

St. Gaspar Bertoni



Compendium Rude of his Original Constitutions

[CF ## 1–8]

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SUMMARY

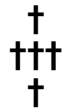
***Compendium Rude* of St. Gaspar Bertoni's Original Constitutions**

[Original Constitutions General Plan]

The title of this section of St. Gaspar Bertoni's – the *Compendium Rude* - might best be understood as a kind of general introductory synthesis to his entire Original Constitutions. In these first eight Constitutions there are noted the principal elements of the 12 Parts of his Constitutions which follow.

This style of writing may be compared in some way to **St. Augustine's *Enchiridion*** - or, to **St. Thomas' *Compendium Theologiae*** - a kind of general synthesis of the subject matter being treated. Fr. Bertoni followed the style of St. Ignatius of Loyola, who, in his Constitutions prefaced the entire volume with what he called the *Formula* - this is a series of paragraphs worked out by the Founder, the submitted to the Holy See. These statements were later returned by the Holy See to the Society of Jesus – and St. Ignatius used some of them as the preface to his work – to which he gave the title the ***Formula of the Institute of the Society of Jesus***.

Here Fr. Bertoni, in his *Compendium Rude*, offers us a kind of 'Preview of Coming Attractions', the main points – that will follow in his 314 Original Constitutions.



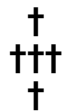
PRESENTATION

ST. GASPAR BERTONI
and his
COMPENDIUM RUDE

Fr. Joseph Stofella, CSS^{lxxv}, [1885-1966] is remembered among the most gifted and diligent historians of the Congregation of the Sacred Stigmata of Our Lord Jesus Christ. He prepared the first public edition of the **Original Constitutions** of the now canonized Founder, Fr. Gaspar Bertoni –1777-1853]⁷³. Among his ‘historical notes’⁷⁴, Fr. Stofella writes:

...The Servant of God took a line for **the Formula of the Institute** from the words of the Decree of the Congregation for the Propagation of the Faith, December 20, 1817, which had conferred on him the title of **Missionarii Apostolici**, integrating this with the incisive addition, **in obsequium Episcoporum...**

It is in the hope of presenting more fully the ‘content’ and meaning of Fr. Bertoni’s **Compendium Rude**, [CF ## 1-8] and its being *explicitated*, developed throughout the course of the 314 **Original Constitutions** that this study is dedicated.



⁷³ *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni, Fondatore dei Preti delle Sacre Stimate di N.S.G.C.* Testo originale latino con traduzione italiana, introduzione storica e note. Verona: AMB. Anno Santo - giugno 1950.

⁷⁴ Cf. *ib.*, pp. 18, Note 33, ff.

[A] Ignatian Influence

Throughout much of his life, St. Gaspar Bertoni developed a most vibrant devotion toward **St. Ignatius of Loyola, Founder of the Society of Jesus**⁷⁵, and the Jesuit Saints who followed him. It is well documented, for example, that the young Jesuit Saint, **Aloysius Gonzaga**, served as the model of the infancy and childhood of Gaspar Bertoni⁷⁶ - thus, the knowledge of St. Ignatius and familiarity with the traditional forms of **the spiritual doctrine** proper to the Jesuit Founder go very far back in Fr. Bertoni's life - if not to his infancy - then at least to his early childhood. Saint Aloysius would then be chosen as the natural Patron of the Stigmatine Founder's **Apostolic Mission in behalf of the Youth**⁷⁷.

It is well substantiated that Fr. Bertoni was much inspired throughout his adult and priestly life by **St. Ignatius of Loyola** - one of his "principles" was to choose a **Saint of the same vocation** as a kind of **mirror**⁷⁸. Regarding the Jesuit Founder, there is another central entry in this same **Spiritual Diary** by Fr. Bertoni just about six weeks later, when he was beginning his annual retreat with some of his companions⁷⁹. They made a visit to the Saint's altar in these Autumnal Ember Days set aside for the Spiritual Exercises of the Veronese Clergy and the candidates for Ordination to the Priesthood that year. In Fr. Joseph Stofella's Commentary on the Stigmatine Founder's Diary, he remarked that this day in St. Gaspar Bertoni's life was of **prime importance**. From this indication onward, it seems that on this date -

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

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

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

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

79 cf. *Memoriale Privato*, September 15, 1808: ... 15. Introduzione agli Esercizi. In una visita coi compagni all'altare di S. Ignazio molta divozione e raccoglimento con gran soavita' interna, e qualche lagrima, benche' la visita fosse breve. Pereami che il Santo ne facesse buon accoglienza, e ne invitasse a promuovere la maggior gloria [di Dio] , siccome egli fece, e per le stesse vie, benche' non in tutti que' modi ch'egli pote' usare. Parvemi che volesse dirci. 'Su, via soldati di Cristo, accingetevi di fortezza, pigliate lo scudo della fede, l'elmo della salute, la spada della parola divina, e pugnate con antiquo serpente. Fate rivivere il mio spirito in voi, e in altri per vostro mezzo.'

September 15, 1808 - Fr. Bertoni looked on this as **the date of his insertion into the adorable plans of the Lord**⁸⁰.

This Ignatian influence is noted again about two years later, when the former Benedictine Abbot, His Excellency, Innocent Liruti, Bishop of Verona, summoned Fr. Bertoni to his office, perhaps in May or June of 1810. The Bishop assigned Fr. Bertoni to preach the fall retreat at the Seminary. Through a chance meeting with the Oratorian, Fr. Antonio Cesare, Fr. Bertoni received a copy of the Saint's great classic, ***The Spiritual Exercises*** - which he then very carefully copied, word for word⁸¹. This first course of this classic for **a retreat to priests and seminarians** was for the Stigmatine Founder a kind of investiture of a very special **Apostolic Mission to the Clergy** which in one form or another, would last as long as his life⁸².

It should be noted that still another member of the **Company of Jesus** exerted major influence on Fr. Bertoni's formative years. This would be the Jesuit Bishop, **Gian Andrea Avogadro** - from whom Fr. Bertoni received an enduring 'sacramental ministry': the Sacrament of Confirmation, Sacred Tonsure, the four Minor Orders [in vogue in those years], and all three major orders of that time: Sub-diaconate, Diaconate and Priesthood⁸³, all from Bishop Avogadro.

Among Fr. Bertoni's manuscripts, there has come down a copy of the ***Exercise of Perfection***, of the Jesuit spiritual writer, **Fr. Alphonsus Rodriguez**. This unusual hand-written document manifests examples of Fr. Bertoni's own marvelous penmanship, along with that of two early companions, Fr. Matteo Farinati and Fr. Gaetano Allegri - three young priests who enjoyed an early close association also in their reflections on **Ignatian spirituality**⁸⁴. Throughout other writings of Fr. Bertoni, there have been noted citations and extracts from no less than four different biographies of St. Ignatius. All of these indications in Fr. Bertoni's life are evidently the fruit of much study and spiritual reading accomplished with his pen in hand. His purpose seems to have been, according to Fr. Stofella, that of **following as closely as possible in the footsteps of Saint Ignatius in the ways of the Lord**⁸⁵. The first biographer of the Stigmatine Founder, Fr. Gaetano Giacobbe, noted that the admiration and study that Fr. Bertoni dedicated to **St. Ignatius' life and works** resulted in his **copying word for word, some of his writings**⁸⁶.

Fr. Stofella goes on to say that St. Ignatius was indeed considered to have had the same vocation as Fr. Bertoni. The Stigmatine apostolate - Retreats, Parish Missions, Marian Congregations, the instruction of youth, work in Seminaries and the

⁸⁰ cf. Fr. Giuseppe Stofella, "Il '*Memoriale Privato*' del Ven. Gaspare Bertoni [1808-1813], in: *Collectanea Stigmatina*, Vol. IV, fasc. 1, p. 40.

⁸¹ cf. Fr. Giuseppe Stofella, "Ven. Gaspare Bertoni. Esercizi Spirituali agli Ecclesiastici", Preface, in: CS I, p. 100, 102, 103.

⁸² cf. Fr. Stofella, ib.

⁸³ ib, p. 101.

⁸⁴ ib. p. 106, note # 5

⁸⁵ ib. pp. 101, f.

⁸⁶ ib., p. 103.

spiritual direction of priests and religious - all would be accomplished with the Ignatian imprint. The very design - and **for the most part, the norms and the spirit of the Congregation that Fr. Bertoni founded, depend principally from the laws and the example of the Company of Jesus.** From various practical notes that Fr. Bertoni wrote down in his own hand, it is clear that these were gleaned from the various biographies of the Saint written by Jesuit authors such as Fr. Bartoli and also Fr. Maffei. From these, certain spiritual characteristics of St. Ignatius became evident in the spirituality of Fr. Bertoni: his great assiduity in praying, reading and writing - his expressly noting that **study** needs to be understood as a great service of God. In the Stigmatine Founder, there developed the union of a most refined prudence, an extraordinary diligence with **a total abandonment of himself to God:** all bear the Ignatian imprint⁸⁷. This would be an indication of St. Gaspar Bertoni's **Apostolic Mission of any ministry whatsoever of the Word of God.**

One further note in this regard is that in the very serious illness that Fr Bertoni suffered in October of 1812, the daily prayer suggested to him word for word by Fr. Luigi Fortis^{lxxvi} was the well known ***Suscipe per manus...***⁸⁸ composed by St. Ignatius. One of the corner-stones of Fr Bertoni's entire spirituality is this one dear to St. Ignatius of Loyola: 'very few are they who know what God would do with them if he were not impeded by them in His plan'⁸⁹.

In his long correspondence with Mother Leopoldina Naudet [from 1812-1834], his letters were either that of practical counsels or authentic spiritual direction. This is an indication of his **Apostolic Mission toward those in the Consecrated Life.** In both of these areas, the mention of St. Ignatius of Loyola is fairly common. Fr. Bertoni states that he personally is reading the Biography of the Saint during an illness of May 1828⁹⁰. Earlier he had noted that there was an edition of ***The Spiritual Exercises*** that had been published to which some alterations and additions had been appended⁹¹.

Fr. Bertoni told Mother Naudet of the example of the great Saint, who would compare the weak flame of his own intelligence under the bright sunlight of Divine Wisdom⁹². As she composed the Rule for her community, Fr. Bertoni again cited the

⁸⁷ cf. Fr. Giuseppe Stofella, "La divozione del Servo di Dio per il Fondatore della Compagnia di Gesu'", in: CS IV, p. 248.

⁸⁸ Cf. *Spiritual Exercises*, # 234.

⁸⁹ cf. P. Stofella, ib. - CS IV, p. 249. Fr. Fortis is cited as preaching the Triduum in honor of St. Ignatius, in Fr. Bertoni's Letter 33, dated July 25, 1813 - p. 90.

⁹⁰ cf. *Epistolario del ven. Servo di Dio, D. Gaspare Bertoni*. Stigmatini: Verona 1954, Letter # 142, p. 240: *...La santita' vien pian piano, ma intanto non si peggiora; e, io posso qualche poco alzarmi da letto, sebbene mi sia interdetto il muovermi dal sofa'...La ringrazio pure del Bartoli, ma avendo voluto leggere la vita di S. Ignazio...*

⁹¹ ib., Letter # 35, of August 24, 1813, pp. 92, f. In one of his more important letters, # 25, the Saint speaks of the progress in the spiritual life made by L. Naudet and that she must adapt the *Spiritual Exercises* accordingly. This Letter speaks of the Love for Study and he reminds her of one of his favorite themes, she has been favored with a special invitation to the Holy Nuptials - cf. o.c., p. 72. f.

⁹² cf. ib, Letter 39, pp. 100, f.:.... Questa e' pure la condotta che nel maneggio de' grandi affari, teneva il gran Servo di Dio, S. Ignazio Loyola, e... sotto gli occhi nostri, il Servo di Dio, Pio Settimo...

example of St. Ignatius, telling her of the supreme bond of charity ⁹³. The Saint reminds Mother Naudet regarding the long interval of time in the Ignatian Rule prior to the definitive admission of any candidate ⁹⁴. As she wrote her Rule, St. Gaspar offered her a brief synthesis of spiritual theology, citing St. Ignatius ⁹⁵.

For Fr. Bertoni, St. Ignatius was the great teacher of prayer, and so very often he quotes the Jesuit Founder's teachings. Fr. Bertoni is being called to another ministry at the seminary, and is asking Mother Naudet to accept this separation. He recalls the example of Fr. Fortis^{lxxvi} of praying with him the ***Suscipe*** of St. Ignatius, during Fr. Bertoni's earlier serious illness⁹⁶. He would also quote to his spiritual director the central principle of St. Ignatius of **not anticipating the will of God, but of always following it**⁹⁷. In suggesting that Mother Naudet trust in God, Fr. Bertoni tells her that the Arch-priest [Galvani]^{lxxvii} has taken on the prayerful assistance of St. Ignatius⁹⁸. St. Ignatius is the great example of surrendering the senses in sublime prayer⁹⁹.

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

... The Arch-priest Galvani^{lxxvii} is totally committed to the spirit of St. Ignatius. He has offered me the *Stimate*^{lxxviii} as an opportune place to establish a Congregation of Priests who would live under the rules of St. Ignatius...¹⁰⁰.

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

... Also pray much for all of us, and for that which I am now writing, and for what I am writing *bit by bit*, that the Lord might will to turn this to His honor. We do our part, in accord with the grace that God gives for this, and God will certainly do His part - and I do not even want to know what it is that He wishes to do. I am at peace, believing firmly that God can do whatever He wills, and that He always accomplishes what is best, even though this is so often far removed from our very narrow point of view, and

⁹³ cf. ib., Letter 47, June 5, 1814: ... *Sicche' Vostra Signoria vegga, nell'atto che si svincola - com'e' volonta' del S. Padre e di S. Ignazio - di un legame inconveniente, di lasciare intatto, anzi di stringere al possibile piu' forte, quel vincolo di carita', il quale e' libero e non si deve mai sciogliere...*

⁹⁴ cf. ib., Letter 9, p. 42.

⁹⁵ ib., Letter 6, p. 35:... *Le virtu' teologali, ossia divine, sono appunto di quell'ordine: e quindi la cura, la sollicitudine di S. Ignazio che gli atti di queste virtu' non cessassero mai, e gli abiti non si minuissero...*

⁹⁶ ib. Letter 3, Nov. 26, 1812, p. 29.

⁹⁷ ib., Letter 25, March 6, 1813, p. 73: ... *Onde io avevo prevenuta Vostra Signoria a non porre le mani dinnanzi a Dio, se pure doveva prepararne le vie, secondo gli utilissimi detti di S. Ignazio...*

⁹⁸ ib., Letter 70, p. 151.

⁹⁹ ib., cf. Letter 126, p. 222.

¹⁰⁰ ib., p. 139.

at times, even contrary to this. *I will bless the Lord at all time, His praise shall forever be in my mouth* [cf. Ps 33:2]. And please help me that I might praise and serve Him *day and night* [Rv 4:8; 7:15], dwelling together in His house through all eternity: *the figure of this world is passing away* [1 Co 7:31]. Farewell! ...¹⁰¹

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

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¹⁰¹ cf. *Epistolario*, o.c., p. 325.

[B] The Content of the Five 'Chapters' of the Ignatian *Formula*

Presentation

The definitive *Formula* prefacing the Jesuit Constitutions is constituted by the Papal Bull ^{lxxix} of Julius III, *Exposcit Debitum*, dated July 21, 1550. This document made up of nine rather lengthy numbers, is divided into **Five** Chapters, or central ideals for the Community, as follows:

- I. The '**End**' of the Company and its Fundamental Regime [nn. 1 & 2].
- II. The Special **Missionary Mode of Obedience** to the Supreme Pontiff [n. 3 – 5].
- III. The exercise of **Corporative Obedience within** the Company [n. 6].
- IV. **Missionary Poverty** within the Company and the regimen of the scholastics^{lxxx} [nn. 7-8].
- V. **Miscellaneous**: Other Points more in particular, of this Form of Life [e.g., **no specific Religious Habit; nor Choral Recitation** of the Liturgy of Hours, etc.] [n. 9].

Now, more in particular¹⁰²:

[I] The 'End' of the Company and its Fundamental Regime

1. The first law in dignity and authority in the Institute is the *Formula* of the Institute, the *Fundamental Rule* of the Company, expressed first by Paul IIIrd, and then, more exactly and distinctly, by Julius IIIrd, and approved by many successors in a specific manner. This makes of the Company a community of Pontifical Right. Historically, the *Formula* constituted the first expression of the kind of life to which the first companions of Ignatius experienced themselves being called by God.

2. The Company of Jesus is described in this First Chapter of the *Formula* not in any abstract logic, or deductive definition. Rather, these first two numbers are like the 'seal' of the Company. These numbers represent the lived inspiration, that strongly motivates anyone who would enter the Company. The living out of the Vocation is compared to the building of the **Tower** [cf. Lk 14:28-30]. The charism of St. Ignatius made its way onto paper, after first being lived in the hearts of its Founder and first members, and translated into their lives. This is a charism that is only understood when it is truly lived and experienced in both the hearts and the heads of those who are gifted to possess it through the **special grace** of their vocation. A privileged moment in order to understand what the Company of Jesus is only when one can see

¹⁰² cf. *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura.* Ed. S. Arzubialde, J. Corella, J.M. Garcia Lomas. Bilbao Mensajero-Sal Terrae 12, pp. 13-23, *passim*

it incarnated in human beings, in their life-style. After a very long time in various levels of formation, one **progresses** to the fullness of its life. In this level, one needs to be endowed with the one desire of giving all his life, love and service to the Lord Jesus Christ, and to the Church, His Spouse.

