertains the two following considerations.

5390: - *Second*, when the divine good pleasure renders itself quite clear and manifest by means of a previous experience of some consolation or desolation, or proof of diverse spirits. This is supernatural, but ordinary.

- *Third*, when for the tranquility of reason there is some consideration regarding the purpose for which it was created [that is, the glory of God and one's own salvation]. There is then elected one state or one such mode of a state, however, within the confines of the Catholic Church, through which as a more comfortable and sure means so that one might directly tend toward his end. And this tranquility then is intended to be in the soul when it is not agitated by any trial of various spirits, and hence the more easily one might make use of his own strength.

5391: This is indeed quite natural and common; so therefore, we will begin with it.

And because the second time is not usually always so clear to one who has had no previous experience of it and therefore it is usually surer to take advantage with the second, as of the first, that is, of the right and tranquil reason; and it is more fitting to make use of prayer, as a more proportionate means to achieving the goal; and above all to wait that God, with the internal testimony of His gifts, will testify that it is He Who speaks.

So, in the second part, treating of this second time, we will find an agreement: both the antecedent preparations and the concomitant exams or proofs, and the consequent custody.

5392: [A Second RE-DOING]:

Now having built up on this reading, etc, let us say that having seen the disposition for the ecclesiastical vocation, placed in some remote and proximate preparations of the operating and cooperating grace, and in some experiences of various spirits, that is in the sight and the withdrawal of the good Spirit, and in the temptation from the evil Spirit, that is both diabolical and human. According to the proposal, to see now the order of this same vocation, and according to its execution: because first it is necessary to consider the means, and then to dispose of the means in order to arrive there.

5393: This manifestation however of the end to which God elects, or 'vocation', this makes of the chosen one to be with the dignity and with the powers superior to all the rest of men, so that either by timidity one would not flee, or would not usurp powers through presumption, according to this saying: *Neither doth any man take the honor to himself, but he that is called by God, as Aaron was* **Heb 5:4**.

This is done also to men, who should with reverence and dependence support their ministry, so that they might know to whom and by what right [they should obey], according to these words: *Yet the signs of My apostolate have been wrought on you...* **[2 Co 12:12]**.

5394: When at the manifestation that God makes of His vocation to the person elected by Him, there are three times to be distinguished, or modes:

The first, when the divine virtue so moves our wills, that he takes away from the soul all doubt, even to the power of doubting, as is said to St Paul Ac 9:1, ff. and St. Matthew, Mt 9:8. This time, or manner, is not only supernatural, but is also downright extraordinary. Indeed on Saturday next we will have something to say that is quite useful.

5395: The second occurs when there is rendered quite clear and manifest the divine good pleasure, by means of the previous experiment of some consolation or desolation, or trial of diverse spirits. This is supernatural in appearance, which is also quite ordinary.

The third, takes place when through the tranquility of reason, having been considered by many the end for which he has been created [(and that is] for the glory of God and one's own salvation) there is underscored and made known this [ecclesiastical] state, or further a certain such particular manner of this state [however, within the confines of the Catholic Church] as a means that is quite comfortable and secure through which he might tend directly to his end.

5396: And so also is the light of right reason is from God, according to which: *Who will show us good? The light is signed, [Ps 4:6, ff.],* so this vocation comes also from God: this time, too, is quite natural and common to all. Therefore, we will begin from this in the First Part of the Meditation.

And therefore as long as the supernatural light of the Second Time is a gratuitous gift of God, nonetheless man needs to prepare himself for it, according to what is said in Pr 16:1: *Man's task is to prepare his soul.* And while the Lord favors with these lights, just as this time does not customarily always be so clear to anyone who does not have experience. Therefore each is more secure taking advantage together with this Second Time also the Third, that is, by means of a right and tranquil reason, and ought to make much use of prayer, as a means that is more proportionate to a supernatural order of realities; and above all, each is to await that God Himself testify with His gifts that it is He who speaks and not others.

5397: Thus it is befitting to make a three-fold examen, or trial, in order to discern the true from the false spirit, according to this text: 1 Jn 4:1: *...try the spirits if they be of God.* And after having discerned the clear light and the true spirit, diligent custody is then needed in order not to lose it, or not to extinguish it, according to this text, 1 Th 5:19: *...Extinguish not the spirit.* So, in the Second Part, treating of this second part of

the vocation, we will bring them together and the antecedent preparation, and the examinations or the concomitant proofs, and the consequent custody.

5398: FIRST TIME

This is how the vocation manifests itself in the First Time frame, that is, by means of the right discourse of the tranquil reason: that is by the young man serving the Lord, and satisfying all the ecclesiastical disciplines, feeling within the mind and the strength to do this. This brings on great fatigue, in order to keep oneself in chastity, and to sustain the weight of the ministry and the great renunciations: [in the preparation of one's heart and soul there is necessary, says St. Thomas, the renunciation even of one's parents and possessions], and it implies very great dangers, of losing even freedom and life: And just who does not realize with his reason that he is incurring these necessary expenditures in order to build the tower? [Lk 14:28, ff.]. Singularly gathering together almost the entire result of past dispositions, remote and proximate preparations of the operating and cooperating grace and the trials of various spirits.

5399: 1 K 3:1: *Now the child Samuel ministered to the Lord before Eli, and the word of the Lord was precious in those days, there was no manifest vision.*

Now the child Samuel ministered to the Lord before Eli, and the word of the Lord was precious in those days, there was no manifest vision.

Samuel ministered to the Lord.

*Samuel: Preachers of the Holy Church.*¹

Eli: the Elect Fathers of the Old Testament.

The child Samuel ministered to the Lord : as the new order of doctors preached the faith of the Redeemer. Rm 11:13: as long indeed as I am the apostle of the Gentiles, I will honor my ministry. 2 Co 11:22, f.: They are Hebrews: so am I. They are

¹ Translator's note: it is helpful to remember throughout this work: 'Preaching' in the language of St. Gregory implies all that is included under communicating the word of God. [cf. 1 K 1 (footnote 28)]

Translator's Note: this is not a reference to any particular religious community, or ministry – but implies a clergy well prepared, both spiritually and intellectually, necessary for the renewal of the Church. [Cf. again: Perhaps a word on Gregory's understanding of preaching is appropriate: it refers to an activity that is far more encompassing than preaching understood as the delivering of a sermon. To preach is to proclaim and teach the Christian gospel by one's words, actions and example. God preached the knowledge of himself through the entirety of his incarnate existence in Christ Jesus; a priest preaches the gospel by his words, by his deeds and by the moral character of his life. This understanding of preaching may help one understand the unusual use of 'preaching' in the commentary. (cf. Cassian DelCogliano, ocsa)]

Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ [as less wise, I say], I am more so.

5400: *He ministered to the Lord: [which] means to carry out the work of preaching.*

*Now the child Samuel ministered to the Lord before Eli: Because whatever the new order of preachers asserted regarding the religion of new faith, this was strengthened by the authority of the ancient Fathers. Samuel ministered to the Lord when as a new preacher he asserted, **Rm 15:8**: For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made to the Fathers; **v. 9**: But that the Gentiles are to glorify God for his mercy...*

5401: *Before Eli, **1 K 3:1**: that whoever exhibited the ministry before God, also loomed over Eli as well, as it says: **Rm 15: 9**: as it is written, [**Ps 17:50**]: Therefore will I give glory to thee and I will sing a psalm to Your name. [**Rm 15:10, f.**] And again he saith: Rejoice, ye Gentiles, with his people. **Dt 32:43**: and again: Praise his People, ye nations and magnify Him all peoples. **Ps 116:1**: O Praise the Lord, all ye nations: praise Him all ye people> And if one the more would exhibit himself before Eli in the ministry of the Lord, there is added: **Rm 15:12**: and again Isaiah says [**Is 61:10**]: He will be of the root of Jesse and He will rise up to rule the gentiles, and in him the peoples will hope.*

Now the child Samuel ministered to the Lord before Eli: Because the Elect preachers of the Holy Church, while through their preaching they setup the state of new faith

5402: *The child Samuel ministered to the Lord: When Peter asserted the glory of the risen Lord, **Ac 2:22**: Ye men of Israel, hear these words: Jesus of Nazareth, man approved of God among you, by miracles, and wonders, and signs, which God did by him, in the midst of you, as you also know, The child Samuel ministered to the Lord **v. 23**:² This same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain, **v. 24**: whom God has raised up having loosed the sorrows of hell, as it was impossible that He should be holden by it.*

5403: *But this ministry which he exhibited to God, he also exhibited 'before Eli'. **v. 25**: For David saith concerning Him: **Ps 18,ff.**: I saw the Lord before my face: because he is at my right hand, that I may not be moved, **v. 26**: For this my heart has been made glad, and my tongue has rejoiced: moreover, my flesh also shall rest in hope.; **v. 27**: Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption, **v.***

² Translator's note: this should be **v. 33**.

28: *Thou has made known to me the ways of life: thou shalt make me full of joy with thy countenance.*

Now the child Samuel ministered to the Lord before Eli: **Because the Elect preachers of the Holy Church, while they erected a state of new faith, by their preaching, which by reason they tried to assert, they confirmed by the authority of the ancient Fathers.**

5404: *And the word of the Lord was precious in those days, ibi.*

Precious: **Because it cannot be purchased at a poor price.**

The word of the Lord was precious: **The price by which the word of God is purchased, is the hard work of the holy enterprise. Just as anything that we wish to have, we buy at a price, so for the sermon of preaching tghat we accept, we exhibit the heavy work of the activity.**

The word of the Lord was precious: **Further, thus, with just any labor of the work it was not given, [or] since whoever kills the purchaser of every sermon, will think that he doth a service for God³. Jn 16:2.**

5405: *The word of the Lord was precious in those days:* **In that time, the purchaser of the sermon laid down a high price: this is because without much hard work the word of faith cannot be saved for anyone accept one who believed in it, and came to torments because of it.**

In those days: **The time then was when the sermon was purchased note as a type of some flighty morality, but there was exhorted by precept of the open expression, Mt 16:14: *Whoever wishes to come after me, should take up his cross every day, and follow me. Ibi 10:37: *Whoever loves mother or father more than Me is not worthy of me. Lk 14:33: *So likewise everyone of you that doeth not renounce all that he possesseth cannot be My disciple.*****

5406: **1 K 3:1:** *Now the child Samuel ministered to the Lord before Eli, and the word of the Lord was precious in those days, ibi. While the ministry of Samuel is asserted, the word of the Lord was precious, because among the beginnings of the faith those who believed in those doctors in their preaching of eternal life, they are to believed as having expended for the word of faith works of immense labor.*

5407: **SECOND TIME, regarding the supernatural vocation, where there is considered the first antecedent preparation.**

³ Translator's note: the Latin Vulgate here offers a kind of 'source text' of interest for St. Gaspar Bertoni: obsequium Deo se praestare cogitabat [cf. Jn 16:2].

The manner of the antecedent preparation at this second period of a supernatural vocation. [In order to follow Him] among the darkness of others' infidelity, through the meditation of the Sacred Scriptures, [we ought] to recollect our spirit, separating it from the entire world with a generous disdain of it all, and to hold our mind attentive to the lights of God, in prayer, a gift from Him, well protected by a vigilant mortification and circumspection.

5408: And because the Jewish people had already lost the light of divine knowledge, there follows: **1 K 3:1:** *there was no manifest vision.*

For indeed the vision would be manifest if they had believed in the Redeemer, as they had heard of His visitation.

1 K 3:2: *And it came to pass one day when Eli lay in his place and his eyes were grown dim, that he could not see. v.3: Before the lamp of God went out.*

And it came to pass: Eli's vision was not manifest, because the priesthood of the Jews was buried in the blindness of its perfidy.

5409: *Eli lay in his place and his eyes were grown dim, that he could not see:* The reason is because he had the letter of the Law, and in the Law and the Prophets he did not have the state of light, but a lapse of blindness.

His place: The place of Eli or of the Judaic preacher, [is] the sacred Law.

In his place: Because the Judaic priesthood still has the Sacred Scripture, it is in its place.

Lay in his place: He did not stand because not knowing the virtue of the Sacred Scripture, he is not erected to the state of faith.

5410: **v.3:** *... his eyes were grown dim before the lamp of God went out:* Because this was projected even unto the end of the world; hence, since each day so many exhortations of preaching are received, and since there are so many assertions that the conquered Jews do not believe. This is that which were read about these matters solely in Sacred Scripture, but they are as though we do not also see them? So also the Apostles are thought to have endured superfluous labor for those who are unable to see, and so they say: **Ac 13:46:** *because you reject the word of God and judge yourselves unworthy of eternal life, behold we turn to the Gentiles.*

5411: *before the lamp of God went out:* **2:3.**

Whoever is related as not being able to see, is called the 'Lamp of God'. For in the Synagogue the ministry of God was a Lamp, when it prospered among the Elect

Fathers and through the light of their preaching, and glittered through the promise of the coming Redeemer.

His eyes were grown dim before the lamp of God went out: 2:2, f.

This Lamp, during the ministry of Samuel, could not be seen, because in the time of the new preaching, the magisterium of the Synagogue incurred the penalty of perpetual repulsion.

5412: *Before the lamp of God went out:* It is to be noted that it is not said that the Lamp could not suffuse light, because it continues to shed the light of Sacred Scripture for us; but what it is that carries the light is ignored. Hence:

*His eyes were grown dim before the lamp of God went out: 3:2, f. : the Lamp is not yet extinguished and he could not see because certainly that it could bear the light which was not expected: *Before the lamp of God went out* : hence, it still shines. And because until the end of the world sacred Scripture is not taken away, if it is not seen previously to be extinguished, since it is extended until the end of time in their blindness.*

5413: *Before the lamp of God went out:* If its lighting be referred to the zeal of perfidy [one could not see before this was extinguished], therefore one cannot see, because it is not extinguished. For indeed should the fire of mental perfidy be extinguished, with the zeal for impiety being removed, at the service of the light of true faith, it would open the eyes of the mind.

1 K 3:2: *And it came to pass one day.*

One Day : there was clarity.

One day: the magnitude of clarity is unknown.

5414: *The Lamp of God, 2:3, [so] for his dignity, the grade⁴ of Eli is named. We rightly accept the old priesthood, and the Lamp through meaning – this indeed in the night and under the shadow of the serving people something that is most necessary, but is something to be removed as the day of the new grace appears. For indeed this light shining out in so many closed houses, and it was not sufficient to spread about the radiance of its shining light: for once the sun comes up, this shines forth both outside and in, so that the light provided by the lamp becomes less useful, and is indeed rendered extinguishable.*

⁴ Translator's Note: In his Original Constitutions, St. Gaspar Bertoni often speaks of the 'Grade' in different contexts: CF ## 68; 77; 80; 89; 121; 266; 168 184; 220; 283

5415: And not without merit is this lamp compared to legal knowledge, which for one home alone of Judea as closed off inwardly it shines forth, outside of the rest of the people, as though they were depressed in the horror of the night of tblind depression; that sun is compared to the Gospel, which after having illustrated Judea, it would also shine out over the long shadows of gentility. And just how the rising sun hides the lamp, or even extinguishes it, the Apostle shows as he speaks of the letter and the spirit, saying: **2 Co 3:10:** *For event hat which was glorious is this part was not glorified, by reason of the glory that excelleth; v. 11:* *For if that which is done away with was glorious, much more that which remaineth is in glory.*

5416: *Eli lay in his place and His eyes were grown dim before the lamp of God went out: 1 K 3:2, f.*

The dignity of the ancient priesthood and its law he served, which led him to keep vigil, and to stand in the faith, to act boldly and to be comforted, already in the time of the Lord's incarnation, degenerated from the initial alacrity of his sate, this became lethargic in his elderly lassitude: nor even when consumed by the blood of Christ, for the greatest part through the misuse of it all of the Pharisees, this dignity was deprived of the light of the senses.

5417: But when it is said that he could no longer see, there was brought forward an unworthy lamp, and he sought that which is worthy to be seen. For there is added:

1 K 3:3: *Samuel slept in the temple of the Lord, where the ark of God was, v. 4: and the Lord called Samuel.*

When Eli's blindness was confirmed, the Lord called Samuel, because the priesthood of the Jews having been damned, there was assumed a new order of preachers for the greater grace.

5418: And the One Who exposed him whom He called, He also showed whom He called:

Samuel slept in the temple of the Lord, where the ark of God was, v. 4:

Samuel slept in the temple of the Lord: [Which is] the place where the Lord dwells. Ps 10:5: The Lord is in his holy temple, the Lord's throne is in heaven. Paul seems to hint at this, 1 Co 3:17: For the temple of God is holy which you are. The Temple of God is each soul of the Elect.

5419: *in the temple of the Lord, where the ark of God was, v. 4: which is the mind, in which the re-founded sacraments of the divine eloquence are found, and they are reserved through intelligence.*

Samuel slept in the temple of the Lord: [Which is] through the custody of the intention that consists in one's own circumspection.

Samuel slept in the temple of the Lord: Because each and every preacher of the new grace, while he perfectly rejected all which was of this world, found repose in in the intimate circumspection.

5420: *In the temple of the Lord, where the ark of God was: Because he was erudite in the sacraments of the divine Scripture.*

Samuel slept: The sleep of Samuel, designates the perfect contempt of the world in the mind of the doctor.

Samuel slept in the temple: [There is signified] the doctor, while he has repulsed from himself entirely all worldly solicitude, laid back through the consideration of spiritual realities in his mind.

5421: *For Peter elected the quiet of this kind of sleep, Ac 6:2: It is not reason that we should leave the word of God and wait on tables... Thus Jethro, justly criticized Moses his kinsman: Ex 18:18: thou art spent with foolish labor and this people that is with you: the business is above your strength. v. 19: But hear my words and counsels, and God shall be with you. Be thou to the people in those things that pertain to God, to bring their words to him.*

5422: *Paul reminds the Corinthians of the sleep of the temple, 1 Co 6:7: Already there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take wrong? Why do you not rather suffer for yourselves to be defrauded. One is not able to sleep in the temple as he is watched, whom the occupation of judges withdrew from spiritual meditation.*

And the Lord called Samuel, 3:4: While he was sleeping in the temple: because this doctor is assumed to coming to know the divine secrets, who through the intention of the heart and not in exteriors, but spends time on the interior.

5423: *Let us take a look now at the examen, or the concomitant proof.*

1 K 3:4: *... And he answered: Here am I.*

v. 5: *And he ran to Eli and said: Here am I: for thou didst call me. He said: I did not call: go back and sleep, And he went and slept.*

v. 6: *... And he said: Here am I; and he ran to Eli; This is because he had thought that Eli had called him. How could he have thought of Eli since God was speaking in calling the boy?*

To Eli: So whatever in the holy Scriptures our ancient Fathers said, refer to the speaking of Eli.

5424: *For thou didst call me:* Since they have not spoken by themselves, it is through them whom He chose that God has spoken, and all that is heard in the holy Scriptures, the voice of God is recognized, which is then related through Eli.

And he ran to Eli: Because at God speaking, the boy ran to Eli, for indeed God made use of a voice similar to that of Eli. The voice of the divine message did not differ from the voice of Eli, because it is also through the ancient Fathers that He made His message heard.

5425: For the voice of Eli is known to be that of God, since the Elect Fathers, whatever they could say of the divine words, it was received as not from their own selves, but were accepted as from the Lord. So it is that in the Prophets it almost their every intervention there was repeated: *Thus says the Lord* – and all that resonated from the oracle as the voice of the Prophet, we understand this was not so much the message of a man speaking, but one that relayed as of God.

At times, God speaks through the Scripture, sometimes through a hidden inspiration. He speaks as well by a hidden revelation, these were extended to the Elect mind through the Spirit as something to be done or taught.

5426: *Here am I!* There are humility and devotion in obedience.

Samuel indeed heard one calling him ‘the lord’.

1 K 3:4: *And he ran to Eli and said: Here am I!* **v. 5:** *And he ran to Eli:* Because the elected order of preachers of the holy Church knew this from the revealing God, which would be required in the sacred message. For indeed the rule of right intelligence is expressed in the books of sacred Scripture; because it is there that the divine counsels are exposed through our venerable Fathers, who were endowed with the Holy Spirit.

5427: Samuel is called several times by the Lord, and he ran to Eli, because the order of preachers learned all that is taught from spiritual revelation, and took their counsel from the sayings of the ancient Fathers, and then believed all that had been revealed by the Lord to them, since from Him all was read in Sacred Scripture and never put off understanding this. For one easily is mistaken who collects from his own silent contemplation, and does not know how to digest what is discussed in the outstanding truth of the sacred Scripture. And so it is that the Apostle denounces, **2 Co 11:14:** *...For Satan himself transformeth himself into an angel of light.*

5428: How are false sayings discerned in the clarity of true light? As a result Samuel ran to Eli as many times as he is called by God, because the holy preachers, so that they do not err in their intimate contemplation by the image of false light as they discuss the manner of hidden revelation in the open truth of sacred Scripture.

5429: And this is the first examen, or proof, in order to discern this time of a supernatural vocation: to discuss it by a tranquil reason, in confrontation of the good intended by the sacred Scriptures, in order to see whether anything is in disharmony from that rule. Whoever would refuse to discuss the spirit of this second time, with humble dependence on the greater lights, runs the risk of remaining disillusioned. Right reason never contradicts the supernatural light because each of these is from God.

5430: *He said: I did not call, 1 K 3:5.*

In this matter it needs to be asked how could Eli be in a position to say this. But our Fathers who through the sacred message speak to the new preachers, they did not call them, but just informed them what was the internal message of their revelation. For to call is of God, [*And the Lord called, Samuel, v. 4*] and to excite their minds by the aspiration of His grace. For indeed the ancient Fathers speak through sacred Scripture, but nonetheless they are not capable of exciting the hearts of their listeners by the aspiration of divine grace. Having pondered the sacred message, therefore, while they can hand this on, they are unable to give the gift of spiritual grace, the divine message excuses him before Eli, from any authority of Samuel.

5431: For indeed that which they are unable to give, they are able to hint at what needs to be acquired. And so it is by the voice of Eli is said to Samuel:

Go back and sleep, v. 5.

The boy who had been called, Eli commands to sleep, because this shows to the preachers that for the perception of the gift of internal grace, this is made manifest through the quiet of mind.

Go back and sleep: Samuel returns, since the chosen preacher needs to return to the secret of intimate contemplation by his meditation on the sacred message.

And he went and slept: As a result he rested in the intention of internal contemplation.

5432: And this is the second examen, or trial, in order to discern the spirit of this second time of vocation. It is Prayer. The explanation is because our reason, or that of others, even when illumined does not bestow a vocation, but only God can.

1 K 3:6: *And the Lord called Samuel again. And Samuel arose and went to Eli, and said: Here am I; for thou callest me. He answered: I did not call thee, my son; return and sleep.*

My son: This is because through the teaching of these Fathers, the Holy Spirit in approaching grace we are generated in the sublimity of divine familiarity.

And Samuel arose...and sleep: 'Arise' is said whenever it refers] to work, 'to sleep' [whenever]one is equally prepared in prayer.

v. 7: *Now Samuel did not yet know the Lord, neither had the word of the Lord revealed to them.*

v. 8: *And the Lord called Samuel again the third time, and he arose up and went to Eli.*

v. 9: *And he said: here am I: for thou didst call me. Then Eli understood that the Lord called the child and he said to Samuel: Go and sleep.*

5433: The experiment or divine proof of this time, is by way of consolation.

This is the third examen, or proof of this second stage of vocation, through divine testimony: when from prayer, [the Elect] retorts:

- great light of truth, without any darkness of error,
- great desire for good, without any admixture of any evil,
- great joy of contemplation, without the vanity of pride.

Therefore, one can know the visitation and the consolation to be of the good spirit, and not an illusion of the evil spirit; and therefore, that to which we feel to be moved from God is the divine vocation.

5434: v. 8: *And the Lord called Samuel again the third time, and he arose up and went to Eli. v. 9:* *And he said: here am I: for thou didst call me. Then Eli understood that the Lord called the child and he said to Samuel: Go and sleep! [1 K 3:8, ff.].*

Samuel is called three times, and again three times he is commanded by Eli to sleep. [For there are] three grades of dilection, **Dt 6:5:** *thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength. Mt 22:37:* *And Jesus said to him: Thou shalt love the Lord thy God with thy whole heart [which is counsel], and with thy whole soul and with thy whole mind – [which is the will], and [with all] strength [which is the affection of love].*

5435: Through the counsel of truth, we investigate certitude; [through] the will, loving good we deeply desire; thus seek the affection, the perfection of joy. Through

the levels of dilection to the heights we sustain with the counsel of our heart truth is revealed, and we concede genuine goodness to the will of the mind and to the affection of our virtue through the infusion of divine grace, there is bestowed spiritual and genuine joy.

5436: Three times Samuel is called by God, because when the order of preachers extends itself still further toward higher efforts for the unlettered⁵ in the Church, and for the truth of the reason of counsel and the goodness of the election of goodness, and has desired the authentic joy of the intention of affection. Three times also the one called approached Eli, because he took counsel on sacred Scripture in some haste from his every appetite. And thrice that he heard from the one who had not called him., because by meditating he would learn what our Fathers handed on to us for our erudition of the sacred writings of the divine message. Nonetheless that could only hand on to us in the slightest way their spiritual gifts.

5437: God confirms with His clear light that which the reason of those truly intent on holy contemplation have said.

What does this mean, then: *I did not call thee, 1 K 3:5, ff.* I did not give this desire for the spiritual gifts. Now, if sacred Scripture, or someone steeped in the writings, would confer spiritual gifts, anytime they would read the sacred messages, then just as many times would they hear those handing on the Scriptures, they would be embellished with the spiritual gifts.

5438: Now however, since many read sacred Scripture and listen to those preachers steeped in it, and after their study of the lesson and the exhortation of the preaching some still remain in the pristine frigidity of their vices, while some others show through grace in their love of the sacred virtues communicated through the edited Scriptures, only the Creator can grant this to us. *Jas 1:17: Every best gift, and every perfect gift, is from above, coming down from the Father of lights. 2 Co 3: 7: Therefore, neither he that planteth is anything, nor he that watereth: but God that giveth the increase.*

5439: What is this, then: *I have not called you, 1 K 3:5,* if not once their erudition has been opened up that this raises up the faithful soul to sublime desires, and this is generated by the unique infusion of divine grace? Since three separate times he is

⁵ Translator's note: following the leadership of St. Augustine [*De Catechizandis Rudibus*], both Sts. Ignatius of Loyola and Gaspar Bertoni, as in the latter's Original Constitutions, there is a specialized ministry also for his 'Apostolic Missionaries': ## 37; 72; 165; 182

⁶ Translator's Note: the citation here is from 1 Co 3:7.

called by the Lord, and commanded by his Master to return to his sleeping, the three degrees of dilection are hinted at as they are acquired. Now since we have made the heart suited for counsel and it indeed desires to find the truth in this counsel, a great slumber is necessary so that the one previously loving might be awakened so that he might find the sought after truth. Therefore the boy does return and sleeps so that the one who desires to find the light of the truth, might avoid through quiet so that he might not allow in himself the darkness of errors.

5440: Secondly he would also sleep so that he might be committed toward that oblation of love out of his full mind for the omnipotent God so that he might indeed love these goods with a pure simplicity and that this is no way be palliated under the veil of evils. The fact is that as all this comes to be known only through a great subtlety of discretion, the boy is ordered by Eli that he go back to sleep. For if by sleeping he might neglect from acceding to this level of love, all that he would yearn for, he would not acquire; this is because we can love with God inspiring, these goods, only through a great quiet of mind, regarding which goods are those we wish for, we cannot discern them.

5441: Humility among these gifts and lights.

So, three separate times Samuel is sent back to sleep, so that the new order of preachers that might be admonished that it love from all its strength. And since we refer virtue to affection, then the affection of the mind is perfected by spiritual joy and Samuel had the great silence of sleep. And since the certain order of preachers through quiet, it does not receive extraneous joy under the appearance of true joy. For just as it is with the rest of the virtues, so it is with regard to progress of contemplation, the mind of the one contemplating very often uselessly rejoices.

5442: And so Samuel again slept, because this order of doctors, unless it protects itself cautiously in contemplation, sometimes vainly rejoices in it comes to think that one is rejoicing a genuine joy. And so he slept because when he directs his spirit to the truth to be known, he rejects all else that is erroneous by the great subtlety of the counsel being received. He slept because when he learned to love the Creator with his whole mind, he disposed of great matters within by his quiet, so that he might still yearn for those goods, and would not mix in any of what is rejected. He slept so that when he came to perceive the supreme joy of divine contemplation, he was able to reject vain joy through the consultation of his mind.

5443: And so the text speaks of Samuel stillbecoming proficient, [there is aptly added]:

1 Co 3:7: *Now Samuel did not yet know the Lord, neither had the word of the Lord revealed to them.*

Samuel did not as yet know the Lord: for then the order of preachers did not know from that perfection with which the Lord would later bestow, or because the sublime and profound truths he did know, he did not as yet expand to the weak and the unlettered listeners.

5444: **And for those willing to know the coming of the day of the Lord, all those matters which he did know and did not want to point out, Truth states: Mk 13:32: *But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father. How is it that the Son knowing all things, does not know the day of judgment, unless it is because among all the rest of the truths that he does know was the fact of knowing the day, and did not know it so that he might relay it? But He did know the time and its quality. Thus, John the Baptist who knew the Lord perfectly, almost as one unknowing he sent his disciples, Lk 7:20: *Are you he who art to come; or look we for another?****

5445: **For as Samuel did not know the Lord as the evangelist, Matthew, passing over the divinity of the Redeemer, began his Gospel with solely His humanity, Mt 1:1: *The Book of the Generation of Jesus Christ, the son of David, the son of Abraham. But he knew the Lord as the text reads, neither had the word of the Lord revealed to them, as John suspecting His divinity, by exposing sublime realities [says] Jn 1:1: *In the beginning was the Word, and the Word was with God, and the Word was God.****

5446: **He did not yet know the Lord, is much like what Paul says: 1 Co9:22: *I became all things to all men that I might save all (for Christ). To the weak, I became weak that I might gain the weak,(and to the small, I became small) ibi: and becoming all things to all, even for the ignorant he ignored all. For indeed he uses the very word of 'ignorance' when he says [1 Co 2:2: *For I judged not myself to know anything among you, but Jesus Christ, and Him crucified. For with the wise he both knew the Lord and the word of the Lord (had been), revealed to them 2 Co 3:18: ... But we are all beholding the glory of the Lord with open face, are transformed into the same image from glory to glory, as by the Spirit of the Lord.****

5447: **As again it is said 1 Co 2:6: *Howbeit we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world that come to nought; v. 7: but we speak the wisdom of God in a mystery, a wisdom which is hidden, which God ordained before the world, unto our glory v. 8: which none of the princes of this world knew...***

5448: Hence, he preaches whom the Lord knew, **Heb 1:3:** *Who bring the brightness of his glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitting on the right hand of the majesty on high, v. 4: Being made so much better than the angels, as he hath inherited a more excellent name than they, v. 5: For to which of the Angels hath he said at any time, Thou art my Son, today I have begotten you. Ps 2:7. And again: I will be to him a father, and he shall be to me a son? 2 K 7:14.* – Therefore, when it is said that one does not know the Lord, this is not the ignorance of cognition, but under the pretext of simplicity.

5449: And just as having ascertained the genuine light and the true Spirit, that is, that it is God Who calls one to the ecclesiastical vocation, it is necessary to protect in the quiet of holy prayer this Spirit, so that he might not be extinguished. And further to offer as it were our will of obeying His calls and to follow it, so that when He again remains verbally silent, let it be from our desires and prayers that He is obliged to manifest almost to us His acceptance of us.

5450: *Then Eli understood that the Lord called the child, 1 K 3:*

For if he did not understand his counsels, he would never have been able to minister unto Him.

The Boy : Because His communication is with the simple, **Pr 3:32.**

Understood, [or] foresaw. For whatever the omnipotent God disposed to do in the construction of the future Church, this He revealed to the ancient Fathers through the spirit of holy prophecy. Am 3:7: For the Lord doth nothing without revealing his secret to his servants, the prophets.

5451: He understood that the Lord called the child: He understood the vocation of the new preachers, **Ps 44:17 [saying]:** *Instead of thy fathers, sons are born to thee: thou shalt make them princes all over the earth. But he understood the one whom to be called and also communicated to him counsel, saying: Go and sleep. And if then again, He should call you, you should say: Speak Lord, for thy servant heareth [1 K 3:10].*

Sleep: The sleep of Samuel is the quiet of interior meditation. It is commanded by Eli, because the doctor is taught through the sacred message to free himself to the contemplating of the internal mysteries.

5452: What does it mean that Samuel several times is called and each time is sent back to sleep, and nevertheless no command is yet given to him. What does this mean: *Speak, Lord, for thy servant heareth?* For there he is commanded to sleep, and not yet to speak: here also with his obedience of sleeping, there is also enjoined the

licence of speaking; in this case to the one sleeping it is not said to the one sent: *Go*, but rather '*go back.*' v. 5, f., here: it is simply said, '*Go*' – but not go back. Why is there such a variety of commanding? We the more clearly grasp this variety if we wait to find out what this in this place does the sleep of Samuel signify.

5453: We have related the superior modes of sleeping for the approval of the gifts of holy predilection, here to the new preacher, [or] Samuel, *to sleep* [*sleep, v. 9*] that he might possess those gifts proven already and known with the quiet of security [*Go*] Rightly then it was not earlier said to him: *Go*, but: *go back* – whereas now it is not said: *Go back*, but simply: *Go*. Whoever still examines this, it is really ordered that he might discuss the other gift in the tranquility of the mind, one who would already know the other gift in that same quiet of the mind. Because he had proven the gifts of the one to be examined *Go*, it is said, he is sent to possess the other matters grasped, already by a secure intention.

5454: Why therefore earlier sleep was commanded without speaking, and now sleep is commanded with speech, unless it was not licit to say: *speak*, unless only to him who would be sure by genuine knowledge since the one who would speak from the interests of his mind, whether God existed? To the one examining therefore, it is not said: *Speak*, because unless he could judge perfectly the one speaking inwardly, as one should not yearn any spiritual discourse unless he were truly certain, and could express himself as certain. For the mind to speak to God: *Speak*, is to express securely one's internal aspiration. Therefore, this befits the one perfectly knowing, because prior to any judgment of internal examination, as divine conversation is not proven, and so that which of God is unknown to us, is not to be expressed as certain and known.

5455: For it is said to Samuel:

And he said to Samuel: Go and sleep: This is because the spiritual order of the holy preachers is learned through the probation of sacred discourse, and this is known by the erudition of the sacred Scripture, so that in the gifts of the same one might be more at rest with greater security through love, by which he would come to know the strength of these truths by a more open reason.

It is also commanded by the one God calls:

Speak, Lord: This is because he is instructed through the study of the holy message, and not only by listening to the Lord devotedly through the grace of His internal visitation, but also that the silent one would implore by great desires that he be deigned able to speak.

5456: *Because thy servant listeneth v. 10:* So that he might express your commands, he listens; and so that he might follow, and is thus called ['servant']. Cornelius a Lapide. – *the Origen, Homily 1 in Canticles: Blessed are those souls who curve their backs so that they might bear even sitting down the Word of God upon themselves, and that they might suffer its bridle so that he might bend wherever he might choose, and that he act under the reins of His precepts; the reason is that they do not proceed by their own will, but are led to all and lead anew, by the will of the one sitting.*

Speak, Lord: etc., ibi: The precept of the Lord is lucid, offering wisdom to the little ones, **Ps 19:8**, f.: *By the word of the Lord, the heavens were established; and all the power of them by the spirit of his mouth. Ps 118:161:* *My heart has been in awe of thy words.*

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Meditation 16
1 K 3:9-14
Mss B ## 5457-5508

5457: Preparatory Prayer

Prelude 1

1 K 3:9: ...So, Samuel went and slept in his place...

v. 10: *And the Lord came and stood [He came to a stop]: and He called, as He had called the other times [He called him two times, as He had called him before]: Samuel, Samuel. And Samuel said: Speak, Lord, for thy servant heareth.*

v. 11: *And the Lord said to Samuel: Behold, I do a thing in Israel I shall do such a thing that]: and whosoever shall hear it, both his ears shall tingle [and whoever shall heart of it sudden burst forth, and the thunder, and he will remained deafened by it, and he will retain a certain whistling in his ear].*

5458 v. 12: *IN that day I will raise up against Eli all the things that I have spoken concerning his house: I will begin, and I will make an end. [I will begin with the slaughter of Ophnee and Phinees, and I will bring it all to a completion with the deposition of Abiathar from the high priesthood].*

v. 13: *For I have foretold unto him that I will judge his house [that I will have exercised the terrible judgments of My vengeance] forever, for iniquity, because he knew that his sons did wickedness, and did not chastise them[and he did not bawl them out with that indignation that he should have].*

v. 14: *Therefore, have I sworn to the house of Eli, that the iniquity of his house shall not be expiated with victims nor offerings forever [this iniquity cannot be expiated: not in itself, but in the penalty, in its effect. From these punishments this family cannot withdraw itself by means of victims or gifts offered to me, since already the two scandalous sons are obstinate in their iniquity and are incorrigible].*

5459: *And Samuel slept until morning, and opened the doors of the house of the Lord. [Easily the doors of the atrium: perhaps all those of the Holy, that is, the first part of the tabernacle]. And Samuel feared to tell the vision to Eli.*

v. 16: *Then Eli called Samuel and said: Samuel, my son. And he answered: Here am I.*

v. 17: *And he asked him: What is the word that the Lord has spoken to thee? Beseech thee hide it not from me. May God do so and so to me [that God would do*

this to you, and even worse] *and add so and so, if thou hide from me one word of all that was said to thee.*

v. 18: *So Samuel told him all the words, and did not hide them from him. And he responded: It is the Lord: let him do what is good in his sight.*

v. 19: *And Samuel grew, and the Lord was with him, and not one of his words fell to the ground.*

v. 20: *And all Israel, from Dan to Bersabee **[these are the confines of Palestine. First Dan, first known as Lais, now Caeserea of Philippi to the north; Bersabee is on the East]**, knew that Samuel was a faithful prophet of the Lord.*

v. 21: *And the Lord again appeared in Shiloh, for the Lord revealed Himself to Samuel in Shiloh, according to the word of the Lord **[And in Shiloh, where He had begun to manifest Himself to him, the Lord also continued to communicate to Samuel His visions and revelations]**. And the Word of Samuel came to pass in all of Israel **[And his words had an effect on and was praise for all of Israel]**.*

5460: *But be zealous for the better gifts, **1 Co 12:31**.*

Now building up on this letter, etc. let us say as having considered the manifestation of the divine vocation in the person of the Elect himself, both as regards the third natural and common time, as well as again the second, supernatural but ordinary, it follows that we consider it now as regards the first supernatural but extraordinary time. And this is when the divine virtue so moves our will that it takes from the soul all doubt, and even the power of doubting. Whence it is to be noted that this might seem to be said this extraordinary time or manner of vocation, relatively to those in whom there would not have preceded those dispositions, as there were in St. Paul.

5461: Since for those who through the preceding dispositions of grace have ascended almost as though through stages [*in his heart he hath disposed to ascend by steps, **Ps 83:6***], even to that cleanness of heart that as for a reward it receives the seeing of God [*blessed are the clean of heart for they will see God, **Mt 5:8***], is very familiar, in the midst of that light in which they have been placed, thus to ascertain the divine vocation.

[FIRST REDOING]

5462: Since for those who through the preceding dispositions and preparations and visits of the good Spirit of grace, has ascended as though through various steps [*in his heart he hath disposed to ascend by steps, **Ps 83:6***], that is, in the spirit well purged from the multiple tribulations of this life ...

The preceding remote and proximate preparations of operating and cooperating grace: Ascensions; and from the visits of the good Spirit; he has disposed; having ordered and purged the spirit from the subtraction of the good spirit and the temptation of the evil spirit: *in this valley of tears* [Ps 83:7] ...

5463: As a result, those ordered toward God, purged from the affection of their spirit, in the tranquility of reason using the strength according to the measure of the donation of Christ, Ep 4:7, these are well put off until the final time [*in the vale of tears in the place which he hath set, Ps 83:7*] and super-adding the divine liberality, with the gratuitous out-pouring of supernatural gifts and benedictions in the second time ...

[SECOND REDOING]

5464: Since to those who have ascended through the [receding remote and proximate preparations of operating and cooperating grace [*ascensions, Ps 83:6*] and by the visits of the good Spirit their spirit was ordained toward God [*disposed, ibi*] and purged anew in their heart [: *in his heart, ibi*] with the subtraction of the visits of the malign Spirit [*in this valley of tears Ps 83:7*] for which order of intention and purgation of affections constituted in great tranquility their reason has been able to make free use of their forces, with the grace of God [*in the place which he hath set, Ps 83:7*]

[THIRD REDOING]

5465: But to those who have been well set on their way and purged through the preceding dispositions of grace, have known, as they cooperated with an ordered and tranquil reason, to make good use of all their faculties, seeking out the better good, and recollecting themselves toward a generous disdain of the world, and finding some repose in this intimate circumspection of their own hearts, and there super-adding .. and super-adding the divine liberality with the gratuitous out-pouring of its supernatural lights and infused gifts, elevated by these three steps of love to desire the communication of truth, of goodness and of the joy of the divine presence [:they shall go from virtue to virtue, ibi, v. 8] have finally reached to that purity and peace of heart for which there is promised anew the very vivid and familiar communication with the source of all light, and of every good, and of every joy[: *the God of gods shall be seen in Sion, ibi, Ps 83: 8*] - *Sion* means vision of peace – *Blessed are the clean of heart for they shall see God; blessed are the peacemakers since they will be called the children of God, Mt 5:8,ff.]:*

5466: To these, I have said, does not seem already extraordinary, but very familiar, or at least frequent, this first time in which not finding obstacles and fragments, of itself immediately the divine virtue thus moves the will, which takes all doubt from the soul and even the power of doubting.

Under this regard, therefore, we will meditate this first stage of vocation on this day, just as it seems quite proper, according to the gracious perspectives of our great God, if we would dispose ourselves, or if we would not place any obstacle, to the vocation of His ministers, of those ministers singularly called with the new spirit, by the innovating and restoring Holy Spirit, to renew and reform the face of the earth: *Send out your Spirit and they will be created, and You will renew the face of the earth, Ps 102:30*].

[FOURTH REDOING]

5467: Now, on this letter, and soon, I will build, etc., let us say that having considered yesterday the manifestation of the divine vocation to the person elected by God as regards the ultimate natural and common time, and as regards the second supernatural time, even though it is also ordinary, and it follows that we consider it today, as regards the first time, supernatural and surely extraordinary. Hence, it should be noted how it seems to be said to be extraordinary this time regarding to those only in whom there have not preceded other dispositions of grace.

5468: Thus, with regard to those who have been well directed and purged through their preceding dispositions of grace, and in cooperating with these, they have known through their ordered and tranquil reason to make good use of all their strength, following the better good, and collecting themselves, after a generous disdain of this world, and find their repose in the intimate circumspection of their own hearts, where super-adding the divine liberality with the gratuitous out-pouring of his supernatural lights and infused gifts, elevated them for those three steps of love to the desire of participating in truth, goodness and the joy of the divine presence. These will have finally arrived at that cleanliness of heart, to that peace of spirit to whom there has been promised anew a communication that is totally intimate and familiar with the source of all good, of all light, of all joy, which is God, in harmony with this saying: *Blessed are the pure of heart, since, etc. Blessed are the peace-makers since, etc. Mt 5:8*.

5469: With regard to these, as I have said, it does not appear already extraordinary, but much used and at least frequent as this second stage of manifestation, in which, that is, not finding any obstacles or fragments, the divine virtue thus moves their wills. This takes from their spirit every doubt, and even their power of doubting. Under this regard however, we will meditate on this first stage of vocation, because

it is not in any way in disharmony to being a Christian, called certainly to see and to possess His blessed essence in paradise, aspiring humbly and without presumption also in this life for those better and essential gifts of grace and of charity, which precede according to the more customary order of the divine providence and accompany this stage, in harmony with this: *But be zealous for the better gifts, etc.* 1 Co 12:31.

5470: Rather since there are very befitting the gifts of this time for the vocation of His Elect ministers for that for which God is ready, as regards Himself, and which suffices provided they do not place any obstacle, for Him to bestow the abundance and the first-fruits and the most generous of His gifts, which through their ministry, He pours out and diffuses in His people; all inconformity with this: Jr 3⁷:14: *And I will fill the soul of the priests with fatness and My people shall be filled with my good things, says th Lord.:* because there are befitting more than ever the gifts of this stage in the vocation of those ministers in a singular manner, and who with a new spirit they are called by the innovating and restoring Holy Spirit of all things, to renew and restore His Church on the indefectible rectitude and firmness of the First Rock, after the beating down and the reprobation of every merely human spirit in his ministry; to whom though, there pertains a two-fold Spirit, in harmony with this: *I beseech Thee that in me [Eliseus] there might by thy double spirit,* 4 K 2:9.

[FIFTH REDOING]

5471: Now on this letter, having been built up, etc., let us say that after having considered yesterday the manifestation of the divine vocation to the person, elect by God, as regards the ultimate natural and common stage, and as regards also the second, which is indeed supernatural, but quite ordinary, it follows that we consider it now as what pertains to the first stage which is truly extraordinary. Where, however, there is to be noted as it seems to have been called extraordinary this period relative to all those in whom there have preceded some dispositions of exciting grace.