3. The Society which one joins by making solemn vows of chastity, poverty and obedience was **founded chiefly** for this purpose¹⁰³:

- **to strive especially for the defense and propagation of the faith;**
- **for the progress of souls in the Christian life;**
- **and in doctrine.**

This is the double, or triple aim the Constitutions mean when they speak of giving **aid toward the salvation and perfection of the souls of their fellow-men** [cf. CSJ n. 2, f.] – helping and disposing souls to gain their ultimate end from the hand of God, our Creator and Lord [CSJ n. 156] – aiding human beings to reach their ultimate and supernatural end [cf. CSJ n. 813].

4. The candidate for the Jesuit life is a person who wishes to become a member of the Society:

... Whoever desires to serve as a soldier of God beneath the banner of the Cross in our Society – which we desire to be designated by the name of Jesus – and to serve the Lord alone, and the Church, His Spouse, under the Roman Pontiff, the Vicar of Christ on earth...

To serve as a soldier of God: is a medieval expression meaning religious life. In the Prologue of his Rule, St. Benedict addresses the Novice who is 'about to join battle for Christ, the true King'. There are many and various rules under which the faithful wage war for God in the Church. The Augustinian Rule speaks of the various cathedral and religious Churches [canons and monks] do battle for God. The expression is from St. Paul:

¹⁰³ cf. Antonio M. deAldama, SJ, *Constitutions of the Society of Jesus. The Formula of the Institute*. Rome: CIS-St. Louis: The Institute of Jesuit Sources 1990, pp. 37-54, *passim*. It goes without saying that the prime intention of St. Ignatius was to serve God in establishing a *Company of Jesus* – competent men, who would live as Jesus Christ did, with the same relationship that He lovingly expressed toward His Father, as the Jesuit would toward the Pope, and the Apostles toward Jesus Christ - F. Suarez, in his *De Religione Societatis Iesu*, studies Ignatius' intention: ... 8. *Qua ratione intelligendum sit Christum Dominum vitam egisse...*9. *In quibusdam Societas communis vitae modum, a Christo servatum, imitatur – Cum ergo Societatis finis proximus sit et simillimus fini incarnationis Christi, scilicet, animarum salus, et [it ut dicam] efficacia redemptionis circa illas, merito etiam Christum imitata est in hoc modo exteriori vitae communis...Quo ergo Societas propensius huic muneri incumbit, eo amplius cum hominibus conversatur, quia non solum in civitatibus habitat, et ad se venientes benevole excipit, sed etiam per vicos et plateas eos quaerit, et per universum mundum peregrinatur, ut omnes Christo lucretur, in quo et Christum et Apostolos imitatur...*[cf. Lib. I, cap. IX, pp. 606 b, ff.].

... sicut bonus miles Christi Iesu. Nemo militans implicat se saeculi negotiis, ut ei placeat, quia eum legit... [2 Tm 2:4].

The word **Company** was common at Ignatius' time in Italy to designate a pious association: the 'Company of Divine Love' [the Theatines] - St. Ignatius would refer also to the 'Companies of Sts. Francis/Dominic'. The military connotation of a 'company of soldiers' came later on – and in some circles, contributed immensely to the misrepresentation of both the Institute and its Founder. Thus, the Jesuits simply preferred the name: **the Company of Jesus**.

Under the banner of Christ: echo those of the liturgical hymn, **Vexilla Regis prodeunt** but, there is also a hint of the two standards from the **Spiritual Exercises [n. 136]** of St. Ignatius.

We desire to be designated by the Name of Jesus: Jesuits are in the 'Company of Jesus' in the sense that they are His Servants, and that the Company is named after its leader - and a soldier's Company is named for its Captain – and a squadron is named for its Chief.

To serve the Lord alone, and the Church, His Spouse: the Society is called to serve the Church, in as much as it is the **Spouse of Christ**, is one reality with Him - as Paul puts it: **Erunt enim, inquit, duo in carne una. Qui autem adhaereat Domino, unus Spiritus est...** [cf. 1 Co 6:15, f.]. This is the **Christus totus** of Augustine. By serving the Church, the Society serves Christ and His Vicar on earth.

5. The specific Aims and Specific Means¹⁰⁴: the Jesuit is a member of a Society founded chiefly for this purpose:

- to strive especially for the **defense** and the **propagation** of the faith;
- for the **progress** of souls in Christian **life** and **doctrine** – by means of:

¹⁰⁴ cf. Suarez, Lib. IX, *Introductio*, pp. 958-969 a: ...Cum duplex sit, seu duas praecipuas partes habeat Societas finis, propriam scilicet suorum religiosorum perfectionem, et proximorum salutem, media utrique parti accommodata requirit, ut bene et perfecte instituta sit, et ideo, postquam libro praecedenti de mediis ad priorem finem ordinatis diximus, de his quae propter proximos suscipiuntur, dicendum est.

Duo enim sunt in quibus Societas proximos juvare principaliter solet: doctrina, scilicet, et virtus... de Doctrina etiam in I, cc. 5 et 6, satis dictum est, quia cum tractatione de scholaribus Societatis conjuncta erat; solum ergo superest ut de aliis mediis, quae ad excitandos affectos, et ad proximorum sanctificationem proxime ordinantur, tractemus.

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

...Media ergo externa, quae in praedicatione divini Verbi, Sacramentorum administratione et spirituali proximorum instructione, potissimum consistent, explicanda a nobis sunt, et simul declarabimus privilegia et facultates quas ad haec ministeria exercenda Sedes Apostolica Societati concessit...

- **public preaching, lectures, and any other ministration whatsoever of the Word of God;**
 - and further, by means of the **Spiritual Exercises,**
 - the **education of Children and unlettered persons in Christianity;**
 - and the **spiritual consolation** of God's faithful through hearing **confessions** and administering **the other sacraments.**
- a. **Defense** and **propagation** of the **faith** – is logical in the sense that this is the first goal – to secure faith in the hearts of believers – and to render believers **faithful.**
 - b. Fr. Bertoni's ideal flows from this: the **Progress** to which he dedicates Part IV of his **Original Constitutions** [cf. CF ## 47-68], both **Spiritual** and **Intellectual,** eventually leads to the **Juridical Progress of Membership, as levels of pertaining to the Congregation** [cf. Part V – CF ## 69-82] – and eventually, the **Apostolic, Ministerial, Missionary Progress,** toward the Grade, and the **perfectum opus sacerdotale,** [in Part IX, ## 158-186].
 - c. Practically speaking, everything is reduced to **the Ministry of the Word of God,** and the **administration of the Sacraments,** administered under obedience, dependence toward, and faculties from, the Bishops, appointed by the Holy Spirit [cf. Ac 20:28] – sometimes seen in their **prophetic,** rather than simply their **cultic** aspect. This makes the Apostolic Mission truly **Christological,** as the Father had sent His Son:
 - **Ministration of the Word of God:** is clearly a **biblical** ministry [cf. Ac 6:2; 20:24]¹⁰⁵;
 - **Sacred Lectures:** usually on a Book from Scripture [as Fr. Bertoni shared with the Seminarians of Verona, reflecting on **Genesis, Matthew,** using the commentaries of St. John Chrysostom; and **1 Kings** based on St. Gregory the Great];
 - **the Sacraments:** the Jesuit Constitutions mention only Penance and Eucharist.

These aims and means might all be summarized under the single word; **Evangelization**¹⁰⁶.

¹⁰⁵ *Preaching* is often the summary of **all** ministry of the Word of God: St. Gregory the Great [In *Cantico Canticorum*, n. 13] states; ... *veniens Dominus quia sapientiam suam per carnem voluit praedicare...* [ib., n. 16] ...*sapientiam [saecularem] sancta ecclesia despiciat, humillimam praedicationis Dominicae incarnationem appetat...* Suarez strikes the same note: ... *Quod enim sint Praelati aut Diaconi, materiale quid est [ut sic dicam]; formale autem quod eis ex proprio munere competat officium praedicationis exercendae, sub quo omnia ministeria comprehenduntur, quibus proximorum salus directe procuratur. Illud etiam ex his testimoniis constat, praeferendum esse munus doctrinae et praedicationis Psalmodiae seu cantui ecclesiastico...*[cf S. , Lib. I, cap 8, n. 6, pp. 599 a, f.].

6. **Three Adverbs in the Ignatian Formula: ...potissimum...praecipue... nihilominus...** some would wrap these under the idea of 'redundancy': ... *founded chiefly for the defense ... and to strive especially ...* Some try to unravel this redundancy: by applying *potissimum* to the aims – and *praecipue* to the means: but the Latin does not seem to allow this exegesis. All the ministries are presented as **means** since they are introduced in the original Spanish by *per [by means of]*. In the end, there is a single aim: **evangelization**.

7. ***Gratis Omnino***: the early Society was seized by the ideal that the Company of Apostles aimed at imitating their life-style [cf. Mt 10]. Thus it is concluded that the ultimate aim, charism, of the Society is to preach the Gospel in **imitation of the Apostles**¹⁰⁷.

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[II] The Fourth Vow *ad extra* – Special Missionary Modality¹⁰⁸ of Obedience to the Pope¹⁰⁹

1. The Jesuit ideal is to **imitate the relationship of Jesus to His Father** - and **the Apostles toward Jesus**. The entire Society and its individual members are campaigning for God under faithful obedience to the Vicar of Jesus Christ. This means that all are being called to live out their commitments under faithful obedience to the Pope. This is a particular kind of dependence, not common to the religious state in general, even though all are called to obey the Pope.

2. Reasons for the Vow: there are three noted in the text, all comparatives for the *greater glory of God*:

- **for the sake of greater devotion and obedience to the Apostolic See;**
- **for greater abnegation of our own wills;**

¹⁰⁶ cf. Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*. December 8, 1975.

¹⁰⁷ Cf. M.-H. Vicaire, OP, *L'imitation des Apotres. moines, canoines, mendiants*. Paris: du Cerf 1963; cf. also Suarez: ...*Prima circumstantia explicatae materiae [Votum obedientiae ad Summum Pontificem], non requirere viaticum... Secunda circumstantia, ire sine excusatione, tergiversatione... Tertia circumstantia, ire quovis mittantur...*cf. Lib VI, c. 4, nn. 10-12, pp. 857 b, f.].

¹⁰⁸ Suarez explains this *Missionary Obedience*, *ad extra* – this *Missionary Modality*: ...[*Conditio Missionis: Prima circumstantia explicatae materiae, non requirere viaticum [cf. CSJ n. 573] ... Unde videtur haec explicatio, ex parte qua respicit paupertatem, ad Votum Quartum pertinet - nihilominus, tamen, ut pertinet ad circumstantias et modum missionis, cadit etiam sub votum missionis...* cf. Suarez, Lib. VI, c. 4, n. 10, p 857 b].

¹⁰⁹ For Fr. Bertoni, there is Part IX of his *Original Constitutions*, ## 158-186. For the ideas related in these notes, cf. deAldama, SJ, *The Formula of the Institute*, op. cit, pp. 55, ff.]. Regarding the Fourth Vow, Suarez states: ... *Religiosus non videtur irreligiose facere appetendo maximum vinculum, et obligationem magis indissolubilem cum Deo; vel certe quia illud est quoddam testimonium publicum probitatis et sufficientiae ad omnia munera, seu ministeria suae Religionis...* [Lib. VI, c. 1, n. 3, pp. 837 b].

- and of a surer direction from the Holy Spirit.

This clarification was all in response to a Cardinal Ghinucci's opposition in saying that all Christian were called to obey the Pope – not just Jesuits. For the Jesuits these three motives made them unique – they were called to serve the Pope *more than others*¹¹⁰.

3. **Modality of the Fourth Vow:** it is a *special* vow - the common vow of obedience binds all religious to obey the Pope, as he is the first superior of all religious. The spiritual aspect of the vow is more important than the merely juridical aspect. By reserving the *Missions* to himself, the Pope bound the Vicar of Christ – and hence, to Christ Himself – more immediately and more intimately. The Jesuit is called to carry out without subterfuge. The entire meaning of this Fourth Vow of Obedience to the Pope was, and is, in regard to the *Missions*.

4. **Observance:** before those who will come to us take this burden upon their shoulders, they should ponder long and seriously, as the Lord has counseled, whether they possess among their resources enough spiritual capital to complete this tower [cf. Lk 14: 27-30] – i.e., whether the Holy Spirit Who moves them is offering them so much grace that with His aid they have hope of bearing the weight of this vocation.

5. **Availability**¹¹¹: all ought to be prompt in carrying out this obligation which is so great, being clad for battle day and night. Promptness, and clad for battle day and night – are biblical ideals repeated in the classics of spirituality. They are called ***die noctuque succincti lumbos*** [cf. Ex 12:1, ff.] – all being ready for the Exodus journey of the ***Apostolic Mission***. This has the Paschal Lamb as its goal. It is this mobility and availability proper to the Society which has determined so many of its characteristics: the exclusion of formal choir recitation of the Liturgy of the Hours – and the perpetual care of both parishes and religious communities.

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[III] The Common Vow of Obedience *ad intra* – to the Religious Superior [Corporate Obedience]¹¹²

1. All should likewise vow that in all matters that concern the observance of the Rule they will be obedient to the one put in charge of the Society. This clearly defines the two areas of obedience existing in the Society: a ***missionary*** obedience to the Pope, and a ***corporate*** obedience to the Superiors of the Society.

¹¹⁰ cf. DeAldama, *The Formula... o.c.*, p. 57.

¹¹¹ Cf. Aa.Vv., 'En torno a una consigna: *Disponibiles* – El Corazon de nuestra identidad': CIS; Roma 1978.

¹¹² cf. deAldama, *The Formula of the Institute, o.c.*, pp. 67-73].

2. In that veneration due to Christ: after His Resurrection Jesus Christ is **present** in the world in manifold ways [cf. AG 7; CCC ## 1088; 1148; 1374; 1378-1379; 2691]: He is present as often as His disciples gather in His company [cf. Mt 18:20]. He is present in the person of the minister of the sacraments – He is present in the preaching of the Apostles [cf. Lk 10:16] – He is present in the sick, hungry, the thirsty, those in prison, or in need [cf. Mt 25:35]. Monastic tradition has always considered the superior as the representative of Christ, from Whom he has received his authority. For St. Benedict, the Abbot takes Christ's place in the Monastery. This may well be the most repeated idea in the Ignatian Constitutions: the superior takes the place of Jesus Christ [cf. **CSJ nn. 84; 284; 342; 424; 657; 618; 765**].

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[IV] ... *Praedicare in Paupertate*... ¹¹³

1. From experience we have learned that a life removed as far as possible from all contagion of avarice and as like as possible to evangelical poverty is more gratifying, more undefiled, and more suitable for the edification of our fellowmen. We likewise know that our Lord Jesus Christ will supply His servants who are seeking only the reign of God what is necessary for food and clothing.

2. The Gospels tell us:

- that during His hidden life, Jesus earned His livelihood working as a poor artisan;
- it also tells us that during His public life He had nowhere to lay His head [cf. Mt 8:20] and lived on alms alone [cf. Lk 8:1, f.]. It is this second type of poverty that, according to the first Gospel, Jesus gave to His Apostles as a norm when He sent them on their apostolic Mission: you received without charge, give without charge; take neither gold nor silver, nor copper for your purses, for the workman deserves his keep [cf. Mt 10:8-10].
- there is a third type of poverty in the NT, especially advanced in the *Summaries* of Ac, that may rightly be called **evangelical** because it came about as the result of the **preaching of Jesus Christ**: that of the early Church in Jerusalem, whereby Christians gave up private property and **possessed everything in common** [cf. Ac 2:44-45; 4:32, 36-37].

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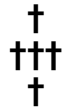
¹¹³ Id., pp. 75-89. cf. also: Gunter Switel, SJ, *Praedicare in Paupertate*. CIS: Rome 1972.

[V] Miscellanea: the Monastic Choir, Religious Habit & Life in Common

1. **The Choir:** since all the members should be Priests, they should be obliged to recite the Divine Office according to the ordinary rite of the Church, but privately, and not in common or in choir. The Benedictine theologians maintain that the praying of the Divine Office was part of the worship of each Church and hence, the responsibility of those who served that Church: Canons, whether secular, or regular. As for Monks, the Office was rather a peak moment in their prayer life, since the Monk is supposed to be always in prayer. This spells out the specific character of the Jesuit vocation: though priestly, it is not primarily connected with worship but rather prophetic – its role in the Jesuit life being **Missionary**, evangelization - flowing from its **cultic**, missionary service and **worship** [**obsequium**].