5472: Therefore to those who have ascended through the preceding remote and proximate preparations of the operating and cooperating grace [: *Ascensions*, Ps 83:6] and from the visits of the good Spirit, was ordered toward God in them the Spirit [: *disposed*, ibi] and their hearts purged anew [*in their heart*, ibi] with the subtraction of the consolation of the good spirit and with the temptation permitted by the bad spirit [*in this valley of tears*, v. 7].

⁷ Translator's note: this text should be Jr 31:13.

5473: Through this order of intention and purgation of affections, having his reason been constituted in great tranquility, this has ben enabled to make free use of its powers, following the better good [*in the place which he hath set, ibi*] and cooperating also with divine grace, and recollecting within oneself with a generous disdain of the world and of finding repose in the intimate circumspection of their own hearts, according to the measure of the gift of Christ: *in the place which he hath set, ibi*.

5474: And super-adding here the divine liberality with the gratuitous outpouring of His supernatural gifts and infused gifts, and elevated almost through those three stages of love for the desire of participating in the truth, goodness, the joy of the divine presence, [*they shall go from virtue to virtue, Ps 83:8*], they finally have arrived at that purity and peace of spirit to which there is promised anew that most intimate and that familiar communication with the font of every light, of every good, of every joy: *the God of gods will be seen in Sion, ibi. In Slon,* or in 'the vision of peace'. And this corresponds to the following: *Blessed are the clean of heart, for they shall see God; and:*

Blessed are the peace-makers, for they shall be called the children of God, Mt 5:8,ff.

5475: To these, I have said, this does not seem extraordinary, but very familiar, or at least frequent, this first stage of manifestation in which that is, not having found obstacles and fragments, through Itself the divine virtue immediately so moves their will that it takes away every doubt from the soul, and even the power of doubting. Under this regard, however, we will meditate on this first stage of vocation in this day. Just as it seems most fitting, at least according to the gracious perspectives of our great God, if we only would dispose ourselves with divine grace, and if we do not place any obstacle, to the vocation of his beloved and elect ministers; this is in harmony with this, Jr 31:14: *And I will fill the soul of the priests with fatness: and My people shall be filled with My good things, saith the Lord.*

5476: As a result it is not unbecoming to us in any manner that we, too, humbly aspire to those better and essential gifts of grace and of charity, which precede and accompany this first stage, according to the customary order of Providence, and in harmony with this: *Be zealous for the better gifts, 1 Co 12:31*. And it is most befitting this stage, or manner, preceded and accompanied by these gifts of God toward the vocation of His elect ministers, to whom there is ready [as far as concerns] of itself, if only we would not place obstacles to the giving of the first-fruits of [His gifts].

5477: [It is befitting for the vocation] of [those] ministers who are singularly called with the new spirit, bestowed by the innovating and restoring Holy Spirit of all

things, to renew and restore the face of the earth, after the beating down and reprobation of every merely human spirit, in his minister. *But if Thou turnest away Thy face, they shall be troubled: Thou shalt take away their breath, and they shall ...Thou shalt send forth Thy spirit and they shall be created: and thou shalt renew the face of the earth. Ps 103:29, f..*

5478: Rather it is most befitting to this first stage, preceded and accompanied by these singular gifts of God, for the vocation of His elect ministers, for Whom He is ready, as far as it concerns Himself, that is, if there had not been placed by them any impediment, to bestow the abundance and the first fruits, and the most rich of these gifts that He shows and diffuses in His people, in harmony to what was stated above, etc.⁸

It is befitting then even more than ever in this stage, with those gifts, for the vocation of those ministers singularly who are called with the new spirit by the ... to whom therefore it is fitting a two-fold spirit according to that statement, 4 K 2:9: that in me [Eliseus] there might by thy double spirit.

5479: 1 K 3:9: ...So, Samuel went and slept in his place...

Place: The Preacher of the holy Church has as many places as he has known progress in his life, Jb 31:37 [states]: At every step of mine I would pronounce it and offer it as though to a prince.

This is how God draws very high those souls to whom He wishes to speak at this stage, in order to dispose them toward a sublime communion. And even though at times He does this almost as at a single leap, as in St. Paul, and ... the more commonly He accomplishes this through stages.

5480: How very few there are who intend that which God would do with them, if He were not impeded by them in His design.⁹

⁸ [cf. Jr 31:14].

⁹ Translator's Note: This is a well known saying of St. Gaspar Bertoni, found almost literally in St. Ignatius: cf. Spiritual Diary, for May 18, 1811:

[170.] *Very few are the people who have the perception of what God would do of them if He was not hindered by them in His plans.*

It is the great Ignatian principle which became one of the corner-stones of Fr. Bertoni's spirituality. Here it is presented in the form in which Fr. Mariani, S.J. reported it. It is worthwhile to quote here the original form as we have it in Bartoli's book:

... Very few are those who have the perception of what would God do with them, if they would put themselves totally into His hands and let His grace work in them. One would never believe that a rough and shapeless trunk of a tree could become a statue which will be admired as a miracle of wood-carving. That trunk, if it depended on itself, would never let itself be cut by the chisels of a wood cutter. Only the wood cutter, as St. Augustine said, can foresee with his artistic eye what could

We cannot even think of what God would do with us, and how much would He achieve in us and for us, in that we are the pupils of His eyes, if we did not place some obstacle to His grace, but were we to remit ourselves freely and totally into His hand.

This stage is the certainty and evidence of this time; since it is God Who leads us this far, and those called see very clearly the situation, as they are illumined more closely by the divine wisdom, judging matters from their most sublime cause.

5481: *went and slept in his place... [1 K 3:9].* For this is not in the place of the unconscious, but is situated in the place of knowledge, since he would be raised to the more sublime.

...in his place, ibi: The message of the preacher is that certain knowledge of matters to be known¹⁰. For Jeremiah [Jr 2:8] speaks of the reprobate preachers: *The priests did not say: Where is the Lord? And they that held the Law knew Me not.*

...So, Samuel went and slept in his place... ibi: since the order of doctors retained the knowledge of spiritual matters with the certitude of truth.

5482: But in what grade does one progress, is shown, because immediately there is added:

1 K 3: v. 10: *And the Lord came and stood...*

He came..., not: he returned. There are designated here the demotion of Judea and the visitation of the holy Church.

He came - and not just: He came. There is hinted at the fact that the visitation of Judea had come, **Mt 15:24:** *I was not sent but to the sheep that are lost of the house of Israel.* But coming, he did not just stand because there was rejected the good of its salvation. As a result there was a warning to the leaders of the Synagogue, **Mt 23:38:**

come out of the trunk. Similarly there are many people who think they can just live as ordinary Christians. They have no perception that they could become saints if they just let themselves be fashioned by the grace of God and, by making resistance to God's work, would not spoil the design that God should like to realize in them... 9

It is clear that the principle written by Fr. Bertoni is a summary of all this. In a Meditation in *Primum Regum* to the Seminarians he used it several times and made a moving application of it. We have noticed it already on 29 July 1809 but did not explain it:

...We cannot imagine what would God do of us, who are the apple of His eye, if we could not raise obstacles to His Grace, but would instead surrender ourselves always and totally to His hands...

For that expression: apple of His eye Fr. Bertoni quoted **Zc 2:8:** *For he that touches you (i.e. my priests) touches the apple of My eye ...*

¹⁰ **Translator's note:** Fr. Bertoni insisted on more than ordinary knowledge' for his Apostolic Missionaries – cf. CF ## 18; 49; 50; 51; 54; 62; 65; 127; 159.

*But your house will be left deserted. **lbi 21:43**: Therefore I say to you that the kingdom of God will be taken from you, and shall be given to a nation yielding the fruits thereof. And so he came and stood with Samuel, because once he assumes the preachers of the holy Church, from these, then, the protection of His grace will no longer recede.*

5483: The Lord came preferring the new preachers for the world, **Mk 16:15**: *And he said to them: Go into the whole world, and preach¹¹ the gospel to every creature.*

v. 16: *He that believeth and is baptized shall be saved: but he that believeth not shall be condemned.*

*And he stood...: **Mt 28:20**: ...Behold I am with you all days even to the consummation of the world.*

5484: *And the Lord came and stood, **1 K 3:10**: Therefore, the Lord came not so that He would recede but so that He could stand, because He chose new ministers of the*

¹¹ Translator's Note: *To go anywhere in the diocese or in the world* [quocumque] is the ideal. St. Gaspar Bertoni intended the 'Missionary Mandate' for his Apostolic Missionaries (in **Mt 28:19**, it reads: Going therefore, teach all nations; baptizing them ... teaching them to observe ...) [– the motto of the Congregation has long been understood: *Euntes Docete!*] cf. CF ## 5; 193. St. Gaspar Bertoni repeatedly spoke of a broad scope of ministries:

Concerning the Duties of the 'Professed' Fathers

182. Their duty is to teach not only in sermons, retreats, lectures, which are both necessary and useful for eternal life - but also to explain the rudiments of faith and morals to the uneducated and to children, in the Oratories, in public catechism lessons, as well as by private instructions. For this is of great use to the Church, and therefore this ministry is highly recommended to them.

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

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

†††

Chapter 7

The Principal Purpose of the 'Professed' Fathers

185. Although the purpose of this Congregation is to offer assistance to the Church under the direction of the Bishops, through the various and proper duties of its vocation; and since this seems at times to be an arduous and difficult undertaking, and, if it be measured against human weakness, one that is exposed to dangers - nonetheless, this proposal of our vocation, therefore, is not one that is imprudent and rash. This is so, firstly, because it is not based on human resources, but is to be carried out with the grace of the Holy Spirit, *for He Who has begun a good work in you will bring it to perfection...* [**Ph 1:6**], if He is not hindered in this by us. For this is the special grace of this vocation, which is more powerful than all dangers and difficulties. Furthermore, through this plan, we do not propose to expose ourselves to dangers, nor to go to this, or that place, or to undertake one activity over another, but to follow the direction of the orthodox Bishop whom the Holy Spirit has placed to rule the Church of God [cf. **Ac 20:28**]. This means is sufficiently safe in not erring in the way of the Lord. Finally, the concern of the Congregation is to be both in disciplining and in forming its men, as well as in selecting them, and in sustaining and strengthening them.

faith whom He protects until the end of the world succeeding through the patrimony of the holy virtues

There is an ordinary immobility of this vocation, in St. Paul, the Apostles, Ignatius, Xavier, and so on, through the abundant grace with which God enriches the soul; this vocation is not communicated alone through the exciting grace, but together with the infusion or great increase of habitual grace, and the gifts and the infused virtues, by providing the most proper dispositions, and by removing those that are contrary.

5485: But He Who ‘comes’ visiting by means of grace, is He who ‘stands’ persevering through the immutability of His election, let us listen now to what the text adds.

And He called as He had called the other times, repeating, Samuel. 1 K 3:10:

And He called... as He had the other times: Samuel, Samuel: Because He endowed him the two-fold office in the ministry of preaching: that is, that He might reduce his office by repelling through the pride of the Synagogue, and that He might raise him up by calling him to the humility of gentlemanliness to the faith; or because he was excited to the destruction of the old man, and built up into the new.

5486: *I have spoken ... Samuel. ibi: Since he was instructed through the spirit, so that he could delete sins and vices in the hearts of sinners¹²; He called as He had other times, since God has instructed with the document of the internal magisterium, so that there might be destroyed any up-building of impiety in the mind of those converted, that He would set to erecting the new building of holy virtues.*

Those whom God calls in this stage, ordinarily He disposes them for great undertakings for His glory. These men receive a two-fold spirit in order to beat down [or, more exactly] in order to cooperate with God in beating back there merely human spirit from the minister, and in that innovation and reform of the divine spirit, not only in the people, but even more in the minister. And therefore, God, with the abundant infusion of grace beats down in such as these the entire ‘old man’, and excites and edifies the ‘new man.’

5487: In this first stage there are granted great lights for the exercise of the ministry, and a great readiness of obedience, or devotion, in order to execute these.

¹² Translator’s Note: text reads: ... *qualiter peccata et vitia in peccatorum cordibus delere...* : St. Gregory the Great had a broad view of ‘preaching’ – as also did Ignatius describing the Jesuit charism as *Praedicare in Paupertate* – certainly not intending the main charism of the Jesuits is preaching the formal sense, but serving according to the need. St. Gaspar Bertoni laid great emphasis on the Sacrament of Reconciliation for his Apostolic Missionaries: CF ##44; 168; 183; 277 – one of main apostolates for the community –the Confessor should ‘befriend the penitent’.

This magisterium is added, because the order of the holy preachers both freely instructs and enables one to offer himself devoutly through obeying.¹³

And Samuel said: Speak, Lord, for thy servant heareth, 1 K 3:10.

5488: To hear God speaking, means to fulfill the precepts in his works. Thus, in the Gospel Truth says to the reprobate: Jn 8:48¹⁴: *...He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God...*

But [expounding further] to the listener He wanted to hint: *And the Lord said to Samuel: behold I do a thing in Israel: and whosoever shall hear it, both his ears shall tingle. 1 K 3:11.*

5489: *And the Lord said to Samuel: ibi.*

Among the sublime gifts, the elect mind of the preacher, all the more cautiously restrains himself from elation, as noted [*behold I do a thing in Israel: and whosoever shall hear it*] through the justice of the omnipotent God also looks at those repulsed, who seemed to have been endowed with the more sublime gifts.

Whispering – Hoot – Hiss – Rattle – Bewilder – Deafening – Din – Crashing – Sounding a horn.

5490: *His ears shall tingle... 3:11*: This happens when one's ears are assaulted by an intolerable sound. Whenever clamor is infused into him one's capacity for hearing, he rejects the sound due to the limitations of its function, and it is converted into a tingling like experience; the voice seems to whistle going through the hollow of the ears and does not enter into the interior. An intolerable clamor to the ears of the mind leads to the repulsion of some great preacher.

5491: The magnitude of an out-poured effused clamor is not grasped, because while sublime gifts are recollected as having been granted to a rejected preacher, by the examen of divine equity is projected, remains unknown. Into a tingling sound of the ears, the magnitude of a shouting voice is converted, because even though it is by the judgment of God, it occurs by the intention of the mind is not grasped, while for a time through consideration, hearts considering this are disturbed by fear. For as, from a muffled sound of the voice tingles the ears, when for some time by a great

¹³ Translator's Note: in this expression: *ad obediendum devote se obtulit...* seems close to Rm 12:1, ff. making of one's body an immolation to the Mercy of God – St. Gaspar presents this as a central ideal of his community: *In obsequium episcoporum.*

¹⁴ Translator's Note: the Vulgate presents this as v. 47.

considered reprobation of the great men, hearts are terrorized by the reprobation of the just.

5492: *Both his ears shall tingle: 1 K 3:11: both the right and the left.*

By the left ear, eternal life [is signified]; by the right ear there is indicated the present life. We hear through the ear those statements that are made.

By the left ear are signified the intention of pious operation; by the right ear there is indicated the intention of superior vision. Both ears tingle, because when there is shown the ruin of important men, both intentions of the Elect are disturbed, because by a fearful heart these intentions are aroused to contemplate eternal truths, and they do not dispose of the temporal without the fearful employ of the intent.

5493: *For hence the tingling of the ears was suffered. Thy justice is as the mountains of God: thy judgments are a great deep.*

These mountains are the grate and Elect men.

Thy justice is as the mountains of God: The justice of God is equated to these mountains, since they carry out in deeds his hard mandates.

5494: *Thy judgments are a great deep:* Because even though in the eyes of holy men all that they do are right, in the eyes of the omnipotent God, they cannot even know what these are. And so, they incessantly perform the good deeds that prevail.

And the Lord has said: *Behold I do a thing in Israel: and whosoever shall hear it and whosoever shall hear it, both his ears shall tingle. 1 K 3:11.* So, regarding the word of the Lord that is produced, which they hear, their hearts are set in motion by the tingling of great terror.

5495: Through such a general manifestation of his secrets and incomprehensible judgments, God Himself guards one from vainglory and pride, due to this sublime light of this first stage. And in contemplating before God, the horrible failure of so many priests endowed with merely a human spirit and their reprobation, He guards each from the pride of an extraordinary vocation in which He callsthem so that once more adorned with a new spirit, each might cooperate in renewal and reform.

5496: *Whosoever shall hear it, ... his ears shall tingle:* Only the ears of those listening are suited to this tingling, these hear the preaching. For also in this Gospel he warns, saying [Lk 8:8]: *Let anyone with ears to hear listen!* Also those who keep vigil over those matters which are outside, they do not know of this tingling of fear, because

they do not ever even think of the height of these divine judgments meted out to them.

But behold, whoever does not choose to think within himself of the subtle judgments of God, the sharp sentences of judges concerning him are manifested. And even the opening verb implies:

5497: *In that day I will raise up against Eli all the things that I have spoken concerning his house I will begin and I will make an end. 1 K 3:12.*

Against Eli: Meaning, against the old priesthood [according to Rupert]

In that day: God was silent concerning the day, so that having injected the terror into the supplicant, so that the wrong-doers might perpetually be afraid.

That: He allowed this to trickle down, so that such as these if not totally, at least in part, they might take notice of penance.

5498: *On that day: Lk 3:1: In the fifteenth year of the reign of Emperor Tiberius, when Pontius Pilate was governor of Judea, and Herod was ruler[a] of Galilee, and his brother Philip ruler[b] of the region of Ituraea and Trachonitis, and Lysanias ruler[c] of Abilene...*

Eli: Lk 3:2: during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness.

v. 3: He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins,...

5499: *Eli all the things that I have spoken, 1 K 3:12. Lk 3:4: As it was written in the book of the words of the prophet Isaiah, "The voice of one crying out in the wilderness: "Prepare the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough ways made smooth; 6 and all flesh shall see the salvation of God."*

5500: *Up against Eli all the things that I have spoken concerning his house, 1 K 3:12: Lk 3:7: John said to the crowds that came out to be baptized by him 1 K 3:12: Lk 3:7: I will raise up against Eli all the things that I have spoken concerning his house: You brood of vipers! Who warned you to flee from the wrath to come? v. 8 Bear fruits worthy of repentance. Do not begin to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God is able from these stones to raise up children to Abraham.*

I will begin 1 K 3:12: Lk 3:9: Even now the ax is lying at the root of the trees.

*And I will make an end. **1 K 3:12; Lk 3:9: every tree therefore that does not bear good fruit is cut down and thrown into the fire.***

5501: *Up against Eli all the things that I have spoken concerning his house, **1 K 3:12:** Matthew more evidently states that all these things have been said against the Levitical priesthood and ministry.*

Mt 3:7: *And seeing many of the Pharisees and Sadducees coming to his baptism, he saith to them, etc. ... ye brood of vipers, who hath showed you to flee from the wrath to do? **Lk 3:10: every tree therefore that does not bear good fruit is cut down and thrown into the fire.**"*

For indeed, these priests and clerics are of the Jews. According to Rupert. _

5502: *The same sentiments are opening up what follows:*

1 K 3:13: *For I have told him that I am about to punish his house forever, for the iniquity that he knew, because his sons were blaspheming God, [a] and he did not restrain them.*

For I have told him that I am about to punish his house forever,

With these words the repulsion of the Jews already explained several times is designated as perpetual.

His house: [understand here] that of the preacher, the multitude of the subjected people, which as though already possessing it, while he serves this through the care of his solicitude.

5503: *His house forever, for the iniquity: [this is to be understood as the House of] Eli, or that of the old priesthood, or Judea: which while he cultivated it through his rejected conversation, he rendered it depraved by the stains of his depravity.*

*That he knew, because his sons were blaspheming God, [a] and he did not restrain them **1 K 3:13,** because the high priesthood saw the priests in minor orders giving vent to their fury against the Redeemer, and he did not correct them, nor did he revoke them from all authority from the shedding of so much blood. Therefore:*

*For I have told him that I am about to punish his house forever Therefore there is promised by that divine threat that his house would be judged forever **1 Co 3:13.***

That I am about to punish: the punishing of God is to damn.

I am about to punish his house forever: Because an eternal penalty is decreed.

5504: *As a result this took place out of the eternal observation of God, under oath He swore that He indeed had affirmed this.*

Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering forever.

When this truth has been opened up, indeed it is that which we attentively ponder because the Jewish people perseveres in the obstinacy of its perfidy.

5505: *I told him ... that I swear 1 K 3:13, f.*

But that which he asserted as an oath, He stated that He had foretold it, namely that he had hinted at this to the subsequent Doctors regarding the rejection of Judea, which He had manifested before hand to their predecessors. Or since this is now stated through Samuel to Eli. that which was said to him above by the man of God.

... not be expiated by sacrifice or offering forever...

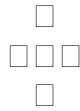
By sacrifice or offering. St. Peter Damian noted this in his work 'Concerning the Celibacy of Priests', c. 3: If indeed through victims and sacrifices all crimes are diluted, only that false piety is not merited any pardon in bishops, etc.

5506: Note. He who did not correct his sons performing evil is accused of having committed iniquity will never be expiated even in eternity he will not be expiated by victims or gifts. So, what will be the extent of personal iniquity, of an unredeemable fault is the negligence of the care of others? For if the uncorrected sins of one's subjects which do not oblige under eternal penalty. The boldness of our own iniquity by what penalties bind us?

5507: Rightly do the ears of listeners tingle since even the minds of the elect which consider these matters attentively, are led to tremble out of such an extension of fault. Rightly do the ears of those hearing this tingle since truly this contains an immensity of clamor which scarcely can ears of the Elect sustain. And indeed the right ear tingles in hearing this, since although by reason of its perfection it is elevated to contemplate sublime matters, and yet does not confide in one's own sublimity of life. The left ear tingles because even though it is endowed with the gift of knowledge, so that one might perfectly order temporal matters, nonetheless he has no confidence in the perfection of his own ministry. Among their sublime gifts they hear the word from the clamor of which both ears suffer this tingling, under which for as long as this life of uncertainty goes on, this impression does not fade. Hence, there is added ...

5508: And so this is how in this first time, among the sublime gifts, through the general manifestation of the depths of her judgments, which condemns also the priests and prelates for faults that are not their own, but due to their negligence of

their care of others, renders to the eyes of His Elect that ministry to which he is called in great fear, and he sees as formidable also for even angelic shoulders, as one must render an account also for the souls of others to that Judge Who is so severe. And this is not only for one's own iniquities, but even for that negligence, no matter how high one might have reached in prayer, and in that most productive knowledge and virtue: 'being suspended above the rest in contemplation, and truly outstanding in action.'



Meditation 16 b
1 K 3: 15-21
Mss B ## 5509-5554

5509: Preparatory Prayer

Prelude 1

1 K 3:15: *Samuel lay there until morning; then he opened the doors of the house of the Lord. [Most likely these were the doors of the atrium: and perhaps also that of the Holy of Holies, or that of the first part of the Tabernacle]. Samuel was afraid to tell the vision to Eli.*

v. 16: *But Eli called Samuel and said, "Samuel, my son." He said, "Here I am."*

v. 17: *Eli said, "What was it that he told you? Do not hide it from me. May God do so to you and more also, if you hide anything from me of all that he told you."*

v. 18: *So Samuel told him everything and hid nothing from him. Then he said, "It is the Lord; let him do what seems good to him."*

v. 19: *As Samuel grew up, the Lord was with him and let none of his words fall to the ground.*

v. 20: *And all Israel from Dan to Beer-sheba [the confines of Palestine. Dan, earlier called Lais, and now Cesarea di Filippi] knew that Samuel was a trustworthy prophet of the Lord.*

v. 21: *The Lord continued to appear at Shiloh, for the Lord revealed himself to Samuel at Shiloh by the word of the Lord. [And in Shiloh, as he had begun to manifest to him, the Lord continued to communicate to Samuel his visions and revelations]. And there resulted the discourse of Samuel to all of Israel. And his words had effect and rendered praise for all of Israel.*

5510: Prelude 2. Building on this letter, and so on, we say as, after having considered the manifestation of the vocation for the person elected by God to be the superior with the dignity and powers over all the rest of humanity, there remains now to see how this vocation and election might also be manifested to those persons who should, and with obedience and reverence, submit to his ministry, so that they might know to whom and through what right [they will have to obey]. This is in accord with this text: [2 Co 12:1] *Yet the signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds.*

5511: We intend to speak here and for what follows of a vocation vested with special circumstances, just as we have indicated up until now: that is the vocation of new ministers, endowed with a new spirit, and called by the Holy Spirit, the Innovator and Restorer of everything, to renew and to restore his ministry, and by means of this also

His Church, abolishing the old human spirit, drawing forth the new and the divine spirit, on the indefectible rectitude and firmness of the first Peter.¹⁵

5512: Nor does this imply a manifestation of this vocation that ought to be addressed to those legitimate Shepherds, the conductors and inspectors and judges of what the genuine ecclesiastical spirit is, 28 Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood [Ac 20:28]¹⁶. These are the Catholic Bishops, in communion with that indefectible Rock, center of unity: that is a manifestation that ought to be made to these either immediately, or through their prudent and wise spiritual directors, confessors, examiners legitimately delegated by them.

5513: [A RE-WRITING OF THE PREVIOUS NUMBER].

Note: this is not a matter here of a manifestation that should be made to those to whom one owes both the honor and the right of discerning and approving divine vocations. About this matter, mention has already been made of the first and second level, and this is supposed to have been already treated, and even approved and ascertained by them, prior to passing on to the third level, in which there is obtained some certitude from God Himself; without this manifestation and approval both of God and of the legitimate shepherds ordained by God, there was supreme danger, and a diabolic and senseless presumption to go ahead on this.

5514: Mention has been made here of the manifestation of this vocation to those persons within whom this ought to be carried through, with the renewal and restoration of their spirit, through the instrumentality of the new ministry, elected by God for this purpose. Regarding this manifestation we will uncover the wise measures of the Elect which precede this, and those clear signs on the part of God that accompany it.

5515: FIRST PART: Those wise measures of the Elect, which precede the manifestation of his vocation.

The first measure: to make dispositions for the manner. The manifestation of this vocation demands much prayer and great recollection, great counsel and very wise

¹⁵ **Translator's Note:** it should be remembered these words were being addressed in this morning meditation to the seminarians of the Diocese of Verona – it would seem to be more than a 'stretch' to apply these words as Fr. Bertoni's understanding that this is a description of his own future Congregation, not yet founded. He certainly was not trying to proselytize these young seminarians toward his own future community, historically perhaps still 6 years away from its initial steps. This is Gregory's effort to renew the Clergy and the Monks of his time.

¹⁶ **Translator's Note:** this text is cited by Fr. Bertoni in his Original Constitutions, in a key paragraph, # 185.

prudence, in order to know and to ascertain the manner of following it: this regards the what, how much, when, for whom – to the point of clarifying the matter perfectly, so that this plan and its design might not be sent into failure. The Lord Himself remained hidden for 30 years in his hidden life, teaching us to dispose ourselves, before our manifesting to the world this divine mission. Many do this, and many do not.

5516: 1 K 3:15: *And Samuel slept till morning...*

He slept: Why is it that in this sacred writing, this sleep of Samuel is so carefully described? It is already four times that sleep is mentioned here, leaving out much which is not spiritually stated, is yet believed. For even though to have mentioned sleep so many times this is correctly understood for the truth of the historical facts. This is all written down so that the allegories based on the truth of history might be forthcoming to the understanding.

5517: So, what does this fifth mention of the sleep of Samuel mean? The first time we hold that his sleep is mentioned for the exposition of truth; the second time was for the approval of the true work; the third time is for the exploration of authentic joy; and the fourth time was for the enjoyment of the discovered and experienced and realization of perfection. The fifth time is for the study of the statement to be made. Indeed, Samuel slept according to the fifth repetition, because the order of the [new] preachers, even though he learned the truth through the counsel of his heart, chose the good through the will of his mind, receives genuine joy through his affection for virtue; and has rested through that certitude of the discovered and recognized beatitude in the security of sublime virtues.

5518: Nevertheless that which he knew within himself, without disposing of great counsel, he could not preach to his subjects. Often the doctor and that which he would preach, he had already within himself, yet nonetheless those truths he did have, in so far he was called to preach, he could not. The reason is that the which he would say already, he learned from the revealing God, but did not know the best manner how these truths should be made known. And s Samuel slept again, because the **order of the [new] preachers** had at his disposal a great intention of quiet, so that by preaching they would not uselessly plant the seed of God's word, which could only be harvested in useful contemplation.

5519: For the preacher is compelled to consider what, and how much and how he should speak, and what he should say at the same time to all, and that which he should warn others about separately, and so he made use of the profound quiet of holy meditation, and so Samuel is revealed to sleep again, very much in the type of the **new**

preacher. For ‘to sleep’, then, is that one is able to dispose of a tranquil mind as the mode of his speaking, and it is his duty to watch over that quiet of meditation in order to come forth speaking.

5529: Meditation and Study.¹⁷

¹⁷ **Translator’s Note:** These are the Stigmatine Founder’s words again and he places meditation” prior to “study” – as he insists upon in his Original Constitutions 49 & 50. Cf. also: CF 66:

It will be up to the Superiors to see to it that neither the love for piety will be cooled through the fervor of studies, nor that through any excess of piety, will the necessary studies be impeded.

[B] St. Gaspar Bertoni: Part V, cc. 1-3, ## 69-82

Premise [cf. Fr. Henchey’s study]

[1] Part IV speaks of the different grades of membership: those who will receive the Priestly Office; those who will be “Spiritual Coadjutors” and those who will serve God and the Church as “Material Coadjutors” - and Part V speaks of the different kinds of vows: solemn, simple, private.

[2] Excellence in studies seems hinted at, to go in accord with CF ## 49, and others:

[*non vulgaris scientia*]; # 56 [...*perfectionem...excellentiam...*]; # 159 [*erudito non mediocris* - cf. n. 520]: in CF# 71, it speaks of *studiis...in quibus potissimum eorum valet ingenium...* - and in # 72, the challenge is: *non omittentes aliquod studium eorum in quibus magis proficiunt...* - [in CF # 125: ... *contra laborem, vel negligentiam, vel taedium addiscendi...*

[3] One must attend classes until his 25th year [CF# 70], during which he can receive minor orders - keeping in mind proficiency in the two years of Humanities, three years of Philosophy and four years of Theology. Then, he will be further applied to studies until his 30th year, when he may be initiated into Sacred Orders and into the Priesthood. These prescriptions need to keep in mind the six, or seven year theology course, implied in CF # 40.

[4] While the exercise of studies goes on, the men need to be applied gradually to the apostolic *Experiences/Experiments* of earlier and continuing formation. Those noted specifically here are: preaching; catechizing; and hearing confessions: these are listed by Ignatius as his Fifth and Sixth Experiments: the Fifth is the teaching of catechism either publicly, or privately [cf. n. 69]; and the Sixth is: after having given good indications of one’s formation, he should be further applied to preaching, and to hearing confessions [n. 70]. This gradated approach begins in the two years of Novitiate [n. 71]; the scholastics continue this [n. 537]; and so also for young priests [nn. 400-416]. These are the “spiritual arms” that the young scholastics/and priests learn how to use [cf. also nn. 400; 595].

[5] There is also a gradated approach in hearing the confessions: this ministry starts with children’s confessions [CF # 72] - then, those of men [CF # 73]; and finally one “graduated” to hear those of women [cf. CF ## 74; 75; 108; 114].

[6] As this Chapter 1 of the Fifth Part is concerned with being ordained to the Priestly Office, the continuing gradual approach to the apostolic mission goes on until one is promoted to be an “Apostolic Missionary” - in Fr. Bertoni’s *Original Constitutions* this is the subject matter of the Ninth Part [cc. 1- 7,## 158-186] where his ministries are listed.

And since one would not be reasonably taking care of quiet until he is disposed to speak, it follows:

...till morning: same text.

Morning: This implies that perfect cognition of the word in the mind of the doctor to be proclaimed.

... till morning : this is why the prophet cautions against any precipitous doctors:
Ps 126:2: It is vain for you to rise before light, rise ye after you have sitten, you that eat the bread of sorrow. When he shall give sleep to his beloved...

This it is vain to get up before dawn.

To get up before first light is not to sleep until morning. It is then vain for you to keep vigil, because this would mean uselessly preaching the word, because unless in some way meditation needs to be made beforehand, nothing is learned. As a result, this counsel is shown to them:

Get up after you have been sitting, **ibi** i.e. so that through the quiet the preachers might gather the word by meditating, so that they labor of preaching be not in vain, but that they might share it for the profit of those hearing them.

5521: The second measure: wait for the right time.

When through prayer and prudence the manner has been ascertained, do not manifest it if not at that time determined by God and reason. At least do not give up in the meantime to dispose the spirits with kind care, this imitating the government of the Lord and of His Providence, following it in everything. Uncover the beauty of virtue and of the spirit, in order envelop them and attract them, and invest them in all this for whomsoever would approach Him. Propose His Mercy, in order to dispose those who have applied their human spirit to the reform, and take away any reason for desperation. Many hasten this enterprise in order to hurry it along and to anticipate its success.

5522: ...and opened the doors of the house of the Lord. And Samuel feared to tell the vision to Eli [1 K 3:15].

And Samuel feared to tell the vision to Eli, ibi.

He feared: Because he had learned all this through sleeping. For indeed anyone who orders the Word by meditating, such a person states very reasonably also as he delivers the message.

The Vision : For indeed Samuel did see and he feared to indicate the vision to Eli: the reason is that the [new] order of Doctors of the holy Church, manifests the same rejection of ancient Judea, as he dreaded prior to the times of its rejection that this would be objectionable to him. Hence, he strove rather that he would bring to it the remedy of penance, according to **Ac: 2:38:**

Do penance, and be baptized every one of you...

5523: And then there is added:

... ***and opened the doors of the house of the Lord [1 K 3:15]: The house of the Lord*** is nothing other than the holy Church. ***The doors of the house of the Lord*** are the spiritual virtues

He ***opened the doors of the house of the Lord***: this happens whenever the [new] order of the Preachers manifests the gifts of the spiritual virtues to all those who come forward for the unity of the true faith. For indeed the doors of the house were closed, since the virtues of the holy Church were not known.

5524: ... ***And he opened the doors of the house of the Lord. And Samuel feared to tell the vision to Eli [ibi]***.

And since he did well in fearing to manifest his vision to Eli, he remembered to have opened the doors of the House of the Lord: because prior to the [new] order of Preachers pointing out the open surpassing of Judea, he advised doing penance, and reserved the hidden truths of the spiritual virtues for those chosen to come forward for the faith.

5525: For whoever feared to mention what had been seen in a time of mercy, has indicated the vision of justice in the time of demanding justice [**Ac 13:45**]: ***but because you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles***. Assuredly, from this reason a question arises: that is, there is put forward the afore-mentioned vision of Samuel more by the prayer and imprecation of Eli.

5526: The Third measure: Discern the time.

The time of the manifestation is indicated by a super-abundant infusion of charity and an ascension of love. ***Go forth and teach¹⁸ all nations. [Mt 28:19]. 49 And***

¹⁸ A key ideal in St. Gaspar Bertoni's Original Constitutions:

Chapter 6

Concerning the Duties of the 'Professed' Fathers

182. Their duty is to teach not only in sermons, retreats, lectures, which are both necessary and useful for eternal life - but also to explain the rudiments of faith and morals to the uneducated and to children, in the Oratories, in public catechism lessons, as well as by private instructions. For this is of great use to the Church, and therefore this ministry is highly recommended to them.

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

[Fr. Henchey's Commentary:

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

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

- initiation into the faith: Catechesis;
- instruction in the faith: Sacred Lectures;
- exhortation to live the faith: Sermons ¹⁸.

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

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

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

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

CF # 182: while the express text has not been found *verbatim* its substance is clearly presented in Suarez ¹⁸. It is clearly stated that the principal task of this Society is to work for the spiritual salvation and perfection of their neighbors, by making use of all the fitting means ¹⁸. The main task of the Jesuits is described by Ignatius as leading souls in the way of Jesus Christ. The Jesuit is trained to seek through grace that particular gift of illuminating and directing men and women in the spiritual life ¹⁸. They are called not to be the 'teachers' of the Holy Spirit, but His ministers, and they might become his apt instruments. The end of this Institute is that of assisting their own members in their own salvation, and in helping their neighbors to reach theirs. For these spiritual purposes, the primary purpose of this Society is contemplation. The end of the Community is to generate perfect men, perfect ministers and other perfect men - and this cannot be done without contemplation. An insight provided here by the Monk-Pope, St. Gregory the Great. The principal activities of the Society, Therefore, are those spiritual actions

that proximately and of themselves are ordained to the progress of souls. As a result, it is necessary primarily and more principally for the Society to orient its members toward the contemplative life, the principle source of all such activities. Augustine includes doctrine and the Word of God as acts of the contemplative life ¹⁸.

Spiritual activities are intimately connected to doctrine concerning the divine realities - as a result, these divine truths are handed n not only in public lectures and sermons, but also in secret and private confessions, conversations and instructions, as these are presented in CF ## 182, 183 - remembering the beautiful phrase noted in Suarez ¹⁸, recorded by Fr. Bertoni as CF # 168 that a pure conscience is the seat of wisdom. The Society, then, has been founded to perfect other priests, under the instinct of the Holy Spirit, in those matters pertaining to the Body of Christ, as the Eucharist and as the Church. These perfected priests are then to be totally committed to the perfection of their neighbor, through these priestly tasks. ¹⁸

The Society of Jesus does not pray the Breviary in choir, but like all clerics in major orders, each Jesuit is bound to celebrate this prayer of the Church, this sacrifice of praise, for the Church, the Flock of Christ. The reason for this abstention from 'choir duty' is so that the members of the Society would be all the more free for the Apostolic Mission - the Society is a missionary community. They are founded for the greater glory of God - and in the history of the religious life, this is promoted in a variety of ways. One of these, of course, was through the traditional means, the Choir, as kept alive across the centuries by the monasteries. The Society was not founded for this purpose but rather to be totally committed for the salvation of souls, through sermons, the spiritual exercises, lectures, leading the faithful to more frequent confessions and the life ¹⁸. Under the word 'preaching' there was to be understood all the ministries of the word of god. Thus, the ministry of doctrine and communicating the word of God has to be preferred in the Society over ecclesiastical chant and psalmody.

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

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

The Catechetical Ministry is the one each was called to vow to perform 40 days each year The early documents of the Society speak often of the teaching of the first elements of the faith. The pressing motive for catechizing children and the uneducated, then, was the pressing need for this basic instruction - nothing is so fruitful both for the edification of our fellow human beings and for the practice of charity and humility of the Jesuits. Catechetical teaching comes fully under the heading of the priestly ministries of the Society of Jesus - it was historically their first ministry ¹⁸.

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

CF # 183: the hearing of confessions, especially those of children and the poor - and also the ministry of trying to convince them to come more often [CF ## 44; 118; 163, § 2; 193] to this sacrament is a prime Jesuit Mission. Suarez notes that 'the Word of God is indeed very sacred - hence, with Augustine, it can be said that it is somewhat conferred with the Eucharist ¹⁸. Another of the principal ministries that pertain to the Society, from its very institution, pertaining to the salvation of their neighbors is the administration of the sacraments [cf. CSJ nn. 642, ff.] This means particularly the hearing of Confessions and the administration of the Eucharist ¹⁸.

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

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

Over and above religious instruction, the Jesuit ministry included that of consolation, exhorting and in some way causing the consolation from above, the source of all true devotion. The Apostolic Missionary is not a mere functionary in the administration of the sacraments. The community zeal needs to be aimed ultimately and directly to stimulating charity, the living fire of all good, prior to the visit of the Holy Spirit. In the Houses, this ministry was to be carried on in the Society by having some priests assigned by the Superior for this service [cf. CSJ n. 642]. As spiritual needs occur, the superior will have the duty of considering whether others, too, in addition to those who were assigned as ordinary confessors, ought to attend to the administration of those sacraments penance and communion [cf. CSJ n. 643; cf. also nn. 108; 406; 407] ¹⁸.

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

Formula 1: ... by means of public preaching, lectures, and any other ministrations whatsoever of the Word of God, and further, by means of the Spiritual exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of God's faithful through hearing confessions and administering the other sacraments, Moreover, this Society should show itself no less useful in reconciling the estranged, in holily assisting and serving those who

I send the promise of my Father upon you: but stay you in the city till you be endued with power from on high. [Lk 24:49]. This charity which comes down from heaven, is clearly distinguished from that down-right false and imprudent zeal which comes from this earth.

5527: [Jas 3]:

11 Doth a fountain send forth, out of the same hole, sweet and bitter water?

12 Can the fig tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet.

13 Who is a wise man, and endued with knowledge among you? Let him shew, by a good conversation, his work in the meekness of wisdom.

14 But if you have bitter zeal, and there be contentions in your hearts; glory not, and be not liars against the truth.

15 For this is not wisdom, descending from above: but earthly, sensual, devilish.

16 For where envying and contention is, there is inconstancy, and every evil work.

17 But the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation.

18 And the fruit of justice is sown in peace, to them that make peace .

5528: 1 K 3:16:

16 Then Heli called Samuel, and said: Samuel, my son. And he answered: Here am I.

17 And he asked him: What is the word that the Lord hath spoken to thee? I beseech thee hide it not from me. May God do so and so to thee, and add so and so, if thou hide from me one word of all that were said to thee.

18 So Samuel told him all the words, and did not hide them from him. And he answered: It is the Lord: let him do what is good in his sight.

How does one learn from the executor of the divine sentence the vision of His rejection, who did not hear this from both the one leveling the threat, as well as from one who is coaxed the more by more prayers?

are found in prisons or hospitals, and indeed in performing any other works of charity, according to what will seem expedient for the glory of God and the common good. Furthermore, all these works should be carried out altogether free of charge [*gratis omnino*] and without accepting any salary for the labor expended in all the afore-mentioned activities...

5529: But those who seek the answer of this first will understand that this is not the literal sense, but we discuss these verses more from the spiritual and typical meaning. In this place, to come to” Eli, does not refer to the movement of the Judaic priestly body, nor to the affection of the mind But, nevertheless “to come to him” means this that the rational creature of God, appears to the preachers. And so He comes since He is seen in human nature, and moves the hearts of the [new] Doctors toward being merciful. Therefore, “to come to” Eli, is not that access of the mind or of the body in the people of old, but simply the showing of His human condition. Or perhaps, “to come to” him, means that from this he was elected out of all peoples for the worship of God.

5530: 1 K 3: v. 16: *But Eli called Samuel and said, “Samuel, my son.”...*

And he called him “son” he who looks to him, who would have been remembered in the Elect Fathers as the institutor of the holy Church. So, he called him “son”, not out of the affection that this term applies, but rather in showing of his own lost dignity.

He said, “Here I am.”

5531: Out of this enthusiasm of the ministry, as this unfolds before, the [new] order of Gospel preachers desired to be associated in achieving mercy unto eternity; as this appears in Paul and the rest of the Apostles.

v. 17: *Eli said, “What was it that he told you? [ibi, 3:13].*

And because he is looking out of the darkness of blindness, there is indicated that he sought the vision for himself.

5532: *Do not hide it from me. [ibi]*

For to beg this of him, with respect to the common nature of the [new] preachers to incite their minds toward mercy.

May God do so to you and more also, if you hide anything from me of all that he told you.” [ibi]

He added threat to the prayers, because the [new] order of those preaching while awaiting the priesthood of the Jews to be placed in such misery, he feared to heap upon himself that the omnipotent Lord would be angry with him, unless he would be relieved by the word addressed to him. **The Apostles said whatever they had learned to convert them.**

5533: The fourth measure: to abbreviate the time.

When the time had come to manifest [the truth, the Elect makes use of] strong charity without weaknesses. He no longer looks to the effect, whether his words be accepted for good or for bad; rather he keeps his look fixed on the order of God and

to satisfy his debt, by leaving the result to God. He speaks strongly to perverse sinners and ministers of the merely human spirit, without human fears, in order to shake them up: *for love is strong as death, jealousy as hard as hell [Ct 8:6]*. By imitating here still the conduct of the divine Providence, which threatens hell for those who would slip away, and harshly scourges those who love.

There are many in this deception, who in order not to bring harm to their own works and undertakings, they neglect some of their own debt but precisely for this reason, they ruin it all the more. Do not ever leave aside even a single point of perfection out of the excuse of not wasting the enterprise.

5534: [1 K] 3: v. 18: *So Samuel told him everything and hid nothing from him.*

He indicated to him all seen by him, that he benefitted in listening, as the magnitude of his dread converted him to that solicitude of obtaining divine mercy.

He manifested the total discourse of God, so that there he might know in his old age that project that through the tears of penance he might hasten toward that renovation of the true faith.

Samuel manifested the form, who kept silence out of reverence, but when ordered of a subject, but greatly feared keeping silence when ordered to speak. And show he shown forth in the twin light of conversation, while he also kept silent in the strength of filial fear, he sought out the real usefulness in speaking by speaking.