2. **Religious Habit:** also in what pertains to food, clothing, and other external things, they will follow the common and approved usage of reputable priests – so that if anything is subtracted in this regard in accordance with one's need or desire in spiritual progress, it may be offered, as will be fitting, out of devotion and not obligation, as a reasonable service of the body to God [cf. Rm 12:1, ff.]: ... **Obsecro itaque vos, fratres, per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem, rationabile obsequium vestrum...**

The norm here is honestas clericalis - in its ultimate purpose, this is meant to be a norm referring to the **Apostolic Missionary austerity of life**.



[C] St. Gaspar Bertoni: Various Hand-written Copies

The edition of the *Original Constitutions* was prepared for printing by the Stigmatines in the Holy Year of 1950, in the Founder's original Latin, with Fr. Joseph Stofella's Italian translation, and copious historical notes, published in April of the following year ¹¹⁴. In his historical notes of Introduction, Fr. Stofella offers this comment:

...The Servant of God took for the *Formula of the Institute* the Decree of the Propagation of the Faith, dated December 20, 1817, which conferred on Fr. Bertoni the title *Apostolic Missionary* - this then was completed with the addition, *in obsequium Episcoporum*.

As far as the substance of this work is concerned, the Stigmatine Founder drew it generally from that excellent Model ¹¹⁵ which is the Company of Jesus, through the Commentary on the Jesuit Constitutions, entitled *De Religione Societatis Iesu* by the Jesuit theologian, Fr. Francesco Suarez.

To these sources, should be added a Section of 4 chapters ordered toward the internal and external discipline of each individual. The source of these pages is the *Summa* of St. Thomas Aquinas [cf. CF ## 120-137] and other quotes from the Angelic ^{lxxxix} Doctor. Thus, we can say that the entire Rule [of Fr. Bertoni] is for the most part from these sources, along with Scripture.

However, the work of the Servant of God in this code was the entire endeavor of selection, or the drawing up a *Compendium* [an "abridgment", "introductory synthesis"?, or an adaptation of the Jesuit Formula, and the entire effort of ordering its parts. If he did indeed prefer the formulations of others, this was because of several reasons: he found them responding to his own personal conviction, and because he thought these were better accepted by the authorities of the Church - and also because they offered him a means of maintaining better his old slogan of remaining "humble and in the background". This old adage [*buseta e taneta*] eventually became for him an experienced need. In the mosaic which resulted from all this, it remains true nonetheless that the Servant of God recognized the plan just as he had envisioned it - and as he himself described it - he had received it through an inspiration from Heaven ¹¹⁶.

¹¹⁴ *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni. Fondatore dei Preti delle Sacre Stimate di N.S.G.C. Testo originale latino con traduzione italiana, introduzione storica e note.* Verona: Scuola Tip. A.M.B. 1951

¹¹⁵ Gaspar Bertoni, Letter 51, dated December 21, 1814, in: *Epistolario*, o.c., p. 122.

¹¹⁶ cf. *Original Constitutions*, # 185; cf. Fr. Giovanni Maria Marani, *Cenni intorno alla Congregazione* [1855]

Precisely in the very act in which he handed over to his followers the code of that Rule, the moral authority of the Founder remains in its entirety in no less a manner than if the whole code had exclusively flowed from his own thought...¹¹⁷.

While Fr. Bertoni characteristically **copied** many of his texts, it is good to call to mind here also this other comment of Fr. Stofella regarding the Stigmatine Founder's ***Spiritual Exercises*** preached in the autumn of 1810 to the Clergy of Verona:

... Regarding the fonts that Fr. Bertoni used in compiling his retreat notes, could anyone wonder: *'But, these notes of the Founder, are they not just a copy?'* The answer is a resounding 'no': and even if they were, they always present the teaching that Fr. Gaspar made his own. None of the authors indicated by him as sources were in their original setting ever directed specifically for seminarians, or priests. And speaking generally, the same derivations - very often but few in number and presented as a kind of *compendium* - were then nourished by new scriptural and patristic texts, and thus with an entirely new doctrine adapted to his special audience. In the citation of the sources, perhaps more than anything else, there is evidence of the delicate scruples of conscience of St. Gaspar. As for their originality, perhaps there is here a bit less than would be found in other works of this type... The retreat is truly a compilation of texts: some from the Jesuit writer, Bartoli, taken directly; some from the *Spiritual Exercises* of St. Ignatius, quoted either directly or as presented by other authors, such as explicitly noted by the Servant of God himself. However, there is always permeating throughout his characteristic scruple of attending to the authentic norms established and recommended by Saint Ignatius...¹¹⁸.

§§§

In the booklet of the ***Original Constitutions*** printed in 1951 may be found the ***Manoscritti Bertoni***¹¹⁹. Here the reader finds evidence of how the final Code is preceded by another one - laboriously worked over, and much emended - proof-positive of Fr. Gaspar having written his beloved booklet **little by little [a *piccole gocciole*]**. These have been entitled as follows:

Notes for the Constitutions¹²⁰ - these have come down to us, much worked over by the Founder, in preparation for the definitive text;

¹¹⁷cf. P. Giuseppe Stofella, "Introduzione. 3.] Fonti delle Costituzioni", in: *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni... Testo originale latino con traduzione italiana...*, o.c., pp. 18-19.

¹¹⁸cf. P. Giuseppe Stofella, Preface, *Esercizi Spirituali agli Ecclesiastici...* in: CS I, fasc. II, p. 104.

¹¹⁹cf. Vol. V, ## 9846-9970.

¹²⁰ *Appunti per le Costituzioni* [MssB ## 9846-9907

Autograph Copy of the Constitutions¹²¹. This latter is the definitive text which the Stigmatine Community has accepted as the ***Original Constitutions of the Founder***. It is readily admitted that this “official text” of the ***Original Constitutions*** was left “imperfect, incomplete” at the death of the Founder, June 12, 1853.

In this initial study on the sources of the texts, the interest is on the over-all plan of the ***Original Constitutions*** of St. Gaspar Bertoni, Founder of the Congregation of the Sacred Stigmata of Our Lord Jesus Christ. The effort here will be to present a kind of introductory reflection on the ***Original Constitutions*** as compiled by Fr. Bertoni and compare them with the sources that he used. Later there will be further reflections comparing the ***Notes*** with the ***Autograph Copy*** - and, as far as possible, the sources for their content, in so far as these can be traced with the resources presently known.

§§§

Summary

The over-all picture derived from this study seems to be a description of:

The Apostolic Missionary to the Youth

The Apostolic Missionary to Seminarians, Priests, and to those who follow the Consecrated Way of Life - either in preparation, or presently lived – a commitment to all consecrated service to the Church.

The Apostolic Missionary in Every Ministry of the Word of God Whatsoever – Parish Missions, Pulpit, Podium, Professor’s Chair, Catechetics, Private Conversational Word of God.

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¹²¹ *Autographum Constitutionum* [Mss B ## 9908-9970]. [It is somewhat surprising that there are very few biblical quotes in the printed edition - whereas the *MssB* give evidence of ample biblical support].

[D] The Text of the *Compendium Rude*

[I] Four Separate Renditions

Presentation

Identification: In the **MssB**, there are four different versions of the *Compendium Rude*, interspersed with a remarkable **6 element-paragraph** [called simply the **Autografo**] that develops these **seminal ideas** a bit further, and grammatically, putting them into a more complete sentence format. This offers evidence that this document was much pondered and more and more “**fleshed out**” with the passing of time. In another study [by Fr. Bruno Facciotti, CSS], these differences will be pondered, dedicated entirely to a comparison of the various renditions of the **Original Constitutions**. For now, the emphasis will be more on simply noting the differences:

1. **MssB 9846:** here the document is **a single line**, introducing what seems to have been an earlier outline of the fuller contents of the Founder’s *Constitutions* as he envisioned them. This is preceded by the number “**1**” - and then there is a kind of rough outline for a **Table of Contents** [**Indice**] for the Constitutions made up of 24 numbers in all, with the addition of “**The Seventh Part**” regarding the vows in general and then two captions on Poverty: The Manner of Poverty in general [Art. 1], and the Manner of Poverty with regard to this community [Art. 2]. The final order decided upon by Fr. Bertoni would be somewhat different, as will be seen, and there is no Part Ten [two sections regarding “**Unity**”], offering both **negative** and **positive** means]; nor Part Eleven, a short chapter on **Familiar Conversation**; and finally no Part Twelve, [Concerning the **Regime**]:

1. *Compendium: in which the End, the Means, the Manner, the Grades, and the Regimen [of the Community] are contained.*

2. **The Autografo:** **MssB 9847:** there is contained here **a six line, handwritten exposition** [in Fr. Bertoni’s own hand] of what seems to be a further expression of the **Compendium**, or maybe just a brief, but somewhat fuller description of some of the more essential elements of the Stigmatine life. It reads as follows:

- 1] *The End of this Union, or Congregation of Priests, is to serve God, our Lord, and His Church, gratuitously, in so far as any hope and expectancy of any earthy reward.*
- 2] *In every exercise in behalf of souls, observe exactly the direction of the Bishop, and obtain from him the ordinary faculties and permissions.*
- 3] *Be ready at every request of the Bishop to preach, to hear confessions, to instruct, whether in the city, or out in the country-side, in any place of the Diocese, in the Seminary, or among the people.*

- 4] *In order to do all this with ever-greater readiness, be unencumbered from the ordinary care of souls, whether in particular communities, or perpetual assignments, in parishes, or other places. This is all the more pressing wherever there would be the obligation of residence, and to which there would be attached some ecclesiastical dignity.*
- 5] *In order to obtain this End, first of all, each is to attend seriously to that perfection required of our state.*
- 6] *And attend also as seriously, in the second place, to the acquisition of all ecclesiastical knowledge, especially moral theology.*

The elements of the Stigmatine Rule briefly noted in this *Autografo* are many:

1: This is the central challenge of *gratis omnino*, a totally gratuitous **service** - so important to the general principle of communicating the Word of God in Poverty [cf. CF ## 1; 3]. **To serve the Church is to serve God.**

2: This is the *obsequium Episcoporum*, a corner-stone of Fr. Bertoni's program, paralleling the Ignatian *ad obsequium divinum, Ecclesiae, Romani Pontificis, Ecclesiae* - this is a plan of a variety of apostolic services under the direction of Bishops [cf. CF ## 2; 185, etc.]. The ultimate paradigm of this "obedience" is Christ the Lord toward His Heavenly Father – Mary and Joseph toward Christ.

3: This seems to be a simple combination of *quocumque* - anywhere in the Diocese or the world [cf. CF # 5] - and *quodcumque*: any ministry whatsoever of the Word of God [cf. CF, Part IX, *De Professorum Gradu*, especially CF Chapter II, ## 163, ff.]. This is the challenge of **availability**, being prepared for all [*Parati ad omnia*].

4: In order to be "free" for the Apostolic Mission, there is a very strong rule for **Immunity** [cf. CF # 4] from ministries requiring residence.

5: This is the Founder's great principle of on-going conversion, continuing spiritual formation [cf. CF # 6] - this principle is more developed as the *Original Constitutions* unfold [CF, Part IV, c. 1: *De Profectu suipsius*, ## 47, 48; 228, etc.].

6: This is the same principle of the Founder applied to the life-long intellectual formation [cf. the same CF Part IV, cc. 2-6, *De Profectu in ecclesiasticis doctrinis*, ## 49-68] - the great goal of a "**more than ordinary knowledge**" required in the membership [cf. CF ## 49; 159], and perfection in all branches of sacred sciences, within the corporate membership.

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[II] Brief Historical Prologue ¹²²

[1] **Challenging Events:** As Fr. Gaspar Bertoni acquired the means upon which to support the material life of the Congregation, there immediately flowed in upon him ***a sea of duties, legal cases and arguments***, to put it as Fr. Gaspar himself did in his letter to his beloved Fr. Bragato, as the year 1842 was drawing to a close. The Stigmatine Founder continued:

Nevertheless, one goes ahead, as best he can, still in the dark, but we hope to be led forward by the good Lord who guides all this, into the light, whenever that will come ... ¹²³.

There is some hint at what was going on in these times in the life of Fr. Bertoni, when he had previously written in May 11, 1841 to Fr. Bragato:

...Pray much for all of us, and for that which I am writing little by little, provided that the Lord would want this, and that it would redound to His honor... ¹²⁴.

This has generally been interpreted as the Founder's reference to the writing of the first Rules and Constitutions for the Congregation Fr. Bertoni had in mind. We cannot state how long he spent on this endeavor. Every indication shows that this took much time: there is already a hint of this in the Founder's expression: ***a piccole goccioline – [literally, by little drops] little by little, bit by bit*** - and there is also support for this in the words of Fr. Marco Bassi ¹²⁵. His comment was that Fr. Bertoni had poured out his every loving care, severe studies, long meditations and assiduous prayer on this endeavor.

During all of these vicissitudes, there continued to accumulate serious tribulations for the small Community. On February 27, 1842, Fr. Louis Biadego died, at the age of only 34, with a reputation for holiness. About a week later, the much loved seminarian, Louis Ferrari, died on March 6th. During the following year, Fr. Vincent Raimondi - already ordained and a **professor at the Seminary**, left the Congregation to become a Jesuit. During this time, two blood brothers, who also served the community as Lay Brothers, left the Stigmatine Community. In 1844, after four long illnesses, Fr. Modesto Cainer died, at what seemed to be the premature age of 45

¹²² For these thoughts, cf. Fr. Joseph Stofella, *Note per servire alla storia del Ven. Servo di Dio, Don Gaspare Bertoni*. Serie VI, pp. 54-64.

¹²³ This letter has no date – however, with his reference to the school in the text, and to the lessening of the number of students, would probably place the date in November, or December 1842. The legal entanglements arose from the taking possession of the property of Sezano-Stallavena. Among the legal difficulties there were those with the Basani brothers, who had rented the property before Fr. Bertoni had acquired it – and there was another problem with the government. There were also problems with others who had some claim on the land. Cf. *Epistolario*, p. 326.

¹²⁴ Cf. *Epistolario*, Letter 9 to Bragato, pp. 324, f.

¹²⁵ Fr. Bassi had been a student at the Stimate as a boy – he entered the Congregation already an ordained priest in 1856.

years of age. Fr. Charles Zara described him in the House Chronicle - he was remembered as being *the Saint Martha of the Community*. In 1846, after five days of real terrible sufferings, Fr. Francis Cartolari died, at the age of 51. In 1847, for reasons of health, Fr. Charles Fedelini, only 37 years old, left the Congregation, and returned to his family. He had spent 21 years in the Community, and was dearly loved by the Founder. He had served already for some years as a **renowned professor of Moral Theology in the Diocesan Seminary** of Verona ¹²⁶. He would return 8 years later, but by then, the holy Founder was dead – Fr. Fedelini's departure was a great blow to Fr. Bertoni.

With all of this, the end result was that the Priests still members of the Community at the Stimate were reduced to six, to staff two Houses: the Stimate, and the House of the Dereletti. And it will be remembered that from 1835, Fr. Bragato [perhaps at the time, Fr. Bertoni's most intimate collaborator] was living in the Royal Court of Vienna – having been '**sacrificed**' by Fr. Bertoni at the request of the need of his Bishop for this **specialized service to the Church**. To all this must be added the series of physical reverses suffered by Fr. Bertoni. From this time onward, the year 1842, he never again left the house and very soon, he became a veritable prisoner in his room: up until his final illness that lasted over three years.

There might be added to all this story and other great troubles, those severe trials which derived from the difficulty of those times and certain individuals who were part of them. In the year 1848, the Priests living at the Stimate were looked upon with serious suspicion as enemies of the National *Rennaisance* ^{lxxxii}. Even though these Stigmatines were truly loyal to the constituted authorities, they were constantly under watch and two of them were actually put in prison: Fr. Charles Zara and Fr. Francis Benciolini. The accusation levied against them amounted to the fact that they maintained close contact with the young Austrian soldiers – that was considered to be 'subversive'. The sole result of these priestly contacts was that some of these young men returned to the Sacraments. Bro. Paul Zanoli proved himself to be very efficacious in using the ***conversational Word of God***.

As would be clear already, Fr. Bertoni was forced to limit more and more the effectiveness of the little school that was being conducted there now for some time. In 1843, he was forced by circumstances to close the school entirely, and the students went over then to the newly re-opened Jesuit schools. He was also forced to limit other ministries in which his collaborators were involved – through all this, he continued his project of composing *little by little* the ***Original Constitutions***. When any of the confreres would decide to leave, he would repeat the well-known Stigmatine saying of children in the local Veronese dialect: ***Lowly, lowly – as the foxes have their dens... a little hole in the ground...!*** He would also ask those who would remain, quoting the words of Jesus: ***Do you, too, wish to go?*** The door is open – I will remain here alone! To encourage them in their ***arduous and difficult*** life, the holy Founder would remark: ***Let us trust in God, let us let Him intervene, as He is able to do all!*** Fr.

¹²⁶ It is noteworthy that a good many of these early Fathers had worked in the Diocesan Seminary of Verona. Three of these mentioned were professors: Frs. Raimondi, Zara, Fedelini.