5535: Heli responds saying:

v. 18: *So Samuel told him everything and hid nothing from him. Then he said, "It is the Lord; let him do what seems good to him."*

By these words the perfidy of the Jewish people is recognized the more clearly; for he said:

***It is the Lord* : Whoever calls the Lord God Omnipotent, thinks within that he is still serving Him. Since therefore there is made known to the Jewish People their repulsion by the Doctors of the Holy Church, he says: *He is the Lord*; because while he believes that he is pleasing God through the ancient legislation, he fears not at all the threats of the Holy Church.**

5536: For indeed by an even clearer statement that Jewish perfidy is asserted, and there is addressed to the threatening Preachers of the Church: In all this you have no impact with your threats, in that we believe that in the faith we still serve Him, by Whose grace you preached that we will perish. Therefore there is added: *let him do what seems good to him.* [1 K 3:18] they thus deride the doctors of the holy Church rather than subjecting themselves to the divine sentence. It is as though they were speaking with some other intention, and declare: He would not do anything to us, in that He is our Lord, Whom you suggest will vindicate Himself against us, is the Lord.

5537: SECOND PART.

The clear signs with which God accompanies the manifestation of the vocation of His Chosen.

As prudent charity disposes the manner, and long-suffering patience awaits the proper time, and the discretion that distinguishes Him, He does not hasten the works through any immaturity or lack of moderation,. Thus strong charity which delays the time seizes the proper time and does not neglect the undertakings out of certain merely human regards and fears. Rather, it leaves much lee-way for the just and honest, and holds the rebellious in restraint who fear Him and hold Him in a certain reverence and proper regard. As a result, the human spirit and vice is timid and vile compared with authentic virtue and the Spirit of God: hence, it is recognized that this charity as a great gift of God and witness.

5538: The Lord adds to all this His own view when one abandons oneself to Him and follows Him faithfully, strongly and humbly, and does not precede Him¹⁹; therefore He

¹⁹ It should be pointed out that the marginal ## 5537 & 5538 are in Italian – an indication that these two paragraphs do not pertain to the original Latin text of St. Gregory the Great. They do not appear in the recently published Italian translation of the Great Pontiff's commentary on 1st Kings [Samuel] (cf. *Opere di Gregorio Magno VI/1. Commento al Primo Libro dei Re/ 1 [I-III, 37]* Roma: CNE 2007, pp 277, f.).

This principal of not anticipating the will of God but only following, is also central to Cardinal Newman's Spirituality.

Fr. Joseph Stofella, CSS comments on St. Gaspar's entry in his Spiritual Diary [*Memoriale Privato*], January 12, 1811:

[166.] You should not study for the direction of N.N.

You should rather appeal to the Source of Light.

In this way you will have an advantage for yourself too.

You should not walk before the Lord but follow Him, Who will enlighten you. Provided you ask Him, He will suggest to you the way to make her progress and respond.

[...Leopoldina Naudet addressed spiritual direction in her diary, as noted in Fr.Stofella's Commentary:

This went on until 2 March. On that day she wrote: "I was told to begin the Particular Examen on the following words of St Gregory, *In anything that you do look always to Jesus. Direct your life towards Him. Recognize Him as the one who came to us to give us His grace and to number us among the Elect, through our humanity which he has put on.* This very text was commented by Fr. Bertoni to the Seminarians on 20 Jan, the second Sunday of the Epiphany. On this day, there was celebrated the Most Holy Name of Jesus. The Biblical text was 1 K, c. 2: He will walk always before my Christ. Each of the Elect is to walk in the presence of Christ. In all that one does, he should always look toward Him, and to Him direct the rectitude of one's life, as He has come on earth to recompose, through the Humanity that He has assumed, the number and the Grace of the Elect. We have also reason to believe that the same text was used by Fr. Bertoni for his own Particular Examen. St. Gaspar had preached on these texts to the Seminarians of Verona. (cf. St. Gaspar Conferences on St. Gregory's Exposition in *Primum Regum - Meditation 14* [## 5337 – 5383] – 1 Reg. 2:30-36 [?Jan 20, 1811: Most Holy Name)...

gives signs that are unmistakable to the whole world regarding its divine vocation:

1st – Holiness and doctrine more of heaven than of this earth;

2nd – Correspondence of one's preaching with his life, in which might be found together the wise teachings and a simple style.

5539: 1 K 3:19 *And Samuel grew, and the Lord was with him, and not one of his words fell to the ground.*

He grew: After he had manifested his vision to Heli it is said that Samuel 'grew', since the order of our Doctors after it had rejected the Sons of the Synagogue, it experienced among the Gentiles the glory of greater reverence. Indeed he did grow, because whoever limits the Ministry of the Word previously to just one people, did it not afterwards extend the reputation of its holiness and learning throughout the entire world? Hence, Ps 18:5 states: *Their sound hath gone forth into all the earth: and their words unto the ends of the world.* And further, speaking of the Church, Psalm [44:17] states: *Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.* Thus, Samuel did in deed grow because his influence spread all over the world.

5540: *And the Lord was with him,* ibi. Because all which provided the odor of the reputation for holiness, all that splendor which was diffused through the luminous word through the clear message, he received regarding the presence of the Redeemer which remained with him. Even if Paul with his message penetrates not only that which is lowly and earthly, but even more than which is more elevated and heavenly. It is from him that one receives this power of the word from the one who maintains is with him, saying, 2 Co 13:3: *Do you seek a proof of Christ that speaketh in me, who towards you is not weak, but is mighty in you?*

The last sentence of Fr Gaspar's note (which shows some similarities in Leopoldina's *Diary*) completes the resolutions of the new Spiritual Director. It is a practical application of the principle of action which will appear as a characteristic of his whole life. You will not precede, go on ahead of God, but will follow Him! With regard to this we should like to pick up again what Fr Marani wrote in *Notes about the Congregation*, two years after Fr. Bertoni's death:

... I want to explain what happened as we followed the plans of God. Indeed we have to follow after God and not walk in front of Him. This is what my beloved Father used to say frequently and what he used to practice all the time...

In the particular case of January 1811 that principle found its clearest, most effective and beautiful expression.

This entire entry is highly recommendable for the reflection and practice of Spiritual Directors of people who intend to grow sincerely in their spiritual life. The spirit of it, however, is to be cherished by all of us.

5541: Indeed with his life he diffuses his good odor over the entire world, and it is from him that the order of preachers draws the good odor as he himself declares;

1 Jn 1:16: ... *Of his fullness we have all received.*

Samuel did indeed grow, and the Lord was with him 3:19, when the order of preachers shone throughout the world by the grace of His great holiness and doctrine, it was thus able to appear as great by the fact that He had not abandoned him in the world.

5542: *And not one of his words fell to the ground. ibi*

The word of the preaching fell to the ground when it was cheapened by the false communication of the preacher. So it is that in the Voice of Truth, we read [Mt 5:13]: *It is good for nothing any more but to be cast out, and to be trodden on by men.*

This word did not cede to any words of men, ibi, in that it is right for the preacher to do nothing of what is permissible to reject. For indeed whatever is prohibited to be done, precisely if this is indeed done, the word falls to the ground, because while a word may be rejected by the one speaking, those hearing it are never venerated.

5543: While the Lord would keep any word from falling to the ground, when He exposed the word of its negligence to the neglectful preachers, Mt 5:19: *He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven.* For indeed the smallest mandate that the Preacher releases, whose word from all words spoken does not fall to the ground.

5544: For of all the words no one of those of Samuel fell to the ground, for Samuel presents the morals of those who are great in the kingdom of heaven by their merit of preaching and deeds. For indeed:

And not one of these words fell to the ground, ibi, because the perfect preacher relates all that is sublime regarding the holy Church, and also from such a one this is all made manifest in sublime conversation; since as though it were placed in telling mirrors, and indeed the wise are rendered the more erudite, while for the simple he shows by works that journey on which they ought to enter unto the eternal homeland.

5545: **In a marvelous manner of preaching, placing in sight even the most hidden vices, the secrets of the most spiritual virtues, the most sublime senses of the Scriptures before every-day intelligence – as well as the rewards of the future life, and with great vivacity of sentiment: in this way the wise have been able to accomplish along with the teaching from their own life-style, along with their simple communication of their words, and so both for sinners as well as for the just, their**

life and their doctrine²⁰ are rendered more venerable.

1 K 3:20: *And all Israel from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord.*

5546: *From Dan to Bersabee:* with these terms there is designated the entire land of Judea.

All Israel: by this, the universal Church is designated.

And all Israel ... knew that Samuel was a faithful prophet of the Lord. This is because everyone who is faithful believes that which the order to preachers communicated regarding the truths of the future.

That Samuel was a Prophet: For the office of a Prophet is both to preach the future and manifest that which lies hidden; indeed the preachers of the holy Church uncover even those hidden vices in one's mind, while at the same time they open up the secrets of the spiritual virtues, while they also proclaim those meanings of the holy Scriptures for the common knowledge, while they are enabled to promise anew those future joys of the heavenly homeland to the Chosen Faithful, as they pay heed to the ministry of the prophet.

²⁰ For St. Gaspar, *life and doctrine* [a theme much renowned in the Benedictine tradition: cf. Jean leclerq, OSB, *The Love of Learning and the Desire for God*. NY Fordham 1961] were often paired in the preparation for the varied Apostolic Mission and for the challenging life of the Apostolic Missionary, [cf. CF # 217]:

CF # 217: [Commentary]: In the Suarezian text [p. 954 a], there are a few lines intervening at the end of the preceding, and this present Constitution. Here Suarez states that St. Basil, in the more extensive Rule, in 170, where it is asked whether on the same level are to be held those who do more in the accomplishing of good, and those who bring a lesser contribution to the task, responds with statements from both Luke and Paul: *...Many sins are forgiven her because she has loved much; but to whom less is forgiven, he loves less...*[cf. Lk 7:47 ²⁰]. St. Paul is also quoted: 1 Tm 5: 17, and this text Fr. Bertoni includes in his own text here, taken from Suarez:

As Paul says [1 Tm 5:17]: 'Let the priests that rule well, be esteemed worthy of double honor: especially they who labor in the word and doctrine', Basil concludes: [*In Reg. Fus.* 170] I think it is right to apply this rule to all that honor be served.' Cassian also profusely teaches this doctrine [Coll. 14, c. 16], by the example Christ the Lord, specially loving John. So, not all love, which for some may be greater, than for others, is reprehensible in religion, but that which exceeds just proportions: and this is what is meant most specially by singular and particular friendships.

Paul here embellishes on what he had said earlier in: 1 Tm 4:16: *Take heed to thyself and to doctrine: be earnest in them. For in doing this thou shalt both save thyself and them that hear thee.* [cf. 'More than ordinary]. [*In general, please cf. my Progress in St. Gaspar, pp. 22-55, Intellectual Progress* that will appear at the end of this study, as an "Appendix" to this Volume 3 of St. Gregory the Great].

5547: *And all Israel ... knew that Samuel was a faithful prophet of the Lord.*

Of the Lord: Because no one can see by faith the omnipotent Lord who does not apply faith to the doctors of the holy Church.

(And because one remains in the same glory of divine recognition when he submits himself to what the early doctors have made manifest.)

from Dan to Bersabee : “Dan” refers to the simple; “Bersabee” means the wise.

All Israel ... knew that Samuel was a faithful prophet of the Lord : this means for when the life of the preacher according to the example of salvation is proposed to the simple, and the hidden realities [the ‘arcane’] of sacred Scripture are revealed to the wise.

5548: *“Bersabee”:* [this is interpreted] to mean the seventh well, [i.e.], the seven-fold grace of the Spirit, or of the just. By “Dan”, there is expressed the life of sinners : [Gn 49:17];

Let Dan be a snake in the way, a serpent in the path, that biteth the horse's heels that his rider may fall backward.

And all Israel ... knew that Samuel was a faithful prophet of the Lord : since the life and doctrine of the Chosen Preacher is venerable to both the sinners and the just, so that in him those who have lapsed may see the good that is possible, in which by doing penance, they may correct themselves – and the already just might turn their gaze to the height of life toward which by progressing along their path, they might achieve it.

5549: **The third sign [cf. above # 4638] Perseverance, or better put, that increase in the gift of holiness and doctrine. Verification of their preaching, cf. the following: *And put on the new man [Ep 4:23] - be reformed in the newness of your mind [Rm 12:2] - be renewed in the spirit of your mind [Ep 4:23] - For the wages of sin is death. But the grace of God, life everlasting, in Christ Jesus our Lord [Rm 6:22].* If one does indeed have a pledge of the verification of the end achieved, this is found in the fruit of sanctification that one begins to taste, through the sweetness of that hope which does not confound, [Rm 5:5]; and one indeed begins to taste this fruit, i.e., to have this pledge, because there are many who come to desire efficaciously the innovation and reform. And one indeed does begin to desire this innovation and reform, because God begins manifestly to abolish and to destroy the ancient and merely human spirit, both among the faithful as well as in the minister himself, winnowing his grain by separating it [cf. Lk 3:17].**

5550: **[Apocalypse 22]:**

6. And he said to me: These words are most faithful and true. And the Lord God of

the spirits of the prophets sent his angel to shew his servants the things which must be done shortly.

7 And, Behold I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8 And I, John, who have heard and seen these things. And after I had heard and seen, I fell down to adore before the feet of the angel, who shewed me these things.

9 And he said to me: See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God.

10 And he saith to me: Seal not the words of the prophecy of this book: for the time is at hand.

[Scrutiny] 11 He that hurteth, let him hurt still: and he that is filthy, let him be filthy still: and he that is just, let him be justified still: and he that is holy, let him be sanctified still.

[End] 12 Behold, I come quickly; and my reward is with me, to render to every man according to his works.

13 I am Alpha and Omega, the first and the last, the beginning and the end.

14 Blessed are they that wash their robes in the blood of the Lamb: that they may have a right to the tree of life, and may enter in by the gates into the city.

15 Without are dogs, and sorcerers, and unchaste [**scandalous**], and murderers [**sacrileges**], and servers of idols [**the avaricious**], and every one that loveth and maketh a lie [**vanity, clothing, honors**].

5551: And since this glory of the divine knowledge, which has been revealed to its first doctors, has remained in the holy Church , the text adds:

1 K 3:21: *And the Lord again appeared in Silo.*

Silo [is interpreted]: Sent. And because even to the ends of the earth He sent forth in the ministry of preaching, the Lord appeared in Silo, because He showed Himself the more clearly to them through whom He opened to others the glory of His light.

And again, the Lord appeared in Silo : Because those are incessantly Elected to whom the clarity of the divine light is infused.

And the text adds the reason for the heard vision, saying:

Since the Lord had been revealed to Samuel in Silo, according to God's word,

ibi.

And the Lord again appeared in Silo : Because it had been the Lord Who had revealed Himself once more and does so again, and He never withdraws the gift of His manifestation from the holy Church, as He does not ever cease being exhibited to her as He did from the beginning.

5552: while it is stated the One Who had been revealed to Samuel, there is not made clear how many times He repeated His appearing, because even unto the end of time the Church is led over whom her Preachers preside. From this message they are to preach to the lowliest the most sublime joys of eternity where they will encounter the supreme realities on high in the manifestation of God.

It is in accord with the Word of the Lord: There is bestowed in accord with the word of God His realized appearance

This is the Word of God: [this is] the promise of the Redeemer.

And again, the Lord appeared...according to the Word of God. Because this does not cease in exhibiting the truth of its promise. For the word of God is had in addition to the apparition. **Mt 28:20:** *and behold I am with you all days, even to the consummation of the world.*

5553: **1 K 3:21:** *And the word of Samuel came to pass to all Israel.*

And the word of God came to pass.: This is because the promise of our preachers is fulfilled. For the promise of the Word is joy that is to remain without end.

And the word of Samuel came to pass to all Israel : This is because the entire multitude of the holy Church reaches for the joy of eternal beatitude, and because now in the present, this is promised anew by her holy Preachers in faith of their word, and this will be exhibited in the heavenly realms to each in the truth of the matter.

The word of Samuel, ibi.

For the word of the doctors is for the renewed promise of the faithful. **Jn 3:15:** *That whosoever believeth in him, may not perish; but may have life everlasting.* And surely this is a renewed promise of commitments. **Is 64:4** and **1 Co 2:9:** *That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.*

5554: *And the word of Samuel came to pass to all Israel ibi.* Because whoever has believed in these preachers who are still persuasive today for the leading of a religious life and who promise anew to the just, the eternal joys, in dying to these eternal joys each passes over for all who have awaited them by living well. This is what has been stated by one in faith, when He said: **Mk 13:30-31** *Amen I say to you, that this generation shall not pass, until all these things be done.31 Heaven and earth shall pass away, but my word shall not pass away.*

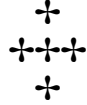
And the word of Samuel came to pass to all Israel: Because through the effect of the general divine warning, there is known of the repulsion of the Jews completed.

Chapter 4 more broadly exposing the order by which this same message came to all of Judea.

COLLOQUY: Apocalypse 22

16 *I Jesus have sent my angel, to testify to you these things in the churches. I am the root and stock of David, the bright and morning star.*

17 *And the spirit and the bride say: Come. And he that heareth, let him say: Come. And he that thirsteth, let him come: and he that will, let him take the water of life, freely.*



APPENDIX TO St. GREGORY [1 Regum, vol. 3]

B. Intellectual Progress[in St. Gaspar Bertoni]:
[cf. CF ## 41; 49-68; 164-166; 173; 175, ff.]

Introduction: The **Stigmatine Life of Study** must be read in the context of St. Gaspar Bertoni's own life of study. Fr. Joseph Fiorio, CPS²¹ describes this to a remarkable degree:

n. 72: Necessity of Study - According to the thought of St. Gaspar, our Congregation has as its special purpose that of a giving itself over to helping Bishops, *with the varied and proper ministries of its vocation*. This is an **arduous and difficult end** [cf. **CF # 185**], he observed, and for this reason the community will have the responsibility of preparing and of disposing its members, endowing them with those **necessary means and helps**, and to fortify them against the dangers and the difficulties.²² Their first disposition will be **the desire for perfection, the zeal for the glory of God**: after this, there is required a **serious application to study**.²³

Profoundly convinced of **the great usefulness of studies for the promotion of the divine glory and for the utility of the u** he applied himself from his early years with ever increasing ardor, occupying himself in them throughout all the time that remained free to him from the ministries, and even stealing for this purpose a great part of his nights and necessary rest. And he succeeded in this in such a manner that **he acquired that great treasure of learning**, with which he was then always able to serve to great advantage, **especially the Veronese Clergy**: both in preserving it from Jansenism, which in those days threatened to spread itself into Verona – as well as assisting its members with his exhortations and counsel. With this in mind, Fr. Lenotti once wrote: *As for the good that Fr. Gaspar brought to the Clergy with his counsels, this is indescribable and only known to God alone.*²⁴

n. 73: Extension of our Studies: For this same reason he also recommends to us with great concern, these studies and he prescribes them for us with the

²¹ *Lo Spirito del Beato Gaspare Bertoni. Fondatore degli Stigmatini*. Verona: Stigmatini [reprint of the 1914 edition for St. Gaspar's First Centenary] Oct. 9, 1977, nn. 72-76, pp. 138-147.

²² CF # 185.

²³ CF # 49.

²⁴ *Life of St. Gaspar: His zeal for the Missions*.

same extension: nor does he legislate that we study only the sacred sciences, but also those called 'profane', such as philosophy, mathematics and physics, a bit of medicine and the fine arts, as well as the languages and various literatures, Italian, Latin, Greek and Hebrew, because all of these studies can serve us for the good of the Church.²⁵ However, even though it is not necessary to mention it he did not pretend that each individual of the Congregation would have to become suitable in all kinds of ministry: rather, he insists much on the necessity of dividing and **specializing in studies**. And it is impossible, he observes, that any individual could become profound in all the sacred and profane sciences: on the other hand it is incumbent on the body of the Congregation in order for it to achieve its end, **the perfect knowledge in all those sciences and languages**.

As a result, he prescribed: in every branch of knowledge, literary and scientific, there should be **those confreres who apply themselves with a special study and for a longer time**, in order to render themselves suitable to offer to the Church those services which the various times and circumstances would demand.²⁶ Although these studies pertain **principally to Sacred Theology** and the interpretation of **Sacred Scripture**, there should be those who would occupy themselves for a longer time in the inferior studies, in order to deepen themselves in them, always with the purpose of assisting the Church. And the Founder willed that the **members of the Congregation should hold themselves ready for the teaching of the theological or philosophical sciences, whenever they might be invited, especially in Seminaries**: and he permits them to receive academic degrees in the Universities.²⁷ And further on, when speaking of the students who had completed their theological courses, he says:

That they should apply themselves to the sciences and arts which among us are cultivate, and in those which may be more in accord with each one's intelligence, while not neglecting some particular studies in which they can the more greatly succeed.²⁸

While lacking in those special studies, the Founder recommended to Priests the study of letters, having them observe with their study, in addition to other advantages, they might obtain the advantage of **avoiding laziness**, of **purging the mind** from inopportune imagination, and also **to mortify their**

²⁵ CF # 54.

²⁶ CF # 57.

²⁷ CF ## 58; 68.

²⁸ CF # 71.

bodies, to their greater spiritual advantage.²⁹ Also in the first years of his Priesthood, St Gaspar particularly committed himself to these studies. We know in fact from Fr. Bragato [who at the time was a young student] who each evening used to go to st. Gaspar's home to read and to study the Italian classics: Ariosto, Tasso and especially Danae. Fr. Bragato remembered how St. Gaspar would interpret these with such clarity and depth, *as to make their published commentators to be ignorant by comparison.*³⁰

And even years later at the Stimate the Founder continued these studies: concerning him, Fr. James Giacobbe offered this deposition in the Diocesan Process of his Canonization: *Whenever I visited him, I saw him always with some classical book in his hands, such as Valsecchi, Verger, Baronio, and the like., noting also that sacred Scripture was his daily bread.* And Fr. Leontti, speaking of his studies, made among other statements this one to the effect that even well advanced in age, he read from top to bottom *all seven unbound volumes of Vitruvio.*³¹

All the norms he left behind regarding study, **St. Gaspar applied to the first students and Priests of the Congregation.** He directed the students in addition to their study of **Sacred Scripture** that they read and study those works which served to complete their scholastic knowledge: the **Dogmatic Theology** of Petavius; the great **Moral** works of St. Alphonsus; the fonts of **Canon Law**, etc. And he waned these studies to be continued by the Priests. And Fr. Giacobbe noted that in the choice of studies and the others, the Founder knew how to tap into the inclination and abilities of his Seminarists and Priests: some he would have study the more accredited works of Canon Law; to others, he assigned the challenge of studying the **Holy Fathers**; and to some others he directed toward special studies in Gregorian Chant, making use of the Codices and manuscripts that could be found in the public libraries of the city, and in the Churches where earlier there had been Convents.³²

To all he made the recommendation of reading books with attention and diligence and to note, or at least to cite in a notebook those points which the more greatly struck them, and which one day might prove to be useful to them later on.

²⁹ It is to be noted that St. Gaspar treated Studiosity under Chastity [cf. CF ## 122-127.

³⁰ Letter of Fr. Bragato to Fr. Marani – cf. Summ. Add., p. 287.