Zara ¹²⁷ noted: 'He even came to the point of saying that if he had known for certain that on the morrow the world would end, he would nonetheless have continued on with his undertaking.' Fr. Zara quoted the expression attributed to Abraham: *He hoped against hope!* Fr. Bertoni was profoundly convinced that his entire enterprise would be realized in God's own time – as he stated explicitly in his Constitutions ¹²⁸ - a biblical text that he often used.

[2] Content of the Original Constitutions: the saintly Stigmatine Founder, in his own words, was convinced that he *was not of the stature to found a religious community*, yet did not want to pull back from the enormous effort that would give a Rule of Life for his Institute: he withdrew from this challenge as little as possible, in that he gave whatever it was physically possible for him to carry it through to the end.

For the key idea of the Institute ¹²⁹, the Formula for it came from the Decree of the Congregation for the Propagation of the Faith, to which the Founder was indebted for the title conferred upon him personally, of **Apostolic Missionary**. For the most part, the rest of the composition was drawn from that **so excellent a model which the Company of Jesus is...** ¹³⁰. The actual text that Fr. Bertoni used was to compile a kind of **compendium** of the major work of Fr. Francis Suarez, SJ ^{lxxxiii}, **De Religione Societatis Iesu** ¹³¹ - who most likely was also Influenced by **Fr. Jerome Nadal, SJ** ¹³² ^{lxxxiv}. St. Ignatius' choice for the first theologian of the Society to explain its Constitutions and spirit. To these principal sources, there is need to remember the special development that Fr. Bertoni brings to his legislation on the Vow of Chastity ¹³³.

¹²⁷ cf. Zara *Chronicles*, 2 Volumes.

¹²⁸ cf. **CF # 185**: *this work which was begun and inspired by the Holy Spirit will be brought to completion* [cf. **Ph 1:6**].

¹²⁹ A question has arisen especially based on Fr. Marani's *Compendio* of the Founder's Charism dated 1854: [... *I principali capi nei quali la Congregazione presta ai vescovi aiuto, sono i seguenti...* CS II, pp. 161-165]: does this Decree from the Holy See, of Dec. 20, 1816, found in **CF # 2** mean that the preaching of parish missions is the *idea matrice* for the community, as explicitly so understood by Fr. Marani [all else, **praeter missiones**]; or, is the emphasis here the manner of ecclesial, missionary obedience – a missionary modality, regarding the qualified apostolic service to be rendered to the hierarchical Church:... *quod ad exercitium attinet Apostolici muneris, ac licentiam prius, com facultatibus ab Episcopis recipere, servata semper eorundem Ordinariorum circa loca et tempus ejusmodi munus exercendi moderatione...* [CF 2]?? [cf. 'Chapter II, of the Jesuit *Formula*' - immediately following the *finis*, St. Ignatius explained the **Fourth Vow**, and the Special Obedience to the Church through the Jesuit *obsequium Romani Pontificis*. This broader view of the Stigmatine Apostolic Mission was espoused in a number of General Chapters, even well before the controversial XIIIth Chapter of 1890 [cf. Proposal from the House of the Stimmat, Feb. 24, 1874, and unanimous responses from subsequent General Chapters.

¹³⁰ Cf. Letter 51 to Mother L. Naudet, December 21, 1814. Cf. *Epistolario*, p. 122.

¹³¹ Paris: apud Ludovicum Vives, Bibliopolam Editorem 1860 -. Tomus XVI. 1 and 2.

¹³² Cf. *Jerome Nadal: Contemplatif dans l'action. Ecrits spirituels ignatiens [1535-1575]*. Paris: Desclee/Bellarmin 1994; *P. Hieronymi Nadal: Commentarii de Instituto Societatis Iesu*. Edidit Michael Nicolau, SJ. Romae MHSI 1962; Jeronimo Nadal, SJ, *Scholia in Constitutiones S.I.* Edicion critica, prologo y notas de Manuel Rluiz Jurado, SI. Grandada 1976; *P. Hieronymi Nadal Orationis Observationes*. Edidit Michael Nicolau, SJ. Romae: MHSI 1964.

¹³³ Cf. Original Constitutions, Part VII, Section III, CF ## 120-137, 4 brief chapters.

These are all taken from the *Summa* of St. Thomas Aquinas¹³⁴: this would be the major listing of the sources that Fr. Bertoni used.

However, the work of selection, of adaptation, of the drawing up a **compendium** and the ordering of the material was indeed the personal work of the Stigmatine Founder. He always preferred the formulae^{lxxxv} of others because he would find them clearly responding to his own personal thought. He thought it was always better to accept the expressions of the authorities in the Church¹³⁵. Spiritually, this is also some indication of his mentality expressed through that children's game of old Verona: *lowly, lowly...* - this phrase was often on his lips, expressing the workings of his humble heart. The end result of his work on the **Original Constitutions was a kind of mosaic**. While this is true, in that mosaic, Fr. Bertoni wished to express the way of life as he envisioned it – it was a plan that he was convinced had been inspired to him by God Himself. In this hand-written document which he left to his sons, as a code, in that rule there may be found intact in its entirety the moral authority of the Father Founder, no less than had everyone of these texts found their origin in his own heart and mind.

The '**End**' of the Institute he founded is given in his **Compendium Rude**, which is something like a **Prelude** to his Rule:

The End: Missionarii Apostolici in obsequium Episcoporum. [CF # 1]. And immediately there follows the **Missionary Modality – the votum Missionis** [CF # 2] - an **Abandonment to God**, and an **Availability offered to the Church**:

The Manner: under the direction and dependence of the Ordinaries of the places in which they are to give these missions. To these bishops they must manifest all that pertains to the exercise of the apostolic endeavor; [the Apostolic Missionaries] are to receive the permission from these Bishops beforehand, with the necessary faculties, always maintaining that moderation received from these Ordinaries regarding the time and the place of their task. [CF # 2 - The source for this is then explicitly cited: **the Decree of the Sacred Congregation for the Propagation of the Faith. December 20, 1817**].

The **direction and dependence on the Bishops** is to be understood within the limits of the Decree of the Propagation of the Faith, and as it was lived in the customary practice of the authentic Apostolic Missionaries – i.e., **for all that is to be done in the broad exercise of the apostolic ministry**: within these extended limits

¹³⁴ II-II, qq. 160, 161, 166-168.

¹³⁵ It is interesting to note here St. Augustine's view on copying from renowned masters: '*Those who cannot compose their own sermons should learn by heart and preach those of acknowledged masters!*' – cf. The Works of St. Augustine. *Teaching Christianity, De Doctrina Christiana*. Hyde Park NY: New City Press pp. 239, ff.; cf. also James Broderick, SJ, *The Life and Times of Blessed Robert Francis Cardinal Bellarmine, SJ*. London: Burns, Oates & Washburn 1928, p. 60

of the Apostolic Mission, of every aspect of the Word of God whatsoever, there is to be integral obedience.

Fr. Bertoni made no effort to hide the difficulty of such a broad ministry. In order to explain the content of the ***Compendium Rude***, Fr. Stofella chose a Constitution from **Part IX**, Concerning ***the Grade of the Professed***, [CF ## 158-186] – **Chapter VII, Concerning the Principal Purpose of the ‘Professed’ [Priests], [CF # 185]**¹³⁶ as a special Commentary on the ***Compendium Rude***:

[a] ***Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione, obsequium praeestare per varia et propria suae vocationis munera...*** this broad program, ***to offer assistance to Bishops through the various and proper duties of its vocation***, will at times prove to be:

[b] ***... haec autem quandoque ardua et difficilis res sit...***¹³⁷: the reason why this is ***arduous and difficult***: this is due to the constant challenge of balancing the ***contemplata aliis tradere***, the need for the ***more than ordinary knowledge***, the demand to be in constant formation for the ***varia et propria*** and the ***graviora ministeria*** - striving ever forward toward having those qualities that would merit the ***Grade***, being always committed to on-going preparation toward ***serving*** in the ***perfectum opus sacerdotale***. The ***arduous and difficult*** nature of the Stigmatine vocation appears immediately following in this important text:

[c] ***... si ad fragilitatem hominum comparetur quibusdam forte periculis exposita esse videatur...***: if it seems that this vocation is compared to the fragility of men as being powerfully exposed to certain dangers. However, the conclusion is immediately forthcoming:

[d] However, Fr. Bertoni, based on Suarez, adds this comment: ***... non tamen propterea imprudens aut temerarium est propositum devotionis nostrae...*** However, nevertheless, this ***broad program is not imprudent or temerarious as being proposed to our devotion***. The reasons are then forthcoming what it is not imprudent or temerarious for these reasons:

[e] {1} ***... Primo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur...***: the first reason why this enterprise is not believed to be ‘dangerous or temerarious’ is that it does not depend on human strength, but on the ***[special]*** grace of the Holy Spirit to be carried out. Following this comment, Fr. Bertoni again makes use of a biblical text that seems to have been in his heart [cf. **Ph 1:6** – which he often quoted] – this is an indication of his personal conviction that the inspiration for the Congregation was from God:

¹³⁶ For the most part, this **CF # 185** is from Suarez, Lib. VI, c. 4, n. 25, p. 862 a.

¹³⁷ cf. *P. Hieronomii Nadal - Commentarii de Instituto S.I.*, editio M. Nicolau, SJ, Romae: MHSI 1962, pp. 801, ff.

[f] ... **qui enim coepit et inspiravit illud, ipse perficiet si per nos non steterit: nam haec est specialis gratia huius vocationis quae potentior est omnibus periculis et difficultatibus**: for He who began and inspired this good work, He Himself will perfect it [cf. Ph 1:6]¹³⁸, if He is not impeded by us: for this is the **special grace of this vocation** which is more powerful than all the dangers and difficulties: there follows then the second reason why this undertaking is not imprudent or temerarious, and this is an act of faith. For St. Gaspar Bertoni believed – based on Ac 20:28 - that...

[g] {2}... **Deinde per hanc intentionem non proponimus nos periculis exponere, nec hunc vel illum locum adire, aut has vel illas actiones exercere, sed directionem sequi orthodoxi Episcopi quem Spiritus Sanctus posuit regere Ecclesiam Dei**... Therefore for this intention we do not propose to expose ourselves to dangers, nor to do to this place or to that, or to exercise these, or those activities, but to **follow the direction of the Orthodox Bishop whom the Holy Spirit has placed to govern the Church of God**. As for the Bishops being chosen by the Holy Spirit, this is based on **Ac 20:28**.

[h] The saintly Founder adds: **quod medium satis cautum est ad non errandum in via Dei** - because this is a means that is sufficiently cautious in order not to err in the way of God. This is an expression dear to St. Ignatius¹³⁹.

[i] Then, Fr. Bertoni, following Fr. Suarez, adds a third reason which is: {3}... **Accedit tamen religionis providentia, tum in disponendis et probandis personis, tam etiam in eis eligendis et omni opere suffulciendis et confirmandis**... - Lastly, there is added also the providence of the state of religion, both in disposing and proving persons, as well as also in selecting them and in supporting them and confirming them: all these things in which for Fr. Bertoni the intervention of the Ordinary has only to oversee, because all this is reserved to the providence of the state of religion¹⁴⁰.

As has been noted, this extraordinary commentary which Fr. Stofella understands as a 'fervent commentary on the **Compendium Rude**' is cited from several places in the Commentary of Fr. Suarez. In his Book I, he studies "**Concerning the Institution and the Institute of the Society in General**"¹⁴¹. The Jesuit theologian then asks in c. 7 '*Whether the Society of Jesus embraces the*

¹³⁸ Fr. Bertoni has this idea of *Progress* [Spiritual, Intellectual, Juridical, Apostolic] built into a number of his *Original Constitutions* - the central treatment, though may be noted in his Part IV, CF ## 47, ff.: Spiritual and Intellectual – and then Juridical and Missionary [*opus perfectum sacerdotale*].

¹³⁹ Cf. Ignatius' Constitutions, Formula n. 3; *De Missionibus Romani Pontificis*, nn. 605, 624.

¹⁴⁰ As has been noted from the words: ... *haec autem...eligendis...* may be found *verbatim* in Suarez, Book VI, Chapter IV, De Professione, n 25, p. 862 a – on the Special Vow of Obedience to the to the Supreme Pontiff – which contains a reference back to Book I, Chapter VI, n. 9, pp. 592 a-b: How the Society can satisfy many activities together with contemplation. [The Commentary on CF # 185 may be found in the private study: *St. Gaspar Bertoni – Original Constitutions* – cf. website: www.st-bertoni.com.

¹⁴¹ This is found in Suarez, *De Religione Societatis Iesu*, in Book I which is then divided into 9 Chapters.

contemplative life, or rather the active life"¹⁴². In number 9 of this Chapter, Suarez treats of the '**difficulty**' of this vocation, under the title: 'How can the Society satisfy at the same time both its broad activity together with Contemplation?'¹⁴³ Here Suarez speaks of the ***grace of the vocation*** [cf. Fr. **NADAL**]. The second reason for hope is **the protection of obedience to the Bishops chosen by the Holy Spirit** – whom Suarez mentions [in his Book VI, c. 4, n. 25 – where he speaks of **the special vow of Obedience**, the Fourth Jesuit Vow¹⁴⁴].

[j] The final words in this **CF # 185** are: ... ***et omni ope suffuciendis et confirmandis...***: the using of every effort to sustain and strengthen those who are chosen for this vocation. So far present research here has not discerned their origin. The Stigmatine Founder believed deeply in the supernatural means provided for the confreres chosen for this special task. He was deeply convinced of the principle contained in **Ph 1:6** – that the One Who began and inspired this good work, would see it to fruition. He was convinced, with Suarez, perhaps basing himself on **Fr. Jerome NADAL, SJ**¹⁴⁵, and his many commentaries on the ***arduous and difficult*** vocation sustained by a **special grace**. Fr. Bertoni was convinced that he personally was not of the stature to institute a religious community.

[k] Here the title ***Professed*** in Fr. Bertoni's Constitutions refers to those **Priests**, who **at the choice of the Father General** [and later, with the advice of his Council] are promoted to **Solemn Profession**. These men would be those confreres to whom the Sainly Founder entrusted the government of the Institute. These are the ***Apostolic Missionaries***, in the most proper sense, the ***Professed***.

[l] ***Missionarii Apostolici*** - Fr. Bertoni certainly realized that this title, an honorary distinction, is a property reserved to the judgment of the Sacred Congregation for the Propagation of the Faith. In his prudence, then, he placed the title, which pleased him very much, in which he saw more a challenging ***burden*** than an ***honor***. His emphasis was on ***Missionary Obedience, the Modality of Mission - as Christ toward his Father***. He considered the **Apostolic Mission** as that ***good work*** capable of nourishing souls sensitive to the zeal for the greater glory of God, and for the eternal salvation of one's neighbors. He dreamed of a **reserve of evangelical workers** always ready – one by one, kind of a ***flying squadron, Noble Guard*** - for even the most unexpected demands of Bishops, to **go anywhere in the Diocese or the world, for any service of the Word of God whatsoever**. They were to be men decisive in their will **to offer themselves for God and for the Church of God [obsequium]** with absolute **gratuity** of service – they were to remain **free** from

¹⁴² ib, pp. 587-592.

¹⁴³ cf. ib., pp. 592 a & b.

¹⁴⁴ cf. p. 862 a. Here Suarez also quotes the Jesuit Constitutions, Part VII, c. 1, n. 2: cf. n. 606 CSJ

¹⁴⁵ cf. Fr. Jerome NADAL, SJ, *Commentarii de Instituto Societatis Iesu, Rome 1962*; ib., *Scholia in Constitutionibus Societatis Iesu, Granada 1976*. [On this web site – www.st-bertoni.com, his name will appear under **CONSTITUTIONS** – where his teaching will be summarized by Fr. Suarez – and then used very freely, and most often literally, by Fr. Bertoni in his *Original Constitutions*]. [Fr. Nadal was a Jesuit peritus at the Council of Trent where the Theology of Grace held an extended center stage].

dignities, residences, benefices, perpetual or particular care of souls, or nuns. They would be ready to go **anywhere** in the diocese, or outside it, in the world.

[m] **The Means:**

- **Gratuitous Service** – *Gratis* [CF # 3];

- **Freedom for the Apostolic Mission** – *Immunes* [CF # 4];

- **Geographical Abandonment** - *quocumque* [CF # 5];

- **Perfection of One Self** [CF 6 a]: each one's spiritual perfection: through common life; the perpetual exercise of Obedience, Chastity and Poverty; the manner of living regarding food, clothing, a dwelling in harmony with that of **the more perfect members of the clergy** [*honestas clericalis*] according to the various places and for the edification of the faithful, as well as pertaining to Christian parsimony and evangelical poverty.

- **Perfection in Ecclesiastical Doctrines** [CF # 6 b]: *non mediocris, non vulgaris* [cf. CF ## 49, 50, 72, 159].

- **Promotion in the level of membership** [CF # 7 a], always striving forward – first toward the Priesthood [cf. CF ## 69-76], then, when these studies are completed, there will be a special year of intense Formation, the *Schola Affectus* [cf. CF ## 152, ff.], onward toward the *Grade* [cf. CF ## 89; 158, ff.]: this will vary, according to the particular gifts of each one – only some will be promoted to the *Grade*, conferred perhaps even 20 years after all of the above to the point of assuming the *perfect priestly work* [cf. Pars IX, CF ## 158-186], which is the *Apostolic Mission* properly so called – these men are the *Professed, the Apostolic Missionaries*; the other priests will be promoted to the *perfect assistance [obsequium] of the Missionaries*.