³¹ Leontti, *Life of Fr. Gaspar.* Concerning his Knowledge.

³² Fr. Giacobbe, *Life of Fr. Gaspar,* p. 126.

n. 74: Learned Conferences - Learning is not only garnered from books: ad in fact, St. Gaspar has taught us by his example **to obtain assistance from all means in order to increase within us and in others the treasure of learning.** From his priesthood, when he had been assigned the St. Paul's Parish, and then later to St. Firmus', he gathered in his own home some zealous priests to reason together and **to discuss points from the sacred sciences.**³³ At those meetings and conferences, also a young priest by the name of Fr. Nicholas Mazza attended. Cavattoni wrote: '...and **every day, these priests studied together**, especially St. Thomas Aquinas and St. Alphonsus, whose moral theology [which some of the elders at first thought was suspect and called it too broad and gentle in its interpretations] and they were the first to follow and to render his work most useful and highly esteemed...' ³⁴

Then later also at the Stimmate **he held similar conferences**, to which a number of the diocesan priests also attended. The principal scope was the study of St. Thomas and in those gatherings, St. Gaspar used this method: a question would be proposed, he would invite one of those present to respond: then, after the response of St. Thomas was continued.³⁵

Since also then in 1836, the Church of Holy Mary of the Lily reopened for public worship, and he sent two of his Priests there to officiate at it. Under his direction, they also organized similar meetings to those held at the Stimmate. We know this from a passage in a letter that Set. Gaspar had written to fr. Bragato. In this Letter after having spoken of the hard work of Fr. Marani at the Stimmate [where he taught school] and at the House of the Derelicts [where he often heard many confessions especially on Saturdays and Sundays], Fr. Bertoni then continued:

In the other evenings, he holds a Conference on Moral Theology with 10 or 12 Priests, like we did in the old days at St. Firmus' After the methodical readings, he carried on then as Fr. Guerreri ³⁶ used to do. He draws his conclusions and makes his definitions according to the situation, and this is

³³ Fr. Giacobbe, *Life of Fr. Gaspar*, p. 234.

³⁴ *Manoscritti Cavattoni*. Communal Library of Verona.

³⁵ Letter of Fr. Foschesato to Fr. Lona.

³⁶ Fr. Guerreri was a Dominican Father, well known here in Verona, who held similar conferences.

held daily, regarding the most intricate cases. The Lord has given him the light and prudence and clarity that are beyond the ordinary. ³⁷

n. 75: Importance of studies for us: from what has been said thus far, we believe that it can be concluded that our Congregation, according to St. Gaspar's thought, ought to be a center of study and that the life of study is one of the principal duties of the Priests which pertain to it. And a Congregation also applied to study, according to his thought, is also that of the Foundress of the Institute of the Holy Family, about whom St Gaspar so busied himself, so much so as to be called by her as the Founder also of that Institute³⁸.

So, this is what he wrote to Mother Naudet regarding the importance and the necessity of studies in her Congregation and we report them here because it can be applied also to ours, which on this point has the same orientation:

... I will proceed in the intervals in my own occupations to place under your eyes the entire perfect model of the thrust in studies, as something that is to the great glory of our Lord Who is the author of this: God, is the Lord of all knowledge. And without the help of this natural knowledge it is impossible to arrive at the sublimity of spiritual matters, as St. Gregory says so clearly: And I dare to add in their circumstances that this is so delicate and is the main work of your enterprise. It is necessary to remember that even though it might be built up it cannot be retained without that bit of great learning among its various members and that the first germ of corruption of this great Work will be ignorance, or that which is the same that in know much that is known badly, which is to have squandered good taste. However, regarding this, we will have occasion and necessity to speak later on in other circumstances: in the mean time, after charity and the virtues. You Reverend Mother, should pay special heed to be sure that studies are the principal support of the building, and you need to implore good direction and a plan from these studies, much light from His Divine Majesty. ³⁹

n. 76. The Manner of cultivating them - our Founder certainly recognized the dangers that studies can also bring, i.e., to dissipate the mind and lead to

³⁷ Letter to Fr. Bragato, September 1, 1837 [cf. *Epistolario* , pp. 315, ff.]

³⁸ This is the way Mother Leopoldina Naudet referred to him: see the latter to her on p. 166, *Epistolario Bertoni*.

³⁹ *Epistolario*, pp. 74, ff.

hear to vanity: however, in speaking to diocesan Priests he used to say that such dangers were incurred by anyone who cultivated studies through vanity, or through curiosity: hence, he observes while learned men might become less devout, this is because curiosity distracts them, knowledge inflates them, pride blinds them⁴⁰.

But when one studies with the proper purpose in mind that of cooperating in the glory of God, or of making oneself useful to the Church, according to the spirit of his Institute, then study cannot hurt him, rather it will provide assistance for his spiritual profit. And this is what he said speaking once to diocesan priests: ***Humble knowledge is a great contribution also for prayer and meditating.*** ⁴¹.

This, then, is **the spirit of our holy Founder**, that which he thought of **the need for studies for the proper conducting of our Congregation**. Our duty then is to **cultivate study** with that spirit with which he has recommended to us, if we wish to be his **genuine sons, authentic members** of that Congregation which he intended to found.

†

St. Gaspar has presented a sublime plan for studies within his Congregation. He was well versed in the Jesuit Constitutions. Articles such as these provide much inspiration:

CSJ n. 360: In order to **make great progress** in these branches [of learning], the scholastics should strive first of all to **keep their souls pure and their intention in studying right**, by seeking in their studies nothing **except the glory of God and the good of souls**. Moreover, they should frequently beg in prayer for grace to **make progress in learning for the sake of this end**.

CSJ # 462: Just as **steady application is necessary in the work of studying**, so also is **some relaxation**. The proper amount and the times of this relaxation will be left to the prudent consideration of the rector to determine, according to the circumstances of persons and places.

†

[I] St. Gaspar's ***Original Constitutions*** provide a definite program **toward a spirituality of ever more perfect intellectual progress through study**:

⁴⁰ *Rereat to the Cleergy: Meditation.*

⁴¹ *Meditation 52 on I Regum.*

CF # 41. Those who entered already endowed with the necessary doctrine, upon having completed their Novitiate, will be perfected in it. They will also be formed in applying this through their ministry toward their neighbor.

As for this **CF # 41** it is for those Scholastics whose studies are already completed: they are to **perfect** themselves in doctrine: this provides them with weapons for the combat, materials for the "tower":

Lk 14:28-30: *For which of you having a mind to build a tower, does not first sit down, and reckon the charges that are necessary, whether he have wherewithal to finish it – lest, after he has laid the foundation and is not able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish ...*

St. Ignatius' Commentary is in his Formula n. 4:

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

Ph 1:6: *Being confident of this very thing, that he, who has begun a good work in you, will perfect it unto the day of Christ Jesus.*

This latter verse is noted by St. Gaspar in **CF # 185:**

185. Although the purpose of this Congregation is to offer assistance to the Church under the direction of the Bishops, through **the various and proper duties of its vocation**; and since this seems at times to be an **arduous and difficult undertaking**, and, if it be measured against human weakness, one that is exposed to dangers - nonetheless, this proposal of our vocation, therefore, is not one that is imprudent and rash.

This is so, firstly, because it is not based on human resources, but is to be carried out with the grace of the Holy Spirit, **for He Who has begun a good work in you will bring it to perfection ... [Ph 1:6]**, if He is not hindered in this by us. For this is the special grace of this vocation, which is more powerful than all dangers and difficulties.

Furthermore, through this plan, we do not propose to expose ourselves to dangers, nor to go to this, or that place, or to undertake one activity over another, but to **follow the direction of the orthodox Bishop whom the Holy Spirit has placed to rule the Church of God** [cf. **Ac 20:28**]. This means is sufficiently safe in not erring in the way of the Lord.

Finally, the concern of the Congregation is to be both in **disciplining** and in **forming** its men, as well as in **selecting** them, and in **sustaining** and **strengthening** them.

The Jesuit background for commitment to study in St. Gaspar's legislation might be noted as well from these Constitutions:

[Examen, c. 5, n. 7 - **n. 110**; Part III, c. 1, n. 27, **n. 289**; Part IV, c. 6, # 3, **n. 362**; Part IV, c. 8, nn. 1-8, **400-414** *passim* [The Instruction of the Scholastics in the Means of helping their Fellowmen – a mini-description of commitment to study for excellence in the Apostolic Mission]; perfection is always needed in **that doctrine to be exercised in ministry toward their neighbors**: c. 10, n. 9 K = **n. 437** [teaching Christian Doctrine competently for 40 days. There follow here some Ignatian principles about the relationship of study with the spiritual and apostolic life of the Society:

CSJ n. 110: Likewise, when a candidate is a priest, or when he becomes one, he should be advised that he should not hear confessions inside or outside the house, or administer any sacraments, without **a special examination**, edification and permission from his superior, during all the time of his probation...

CSJ n. 289: The **study** which those who are in probation will have in the houses of the Society should, it seem, be about what will help them toward what has been said **on the abnegation of themselves, and toward further growth in virtue and devotion** ...

CSJ n. 362: ...For in order that the scholastics may be **better able to help their fellow men better later on by what they have learned**, it is wise to postpone exercises such as these [i.e. **numerous devotions mortifications, exterior occupations, duties outside the house, conversations, confessions and other activities with one's fellowmen**], pious though such exercises are, **until after the years of study**, since there will be others to attend to them in the meantime. All this should be done with a greater intention of service and divine glory.

CSJ n. 400: In view of the objective which the Society seeks by means of its studies, toward the end of them it is good for the scholastics to begin to

accustom themselves to **the spiritual arms** which they must employ in assisting their fellowmen...

CSJ n. 402: Similarly, they will exercise themselves in **preaching** and **in delivering [sacred] lectures in a manner suitable for the edification of the people**, which is different from the scholastic manner, by endeavoring to learn the vernacular language well, to have, as **matters previously studied and ready at hand**, the means which are more useful for this ministry and to avail themselves of all appropriate means to **perform it better and with greater profit for souls**.

CSJ n. 403: While **lecturing**, in addition to giving the interpretation, the ought to keep alert to **touch upon matters helpful for habits of conduct and for Christian living**. They should do the same when teaching in their classes in the schools, too, but much more so when lecturing to the people.

CSJ n. 404: It will be helpful if they have studied in a manner that is special and directed toward preaching, **the gospel passages which occur throughout the year, and to have studied some part of Scripture for the purposes of learning**; likewise, to have considered in advance what pertains to the vices and leads to abhorrence of them and to their correction; and, on the contrary, what pertains to the commandments, virtues, god works, and motives for esteeming them and means of acquiring them. It will be better, if possible, to have material in excerpts, to avoid so great a need of books.

CSJ n. 405: Some means are these: to have **studied** the precepts about the manner of preaching given by those who have performed this ministry well and to listen to good preachers; to practice oneself in preaching either in the house or in monasteries to have a good corrector who points out their defects either in the matter preached or in the voice, tones, gestures, and movements. Finally, the scholastic himself, by reflecting on what he has done, can help himself more in every respect.

CSJ n. 406: They should also practice themselves in the administration of the **sacraments of confession and Communion**, by keeping fresh in mind and endeavoring to put into practice not merely what pertains to themselves, but also what pertains to the penitents and communicants, **that they may receive and frequent these sacraments well and fruitfully for divine glory**.

CSJ n. 407: In regard to the **confessions**, beyond the classroom study and the cases of conscience, especially in the matter of restitution, it is good to have a

compendium containing the reserved cases and censures, that one may know how far his jurisdiction extends, and the extraordinary formulas of absolutions which occur. Moreover it is good to have a brief list of questions about the sins and their remedies, and an instruction helping toward the good and prudent exercise of this ministry in the Lord, without harm to oneself and with profit to one's fellowmen. Especially at the beginning of the **confessor's ministry**, when someone has heard a confession he should accustom himself to reflect to see whether he has been deficient in any regard, and to improve himself for the future.

CSJ n. 410: They should likewise bestow **special study** upon the method of teaching **Christian doctrine**, and of adapting themselves to the capacities of children or simple persons.

CSJ n. 411: It will be helpful to have a written **compendiary** explanation of the matters necessary for the **faith and Christian life**.

CSJ n. 412: 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 to die well** and what procedure should be used at a moment so important for gaining or losing the ultimate end.

CSJ n. 413: 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. 414: In general, they ought to be instructed about **the manner of acting proper** [*modum tenere oporteat...*] to a member of the Society, who has to associate with a great diversity of persons throughout such varied regions. Hence they should foresee the inconveniences which may arise and the opportunities which can be grasped for the greater service of God, **by using some means at one time and others at another**. Although all this can be taught only by the unction of the Holy Spirit [1 Jn 2:20. 27], and by the prudence which God our Lord communicates to those who trust in His Divine Majesty, nevertheless the way can at least be opened by some suggestions which aid and dispose one for the effect which must be produced by divine grace.

Thus as is seen in n. 414, there is an **apostolic palliative** built into the ***varied and proper ministries*** [**CF # 185**] of the Stigmatine Congregation. If one mode, or ministry,

is not feasible, there are many others that can be chosen from the changing needs of the Diocese and the world [cf. **CF ## 5; 37; 57; 220**].

†

[II] There is a lifelong commitment to the attaining of the more than Ordinary Knowledge needed for Fr. Bertoni's ideal of the varied *Apostolic Mission*:

CF # 49. In this religious, clerical Institute, the purpose of which is not only to contemplate, but to hand on to others what has been contemplated, **there is required not simply ordinary knowledge, but rather one that is perfect in those matters which pertain to faith and morals**. And as a result, it is also necessary that **the religious clerics commit themselves in this religious state to the acquiring of the knowledge of this kind.**

This **CF # 49** also would have an intimate connection with the all important **CF # 185** that speaks of the "scope" of the Congregation is that of servicing under the direction of the Bishops of the Church: *Ecclesiae sub Episcoporum directione obsequium praestare per varia et propria munera suae vocationis* - the same Latin word for St. Ignatius' Spanish, servicio. A few thoughts in this connection follow:

[1] The "end" of the Congregation is both contemplative and active, as St. Gaspar describes it, in his dependence on **St. Thomas Aquinas** ⁴². The work of the active life is two-fold: one of which is derived from the fullness of contemplation, as **doctrine** and **preaching**. And this is preferred to simple contemplation: just as it is greater to illuminate than simply to light up. Thus, it is greater to **hand on to others what has been contemplated**, than simply to contemplate. The other work of the active life which consists totally in exterior activity: as to give alms, to accept guests. Therefore, the supreme grade is held by those religious communities which are ordered toward teaching and preaching, and these are very close to the perfection of Bishops. The second level of religious life is that of communities ordered to contemplation and the third level, those orientated toward activity. [This is noted by Fr. Stofella in his footnote here ⁴³].

[2] This number seems to add Fr. Bertoni's own insight with his insistence on a "more than ordinary knowledge" - this is an intellectual spirituality, so much insisted

⁴²cf. St. Thomas Aquinas, II-II, q. 188, a. 2.

⁴³cf. Fr. J. Stofella, note for n. 49, in: *Costituzioni del ven. Servo di Dio, D Gaspare Bertoni... o.c.*, Verona: 1951, p. 70.

on by Sertillanges ⁴⁴ - and much in accord with Fr. Bertoni's own insistence on **Studiosity** - which he presents under the "Four-fold Modesty", as **Section III, Chapter 2** of his treatment on Chastity⁴⁵. Fr. Bertoni seems to develop **studiosity** both with regard to the **Vow of Chastity** [for which the Ignatian Constitutions do not add anything "particular" over the other religious Communities that preceded them] as ascetical, and sublime ideas - and also the goal of **sublime knowledge** upon which St. Gaspar insists.

[3] It might be noted, then, that St. Gaspar sees some **intellectual proficiency** both as an apt means for **a specialized apostolic mission** - as well as helping to live the consecration of Chastity. As with St. Ignatius, the entire body of the **Original Constitutions** [cf. **CF ## 49; 59; 71; 72**] is geared toward the challenge of the **Apostolic Mission**. There are given the reasons why this excellence is needed in **CF # 50**: to **illumine** minds in darkness; help them **resist heresies** [cf. **Formula n. 3**]; give **a reason for the faith**; help **resolve moral difficulties**, to the satisfaction of all.

[4] As will be pointed out in subsequent studies, both of these Constitutions, **CF ## 49 & 50** are taken *verbatim* from Francis Suarez' classical theological reflection on the Ignatian **Constitutions** ⁴⁶, with very minor adaptations made by Fr. Bertoni.

[5] In further reflecting on this **CF # 49**, St. Gaspar's insistence is: **In this religious clerical Institute** - [the plan of the Stigmatine Founder was to provide capable missionaries for the **sacramental, kerygmatic, magisterial service** of Bishops world-wide. It is a religious life with **a priestly ministry** as its principal purpose] - **nn. 392 [the greater service of God** is always to be kept in view]; n. **440** the recipients (of the degrees) may be able to teach with authority what they have learned well in these universities of the Society for the glory to God our Lord].

[6] For so many of these Constitutions of St. Gaspar, rooted for the most part directly in the **De Religione Societatis Iesu**, there is a clear support in the Constitutions of St. Ignatius:

- **the purpose of which is not only to contemplate, but also to hand on to others what has been contemplated** – early in Jesuit training the candidates were accustomed to

⁴⁴Sertillanges, OP, *The Intellectual Life*. Cork: Mercier Press 1946. Re-printed CUA 1987.

⁴⁵cf. CF ## 122-127.

⁴⁶F. Suarez, *De Religione Societatis Iesu*, lib. VI, c. 1, n. 10, p. 803, a. cf. also CSJ nn. 518, ff.; cf. Monumenta Historica S.J. - Monumenta Pedagogica, Vol I [1540-1556]; Vol II [I:1557-1572]; Vol III [II: 1557-1572].

making a month's retreat for a life review, and preparation for what lay ahead – [cf. CSJ n. 65];

- the emphasis on learning is phrased differently in St. Ignatius as 'sufficiency' -**there is necessary not any ordinary knowledge, but the perfect knowledge of whatever pertains to faith and morals** [cf. **CF # 59**] - nn. 109 [*sufficiens eruditio*] ; 289 [for abnegation]; 12; 307 [*satis instructi*] 308; 518 [*boni simul et eruditi*] 369 [*docti, diligentes, assidui*]; n.392 [*profecti in litteris*]; 446; 450 [*perfectam cognitionem ...eruditos Praeceptores*]; n. 464 [*solidioris ac securioris doctrinae*] [cf. also n. 582- here "**study**" is listed after "prayer, meditation" - and just before "mortification" n. 656: [*quod ut plurimum letterari erunt*]:

...**Theology** is the chief source of the scientifically reasoned Christian philosophy of life and the source of integration for the other branches. The importance given to **theology** [cf. n. 446] is a matter of **emphasis and outlook, or attitude**, rather than of the hours of instruction, or number of courses prescribed; of an atmosphere in which professors and students alike think that all the particular truths learned in other faculties should be viewed also in the light of God's revelation whenever this throws light upon them - as it sometimes, though not always, does. The light of theology was meant to filter down to all the students in various ways because of the environment. Virtually all the professors had some theological training⁴⁷.

...Even the Council of Trent did not lay down clear and specific requirements of subject matter, **proficiency**, or years of study for ordination to the priesthood. The Council stipulated only that candidates should study grammar, singing, ecclesiastical computations, and some other fine arts, and then pass on to the study of Scripture, ecclesiastical books, homilies of the saints, and the rites and forms for administration of the sacraments, especially those opportune for hearing confessions. Against this background, much of the evolution of the two grades among priests in the Society after Ignatius' death is more clearly seen to hinge on divergent interpretations of the word **conspicuous** in the Bulls of 1540 and 1550 [*Formula* 6]: **this Institute requires men... conspicuous in the integrity of Christian life and learning...**

Ignatius constantly understood this word **conspicuous** to mean a **sufficiency** of theological learning, such as that which anyone would possess who completed the four years of theological study, which he prescribed in his Constitutions [cf.

⁴⁷ St. Ignatius of Loyola. *The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary*, by George Ganss, SJ, St. Louis: The Institute of Jesus Sources 1970, p. 213, # 2.

nn. 418; 464; 518] - with the lectures based on the *Summa Theologiae* of St. Thomas Aquinas. This *sufficiency* would have made his priests *conspicuous* among others of the era. **Ignatius' insistence on theology** in his Constitutions led to a rapid increase in the numbers of his priests who possessed theological learning...

Thus, the words ***conspicuous in the integrity of Christian life and learning*** appear in the Examen and Constitutions left behind at his death [cf. nn. 12; 13; 112; 113; 518; 519; 521; 819]. Fr. Nadal had a demanding understanding of the word *conspicuous*, and *sufficient learning* [cf. Examen, 12; Constitutions 518; 519; 521] and *persons selected for their learning* [cf. n. 819]. Fr. Nadal interpreted the word *conspicuous* to mean **men so outstanding in theology that they could successfully teach it; so that ordinarily they should have the doctorate in theology which required two years beyond the four prescribed by Ignatius for all** [cf. n. 476]. Very few received those extra two years. **Of those admitted to the Society of Jesus by Ignatius only two received the doctorate in theology.**

After the long Generalate of Fr. Acquaviva [1581-1615], the distinction of **Grades** was regarded as one of the 'substantials' of the Society. He issued an instruction, *De promovendis ad Gradum*. This distinction of membership gave rise to difficulties, sadness and sometimes bitterness - to remain a "coadjutor" was often seen as a "stigma"⁴⁸.

Thus, it is necessary also that the religious clerics should commit themselves to the acquiring perfectly of such knowledge in this religious state nn. 351; 355; 383; 446; : theology is first area of study].

†

[III] Emphasis on the various branches of theological knowledge in an era of wide-spread Heresies, moral lassitude:

CF # 50. It will be necessary that each confrere be **sufficiently instructed** so that the minds of others who might be living in darkness may be **illuminated**, or be able to resist encroaching **heresies**, or give **explanation for the faith** which is in us, or **resolve moral difficulties** that might come up, and **satisfy everyone in both areas of theology, positive and scholastic, speculative and moral.**

⁴⁸ cf. Ganss, o.c., pp. 349-356, *passim*

This 'Law of Progress' may be broken down as follows in this **CF # 50**:

[a] It is necessary that the confreres be **sufficiently instructed**:

CSJ n. 307: The aim which the Society of Jesus directly seeks is to aid its own members and their fellowmen **to attain the ultimate end for which they were created**. To achieve this purpose in addition to **the example of one's life, learning and a method of expounding it are necessary**. Therefore, after the proper foundation of abnegation of themselves is seen to be present in those who were admitted and also the **required progress in virtues**, it will be necessary to **provide for the edifice of their learning and the manner of employing it**, that these may be aids toward **better knowledge and service of God, our Creator and Lord**.

Toward achieving this purpose the Society takes charge of the colleges and also some of the universities, that in them those who prove themselves worthy in the houses but have entered the Society unequipped with **the necessary learning** may receive instruction in it and in **the other means of helping souls**. Therefore with the favor of the Divine and Eternal Wisdom and for His greater glory and praise, we shall treat first of what pertains to the colleges and then of the universities.⁴⁹

CSJ n. 308: The aim and end of the Society is, by traveling **through the various regions of the world** at the order of the Supreme Vicar of Christ our Lord, or of the superior of the Society itself, **to preach, hear confessions and use all the other means it can with the grace of God to help souls**. Consequently it has been seemed necessary to us, or at least highly expedient, that those who will enter the Society should be **persons of good life and sufficient learning** for the aforementioned work. But in comparison with others, those who are **both good and learned are few**; and even among these few, most of them already seek rest from their previous labors. As a result the increase of the Society from such men of letters who are **both good and learned** is, we find something **very difficult to achieve**, because of the great **labors** of the great **abnegation** of oneself which are required in the Society.

Therefore all of us, desiring **to preserve and develop the Society for greater glory and service of God our Lord** have thought it wise to proceed by another path. That is, our procedure will be admit young men who because of their **good habits of life and ability** give hope that they will become **both virtuous and**

⁴⁹ While Stigmatines were seen teaching in seminaries [cf. **CF # 67**] and for teaching, they could obtain university degrees [cf. **CF # 68**; cf. *Epistolario* # 123, p. 218], the Confreres would not ordinarily assume the direction of these universities.

learned in order to labor in the vineyard of Christ our Lord. We shall likewise accept colleges under the conditions stated in the Apostolic Bull whether those colleges are within universities or outside of them; and if they are within universities, whether these universities are governed by the Society or not. For we are convinced in our Lord that in this manner greater service will be employed in that service will be multiplied in number and aided **to make progress in learning and virtues.**

Consequently we shall treat first of what pertains to the colleges and then of what concerns the universities...

**[b] so that they might illumine the minds of others [n. 446]:
who may be immersed in darkness;**

CSJ n. 446: Since the end of the Society and of its studies is **to aid our fellowmen to the knowledge and love of God and to the salvation of their souls;** and since the branch of **theology is the means most suitable to this end,** in the universities of the Society **the principal emphasis ought to be put upon it.** Thus **diligent** treatment by **highly capable professors** should be given to what pertains to the scholastic doctrine and sacred Scripture, and also to the part of positive theology, which is conducive to the aforementioned end, without entering into the part of the canons which is directed toward trials in court.

[c] or be able to resist encroaching heresies: [CF ## 15; 50; 286]:

CSJ n. 167: With respect to schism, if someone was born in a schismatical region so that the schism was not a particular sin committed only by the person but a general sin, he would not be understood to be excluded from the society for this cause [and the same holds true of one born in a heretical region]. Rather, there is understood here an infamous person who was excommunicated after so contemning the authority and vigilance of our holy mother the Church that the **heresy or schism was a particular sin** of the person and not a general sin of the nation or country.

[d] or, give some explanation for the reason for the faith that is in us *ad fidei defensionem et propagationem, et profectum animarum in vita et doctrina christiana...* Formula nn. 1; 3];

Formula n. 3: Whoever desires to serve as a soldier of God beneath the banner of the cross in our Society, which we desire to be designated by the name of Jesus, and to serve the lord alone and the Church, His **spouse**, under the Roman

Pontiff, the Vicar of Christ on earth, should, after a solemn vow of perpetual chastity, poverty and obedience, keep what follows in mind. He is a member of a Society founded chiefly for this purpose: **to strive especially for the defense and propagation of the faith** and for the progress of souls in **Christian life and doctrine...**

[e] or, to resolve certain recurring moral difficulties;

[f] and to satisfy all in both aspects of theological doctrine:
 positive n. 351], and
 scholastic [n. 353],
 speculative, and
 moral [cf. nn. 451; 470; Epitome, nn. 2; 22; 322; 507].

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4. The Studies to be Undertaken

c. 3: The Series of Disciplines [CF ## 51-53]

Premise:

There are presented here the lists of subjects that the Apostolic Missionaries in formation need to study [cf. St. Ignatius, Part IV, c. 4, nn. 351-391]. These two Chapters - 3 & 4 [CF ## 51-55]- are not taken *verbatim* from Suarez, as are Chapters 2 [CF ## 49-50] already studied] and 5 & 6 [CF ## 56-68]. The two Chapters [3 & 4] seem to be an adapted summary of St. Ignatius' Program of Studies.

CF # 51. Since the Apostle says: *I determined that while I was with you I would speak of nothing but Jesus Christ and him crucified* [1 Co 2:2] - and since Christ has said of Himself: *I am the Alpha and the Omega, the Beginning and the End*, therefore, all should **begin learning Christian Doctrine**, even by memory, whenever this can be accomplished, as this has been presented for the level of all by Cardinal Bellarmine. Those, then, who will undertake their studies will afterwards return to Christian Doctrine that they might learn and profit from the Roman Catechism.

CF # 51 Fr. Bertoni introduces this Constitution with **two biblical quotes** [cf. 1 Co 2:2 - the **Hymn of the Wisdom of the Cross**; and Rv. 1:8]: [It may be of interest to note that the **biblical texts** often cited by Fr. Bertoni, are not always found in the printed edition of April 1951. This is its own object of study. The following might be listed in passing:

65 [1 S 2:3];

109 [2 Co 11:2];
123 [Rm 12:3];
124; 150 [1 Co 3:18 - same text twice];
127 [Ps 118:66];
131 [Ecclus 44:6];
166 [Ep 6:4]; # 185 [Ph 1:6];
185 [Is 6:6, ff; Jr 1:6];
187 [Jn 13:15]; # 188 [Ga 6:10; 1 Tm 5:8];
189 [Ac 3 & 4; Ac 4:32];
226; Ac 2:45, ff.; 4:33];
191 [Ep 4:26; Mt 5:23];
195 [Ga 5:13];
196 [Mt 18:15];
217 [1 Tm 5:17];
222 [Ps 38:4];
232 [Ac 4:35];
259 [Ac 14:26; Ep 6:21];
270 [2 Tm 2:9]; # 276 [Col 4:6];
280 [Ecclus 17:12];
283 [Ecclus 30:24];
299 [Ecclus 32:24; Pr 13:10,16.

The biblical quotes are quite numerous in Sections taken from St. Thomas and Suarez].

St. Ignatius often uses “**Jesus Christ**” throughout his *Constitutions* as the **paradigm for the Jesuit ideal** [*Formula*, # 6; 9]:

- the name of the Society [nn. 1; 51];
- the Society’s sole hope [n. 812];
- its only reward [n. 478];
- imitate His example [n. 101];
- follow His counsels [nn. 50; 53; 54; 254];
- prayer [n. 65];
- bond of union [nn.671];
- in obsequium [n. 728];
- vowed to Him [n. 17];
- in Superiors [nn. 85; 284; 286; 342];
- [424;434;547-552;618,f.;661; 765]

The Stigmatine Founder suggests the popular Italian Catechism compiled by **St. Robert Bellarmine** [comparable, perhaps, to the “**Baltimore Catechism**” for the U.S.A. - and then for the confreres engaged in higher studies, the **Roman Catechism {of Trent}**]. As has been noted to some extent in another study, St. Ignatius intended **the**

learning and teaching of Catechism as a Fifth Vow, and as one of the major aspects of the Jesuit Apostolic Mission:

- **nn. 69; 77**: the fifth of the “experiments”;
- **nn. 113; 394; 395; 410**: special apostolate;
- **n. 437**: the Rector himself should teach for 40 days [once a week for a school year?];
- **n. 483**: once a week in the Colleges;
- **n. 528**: special promise;
- **n. 645**: [Part VII]: an essential part of the Apostolic Mission.

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CF #52. **They will study the Sacred Scriptures in their entirety, first textually, and then afterwards with the Catholic commentaries.**

The thorough study of **Scripture**: in the text; -
commentaries.

Frequently mentioned by Ignatius:

- **n. 351**: all previous study leads to this;
- **nn. 366; 404**: **Scripture is the culmination of previous studies** - Scholastics need to study it:

...An order should be observed in pursuing the branches of knowledge. The scholastics should acquire a good foundation in Latin before they pass on to scholastic theology; and in it before they study positive theology. Scripture may be studied either concomitantly, or later on... [n. 366].

- **367**: the languages in which Scripture was written, into which it was translated, should be studied;
- **n. 446**: studied in the universities;
- **n. 464**: studied, and also **St. Thomas Aquinas**:

...In theology, there should be lectures on the Old and New Testaments and on the scholastic doctrine of **St. Thomas**, and in positive theology [cf. nn. 351; 446]. Those authors should be selected who are more suitable for our end...

CF # 53. They will also study the following: **the Holy Greek and Latin Fathers of the Church, especially the Holy Doctors.**

Sacred Liturgy with its commentators.

The General and Particular Councils of the Church, especially those of the diocese in which they will be serving.

The universal and particular Decrees of the Holy Pontiffs and Bishops especially those of the diocese in which they are living.

Ecclesiastical Jurisprudence, both universal and special - and also in some way, **Civil Jurisprudence**.

Dogmatic Theology, especially that of **Petavius**; the ancient and new **Controversies**, especially those compiled by **Cardinal Bellarmine**.

Moral theology, especially that of **St. Alphonsus Liguori**; **Cases of Conscience**; **Mystical Theology**, both theoretical and practical.

CF # 53: this challenge is comparable to the list of studies:\ presented by Vatican II: [cf. **PO 19**]

- Fathers of the Church - cf. CF # 40; *Epitome*, 319; 660.
- Church Councils; Pontifical & Episcopal Decrees: nn.353; 368; 467;
- mystical theology nn. 402;
- Jurisprudence - for Ignatius, the study of Medicine and Law more remote from our Institute. - n. 452.

5. Then Studies which embellish Theology

c. 4: Concerning those Studies that can help and embellish Theology [CF ## 54 & 55]

Premise:

[1] The list goes on - modeled perhaps on St. Ignatius: Part IV, c. 6, nn. 360-391. This is a rather extended list of a kind of “hierachical” approach to Theology and Scripture, through the “auxiliary” subjects - either in preparation for these higher studies, or as a kind of help toward a deeper penetration of them.

[2] These auxiliary subjects seem more or less taken from the Curriculum of a modern Liberal Arts course, with some distinctions. The major goal always is **proficiency**, competency, in Theology and Scripture - the minor subjects “disposed” toward theology [cf. nn. 447-450].

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CF # 54. The confreres will also diligently study **Church History** and **Civil History**, as well as building up some erudition in the knowledge of the places principally where they are serving;

They will likewise apply themselves to the study of **Metaphysical Philosophy**, to **physics** and to **mathematics**;

They need to study **natural history**, as well as the **Humanities**;

They should acquire some knowledge of Medicine, and the rest of the liberal arts, as well as mechanics, agriculture, graphics, architecture, calligraphy, orthography, and other similar matters;

It is necessary for them to know the **Humanities**, and also the **Latin, Greek and Hebrew languages**, as well as the **local language**.

CF # 54: The students will also study diligently:

Church and Civil History, to the point of some erudition, principally of the places where the community serves;

Metaphysical Philosophy, physics, and mathematics;

Natural History and the History of Literature;

Some knowledge of medicine: [St. Ignatius noted that the study of medicine and law is more remote from the Institute - n. 452];

as well as of the liberal arts, and mechanics, agriculture, graphics, architecture, calligraphy, orthography, and so on.

They will likewise study human letters [n. 352: in addition to Rhetoric, also Grammar], and the Latin [nn. 366; 447; 468; 675], Greek [nn. 381; 457] and Hebrew [n. 447; 457] languages, and the vernacular [nn. 146; 402; 538; 675]. [The vernacular is most important for missionaries, all evangelizers]. [This “**graded**” approach to study - as the languages will be of great help for the study of Sacred Theology and Scripture]:

The languages, too, in which Scripture was written or into which it was translated may be studied either previously or later on, according to what seems best to the superior in accordance with the various cases and the diversity of the persons [cf. nn. 351; 447; 449; 460]. This too will remain within his discretion. But, if the languages are learned among the ends which are pursued, one should be to defend the version which the Church holds as approved... [cf. CSJ **n. 367**].

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CF # 55. Lastly, they should become **proficient** in the art of **sacred eloquence** and **Catechetics**.

Lastly, the men should study the art of **public speaking** and **sacred Catechetics**. [n. 521: It will be noted under the Ninth Part, “Concerning the Grade of the ‘Professed’” and the work they do, that there are three forms of **preaching, the communication of the Word of God**, noted in the Jesuit **Constitutions**:

- **catechism** - initiation into the faith;
- **sacred lectures** [*lectio*] - instruction in the faith;

- **sermons** [*concio*] - exhortation to live it [nn. 404; 645] ⁵⁰.

Praedicare in paupertate was the apt expression used by Ignatius to **formulate his ideal of the Apostolic Life** ⁵¹. The modern Jesuit commentators have much praised Pope Paul VI's Encyclical, *Evangelii Nuntiandi* [nn. 43-46] **and its list of ways of preaching** - as has been noted in other studies on these matters ⁵².

6. Specialization

Chapter 5 The Distribution of Studies [CF ## 56-58]

CF # 56. **All this concerning studies has been stated regarding the whole community, or in a general way, regarding its members. For, absolutely speaking, we can say that perfection is necessary for the Institute in the above-mentioned disciplines and languages. It would be difficult, if not morally impossible for any one individual Confrere to be able to join all these together with the required theological knowledge. Nonetheless, in the whole body of the community, there can be excellence, and there should be in all these matters.**

These ideals are stated concerning the entire body, in a general manner, concerning the workers in the Institute.

Absolutely speaking, we might say, that a perfection in all the above mentioned disciplines and languages is necessary for the Institute.

This is because although it is difficult, or morally impossible that all these branches of knowledge, be perfectly brought together in individuals at the same time with **theological** learning,

nonetheless this can be achieved in the entire body of the Institute taken as a whole, and **excellence is to be sought after in all the members**.

These ideals are noted in the *Constitutions* of St. Ignatius:

- n. 354: there cannot be perfection of all in each one, but excellence is needed in some:

⁵⁰cf. A. deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c. pp. 259 ff.

⁵¹l.c., p. 260.

⁵²cf. J. Henchey, [Suarez & Bertoni] - as *Euntes Docete* [for teaching –cf. CF # 182, Duties of the *Professed*] has a broader interpretation – and so does the Jesuit Constitutions for preaching, as in: *praedicare in paupertate*.

...According to the age, ability, inclination and basic knowledge which a particular person has, or in accordance with the common good which is hoped for, he could be applied to all these branches or to one or several of them. For one who cannot distinguish himself in all of them, ought to try to do so in the case of some one of them...

- n. 366: **hierarchy of studies**: Latin and Liberal Arts provide solid foundation for Theology and Scripture;
- n. 367: very helpful to know the **languages** in which Scripture was written, and into which it was translated;
- n. 384: especially in the Liberal Arts and Theology;
- n. 450: the Liberal Arts and natural sciences dispose for Theology.
- n. 453: the lower studies dispose for theology.

+++

CF # 57. Therefore, in each area of these disciplines, someone, or a few confreres, should be committed to it diligently by a particular study and for a longer time, as this would be most useful for the various services to be rendered to the Church depending upon the diversity of times and occasions.

As a result, in each discipline there should be some one, or those who diligently, by a particular study, over a longer period of time committed to these. Keeping in mind **the various services of the Church** [cf. CF # 185] that we offer because of the **diversity of times and occasions**, these would be very useful. [It should be noted in this Constitution the *varia Ecclesiae obsequia*, as these are noted again in CF # 185: *per varia et propria suae vocationis munera*. The expression *pro temporum et occasionum diversitate*, [cf. above CF # 37] is often used for the variety of apostolates offered and to engender specialization. [cf. nn. 354; 395; 447; 716] ⁵³, an indication of the community's **flexibility** [cf. n. 351].

These ideals are dear to St. Ignatius:

- n. 109: early in formation, one must offer a specimen of his expertise, in accord with our office and ministry of **seminating the divine word**;
- n. 351: **Specialization**: some should be dedicated to a branch of study with greater diligence to fulfill the purpose of all our studies, to be of **help for the souls of our neighbors**;

⁵³cf. de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...*, o.c., pp. 164, ff.

- n. 354: according to the manner of age, talent, learning, each one should excel in some branch, **for the common good that is hoped**;
- n. 356: Superiors will regulate this;
- n. 357: Theology makes use of the lower studies - suitable professors are need in these as well.
- n. 582: study is also a means of spiritual development.

7. Principally Theology

CF # 58. Moreover, these studies in the Community refer principally to Theology and also aim for the understanding of Sacred Scripture. The Confreres will tend more frequently and with greater commitment toward such studies. Nevertheless, at times some confreres for a longer period are to occupy themselves in these preparatory studies, so that they might excel in them in an outstanding manner, in order to achieve our above mentioned purposes.

Although these studies in the Institute **more principally refer to Theology**, together with the understanding of **Sacred Scripture**, toward which its religious more frequently and more principally tend - nonetheless, sometimes some of the members for a longer period of time are occupied in these lower arts, so that in these, too, they might excel singularly to accomplish the above mentioned purpose of the Institute.

St. Ignatius' reflections:

- n. 109: the members should give time also to these other studies;
- nn. 384; 388: these should also be studied privately - even after one has successfully completed the course;
- nn. 446; 447: the purpose of the Society and its studies is to **lead to the knowledge and love of God, and to assist in the salvation of souls**; for this, the study of Letters can also help;
- n. 518: some need a longer time.

7. A Variety of Aids to Serious Study

Chapter 6: Concerning those means to be utilized in order to promote Studies [CF ## 59-68]

Premise:

[1] This Chapter, too, by and large, is taken *verbatim*, from Fr. Suarez, as Fr. Stofella indicates in the footnote here ⁵⁴. Special care needs to be taken of the students' health - they are to be properly clad - and have sufficient recreation and balance fervor in study with their piety - and all with moderation.

[2] The matter of books comes up again - one of the treasures of the house **is a well stocked library** - and each student would need to be equipped with the proper books for his area of commitment.

[3] Sufficient sleep must be safeguarded so that the students might be able to sustain the challenging rigors of study, all with a view to a dedicated service of the Church.

[4] External occupations need to be regulated to take care of the main task of study - for this, the confreres, called '**Material Coadjutors**' in sufficient numbers, will be of great help.

[5] Quoting St. Athanasias, Fr. Bertoni challenges all to keep in their hearts and minds the **right motivation: the glory of God and the benefit of souls**. Fervor in piety cannot extinguish fervor in study - and the opposite is likewise true.

[6] **Academic Chairs**, especially in Philosophy and Theology, might be accepted, and the required university degrees as well - especially for work in Seminaries. The formation of Seminarians is a prime work of the "Professed" members of the Community [cf. CF # 164].

CF # 59. **A special and careful program is to be set up for those who are dedicated to studies, both so that their health may experience no harm, and also so that their necessary comfort might not be lacking. As a result, the Superior should be vigilant so that they might have decent food and clothing, as well as the necessary recreation. He is to see to it that the students might be free from all concern and solicitude about these matters, so that they might the**

⁵⁴ *Costituzioni del Ven. Servo di Dio...* o.c., footnote on p. 75. Substantially, and total phrases, are taken from F. Suarez, *De Religione Societatis Iesu*, Book V, c. 3, nn. 11, 12; c. 4, nn. 9, 10 [pp. 815 b-816, b, 822, b]. St. Gaspar Bertoni fully agrees here with St. Ignatius that the Superiors also play a key role in preparing future Apostolic Missionaries. They need to take special care of those undergoing the rigors of extended and serious study - being careful that they get sufficient sleep, recreation - and that they do not have excessive manual labor that would take them away from the principal duty of study - and the long range preparation of future Apostolic Missionaries.

more easily bear the burden of their studies, and be content in religious moderation.

Here the appeal is made for a special humane care and plan to be in vogue for those who are committed to studies.

This is so that their **health** might suffer no harm,
and that also the necessary **comfort** be provided for them.

In like manner, with what regards **food and clothing** [cf. CF # 32, where the Founder speaks of “religious garb” for Novices], these should be decent, with fitting and necessary **recreation** provided;

and the Superiors need to be vigilant to see to it that the students are **free** from all **care and solicitude**,

so that they might the more easily bear the burden of their studies,
and be **content in moderation**.

A number of Ignatian ideas are noted here:

- n. 151: for admittance, sufficient health and physical strength are needed;
- nn. 81; 296; 297; 577; 580; 581: in all that pertains to food, clothing and dwelling, it should be balanced between challenging virtue, and providing necessities;

n. 581 provides for those who might need a bit more:

Whether something more or less will be necessary for individual persons according to their circumstances will be left to those in charge of them to judge, as also to provide as is fitting...

In these **Constitutions** are Ignatius’ ideas on the only “**religious habit**” known to the early Jesuits - cf. n. 577, as noted above;

- n. 424: the challenge of the Rectors of colleges, who take the place of Jesus Christ, are to pray and watch over the students, body and mind, so that all might be conserved and proceed better in the divine service.

†

CF # 60. **In each house there is to be a common library, well equipped as far as the needs and the quality of the studies require.**

A well furnished **Library** in each house, for the needs and the quality of the students.

- n. 372: and the Jesuits add that only the Rector has the key - the following n. 373 provides an old Stigmatine reminder not to mark the books! - However, they ought not to write annotations in these books; and he who has charge of the books should keep an account of them...

†

CF # 61. Every student is to have those books which are necessary.

- n. 376: Scholastics should have the books for their classes;
- n. 404: these are spelled out somewhat: the **Gospels** for the year; something else from Scripture; material to provide moral sermons - and a useful **compendium, vademecum** [??] of some sort. †

†

CF # 62. It will be incumbent upon the Superior to see to it that the Scholastics do not study in those times harmful to their physical health. They will be provided with that amount of time that will be necessary for their sleep, so that they might be able to maintain a certain balance in their mental endeavors so that they might persevere longer in acquiring and exercising the necessary learning for the service of the Church.

The Superiors need to exercise every care that the confreres do not study in times unsavory for their health;

they will make sure that the students will be given as much time as they need for sleep -

and that they observe the proper measure in their mental labor,

so that they might persevere longer in learning,

and being committed to the service of the Church – all themes dear to Ste. Ignatius:

- nn. 292-306: is a rather detailed expose' on a balanced care of the body regarding food, clothing, dwelling, duties and exercises;_
- n. 339: nothing damaging to health should be permitted to the students - that they do not lose sleep and that they might maintain the proper measure in mental labor;

- n. 580: all that is required in food, sleep and the necessities of life.