- **Progress in Apostolic Service**, to the achieving of the *opus perfectum sacerdotale*. [CF # 7 b].

- **The Manner of Government - Community, Corporate Obedience** [CF # 8]: there will be for all a *Prelate for life, which the Community will elect for itself*, that is, from among the *Graduated Priests*.

It is clear, Fr. John Lenotti ¹⁴⁶ observed, in his Instructions to the Novices, that:

¹⁴⁶ Cf. J. B. Lenotti, *Esortazioni Domestiche e Istruzioni ai Novizi*, in: CS III, pp. 408, ff.

... the intention of Fr. Bertoni ¹⁴⁷ was that of instituting a Congregation, which, just as the Company of Jesus is in a special manner dedicated and determined to the assistance and dispositions of the Roman Pontiff – so Fr. Bertoni’s Community was to be dedicated and determined in a totally special manner, and outstanding in its service and assistance of Bishops. However, all this with this difference, that while the Professed of the Company of Jesus make a Vow of Obedience to the Pope, our men do not make the vow of obedience to the Bishop...For it is one matter to be vowed to the Pope who has the government of the entire Catholic Church, and another for a bishop who would be restricted to his own Diocese, and would therefore also have to restrict the sphere of our ministry...

It was, therefore, quite natural that in the heart of Fr. Bertoni, as in the concert of his various **Rules**, the Ignatian stamp would be predominant, if not indeed exclusive. Furthermore, the **Compendium Rude**, exposed above, is totally Ignatian in character. The Rule, then, as it unfolds, brings this all the more, since the formulae and the texts very often are taken from the Jesuit theologian, Fr. Francis Suarez ¹⁴⁸.

[n] A Rapid Survey: as has been noted in other studies, there has been noted a significant dependence on the part of Fr. Bertoni on the texts of Suarez ¹⁴⁹.

- **Prayer:** Fr. Stofella is of the opinion that Fr. Bertoni cut the prescribed Jesuit prescriptions for meditation in half, and placed it at one half hour [cf. **CF # 47**]. However, the Jesuit rule seems to be speaking about various kinds of prayer. The Jesuit Constitution in this regard reads thus:

CSJ n. 342: Consequently, in addition to confession and Communion, which [the Scholastics] ^{lxxx} will frequent every eight days, and Mass, which they will hear every day, they will have one hour, during it, they will recite the Hours of Our Lady, and examine their consciences twice each day, and add other prayers according to the devotion of each one

¹⁴⁷ Fr. Bertoni’s intention seems clear in his Letter 4 to Fr. Bragato, offering his description of Fr. Marani: *...D. Marani é il giorno di scuola alle Stimato; la sera e i giorni di vacanza ai Dereletti. Alle Stimato fa la sua scuola e studia qualche poco in libreria per la sue Prediche. Ai Dereletti le sere del Sabato e della Domenica confessa e molto e con frutto grande di quella contrada. L’altre sere tiene una Conferenza di Morale con dieci dodici sacerdoti, sul gusto di quella nostra antica di S. Fermo. Dopo la lezione metodica, fa una specie di P. Guerrerri: determina e definisce secondo l’occorrenza, ed e’ quotidiana, i casi piu’ intricate: e il Signore gliene da’ lume e prudenza e franchezza non ordinaria. Il Giovedì esamina, secondo il solito, i Chierici del seminario, e seguita pur accogliendo Penitenti d’ogni maniera ad ogni ora, interrompendo il pranzo, la cena, differendo il riposo. Simigliantemente la Festa, che sta udendo le Confessioni nel Coro di S. Stefano sino all’ora di poter venire a fare l’istruzione a S. Sebastiano, la quale continuerà fino a che piaccia al Signore. La gente lo ascolta molto volentieri, e pare che la parola di Dio non sia getata, ma ricevuta in buona terra. Innanzi di riprendere il corso delle sue Istruzioni, l’ho mandato a S. Zeno fare l’Ottavario dei’ morti... [Epistolario, pp. 315, f.].*

¹⁴⁸ Cf. F. Suarez, SJ, “Tractatus Decimus, De Religione Societatis Iesu, Liber I-XI.

¹⁴⁹ Cf. J. Henchey, CSS, *St. Gaspar Bertoni and Fr. Francis Suarez, SJ. Reflections and Comparisons*. pp. 191. [cf. website www.st-bertoni.com].

until the aforementioned hour is completed, in case it has not run its course...

- **The Regime**: is almost absolute - ***Corporate Obedience, ad intra***:

- a ***Prepositus General*** for life, with some assisting Counselors, who, however, will not be co-judges – this entire number [cf. **CF # 301**] is from Suarez ¹⁵⁰. Fr. Bertoni has made his own here the six reasons with which the Jesuit theologian shows how the regime wished by St. Ignatius is better.

- a ***Monitor, Admonitor***: [cf. **CF # 304**] - this is taken from Suarez ¹⁵¹ and the Ignatian Constitutions ¹⁵².

- the **Majority View of the Counsel and Decisive suffrage of the greater part of the Graduate Fathers** – this is noted in **CF # 302** - and is found, of course, in Suarez ¹⁵³ - who quotes the Bull ^{lxxix} of Paul III, which became the ***Formula n. 2***.

- **Formation**:

- **Two Years of Novitiate**: the Stigmatine Founder's Constitutions do not spell this out [cf. **CF ## 32-39**] – he simply describes what goes on during it. However, it would seem from other sources that the general practice was a two-year Novitiate. Fr. Marani in his ***Cenni...*** [1855] speaks of two years of Novitiate. The first candidates who entered the Congregation experienced a two year Novitiate before vows: Frs. DaPrato, Bassi, the Vignola brothers. Fr. Carlo Fedelini, who returned to the Stimate in 1855, made only one year of Novitiate under Fr. Marani's administration – as would be clear. **This was eventually reduced to a one year Novitiate for all by an early General Chapter.**

- **Formation Experiments, Experiences** - there were six of these described in the Ignatian Rule, **CSJ ## 64-70** ¹⁵⁴ - a **30-day Retreat; 30 days of service in a hospital; a 30 day pilgrimage; serving in lowly offices; teaching Catechism, in various kinds of preaching and administering the sacraments** – and Fr. Bertoni speaks of these last three, particularly in **CF ## 38 [Novitiate]; 42 [after Novitiate]; 89 [Conclusion to Part VI, regarding the Vows of the Community]**. He mentions explicitly the **integral Spiritual Exercises** [30 days] [CF # 35].

- **Program of Studies**: Fr. Bertoni treats this under the concept of ***Progress***, in accord with that ideal of St. Paul [cf. **1 Tm 4: 16: attende tibi [...suiptius] et**

¹⁵⁰ cf. Suarez, Book X, c. 1, n. 10 – p. 1061 a.

¹⁵¹ cf. Book X, c. 2, n. 9 – cf.p. 1065 a-b.

¹⁵² cf. CSJ n. 770.

¹⁵³ Cf. Suarez, Book X, c. 1, n. 15 – p. 1062 b.

¹⁵⁴ cf. Maurizio Costa, SJ, 'Gli esperimenti del Noviziato. Esame Generale IV, 10-15 [CSJ n. 65-70]', in: *Uno spirito per il Corpo. Convegno di studio sulle Costituzioni. Autunno 1997, e altri contributi*. Appunti di Spiritualita 47. Costituzioni I. Napoli: CIS pp. 60- 67.

doctrinae... [Be conscientious in what you do and what you teach!] – in his Part IV, cc. 2, 5, 7. These are amply covered by Suarez ¹⁵⁵.

- **A Year of Probation after Studies:** Fr. Bertoni treats this in **CF # 152** – and Suarez comments on this Ignatian practice ¹⁵⁶ - this is the **Schola Affectus** - all required prior to the formal '**Profession**' as an **Apostolic Missionary**.

- **Qualities for the 'Grade':** Fr. Bertoni speaks of this in **CF # 158**, the beginning of the **Pars IX** – and for Suarez it is clearly treated ¹⁵⁷. This is the **Distinction of the 'Grade' and Solemn Profession**.

- **Apostolic Means:** for the salvation of our neighbors – for Fr. Bertoni these are found in **Pars IX**, c. 2, **CF ## 161-164**. For Fr. Suarez, these are well established ¹⁵⁸.

- **The Norms for the Formation of Youth:** these are found in Fr. Bertoni, to which he dedicates three full Chapters in **Pars IX**, cc. 3-5, **CF ## 165-181** – also amply covered in Suarez ¹⁵⁹. Originally, St. Ignatius wanted a Fifth Vow, to teach Catechism to the Youth and the Unlettered.

- **The Apostolic Mission** is described by Fr. Bertoni in his very important Part **IX**, cc. 7, 8 as **De Munere Professorum Sodalitatis** [cf. **CF ## 182-186**] These are presented by Suarez on a variety of pages ¹⁶⁰. This is described very beautifully by Fr. Bertoni in **CF ## 182-183**:

... Eorum [Professorum] munus est docere, non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria, vel utilia sunt; sed etiam rudimenta fidei et morum, praesertim rudibus, et pueris explanare, in oratoriis, in catechismis publicis, et privatis; hoc etiam maxime Ecclesiae utile est, et ideo maxime etiam iis commendatum sit...Confessiones omnium et praesertim pauperum et puerorum excipere et ad Sacramentorum debitam frequentiam inducere...

There is a hint of this text that may be found in Suarez ¹⁶¹, where he discusses various aspects in the End of the Society that need to be considered:

... unde ad finem huius instituti pertinet proximum juvare, et instruere in his omnibus quae ad hunc finem necessaria sunt...

¹⁵⁵ cf. Book V, c. 1, n. 6, pp. 803, a. ff.; for **CF ## 49, 50**; Suarez, c. 2, n. 8, pp. 809, Ff. for **CF ## 56-58**; cf. Suarez, c. 3, nn. 11, 12, pp 816 a, ff. For **CF ## 60-65**; cf. Suarez, c. 4, nn. 9. 10 pp. 822 b, f. – for **CF ## 67-68**.

¹⁵⁶ Cf. Suarez Book VI, c. 2, nn. 2, 4, pp. 845 a, ff.

¹⁵⁷ cf. Suarez, Book VI, c. 1, 4, 6, p. 838 a, f. – **CF ## 158 – graviora ministeria** - - **CF # 159 – eruditio non mediocris...non vulgaris** [**CF # 49**].

¹⁵⁸ cf. Suarez, Book I, c. 3, n. 10 – pp. 572 a, ff. – **CF ## 161-163**.

¹⁵⁹ Cf. Suarez, pp. 827 a –834 b, *passim*. cf. also pp. 572 b, ff, *Attende tibi et doctrinae....* [cf. 1 Tm 4:16]

¹⁶⁰ Cf. Suarez, pp. 572 b;582 a 587 a; 588 b; 591 a; 598 b; 862 a & b; 966; 984

¹⁶¹ cf. Suarez, Book I, c. 6, n. 6 – p.589 b.

Another aspect might be noted in this same Book I, c. 6, where Suarez discusses whether the Society of Jesus is contemplative or active. He reasons as follows:

...Cum ergo spirituales actiones intime habeant adjunctam doctrinam de rebus divinis [haec enim non solum per publicas lectiones, et conciones, sed etiam in secreta confessione et in secreto colloquio ac instructione traditur...]¹⁶²

Suarez later explains the high priority that St. Ignatius placed on teaching **Catechism** to the unlettered and the youth, basing himself on Ignatius' Part VII of his Constitutions, which deals with his ideals for **De Missionibus**:

... iuxta Septimam Partem Constitutionum, c. 4, § 9, et tandem eruditio puerorum, cum Christiana doctrina, adeo in Societate commendata est, ut sit una ex praecipuis obligationibus Professorum, cum tamen non parvum humilitatis exercitium includat...Est ergo opus illud sicut magnae charitatis ita etiam magnae humilitatis...]¹⁶³

When Suarez treats of the **sacramental apostolic mission** of the Society, he also emphasizes the special **obsequium** they need regarding **faculties** from the Apostolic See and from other Prelates, as right reason and the sacred canons require:

... Aliud praecipuum ministerium competens Societati ex vi sui instituti ad salutem proximorum, est sacramentorum administratio, ut dicitur Septima Parte. C. 4, § 5; praesertim vero confessionibus audiendis, et Eucharistiam administrando...Decuit tamen, et maxime expediens fuit, ut huiusmodi facultas ab ipsa Sede Apostolica immediate in religionem emanaret, quamvis cum ea subordinatione ad caeteros Praelatos, quam recta ratio et sacri canones postulant...]¹⁶⁴

This **Apostolic Mission** so deeply inspired by St. Ignatius is ruled for all practical purposes, as Fr. Stofella points out, from the following Constitution of St. Gaspar, that is substantially Ignatian:

... Dum aliquo mittuntur, vel alicubi residere iubentur, nemo nec pro itinere, nec pro statione provisionem ullam expectet sive ab Episcopis, sive a Parrochis, sive a Superioribus, sed liberaliter se offerant omnino praestent...[CF # 184].

This **gratis omnino** is often mentioned by St. Ignatius¹⁶⁵ and also by St. Gaspar Bertoni¹⁶⁶.

The Union, or the Unity of the Congregation, in Part X of the *Original Constitutions*, [cf. CF ## 187-266]: this while Part presents itself as a web of

¹⁶² cf. Suarez, ib., p. 591 a.

¹⁶³ cf. Suarez, Book VIII, c. 9, n. 13 – p. 966 a.

¹⁶⁴ cf. Suarez, Book IX, c. 1, p. 984 a – b.

¹⁶⁵ cf. St. Ignatius, Formula 1; CSJ nn. 7, 573, 574, 609, 610

¹⁶⁶ cf. Gaspar Bertoni, *Original Constitutions*, ## 3; 67; 102; 184.

citations from the most varied spiritual tradition: Sts. Basil, Augustine, Benedict, and other giants. It would seem that in this Part the saintly Stigmatine Founder is inviting his followers to go back even further than the Company of Jesus – this is an indication of Fr. Bertoni’s psychology: in addition to his effort to accentuate the impersonal character that he wanted to impress upon his Rule, and even more to bring out his goal of a much broader basis for the ascetical enterprise that it takes on more and more.

Fr. Stofella notes in this connection that St. Gaspar is identical in **his Part XII, on the Regime of the Congregation [cf. CF ## 298, ff.]** - that these first texts are from Basil: the Superior is like the Abbot [cf. # 298] – it is forbidden to try to investigate the Superior’s intentions, which again is an admonition from St. Basil [# 299]. Fr. Stofella interpreted **CF # 300** as the Chapter of Faults, but it might be in reference to the General Chapters of the Community – also relying on St. Basil. The great Stigmatine historian knew quite well that these numbers are literal transcriptions from Suarez¹⁶⁷ - whose intention in his writing had been to show clearly that Ignatian spirituality is in full harmony with the long Catholic tradition, and thus is beyond all question.

The Observance of the Vows, Section III, On Four-Fold Modesty, in so far as this is a Help, or Embellishment of Chastity: [cf. CF ## 120-137]: this ‘original’ section of Fr. Bertoni’s Constitutions, Fr. Stofella has clearly pointed out is from St. Thomas Aquinas¹⁶⁸. There are four species of Modesty traced out by the Angelic^{lxxxi} Doctor and their treatment in the **Summa** provide St. Gaspar with titles and the material for the four Chapters of this Section III. Great importance is given to the first Chapter, **On Humility [cf. CF ## 120-121]**. **CF # 121** provides the 12 Grades assigned to the practice of this virtue of Humility from St. Benedict, as treated by St. Thomas Aquinas. The Angelic^{lxxxi} Doctor, for his own purposes reversed their order¹⁶⁹, without omitting his praise of the original order offered by the great Patriarch of religious life, St. Benedict. St. Gaspar writes:

CF # 121: In the acquisition of this virtue, the confreres are to exercise themselves in those twelve degrees which St. Benedict has placed in his rule, c. 7:

1. **The first is to be humble not only in heart, but also to show it in one’s very person, one’s eyes fixed on the ground;**
2. **The second is to speak few and sensible words, and not to be loud of voice;**
3. **The third is not to be easily moved, disposed to laughter;**

¹⁶⁷ Cf. Suarez, o.c., Book X, c. 1, ## 8. ff – cf. pp. 1060 b, ff.

¹⁶⁸ Cf. St. Thomas Aquinas, II-II, qq. 160, a. 2; 161, Premise, and a. 6; q. 168, a. 1; q. 169, a. 1.

¹⁶⁹ St. Thomas Aquinas, II-II, q. 161, a. 6 ad 2^{um}: *Man arrives at humility in two ways. First and chiefly by a gift of grace, and in this way the inner man precedes the outward man. The other way is by human effort, whereby he first of all restrains the outward man, and afterwards succeeds in plucking out the inward root. It is according to this order that the degrees of humility are ordered [in the Summa]*

4. The fourth is to maintain silence until one is asked;
5. The fifth is to do nothing but to what one is exhorted by the common rule of the monastery;
6. The sixth is to believe and acknowledge oneself viler than all;
7. The seventh is to think oneself worthless and unprofitable for all purposes;
8. The eighth is to confess one's sin;
9. The ninth is to embrace patience by obeying under difficult and contrary circumstances;
10. The tenth is to subject oneself to a superior;
11. The eleventh is not to delight in fulfilling one's own desires;
12. The twelfth is to fear God and to be always mindful of everything that God has commanded.

For St. Benedict – and no less for St. Ignatius – the virtue of **humility** is not only that which we intend ordinarily under this name: the term takes on a much broader meaning – it designates a fundamental, or habitual state, a mentality, for the acquisition of which St. Benedict organizes an entire school of supernatural **flexibility** for the monk. Proceeding from the interior [the degrees ascending from 1 to 7] to the external [degrees 8 to 12] – this would be to read the numbers as presented by St. Thomas inversely – Humility in-forms first of all the soul, its faculties and acts – then it fans out its manner even to the body, thus becoming in its plenitude both mother and mistress – or teacher – of the virtues, and by commanding most characteristic dispositions and attitudes of a holy soul, in the face of duties and the most diverse circumstances of the monastic life¹⁷⁰.

These are the aspects that pleased St. Gaspar Bertoni in the writing of his *Constitutions*, seeing in these 12 Degrees of Humility a kind of **Jacob's Ladder**¹⁷¹: humility was seen as a School of Flexibility [**Availability**], or heroic supernatural **docility**, and when it reaches its culmination, without doubt this would be holiness. Neither St. Thomas' *Compendium* with the inevitable challenges inherent in his text would impede Fr. Bertoni of experiencing within himself that sublime spirit that seems to animate this flowing chapter of St. Benedict, which is the longest, and it could be said, the essential element of the entire Benedictine Rule. This is why Fr. Bertoni wanted to make it his own. And it could very well be that it is to this point, so profoundly pondered by the Stigmatine Founder, that there is due **that monastic spirit** that the early Community of the Stimate lived in those times. There was great

¹⁷⁰ NB: Fr. Stofella quotes here, providing the French text for these comments: *La regle de S. Benoit, texte latin traduit et annoté par des fils du saint patriarche*. The Abbey of Mardesous. 1933, p. 33, in notes. This Abbey is well known to the Irish as where Dom Columba Marmion served as Abbot until his death in 1923. Dom Marmion, now *Blessed*, was ordained for the Archdiocese of Dublin, in 1881, in St. Agatha of the Goths Church, Rome.

¹⁷¹ Comparison offered by St. Benedict himself in his c. 7 *On Humility* quoted by Fr. Bertoni – CF # 121.

love for retreat, for recollection^{lxxxvi}, for silence, prayer, study and work. They were called to be **Monks in the house, and Apostles outside**: and always with a certain nostalgia for their cells¹⁷². In fact, these **two** elements are present also in their own context providing the **authentic formula for the Stigmatine Apostolic Mission**, and this is the same for all of the saints under consideration here: St. Thomas Aquinas, St. Ignatius of Loyola [**contemplativos en accion!**] and St. Gaspar of Verona: **contemplata tradere**¹⁷³!

†††

Having reached this point in our reflections, there comes to mind spontaneously the remembrance of the fact that St. Gaspar Bertoni remained faithful to the invitation of St. Ignatius of Loyola, understood at St. Sebastian's where the Stigmatine Founder was on Retreat, almost two centuries ago, on September 15, 1808 – and this note that he jotted in his Spiritual Diary:

September 15, 1808: Introduction to the Annual Retreat: To promote the Glory of God, just as he did, through the same ways, even though with not all those manners [modi] that he was able to employ... Make my spirit come alive in you, and in others through you...!¹⁷⁴.

[3] **The Decree of Praise**: even though Fr. Bertoni's work was over, in a certain sense his **Original Constitutions** were left unfinished. Thus, Fr. Lenotti wrote¹⁷⁵ that Fr. Bertoni, before his death, had done and suffered so much, and prepared the finances and a house and a library and had written the **Rule** – and what is more, he planted the spirit of the Community. It could be said that his work was essentially completed: even though certain matters had not been developed sufficiently, and these have proven to be not a few, nor of a secondary nature. Those would be supplied for whenever the enterprise would be submitted to the Ecclesiastical Authority, for its juridical perfecting. However, this ecclesiastical approbation, as Fr. Marani stated, was much desired by Fr. Bertoni, but because of his sublime humility he never requested it¹⁷⁶. Following Fr. Bertoni's death, Fr. Marani was elected the *Prepositus*, and was animated, according to Fr. Lenotti, by a particular light and spirit of God, was firm from the outset and decisive in wanting to procure for Fr. Bertoni the glory of the Approbation of the Institute. For this reason, he sustained within himself always the will to make use of every means, and to make every effort to achieve this scope: and even if it were not to succeed, he would have at least the comfort and

¹⁷² Cf. Fr. G.B. Lenotti, Domestic Exhortations, "Amore alla cella, *Clastrum est Paradisus*," in CS III, pp. 548-552.

¹⁷³ Cf. St. Thomas Aquinas, *Summa*, II-II, q. 188, a. 6. Fr. Bertoni, Part IV, c. 2, n. 1 [CF # 49]. Fr. Stofella notes this in Suarez' Book V, c. 1, n. 6 – p. 803 a: from its opening words, Fr. Bertoni's CF # 49 is taken *verbatim* from Suarez..

¹⁷⁴ cf. St. Gaspar Bertoni, in: CS IV, pp. 46, ff.: ...per le stesse vie, benche' non in tutti que' modi ch'egli pote' usare...

¹⁷⁵ NB: here Fr. Stofella mentions this text from Fr. Lenotti, from a source entitled *Storia di cio' che si fece dopo la morte del Fondatore per ottenere l'approvazione del R. Pontefice*.

¹⁷⁶ A Comment made by Fr. Marani in his Report submitted to the Holy See for this approval. [cf. CS II, pp. 133, ff.

peace of heart that on his part he had done whatever he could, reaching even to that point where it had pleased the Lord to show the path ¹⁷⁷.

Fr. Marani conducted all of this in person in Rome, but enthusiastically supported in this time by Bishop Benedict Riccabona ¹⁷⁸. At first, Fr. Marani went without receiving the slightest approval for the Rules and Constitutions of the Founder, since the ordinary Roman practice at the time, would hardly have approved such a small community. However, in the end, Fr. Marani was able to obtain far more than he – or anyone else, for that matter - ever could have hoped for an Institute that was facetiously described in an Italian saying, made up of **four cats** [!] ^{lxxxvii}, as the young community seemed to be. The community eventually did receive a **Decree of Praise**, the first canonical recognition, on the basis of Fr. Marani's work – and most especially due to the Report of the Bishop of Verona, + Benedict Riccabona ¹⁷⁹.

This favor was granted to the young Community on March 16, 1855 – the day on which the community was **celebrating the Liturgical Feast of the Five Wounds of our Lord Jesus Christ**. This seemed to be a **providential coincidence**. In fact, Fr. Marani in his **Supplication** ¹⁸⁰ sent to the Roman Pontiff on December 15, 1853 – at a distance of only six months and three days since the death of the Holy Founder, St. Gaspar Bertoni [+ June 12, 1853] - had requested for our Community the name of the **Order of the Sacred Stigmata**. **Fr. Marani had expressly identified the Stigmata with the Five Wounds of Our Lord Jesus Christ**. The **Decree of Praise** was eventually published, on April 16, 1855.

[4] The Solemn Canonic Erection of the Institute ¹⁸¹: The Decree of Praise at long last made it possible to schedule and plan for the solemn erection of the Institute. This was celebrated on September 30, 1855. About one year later, Fr. Bragato wrote to his friend, Fr. P. Beeckx, one who indeed loved our early confreres:

¹⁷⁷ cf. Acts of Fr. Lenotti.

¹⁷⁸ His testimony: "...*Dopo il suo cominciamento, questa Congregazione non ha lasciato mai di esistere, e dimostrarsi operosa in qualunque ministero ecclesiastico al quale fossero invitati dal loro Vescovo. In Verona e nella sua Diocesi sono conosciuti, amati, venerati da ogni ceto di persone, assidui al confessare, al predicare, al dare Missioni, principalmente nel dare esercizi al Clero, spiegare il catechismo, assistere i moribondi, i carcerati, i condannati all'ultimo supplizio; chiamaati a supplire in seminario i Professori di filosofia e teologia vi si sono prestati con molta soddisfazione di tutti... raro e' che un vescovo abbia pronti ecclesiastici da adoperare in ogni circostanza ed a qualunque inaspettato bisogno; mentre quasi hanno per legge del loro Istituto l'essere non solo istruiti ed educati, ma anche apparecchiati a qualunque ministero li chiamo l'obbedienza del loro Superiore in servizio al Vescovo...*" (cf. Summarium Addizionale, Documento XXIII, pp. 251-253).

¹⁷⁹ **NB**: Fr. Stofella had originally given all the credit to Fr. Marani – but, an unknown hand added a footnote in writing here in these *Note per servire...* Serie VI, p. 62, Footnote # 129 bis, giving the credit to the intervention of the local Ordinary. Bishop Riccabona sent his Letter of Recommendation on July 22, 1854 [cf. ib., pp.151-154].

¹⁸⁰ Cf. Marani *Supplica*, in: CS II, pp. 134-138.

¹⁸¹ Cf. CS II, pp. 46-50; 171-175; 182, f.

... He loved our congregation and loved and esteemed our deceased Founder, of holy memory... which, in that time – this poor Congregation almost petered out, but it acquired new life. It seemed as though the Holy Founder had infused into his sons his own spirit. Almost overnight, they became preachers and missionaries who worked marvels in those places wherever they went to spread the Word of God, and what is even more, because of these fine Priests, a number of young men asked to become members of this plant which had come to life anew and was flourishing...¹⁸²

All of this pertains to the point under discussion here – precisely because of the authoritative ^{lxxxviii} memory of Fr. Louis Bragato regarding the ideal that had been achieved - would have found himself in a very singular manner: of course this would have meant that the Lord would have extended his life and restored his work. But, it would only be granted to the saintly Founder to see his sons in heaven.

[5] The Apostolic Missionary: a beautiful description of the ***Apostolic Missionary*** in the mind of Fr. Bertoni may be found in his letter 4 to Fr. Bragato, dated December 1, 1837, in which he tells us beloved confrere the work of his close collaborator, Fr. Marani. There is particular emphasis in Fr. Bertoni's description of Fr. Marani's ***Apostolic Mission toward the Clergy, both seminarians and priests:***

... Fr. Marani spends his days in school at the Stimate; evenings and on days free from classes, he works at the House of the Dereletti. At the Stimate, he teaches his classes, and studies in the library for his Preaching. At the Dereletti on Saturday evenings and on Sundays, he hears confessions, and at great length, and with much fruit for the entire neighborhood. The other evenings he gives a Conference in Moral Theology with about ten, or twelve Priests, like in the old days which was our custom at St. Firmus'. After his methodological exposition which he conducts along the style of Fr. Guerreri: he offers his opinion and resolves, as the situation might demand, and this is every day, the most intricate cases, and the Lord has bestowed on him light, prudence and more than ordinary great charity. On Thursdays, as is the practice, he takes part in the Scrutinies of the Seminarians, and after this, he receives penitents of every manner, and at every hour, even interrupting his lunch, his supper, and putting off his own rest. Likewise on Feast Days he hears Confessions in the Choir area at St. Stephen's up until the time it is time for him to give his Instructions at St. Sebastian's, which goes until to the time which the Lord Himself determines. The People listen to him very willingly, and it seems that the Word of God is not just cast on the ground, but it is received on good ground [cf. Mt 13:8, 23].

¹⁸² cf. Letter of Fr. Bragato, to the Jesuit Superior General, Fr. Beeckx – Founder's Archives.

Before taking up again the course of his instructions, I sent him to St. Zeno's to preach the Octave for the deceased....¹⁸³

It is most helpful also to reflect from one of these very special sons of the saintly Founder the genuine portrait of the **Apostolic Missionary**, according to St. Gaspar's heart, in the new Congregation of the Priests of the Sacred Stigmata of Our Lord Jesus Christ. Let us consider Fr. John B. Lenotti: he came to the Founder still as a Seminarian [a *timid rabbit!*], and received his First Formation from St. Gaspar; he was a man by nature and by grace who would have been the very least capable of altering the ideal handed on by the Founder. He was the first Master of Novices in the Congregation, [as the Founder himself had been his!], and then later the Superior General. He tried to put together a **Directory for Novices**¹⁸⁴ a work that remained incomplete at his death¹⁸⁵. He also wrote a most wonderful **Proemium** to this work – while it may not stand out for its elegant Latin, the ideal presented is familiar to generations of Stigmatines:

... The End of the Sodality is this: to be Apostolic Missionaries, for the service, or help, of Bishops. Therefore, its members ought to be always ready and prepared, both day and night, at any hint on the part of their own Superior, even in an instant, to go anywhere, whether near, or far, whether within the city, or outside, to undertake any office or ministry conferred upon them: to giving instructions, sermons, the Spiritual Exercises, to any group of men whatever: to hearing confessions of those held in prisons, and to be with those who may be condemned to death; to supplying for this or that Chair of Philosophy or Theology, as well as filling in at a Parish for a time which may be unexpectedly deprived of its Pastor; and whenever a given work has been completed, and even when not yet perfectly accomplished, they should be ready to give up the place to someone else, and be ready to take on some other more grave [graviora] and difficult [ardua et difficilis] assignment. And

¹⁸³ Cf. *Epistolario*, pp. 315-316. This describes a very broad Apostolic Missionary commitment, and outreach to Priests and Seminarians, an essential part of the Stigmatine charism. [NB: the Italian for this is found above in Footnote # 75].

¹⁸⁴ Cf. *Note per servire...*, Serie 6 pp. 63, f. : *...Finis Sodalitatis est: Missionarii Apostolici in obsequium Episcoporum. Membra igitur eius semper diu noctuque parata et prompta esse debent ad nutum proprii Superioris, etiam in ipso instanti, quocumque, sive prope sive procul, sive intra civitatem sive extra, ad quodcumque officium sive ministerium se conferre: ad instructiones, conciones, exercitia spiritualia cuicumque hominum coetui missionesque faciendas, ac confessions audiendas carceribus detentis et ad mortem damnatis praesto esse ad supplendum huic vel illi cathedrae Philosophiae au Theologiae, necnon ad Paroeciam improviso suo viduatam Pastore pro tempore sustinenda, aliquo munere perfuncto, vel etiam non omnino expleto, alteri locum cedere, ut aliud gravius et difficilius suscipatur. Et id omne, magisque si forte contingat; laeto animo, hilari facie, quin excusationes offerre liceat vel propriae ineptitudinis vel haud sufficientis studii praemissi, quin ratiocinia fiant, quin aliquis exigatur sive accipiatur; parati ad omnia ad quae Superior mittat; qui dum necessitatibus Episcopi, cum posit aut idoneos viros habeat, nihil denegabit, identidem studebit etiam Parochorum postulationibus, ubi opus habeant, quantum fieri potest, morem genere...*

¹⁸⁵ NB: His commentary on the *Original Constitutions* may be found in **CS III**, pp. 386-539. [The English translation appears on the website: www.st-bertoni.com, as one of the entries under 'Constitutions'.

they should do all this, and all the more so when this should come about: with a joyful spirit, a happy face, without offering excuses of their own ineptitude, or that they have had too little study, without seeking the reasons for all this, and without receiving or demanding any compensation [*gratis*]. They are to be prepared for all [*parati ad omnia*] to which the Superior might send them. The Superior should try to meet the needs of the Bishop, and deny nothing to him, in so far as this would be possible and the Community has confreres who are suited for a given task. And the Superior will deny nothing, and indeed will even try to meet the requests of pastors, wherever they may have a need, in so far as this will prove possible, and to provide the means...

This same Fr. Lenotti in his Instructions to the Novices did not cease repeating to them that the Stigmatine Religious is a **religious soldier**¹⁸⁶, that each one should have the spirit of the soldier: an absolute spirit of generosity and sacrifice, in the total dedication to the glory of his Sovereign. Fr. Marani summarized this in his oft-repeated motto: **Prepared for All** - this was the motto also during the 'heroic years' of the decline of the Congregation.

Over the letter of the Constitutions of St. Gaspar Bertoni, the required Ecclesiastical legislation left its imprint. With the number of religious institutes being established in that time, this legislation gradually became more and more refined. Due to this, especially with regards to the framework of these many new Communities and their initial observances traced in earlier practices, did not survive. Fr. Bertoni hoped to shape his entire juridical structure on that excellent model, which is the Company of Jesus. And some elements did not survive due to human weakness.