†

CF # 63. Every care should be exercised so that the **impediments of external occupations and endeavors** be removed from the Scholastics, both regarding **domestic duties**, as well as in the **other ministries so that more time might be given over to their studies.**

It must be provided also so that there be removed from students the impediments of external occupations and work -

both regarding domestic duties, as well as in ministries,
so that a longer time be provided for them for their studies.

- n. 296; 822: the works of the body should be limited so that the spirit be not harmed; moderation of the works of both spirit and body are also the responsibility of the manner in which the Institute is maintained;
- 362: excessive mortifications or ministries should never be allowed that would hinder studies of those in formation.

†

CF # 64. For this reason the brothers will be assigned to take care of the necessary temporal matters in each house, so that the students might be relieved of these tasks.

For this purpose, there should be assigned the **Brothers** who serve the Lord in temporal matters,

in accord with the needs of each house,

so that the students might be spared from such work.

[One is reminded here of the Ignatian ideal, accepted by Fr. Bertoni, that the numbers of Brothers should be limited according to the need - cf. also CF ## 25; 78-82]; [CSJ nn. 112-120; 148, f.; 305].;

- n. 114: need to be committed to the humble tasks;_
- n. 149: necessary to free others for study;
- n. 364: the Brothers will help in these heavy tasks in the Colleges at any hour;
- n. 560: they are most useful in the Colleges, and will live there as all the other members.

†

8. All is geared to an intense Spiritual, Intellectual life for an ever more competent service of the church

CF # 65. All the members will protect **their upright way of life and the proper intention for the glory of God and the benefit of souls**. For no one, without a pure mind and the imitation of the Saints, will ever grasp **the words of the Saints**, says St. Athanasias [*De Incarn.* near the end]. All should pray often to God, Who is the Lord of all knowledge [1 S 2:3] that He might grant to them **the necessary knowledge**.

All will maintain the proper moral standard and the right intention:

- for the divine glory - and the benefit of souls.
- Without a pure mind [cf. Ws 1:4, ff.] -
and the imitation of the Saints -
- no one will understand the words of the Saints,
- is what Athanasias states [*On the Incarnation*, near the end]
- and they must often pray to God that He might bestow on them
- the necessary knowledge
for He is the Lord of all knowledge [1 K 2:3].

[1] First of all, there is a biblical quote explicitly made by Fr. Bertoni in the ***Original Constitutions***, at the conclusion of this **CF # 65**, on God being ***'the Lord of all knowledge': Scientiarum Dominus*** est [cf. 1 K [S] 2:3].

[2] There might also be a text implied that **only with a pure mind** can one understand the words of saints, who are the best theologians - [cf. **Ws 1:4,ff.**]. There is a relationship in theology and the state of grace – a life of chastity, the clean of heart, are promised the Vision of God [cf. Mt 5: 8].

[3] Fr. Stofella offers a note here ⁵⁵ in which he mentions a sheet of paper left behind by Fr. Marani, upon which he quotes a letter dated June 1, 1551. from St. Ignatius to a certain Fr. Brandao ⁵⁶, of Portugal, who had asked his Founder 15 questions on formation for clarification. This rather startling principle noted in the

⁵⁵ cf. *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni...*, o.c., p. 77, footnote.

⁵⁶ cf. *Obras de San Ignacio de Loyola*. Madrid BAC 87, 6 a Edición, 1997, pp. 884-889.

Saint's response, is noted in Part IV, c. 4, # 3, of the Jesuit *Constitutions* - **nn. 340-345**. The gist of the comments are as follows:

The Scholastics, keeping in mind the purpose of their studies, cannot give themselves over to long meditations, other than the regular daily exercises. And these are: Mass, an hour's prayer, the examinations of conscience, and in addition to Confession and Holy Communion every week, they can exercise themselves in **seeking the presence of God in everything**, as in conversing with others, in looking about, in eating, in listening, in studying and the like. Since it is true that the Divine Majesty dwells in all things by His presence, by His essence and by His power: and this manner of meditating is one where God is found in everything. This is the more helpful than that other form of prayer in which one ponders the more obtruse things, and only with great effort are they made present. Praying this exercise, one will prepare great visits of the Lord within a very short time of prayer ⁵⁷.

[4] A number of Ignatian *Constitutions* come to mind here:

- n. 156 : under admissions, the zeal for souls is presented as a requirement;
- nn. 307; 360: this is the *Proemium* to Part IV - all study is to lead people to know and better serve God our Creator and Lord; even prayer for an increase in doctrine, seeking the divine glory and the good of souls;
- n. 340: all is studied with the intention of divine service;
- - nn. 481: this introduces Part IV, c. 16: Concerning those things which pertain to good morals - along with letters, the students should also learn how to inculcate Christian living.
- - n. 813: the pure intention for the divine service; familiarity with God, sincere zeal for souls.

†

St. Gaspar is a legislator of utmost balance:

CF # 66. It will be up to the Superiors to see to it that neither the love for piety will be cooled through the fervor of studies, nor that through any excess of piety, will the necessary studies be impeded.

⁵⁷cf. this episode noted in deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary... o.c.*, pp. 161 f.

Furthermore, it will be up to the Superiors to see to it that in the fervor of studies one's love for piety should not grow tepid;
and that through excessive piety that the required studies are not impeded.

There is to be noted here Fr. Bertoni's axiom that when one is excessive in work, he should pray - and excessive piety, should lead one to a deeper involvement in the Apostolic Mission ⁵⁸. This balanced approach regarding study and work is noted just above [**CF ## 62-63; 72; 127; 152**] - and here the same rule of balance is applied to the life of piety. This is most important in the Ignatian ideal:

- nn. 292; 298; 299; 300; 301; 822: balance regarding exterior occupations and work should not interfere with required studies; Part III, c. 2, nn. 292, ff. is on the conservation of the body];
- n. 340: has the surprising principle:

... ne fervore studiorum intepescat

- solidarum virtutum ac religiosae vitae amor; ita mortificationibus, orationibus ac meditationibus prolixis eo tempore non adeo multum loci tribuetur.

- n. 361: serio et constanter animum studiis applicare deliberent; sibi que persuadeant nihil gratius se Deo facturos in Collegiis quam si cum ea intentione de qua dictum est studiis se diligenter impendant...

- n. 362: ...impedimenta etiam removeantur quae a studiis animum avocant, tam devotionum ac mortificationum quae vel nimiae vel sine ordine debito suscipiuntur...

- n. 582:ne nimius...huiusmodi rerum usus [ieiunia, vigiliae.. ad austeritatem] tantopere vires corporis debilitet... nec in illis tanta sit relaxatio ut, fervore spirito refrigescente, humani ac inferiores affectus incalescant.

- n. 583:ne excedant vel deficiant in spiritualibus exercitiis... - this is "the rule of thumb".

†

9. Special Interest for Seminaries among the Apostolic Missionaries :

⁵⁸St. Gaspar Bertoni, *Memoriale Privato*, July 12, 1808.

CF # 67. With the express permission of the Superior, Chairs of Theology might be accepted and also, at times, those of Philosophy, if they are offered, especially in Seminaries. This must always be without contradiction, or controversy, or opposition. This service is gratuitous.

With the express permission of the Superior, there can be accepted:

- also Chairs of Theology, and at times, those of Philosophy, if they are offered,
- especially in Seminaries,
- without contradiction, or controversy or opposition,
- where they will teach in gratuitous service.

It is noted that among the special tasks of the “**Professed**”, the “**Apostolic Missionary**” properly so-called, Fr. Bertoni lists work in Seminaries, assisting in the instruction and formation [cf. **CF # 164**]. This paragraph was not immediately found in Suarez, as were the preceding and the one following. The ideals are found in Ignatius’ **Constitutions** :

- n. 369: professors should be “learned, diligent and assiduous”
- nn. 446-452: [cf. Part IV, c. 12] as the goal of the Society is the knowledge and love of God; hence, all is subordinated to Theology - other professorships accepted with a view to Theology;
- n. 456: the number of teachers should suffice in accord with the number of students and their capacity;
- n. 813: the purpose of the Society is the assistance of souls to reach their supernatural happiness.

†

CF # 68. University degrees might be accepted, as long as this takes place without any harm being done either to religious poverty, or humility.

University degrees may be accepted, provided that:

this is done without injury either to religious poverty, and humility [cf. **CF Seventh Part, Section III, under the Vow of Chastity, ## 120-121**, the 12 degrees of St. Benedict].

One might be reminded of Pope Paul VI's reminders concerning a comparison between further education and wealth ⁵⁹. St. Ignatius treats of this *ex professo* [cf. Part IV, c. 15, nn. 471-480]:

- n. 390: without ambition - all for God's glory.

10. All with Our Spiritual and Apostolic Welfare in mind:

a.) Quest for Balance, Two extremes need to be kept in mind [CSJ 340;582]:

- on the one hand, care must be taken that through fervor in study the Scholastics do not grow cool in their love of virtue and the religious life:

In regard to spiritual matters, the same order of procedure will be used with those who are received in the colleges, as long as they are still going through **probations**, as that which is observed with those who are received in the houses. But after they have been approved and while they are applying themselves to their studies, just as care must be taken that through fervor in study they do not grow cool in their love of true virtues and of religious life, so also during that time there will not be much place [cf. nn. 362; 363] for mortifications and long prayers and meditations [cf. nn. 340-345, rules for those in formation; and cf. nn. 582-584] for those already formed]. For their devoting themselves to learning, which they acquire with pure intention of serving God and which in a certain way requires the whole man, will be not less, but rather more pleasing to God our Lord during this time of study [cf. n. 361] [**n. 340**].

In view of the time and approval of their life through which those wait before being admitted among the Professed and even among the formed coadjutors, it is presupposed that they will be men who are spiritual and sufficiently advanced to **run in the path of Christ our Lord** to the extent that their bodily strength and the exterior occupations undertaken through charity and obedience allow. Therefore, in what pertains to **prayer, meditation** and **study** and also in regard to the bodily practices of fasts, vigils and other austerities or penances, it does not seem expedient to give them any other rule than that which discreet charity dictates to them [cf. n. 134], provided that the Confessor should always be

⁵⁹cf. Paul VI, Apostolic Exhortation, *Evangelica Testificatio*, June 29, 1971, # 54

informed and also, when a doubt about expediency arises, the superior [cf. nn. 8; 9; 283; 300].

The following statement is the only one which will be made in general. On the one hand, the members should keep themselves alert that the excessive use of these practices may not weaken the bodily energies [cf. nn. 292; 300] and consume time to such an extent that these energies are insufficient for the spiritual help of one's fellow man according to our Institute; and, on the other hand, they should be vigilant that these practices may not be relaxed to such an extent that the spirit grows cold and the human and lower passions grow warm [cf. n. 340] [n. 582].

- during that time of studies, though, there will not be much place for mortifications, long prayers and meditations. The demands of the intellectual and pastoral formation require the whole man. This total sacrifice will not be any the less, but rather - even more pleasing to God than mortifications, prayers, and long meditations already noted - since such commitment flows from a more forceful charity.

- Duration and manner of prayer [nn. 342-345]: it is surprising that St. Ignatius, the great Teacher of prayer and personal witness to it - would prescribe only one hour of prayer for scholastics - over and above weekly Confession and daily Mass. This hour includes the following:

- two examinations of conscience, at noon and at night;
- recitation of the Hours of Our Lady [the "Little Office"];
- other prayers according to the devotion of each individual, until the hour is completed.
- it is only in the following ***Declarations*** [nn. 343; 345] where it is said that at times, some of the scholastics, not obliged to recite the Divine Office, may substitute for the Little Office and other exercises, that of mental prayer and other spiritual exercises⁶⁰:

To go [to Confession and Communion] more frequently than every eight days, should not be permitted, except for special reasons and more because of

⁶⁰Usually *Spiritual Exercises* refers to the course of a 30 day Retreat for which St. Ignatius is most well known. However, "spiritual exercises" also refer to the customary expressions of the prayer life of committed Christians, and as described by Ignatius in nn. 342-345.

necessity than of **devotion**. But, neither shall the reception be deferred beyond eight days without special reasons. For such reasons Mass, too, could be omitted on some days, and with some the period of prayer could be lengthened or shortened. All this will remain within the discretionary power of the Superior.

Although the determined hour, or a little more or less, is taken for the recitation of the Hours of Our Lady, nevertheless in the case of the Scholastics who are not obliged to recite the Divine Office, that hour can more easily be changed at times to meditations and other spiritual exercises by which the hour is filled out, especially with some who do not advance spiritually more by another. This is to be done with the permission, or through the order of their superiors, whose duty it will always be to consider whether, for certain reasons with particular persons, something different is more expedient, in order to carry it out while keeping in view the genuine devotion of the subjects, or of the founder, and also the circumstances of persons, times and places.

For those who do not have experience in spiritual things and desire to be helped in them, some points for meditation and prayer could be proposed to them in the way that seems best for persons of this kind [cf. nn. 277; 279]. The elders, or superiors, will have the right to decide whether or not the Scholastics may recite a part of the Hours, for which they have the assigned hour, during that time of the Mass when the priest is speaking aloud in order that the people may understand him. These superiors should provide for this according to the subjects, places, conditions and times, in the way which seems best to them for greater divine glory...[n. 343].

All of this, and what follows, however, are to be regulated by the Superior. The reason for this insistence on the part of the Saint is his emphasis on the situation of Scholastics “**who are in studies**”, in an intense period of intellectual formation - not of Novices, and not of Religious already formed⁶¹. It should be noted that Ignatius fixed this norm for the approved Scholastics who had already passed through the “experiences” of the Novitiate, during which they had laid down the proper foundation for self-abnegation [n. 307]. These men had already made the month of the full course of the *Spiritual Exercises* and would be supposed to have emerged as inclined to prayer and devotion. Thus, Ignatius felt there was more need for restraint rather than exhortation.

⁶¹These will be treated in Part VI, nn. 582, ff.; the Religious Life of the Society

“Discreet charity”, is sometimes translated “prudent”, and “discerning love” is a phrase characteristic of Ignatius, a figure of speech by which he means the charity exercised by a discreet person, one who exercises natural and supernatural prudence or judgment in his actions. This discreet charity impels him to choose the objective better course after all the circumstances have been considered. Ignatius presents discreet charity as a norm of citing [cf. nn. 209; 237; 269; 582]. In his usage, the phrase denotes a discernment of spirits, in which he exercised his natural and supernatural prudence with special care ⁶².

b.] **Contemplatives in Action**: daily prayer seems almost reduced to vocal prayer: the praying of the “Little Office”, the Rosary, with other prayers of personal devotion. St. Ignatius, however, is close to St. Teresa of Avila in her esteem of this prayer:

... In regard to the recitation of the Rosary, they should be instructed how to think or meditate about the mysteries which it contains, that they may take part in this exercise with greater attention and devotion...[cf. n. 277] [n. 345] ⁶³.

This prayer needs to be “perfect”, including mental accompaniment. Thus Ignatius would legislate that the Scholastics need to think and meditate the mysteries so that they may take part in this with greater attention and devotion [n 345]. This is more “Ignatian” as it involves the “whole person” - *my heart and my flesh cry out for the living God!* [cf. Ps 83]. As in the Carmelite tradition, the important aspect is always the love that comes to the fore in authentic prayer. In his own personal life, Ignatius was described as having the Lord constantly before one’s eyes. A key Ignatian ideal is **to seek the Lord in all things** [cf. nn. 101, f.; 288].

c.] **“Specialization”**:

... According to the age, ability, inclination, and basic knowledge which a particular person has, or in accordance with the common good which is hoped for, he could be applied to all these branches or to one or several of them. For one who cannot distinguish himself in all of them, ought to try to do so in the case of some one of them [n. 354].

⁶²cf. George E. Ganss, SJ, *The Constitutions of the Society of Jesus*. Translated, with an Introduction and a Commentary. St. Louis: The Institute of Jesuit Sources 1970, p. 261, n. 2]; cf. St. Gaspar Bertoni, *Memoriale Privato* Prolonged prayer is an advantage: Nov. 16, 1808; Prayer & activity mutually temper one another - July 12, 1808. [NB Fr. Bertoni speaks of Charity as ordered : CF ## 187-190; 208; 216; 220; 262; 220]

⁶³cf. St. Teresa of Avila, *The Way of Perfection*, c. 30.

Not every Scholastic can be eminent in all subjects needed. While a general formation is always required, each person ought to give his best to be distinguished at least in one area of study. This is left to the discretion of the Superiors, noting each one's natural inclinations, aptitudes. This is an entrance requirement: whether they will allow themselves to be directed to what they should study, how long, and the like [cf. n. 109].

d.] Theology dominates [n. 446]:

Since the end of the Society and of its studies is to **aid our fellowmen to the knowledge and love of God and to the salvation of their souls** [cf. nn. 3; 156;163; 258; 307; 308; 351; 360; 603; 813]; and since **the branch of theology is the means most suitable to this end**, in the universities of the Society the principal emphasis ought to be put upon it. Thus diligent treatment by highly capable professors [cf. nn. 369; 456] should be given to what pertains to scholastic doctrine and Sacred Scripture, and also to the part of positive theology [cf. nn. 351; 353; 464; 467] which is conducive to the aforementioned end, without entering into the part of the canons which is directed toward trials in court. [**n. 446**].

All other studies have relative value - all are taken up with a view to theology. The circumstances of the times, and the local conditions need to be kept in mind [n. 447]. The study of philosophy is closely related to theology - whereas, medicine and law are more remote from our institute [n. 452].

e.] The Plan:

The curriculum in theology will be one of **six years**. In the first four years all the matter which must be lectured on will be expounded [cf. nn. 418; 518; 519]. In the remaining two, in addition to the reviewing, the **acts customary for a doctorate** will be performed by those who receive it [cf. nn. 388; 390].

Ordinarily, the cycle of the curriculum will be begun every fourth year and the books which are to be lectured on will be arranged in such a sequence that a student can enter the curriculum at the beginning of any one of the four years. By hearing the lectures on what remains of the four-year curriculum, and then on the matter immediately following until he reaches the point where he began, he will hear the lectures of the entire curriculum within four years [**n. 476**].

It is apparently from this number where Fr. Bertoni got his 6, or 7 year commitment to theology⁶⁴ - as in the old system, after six years one became a “Bachelor” in theology - to become a “Master”, or “Doctor”, the new “baccalaureus” had to continue at the university for another six or eight years, teaching, debating, and preaching. For the early Jesuit Scholastics, the time given to each one of these branches is not fixed, nor when they are to move on from one to another. All was left to the view of the Rector. Later it will be clarified: in order for one to be promoted to profession, he would have had to have studied theology for at least four years [cf. n. 518].

f.] **Doctrine:** the old “jargon” was not so much “giving a course”, but “reading, hearing a book read our expounded upon.” - the safer and more approved doctrine, explained by its authors [n. 358]. This is the idea in the title of Part IV, c. 14: “The Books that are to be read” [cf. nn. 464, ff.] - the Latin term is *praelectio*. Ignatius had studied in Paris under the Dominicans - so, after Sacred Scripture, he suggests St. Thomas and Peter Lombard. The Ignatian emphasis was on just the good books [n. 469]. The purpose of these arduous studies was not so much scholarly research in itself, but to help our fellowmen, to instruct and form suitable ministers of the Church.

g.] **Obstacles:** the first noted is of a spiritual nature: the challenge is to keep their souls pure and their intention of studying right, by seeking in study nothing except the glory of God and the good of souls - to beg in prayer for grace to make progress in learning for the sake of this end [n. 360]: *wisdom will not enter the deceitful soul, a holy and disciplined spirit will flee from deceit.* [cf. *Ws 1:4, f.*]. There is needed a real commitment to study, keeping alive the firm resolution to be thoroughly genuine and earnest students. They need to study with the intention of pleasing God [n. 361]. The act of studying takes its inspiration from obedience and charity:

In order to make good progress in those branches, the scholastics should strive first of all to keep their souls pure and their intention in studying right, by seeking in their studies nothing except the glory of God and the good of souls [cf. nn. 307; 351; 440; 466]. Moreover, they should frequently beg in prayer for grace to make progress in learning for the sake of this end. [n. 360].

Furthermore they should keep their resolution firm to be thoroughly genuine and earnest students, by persuading themselves that while they are in the colleges they cannot do anything more pleasing to God our Lord than to **study**

⁶⁴cf. Antonio M. deAldama, SJ, *The Constitutions of the Society of Jesus. An Introductory Commentary...*, o.c., p. 167 - [cf. here CF # 40].

with the intention mentioned above [cf. nn. 340; 360]; likewise, that even if they never have occasion to employ the matter studied, their very labor in studying, taken up as it ought to be because of charity and obedience, is itself work highly meritorious in the sight of the Divine and Supreme Majesty. [n. 361].

Some obstacles are:

- excessive devotions and mortifications;
- burdensome household tasks;
- spiritual ministries with neighbors - it is wise to postpone exercises such as these until after the years of study [cf. n. 362].

h.] Order: this emphasis is said to have been made in that Ignatius himself had to repeat some of his studies poorly made earlier on. Latin is needed for Philosophy - this is needed prior to Scholastic Theology - and this is a requirement prior to positive theology [n. 366]. Once a theological framework has been acquired through the study of Scholastic theology, it is easier to discern the doctrine of other authors. St. Ignatius also suggests Hebrew, Greek and Aramaic - one of the aims must be the defense of the Vulgate [n. 367]. One of Ignatius' concerns was the fact that a number of promising young minds give up the faith to embrace new doctrines, in that they lacked sound theology. He believed that the knowledge of theology would be much helped by the study of Latin, Greek and Hebrew [n. 447].

i.] Concrete Methods: after the professor's *lectio* [nn. 369; 374] the students would engage in *repetitio* [nn. 374; 375; 459]; *disputatio* [nn 378-380]; *compositio* [nn. 380]; speaking in Latin [n. 381]; *oratio* [n. 381]. These university events would draw the interest as perhaps inter-collegiate sports do today. So, Ignatius encouraged not only "learning", but also "**modesty**":

Because of the utility there is in the practice of disputation, especially for those who are studying arts and scholastic theology, the scholastics should participate in the disputations, or ordinary circles of the schools which they attend, even though these schools are not those of the Society itself; and they should endeavor to distinguish themselves both by their learning and by their **modesty**... [n. 378].

The student should not be passive before the lecturer, but should actively take part in his own formation, with much exercise. In addition to attendance, the Scholastic is encouraged to private and undisturbed study, to understand ever more

profoundly what has been treated [nn. 373; 376; 384-385; 389]. Teachers need to be learned, diligent and assiduous [nn. 369; 450].

g.] Degrees: not every Scholastic was required to get a degree. Were one to strive for a degree, he does so only to be better able to help one's fellow man for the glory of God [n. 390]. These three conditions were laid down:

- degrees are only granted to those who are found deserving after a careful examination;
- there should be no special honors for those who do obtain them;
- poverty should be safeguarded: the only regard should be Jesus Christ.

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