However, no matter what the exterior forms might be adopted, no one would tamper with the over-all spirit of these communities, and least of all, the Church herself. The early Stigmatine Community manifested the following:

- **A Spirit of Authority**: solidly concentrated into the hands of the Superior General, and emanating from him through the various grades of a kind of Stigmatine hierarchy. To this there should correspond, in that motto, **Parati ad Omnia**, a great spirit of submission and an ever more perfect obedience.
- **a Spirit of Filial Confidence** in the Superior as 'Father'. This is so even though the genuine and proper opening of one's conscience to one's superior became more and more with the passing of time regulated by ecclesiastical norms with greater cautions.
- **a Spirit of Poverty**: absolute detachment from the element of money, and of those comforts of life. In order for effective poverty to become authoritatively attenuated, that affective poverty, in anyone who is called to tend to religious perfection, should not suffer any attenuation whatsoever.

¹⁸⁶ Cf. CS III, p. 404, ff.

- **a Spirit of Mortification**: one that is both active and spontaneous – and not only passive, or forced.
- **a Spirit of Zeal for Souls**: with all the presuppositions of this matter already in place, and with that classical formula in mind: *Contemplata tradere*. There needs also to be the thrust implied in that motto: *Parati ad Omnia* - and this always takes its principle in regular observance, silence, recollection, prayer, study, internal and external penance.
- **a Spirit of Charity**: *in this all will know that you are My disciples, if you have love for one another...[Jn 13:35]* There is needed that spirit of mutual reverence: even in that already sanctioned by a distinction of Grade which the letter of the rule no longer allows: a reverence to be poured out on those vested with authority, and on the elderly.

And all of this needs to be impregnated with love and the spirit of the hidden way: according to that old motto of Veronese children: *Lowly, lowly... the dens and their caves...!*¹⁸⁷ There will always be needed that spirit of humility, which is found in its 12 degrees [cf. CF # 121], a humility including both body and soul, the whole man. And this is all based on that saying of the Lord Himself:” ... *Learn from Me, for I am meek and humble of heart...!* [cf. Mt 11:29].

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A Summary

By way of conclusion, two important statements have been made regarding the Founder’s *Compendium Rude*:

[1] Fr. Bertoni based his *Compendium Rude* on the Jesuit *Formula, made up of Papal Documents* for his Institute – and then a paragraph from the *Decree of the Propagation of the Faith*, dated December 20, 1817, which had conferred on him the title of *Apostolic Missionary*, integrating this with the incisive addition – *in obsequium Episcoporum*¹⁸⁷.

[2] **CF # 185**, does provide a ‘warm’ comment on the *Compendium Rude*¹⁸⁸ [this will constitute **Part IX** of this present study.

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¹⁸⁷ Cf. Stofella, Introduction to the *Costituzioni Originali...*, p. 18.

¹⁸⁸ cf. *Note per servire ... Serie VI*, p. 57.

**[E] The Final Rendition of the *Compendium Rude*:
MssB # 9908, the Printed Copy**

There are some significant additions, omissions and changes, both regarding the rendition studied just above [cf. **MssB # 9948**] - and also regarding the reading of the ***Compendium Rude*** that survived the final text which has come down to us from Fr. Bertoni [cf. **MssB 9908**]. Now, more in particular:

[I] The Content

1: The entire line is Latin, with a slight spelling difference for ***Missionari***¹⁸⁹ ***as the Father sent Me, I now send you...!*** [cf. **Jn 20:21 – the central ideal here is Jesus, personally sent by His Father**]. [In **MssB 9848**, the ending is “j” - whereas in the final copy, it is double “ii”.

Apostolici: as the Father sent Jesus, so, He sends His Apostles [cf. **Acts of the Apostles**¹⁹⁰] ***on His Personal Mission***.¹⁹¹

The significant addition here are the words ***in obsequium Episcoporum***¹⁹² - ***obsequium*** is found in the Latin Vulgate **for Rm 12:1**, make of your “bodies” [life] an oblation to the mercy of God, **almost a Eucharistic offertory** - it is also found throughout the Latin translation of St. Ignatius’ original ***Constitutions***¹⁹³, the root word being used as one of the synonyms of the Spanish ***servicio, servir, servo, to*** translate “**service**”, so commonly used by Ignatius to translate his own “mysticism of service”. ***In obsequium*** also appears in Fr. Bertoni’s ***Constitutions***¹⁹⁴. The “substantive form” of the over-all “End” of the Congregation, both spiritual as well as apostolic, renders each person Christ-like, in His commitment to His Father - and the Apostles’ carrying out Christ’s own Mission received from His Father.

¹⁸⁹ cf. Donald Senior, CP – Carroll Stuhlmueller, CP, *The Biblical Foundations for Mission*. Maryknoll NY: Orbis 1983

¹⁹⁰ cf. C.K. Barret, *Acts I-XIV* [Vol. I] – *Acts XV-XXVIII* [Vol. II]. The International Critical Commentary London/NY: T & T Clark 2002.

¹⁹¹ cf. Raymond E. Brown, *Priest & Bishop. Biblical Reflections*. NY: Paulist 1970; *The Community of the Beloved Disciple*. NY: Paulist 1979; *The Churches the Apostles left behind*. Paulist 1984; Raymond E. Brown -John P. Meier, *Antioch & Rome*, Paulist 1982; A. B. Bruce, *The Training of the Twelve*. Grand Rapids MI: Kregel [1871] 2002; Oscar Cullmann, *Peter: Disciple, Apostle, Martyr*. NY: Bantam 1958; Lucien Legrand, *L’Apostre des Nations?* Paris: Cerf 2001; John MacArthur, *Twelve Ordinary Men*. Nelson/W. Publishing Group 2002; John P. Meier, *A Marginal Jew*. Vol. 3: *Companions and Competitors*. Chapter 26. Doubleday 2001, pp. 125-285; Francis A. Sullivan, SJ, *From Apostles to Bishops*. Newman 2001.

¹⁹² cf. Joseph Henchey, ‘La formula *in obsequium* nel linguaggio di S. Tommaso’, in: ANGELICUM LXIX [1991], pp. 454-470.

¹⁹³ cf. **CSJ n. 8, *maius Dei obsequium semper intuendo*; n. 49: *ad Dei obsequium*, etc. etc.**

¹⁹⁴ ***Obsequium*** in CF ## 1; 151; 195; 237; 220.

2: The “manner” [*modus, modalitas, obedientia missionaria*] of living this End is described by Fr. Bertoni with a literal insertion of the Decree he received, dated. Dec.20, 1817, naming him an “Apostolic Missionary”. The exercise of the *apostolici muneris* seems to be noted in **CF # 11**, speaking of certain members being promoted as Professed in the community, to take on the *perfectum opus sacerdotum, assumentem apostolicam missionem* - these are studied under *sacerdotale officium* [cf. **CF # 69, ff.**] and the Graviora *Ministeria* of the “Professed” Apostolic Missionaries [cf. **CF ## 158, ff.**], the *varia et propria ministeria* [cf. **CF # 185**]. All this is studied throughout.

There are two Stigmatine interpretations of this Decree from the *Propaganda*^{xc}:

- on the one hand, for some confreres this means that the **Parish Missions**, for which apostolic service Fr. Bertoni received this decree, are the central apostolic work of the entire Congregation – the view in 1854, of Fr. John Marani¹⁹⁵;
- for others, also among the early confreres [as is evident from the very early General Chapters], many held that this Decree communicates rather an **Apostolic Spirit of Missionary Obedience** of carefully accepting, following the direction of the Bishops, in the **service of the Church**. This is expressed as the *modus* of assuming the broad Apostolic Mission, sub *Episcoporum directione, obsequium praestare per varia et propria suae vocationis munera; haec autem quandoque ardua et difficilis sit...* [cf. **CF # 185**]¹⁹⁶. There are two major aspects to be pondered here – **Jesus Christ and Ecclesial Service:**

1. The radical, total following/imitation of Jesus Christ, by abandonment through Him to the entire Trinity:

The Spirituality of Fr. Bertoni may be described as a **Mysticism of Service, honoring God the Father, in imitation of God the Son, following the inspirations of God. the Holy Spirit**. St. Gaspar synthesizes this in his Diary:

*.... We must make a portrait of Jesus Christ in ourselves...*¹⁹⁷

The theme in St. Gaspar seems to be, that **as the Father sent Jesus**, so does **He send His apostles** [cf. Jn 20:20, ff.] **CF 2** presents several verbs and descriptions of ecclesial obedience: *sub directione et dependentia Ordinariorum...quibus omnino parere debeant...ac licentiam prius cum*

¹⁹⁵ Cf. *Compendio delle Costituzioni, o regole di P. Gaspare Bertoni*, in: CS II, pp. 161-165.

¹⁹⁶ It might be useful to cite here the oft-quoted entry in Fr. Bertoni's Spiritual Diary: *Pereami che il Santo ne facesse buon accoglienza, e ne invitasse a promuovere la maggior gloria [di Dio], siccome egli fece, e per le stesse vie, benché non in tutti que' modi ch'egli pote' usare...* [cf. MP – September 15, 1808].

¹⁹⁷ cf. MP, February 26, 1809: *Dobbiamo fare un ritratto in noi stessi di Gesu' Cristo...*

facultatibus ab eis recipere, servata semper eorundum ...moderatione....: this means to follow the apostolic direction and to live in missionary dependence on the Bishops, to whom the Stigmatines are to manifest all regarding the Apostolic Mission. The Stigmatines are to receive the permission and the faculties beforehand, and observe always the moderation of the Bishops regarding all that pertains to the apostolic task.

St. Gaspar, the **Model of Holy Abandonment** regarding the all Holy Trinity, is also an example of **apostolic service to the Church**. Following the Ignatian interpretation of ***Modus***, this provides for St. Gaspar and for the Stigmatines, the ***Modus of the Congregation is the Founder's sensus Christi is the sensus Congregationis***¹⁹⁸. As Fr. Gaspar himself was the ***living Rule*** for the Community – so, **Jesus Christ Himself is Fr. Bertoni's and his/our Mode of acting, Model**. The **spirit** of the Founder for the Stigmatines is eminently **Christological** – and the Congregation can say that Jesus Christ is our ***forma vitae, vivendi*** - this is **our manner of imitating the Apostles**, who followed Jesus Christ.

The **Modus** provides the **Stigmatine specific manner of following/imitating Jesus Christ**. The ***Modus*** provides a living nucleus, a **faith**-choice, rich with the nuances of a **hope**-filled **Apostolic Mission**, with a universal **Charity**, to serve the Church **gratuitously, anywhere in the Diocese, or the World**. As Fr. Bertoni wrote in his ***Autografo: In every exercise in behalf of souls, observe exactly the direction of Bishops, and obtain from them the ordinary faculties and permissions***¹⁹⁹

This is the ***Institutum Vitae*** for a Stigmatine. This ***Modus*** describes for us in broad strokes the **nucleus of our spirituality of Abandonment to God, and Availability to the Church**. Herein is implied those specific traits that would be essential and proper to the charism, as described, then, throughout the ***Compendium Rude - to be fished out in the course of the rest of the 314 Original Constitutions***. The entire Stigmatine ***modus procedendi, operandi***, has been approved by the Church – this is the Stigmatine ***line of conduct***, this is the spirit of the Congregation. There is here in St. Gaspar a marvelous example of **radical evangelism**, **a total following after/ a radical imitation of Jesus Christ sent by His Father**, with indifference^{xci} and availability, always seeking the **greater Service of God and the Church [magis]**.

¹⁹⁸ cf. P. Pedro Arrupe, SJ, *El nuestro modo do proceder – il nostro modo d'agire*. Conferenza del P. Generale al Corso Ignaziano del CIS, letta in inglese il 18 gennaio 1979. cf. Notizie dei Gesuiti d'Italia. Supplemento al n. 9/10 – 1979. [This is presented in the web-site: www.st-bertoni.com [under "Constitutions", NADAL, *Modus*].

¹⁹⁹ *Autografo* # 2.

2. A radical, total availability to the Church in an ever more intense *Mysticism of Apostolic, Missionary Service*:

This is **Missionary Obedience**, a life-long conscious attitude of fidelity and service to the Church. This is Fr. Bertoni's way of *sentire cum Ecclesia*, feeling with, and serving the Church. To carry out the Apostolic Mission means to be **sent by the Church**, as mediated through the Congregation. It asks of each the life-long discipline of **availability** and **flexibility**, without rigid structures. No one Mission is the definitive one, there is a universality of Services [cf. CF 185]. The broad Apostolic Mission is developed by St. Gaspar in **Part IX** of his *Original Constitutions*²⁰⁰.

3: One significant difference regarding the gratuitous service here is that in **MssB 9849**, the verb is *servient* - in the final edition [**MssB 9908**] it will be the infinitive, *servire*. The Founder presents a *Mysticism of Service*. The gratuity in the exercise of the Apostolic Mission is a corner-stone of both the Ignatian rule, and also that of Fr. Bertoni. In all three renditions of the *Compendium Rude* from the hand of Fr. Bertoni, these first three numbers hold the same order: the "**End**", the "**Manner**", and "**Gratuitous Service**". The order of the items in the *Compendium Rude* beings to change now:

²⁰⁰ cf. CF ## 158-186. The Capitular Commission on the *Original Constitutions* [Convergenze - October 11, 2003 – Waltham MA] offers this interpretation:

n. 6: Il *munus apostolicum* [=servizio apostolico]. Il progetto bertoniano per il Missionario Apostolico apre ad un vasto orizzonte ministeriale: la celebrazione sei sacramenti [CF 162], il servizio alla comunita' cristiana, contenuti nella formula *Verbi Dei quodcumque ministerium* [CF 163], la formazione dei chierici [CF 164] e la cristiana educazione della gioventu' [CF 165-166]. Il Bertoni, nello stesso tempo, per custodire la dimensione missionaria dell' *Euntes docete* [cf. Mt 28:19], *non ammette la cura ordinaria delle anime*. [CF 290].

...questa varieta' do servizi ministeriali si trduce nell'impegno per i giovani, per il Clero. i religiosi e nell'esercizio della parola di Dio, propria alla tradizione bertoniana...

Un ministero traduce l'ideale del Missionario Apostolico bertoniano quando piu' si inserisce in un progetto ecclesiale dinamico di evangelizzazione e/o di rievangelizzazione [progetti diocesani o nazionali riguardanti le Comunita' cristiana, il Clero gli istituti religiosi e i giovani].

n. 7: S. Gaspare Bertoni, formato nella spiritualita' ignaziana fin da giovane chierico, sotto la guida di D. Galvani, coltivo' profondo amore e zelo per la Chiesa. Se ebbe il titolo di *Missionario Apostolico* per la Missionae popolare in s. Fermo. Fu anche missionario dei giovani, guida e maestro per il clero, convinto sostenitore della necessita di rinnovamento della comunita' cristiana. Imbevuto della Parole del Signore, profeticamente avverti' la necessita' di risposte piu' adeguate alle urgenze dei tempi: approfondi' con amici chierici e sacerdoti lo studio della Teologia di s. Tommaso e la Morale di s. Alfonso, ed in un crescendo di esperienze mistiche ed apostoliche, maturo' il progetto di una Congregazione di Missionari Apostolici. Il Bertoni rest *regola viva* per tutti i suoi figli; nelle sue Costituzioni traspare il suo spirito missionario e la ribadita esigenza di perfezione spirituale e dottrinale, alle quali incessantemente tendere.

n. 8: L' *obsequium Episcoporum* e', in primo luogo, servizio e comunione con il Vescovo, espressione della disponibilita' ecclesiale e del fiducioso abbandono in Dio; e' ancora impegno ad una preparazione che si esprima al Massimo, chiedendo che ogni confratello tenda alla perfezione del ministero, evocata nella formula *Missionario Apostolico*.

4: In the first rendition [cf. **MssB 9846**] where the *Compendium* occupies only a single line, the order is: “**End**”, “**Means**”, “**Manner**”, the “**Grades**”, and the “**Regimen**” – presenting just five of the principal items.

In **MssB # 9848**, **# 4** is the quocumque, “**geographical abandonment**” [cf. **Mt 28: 19-20; Mk 16:15-16; Lk 24:47; Ac 1:8 +; 2:38 +**]- just any place where there is a need in the judgment of the Bishops. In the final version, the *gratis* is **CF # 3**.

In **MssB # 9849**, the order changes: **CF # 4** is the statement that all members need to be *immunes*, in adjectival form. This is the order in the previous **MssB # 9848**, but the abstract state, *immunitas* is used.

In the final edition, the printed *Compendium Rude*, **MssB # 9908**, CF # 4, the order is the same as immediately precedes, and the *immunes* appears in adjectival form, qualifying in another way, the Apostolic Missionary. [As for the perpetual care of religious women, cf. CSJ n. 588].

This living **immune from dignities** would also include the title of “Apostolic Missionary” conferred for distinguished apostolic services. It is the ideal of the title that is to be lived.

5: In **MssB # 9848** **# 5** is the *immunitas*, in abstract form.

In **MssB # 9849**, **CF # 5** is the *Quocumque* [cf. **Mt26: 13; Mk 16:15; Jn 1:10; 10:36; 11:27; 12:47; 16:28; 17:21, 23, 25**], the same order presently found in the definitive printing. The verb is found in the present participle, indicating dynamic activity. This is the geographical form of abandonment, the living of the totality of the *obsequium*. [The ideal of an **international membership** is alluded to also in **CF # 193**].

6: This is a composite number made up of several central Apostolic Missionary values:

a. The **Means** - the Latin *Media* here, is the Italian *mezzi*, in **MssB # 9948**.

Spiritual Perfection²⁰¹ [cf. **Ph 1:6; Ps 118:66; 1 Tm 4:16**]: as has been noted, this is presented **in Part IV, CF ## 47 & 48**: the former are the “positive” means, such as prayer, Divine Office and Mass; half-hour meditation; 20-minute spiritual reading; thee-fold examen - sermons and domestic exhortations. Annual retreat for 8 or 10 days; weekly sacramental confession; manifestation of conscience to the Superior - fraternal correction. In **CF # 48** are listed the “negative” means, the removal of defects, increase in virtues, self-denial, perfect observance of precepts, etc. This was also **# 6** in **MssB # 9849**.

²⁰¹ cf. Suarez VIII, cc. 1-9.

This perfection might also be considered in **Parts X & XI**, Common Life; the living of the Vows [**Part VII**], and a number of the Constitutions, regarding life-style, food, clothing, and the life [cf. **CF## 6; 32; 69; 100; 133; 134; 137**]²⁰².

b. Intellectual Development [cf. **Is 43:10; 50:4; Ezk 6:13 (etc); Ho 2:22; Zc 4:13; Jn 10:14, 27: 14:7, etc.**]: in **MssB ## 9848 & 9849**, this is **# 7**. In the **CF** this is **Part IV, cc. 2-6, ## 49-68**. There are also references to this **in CF ## 173; 175, ff.**

c. Common Life: in **MssB ## 9848 & 9849** this is **#8** - this is also covered in **CF, Parts III, X & XI, ## 43, ff** [the "only penance"]; **## 187-197**.

d. The Perpetual Observance of the Vows: this is covered at some length in **CF, Parts VI & VII, ## 83-151**. In **MssB ## 9848 & 9849**, this is presented as **# 9**.

e. The Program of Common Life, regarding Food, Clothing, Rooms: is to be measured by the more observant clergy. In **MssB ## 9848 & 9849**, this is presented as **# 10**.

f. It needs to be pointed out that in **MssB # 9849**, there is added an entire sentence which does not appear in the final **Compendium Rude**, but is the last entry under Chastity, as Part VII, Section III, c. 4, *Concerning Moderation of Externals, necessary for Life*, [cf. **CF # 137**]. As will be seen, this is the clearest entry regarding the clothing of religious, close to fulfilling the three conditions set by St. Ignatius: that it be fitting; accommodated to the place where one lives; and that it not be repugnant to poverty²⁰³. Fr. Bertoni's requirements are that it be "honest", that it bespeak poverty, that it be suited to the ministries, for the people among whom we live, that it be clean and not torn. This sentence, then, does not appear in the final rendition of the **Compendium Rude**.

7: The Promotion of the Grade:

- **Profectus Juridicus:**
- **Profectus Apostolicus – *gradatim usque ad Perfectum opus Sacerdotum***: [cf. according to different *gifts, graces* - cf. **Rm 12:4, ff.; 1 Co 2:12; 12:4-30; 14:1-40; 1 P 2:4**]: of Membership as an **Apostolic Missionary**, one of the few **Professed**. Promotion, in general is found in **CF Part V, ## 69-82**²⁰⁴.

²⁰² cf. Suarez, I, c. 5; V, cc. 1-3.

²⁰³ cf. CSJ n. 577; Suarez I, c. 5. For Ignatian "habit", cf. CSJ, nn. 8; 81; 296; 297; 577; 579.

²⁰⁴ Qualities required for the Promotion to the Grade of Apostolic Missionary: This text was developed by the XIth General Chapter Capitular Commission -1881-1889, for the Proposed Text of the renewed Constitutions, Part IV, c. III, n. 4 - prepared for the XIIth General Chapter:

Chapter IV

Concerning those to be promoted to the Sacerdotal Office [²⁰⁴ a],

And to the Grade of Apostolic Missionary in our Society [²⁰⁴ b]...

This Promotion happened first through the Promotion as students – then, up to the Priestly Ordination [cf. **Pars V, CF ## 69, ff.**] – then the **Vows [Partes VI & VII]** – then, the ***Schola Affectus* [Pars VIII]** – and finally, perhaps 20 years after Priestly Ordination, the ultimate Profession as an ***Apostolic Missionary* [Pars IX]**.

- regarding the “***Professed*”**: in **MssB ## 9848 & 9849**, this is **# 11**: this is promotion to the **supreme priestly work**, the “**apostolic mission”** - whereas, **the promotion of the Students** is found in **CF, Part VIII, ## 152-157**; **the specific promotion to “Profession”** is found in **CF Part IX, ## 158-186**.

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

Moreover, there are required in him besides outstanding piety, love for regular discipline, and zeal for the salvation of souls, that he be endowed with suitable doctrine, i.e., that he has passed with praise his last exams, after having completed the entire curriculum of theology; also, that he be of great merit to the Institute,

Either because he was engaged in giving the Sacred Missions [²⁰⁴ c]; or, the Spiritual Exercises ²⁰⁴; or, for a full three years, he had been the Director of some House of ours; or, had been teacher of the sacred disciplines for four years [²⁰⁴ d] or was dedicated for many years in instructing the youth; or, lastly, he had performed well some other office, or duty for the good of the Sodality. [²⁰⁴ e]

[²⁰⁴ f]... The judgment of this merit is absolutely up to the Superior and the General Councilors, who, by a plurality of secret votes, will promote those to the Grade of Apostolic Missionary, who are endowed with these qualities we have noted above: they will then announce, by Decree, their promotion to the entire Sodality ...

[²⁰⁴ a] This would seem to reflect what St. Gaspar Bertoni meant in the ordinary promotion of students to the Priesthood - CF # 7. – the section that follows here and which is underlined, would fulfill that which the Stigmatine Founder meant by the *perfectum opus Sacerdotum, assumentes apostolicam missionem* – this was not any one ministry in the minds of so many of these early Fathers, but would include the *graviora ministeria* [CF # 158] - *the varia et propria suae vocationis [arduae et difficilis] munera* [CF # 185] – also called the *ministeria accomodata* to achieve the *finis* of the Sodality, the salvation of souls. [CF # 262].

[²⁰⁴ b] This number 4, Chapter IV, and its title were eliminated, as may be noted from the “List of the Proposals made by the Deputed Commission” because the Holy See did not allow the use of the title *Apostolic Missionary*. This list of qualifications found here in n. 4, however, does reflect the mentality of many of the confreres of this time - however, this broad interpretation of the *Apostolic Mission* is what many early confreres understood as the *perfectum opus... graviora ministerial ... varia et propria munera* of the Stigmatine Apostolic Mission.

[²⁰⁴ c] There is a certain historical primacy here, as the Founder was inspired to establish the Community from this kind of *Apostolic Mission* - the *modus operandi* of preaching Parish Missions is to obtain the full authorization of the local ordinary – in the spirit of the *Fourth Vow of the Society of Jesus*.

[²⁰⁴ d] The whole area of Clergy retreats was also a privileged form of service of the early Community as part of its *Apostolic Mission* – the early Community also banded together by the theological discussions held among priests under Fr. Bertoni’s direction. [It would help if someone could make a detailed study on the Apostolic Mission to the Clergy, and to Consecrated Life - like the brilliant study of Fr. DePaoli on the Parish Missions.

[²⁰⁴ e] As has been noted, serving in Seminary teaching was much revered by the early Community’s *Apostolic Mission*.

- regarding the promotion of the other members, in **MssB 9848 & 9849**, this is **# 12**.

8: in **MssB ## 9848 & 9949**, this is **# 13**. In the final copy of the **Original Constitutions**, this is **CF Part XII, ## 298-314**. In **MssB # 9849**, there are two names for the Superior General: **Praelatus** and Praeses - and he will name the local superiors and minor officials. This is the **Community, Corporate Obedience, within the Community – [ad intra]**.

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Summary: The Compendium Rude [CF ## 1-8]

The Title

[1] Both of these words may be studied much more in detail. As a brief presentation here, it might simply be stated that these terms are well known to theologians. **St. Thomas Aquinas** has a much studied work, entitled the Compendium **Theologiae**²⁰⁵. The object and plan of that work are described in its Prologue: as the Apostle taught the Corinthians that the entire perfection of the present life consists in faith, hope and charity, as though in certain chapters **summarizing** [*compendiosis*] our salvation, saying, **Now there are three things that remain, faith, hope and charity** [cf. 1 Co 13:13]. Hence, as the **blessed Augustine** has taught these three are those by which God is worshipped. Thus, St. Thomas intended to offer **a compendious doctrine** regarding the Christian religion. Fr. Bertoni intends here to offer a kind of **summary** of what the Constitutions that follow will contain. St. Thomas wrote **a doctrinal resume'** on faith, hope and charity, taking much inspiration from St. Augustine's **Enchiridion de Fide, Spe et Caritate**²⁰⁶ - intending by this to offer an **abregé**, a **brief synthesis** of the faith. Fr. Bertoni has offered a synthesis of his rule in his **Compendium**.

[2] A classical Latin Dictionary²⁰⁷ offers some insights that might be helpful. The word comes from the language of economy and offers insights that will be studied later, such as that which is **weighed together, kept together, saved**. It is the **sparing, the saving in anything done, a shortening, an abbreviation, an abridgment**.

[3] The same dictionary would translate **Rude** as *rough, raw, unripe, unpolished, early* [outline, abridgment]. St. Augustine also has a classical work found in the same

²⁰⁵ Sancti Thomae de Aquino, *Opera Omnia. Tomus XLII*. Cura et Studio Fratrum Praedicatorum. Editori di SanTommaso. ROMA 1979.

²⁰⁶ *Sancti Aurelii Augustini Opera. Tomus XLVI, Pars XIII, 2*. Turnholti Typographi Brepols Editores Pontificii 1969.

²⁰⁷ Charlton T. Lewis, Ph.D., *A Latin Dictionary Founded on Andrew's Edition of Freund's Latin Dictionary. Revised, Enlarged, and in Great Part Rewritten*. Oxford at Clarendon Press, compendium.

volume as his *Enchiridion*, entitled: ***De Catechizandis Rudibus***, meaning the unlettered, the *unschooled*.

[4] The word is often found in the Ignatian Constitutions [cf. nn. 20; 195; 196; 199; 404; 407]. Fr. Bertoni mentions it also in his Constitution for the Formation of Novices: a ***Compendium*** of the General and Particular Laws of the Congregation, its Constitutions [cf. **CF # 33**].

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[II.] A PLAN for APOSTOLIC MISSIONARIES.

Compendium Rude CF ## 1-8]

FINIS	GENERALIS	A.M.D.G.	TRINITY	
			EUCHARIST	
		SALUS ET PERFECTIO	MEMBRORUM	
			PROXIMORUM	
	SPECIALIS	AD INTRA	PROFECTUS SUIPSUS	
			PROFECTUS IN DOCTRINIS ECCLESIASTICS	
			PROFETUS JURIDICUS	
		AD EXTRA	MISSIO APOSTOLICA [CF 1]	JUVENTUS
				CLERUS, CONSECRATI
				QUODCUMQUE DEI VERBUM
			MODALITAS MISSIONARIA [CF 2]	LICENTIAM PRIUS
				CUM FACULTATIBUS
SERVATA ORDINARIORUM MODERATIONE				
QUALITATES	GRATIS [CF 3; 184]			
	IMMUNITAS [CF 4; 290]			
	QUOCUMQUE [CF 5; 193; 245]			
PROFECTUS	SPIRITUALIS [CF 6a]			
	INTELLECTUALIS [CF 6b; cf. Ps 118; 1Tm 4:16; CF 127][attende tibi et doctrinae]			
	JURIDICUS: Postulans – Novitius [CF 7a]	SCHOLASTICUS		
		COADJUTOR	MATERIALIS	
			SPIRITUALIS	
	APOSTOLICUS [CF 7b]	GRAVIORA		
		ACCOMODATA		
USQUE AD PERFECTUM OPUS SACERDOTALE				
OBEDIENTIA CORPORATIVA [CF 8]				

[Per *EXPERIMENTA* Ignatiana i.e., Exercitium progressivum variarum Missionum

[CSJ nn. 64-70] [CF ## 72-76][CF 38: Novitiatus;

CF Post Novitiatumm];

CF 89, Concl. to Part VII] - Ad SACERDOTIUM – et solum post lungas ultiores [20 annos??]

EXPERIENTIAS, ad PROFESSIONEM Solemnem [cf.PART IX]

[1] Exercitia Spirituality [30 dies]

[2] In xenodochis [30 dies]

[3] Peregrinatio [30 dies]

[4] In officiis abjectis

[5] In Catechismo

[6] Praedicatio [variae formae], Sacramenta

PARS	##	Assunto
I	9-26	Pre- <u>MISSION</u>
II	27-39	Ad- <u>MISSION</u>
III	40-46	(Probation) <u>For-MISSION</u>
IV	47-58	(Progression) <u>Progressive-MISSION</u>
V	69-82	(1 st Promotion) <u>First-MISSION</u>
VI	83-89	[Vows in General] <u>1st E-MISSION</u>
VII	90-151	(Vows: In Particular) <u>2nd E-MISSION</u>
VIII	152-157	(<i>Schola Affectus</i>) <u>In-MISSION</u>
IX	158-186	Apostolic <u>MISSION</u>
X	187-266	[Charity] <u>Co-MISSION</u>
XI	267-297	(Communication) <u>Trans-MISSION</u>
XII	298-314	[Corporative Obedience] <u>Sub-MISSION</u>

CONTEMPLATIO AD SPEM!

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ENDNOTES

Author's complementary notes
regarding terms and nouns used in this document

^{lxxv} **Fr. Joseph Stofella**, CSS [Aldeno, Province of Trento, Italy, 1885 – Verona, 1966] – He was certainly one of the greatest Stigmatine Historians. Endowed of sharp intelligence, he always worked in the historical field and especially in favor of the cause of our Founder. At the end of his youth, he revealed a remarkable musical talent. He is author of great masterpieces, like the “*Collectanea Stigmatina*”, “*Vita del Fondatore*”, and the editor of the Founder’s “*Epistolario*” and “*Pagine di Vita Cristiana*”. He passed away nine years before to see realized the more beautiful fruit of his work: the Beatification of our Founder. We can find more information about the Deceased Stigmatine Confreres in www.confrades.com.

^{lxxvi} **Fr. Louis Fortis** was St. Gaspar's grammar school teacher ad spiritual director. He was from Verona and was living there - as the Jesuits had been suppressed. When they were re-instated by Pius VIIth, Fr. Fortis was elected Jesuit Provincial of the Rome Region - and in the next General Chapter, He was elected Fr. General of the entire Society of Jesus. It is largely from him that St. Gaspar received the very strong Jesuit influence and devotions - to St. Aloysius Gonzaga and to St. Ignatius of Loyola - the 'mirror' of Fr. Bertoni's own vocation.

^{lxxvii} **Fr. Nicholas Galvani** was Fr. Bertoni's teacher of Moral Theology in the Seminary, and Spiritual Director - he was privately wealthy - and among his possessions, was the little Church of the Stimate in Verona, with the small house next door. In the backfield, was an old Convent once lived in by Carmelites, and dedicated to St. Teresa. Later on, as he approached death, he offered to Fr. Bertoni the property of the Stimate – with the adjoining Convent of St. Teresa’s for Mother Naudet.

Fr. Galvani was of Ignatian spirituality – and he wanted Fr. Bertoni to establish a community of men who would live according to the rule of St. Ignatius.

As Fr. Bertoni was beginning to make these plans concrete, he wrote to Mother Naudet – telling her that Fr. Galvani is praying to St. Ignatius, asking the Saint to help him and Mother Naudet.

Fr. Galvani is our benefactor and should be listed in the Necrology for January 6th. We can find more information about the Deceased Stigmatine Confreres and our Deceased Benefactors in www.confrades.com.

^{lxxviii} **Stimate**: I leave it in the Italian - just to distinguish it from the "Stigmata" of Jesus - for me, the "Stimate" usually means the House in Verona - and the "Stigmata" are the sorrowful and glorious wounds of Jesus.

^{lxxix} The Vatican has a number of writing styles - the most common may be “*Encyclicals*” - the means used by Pius IXth [in 1854] and Pius XII [in 1950] to define the dogmas for the Immaculate Conception and the Assumption of the Blessed Virgin. A *Motu Proprio* - is usually a shorter document, a statement or a paragraph - directing the Church in a given disciplinary, or doctrinal matter. A *Papal Bull* is a document of some length defining some aspects of Church

discipline or Church life. The Early Jesuits worked out a document that described the essential points to submit for the approval of the Holy See. This happened first in 1540, under Paul IIIrd - some emendations were made 10 years later under Pope Julius IIIrd. This, then, with the emendations of the Holy See came back to the Jesuits as an official Papal Bull - placed at the heading of their Constitutions and called a **Formula** .

^{lxxx} **Scholastics** are usually young Religious, who are in either temporary, or perpetual vows - in preparation for missionary priesthood in the Society of Jesus.

^{lxxxi} **Angelic** - a good many of the great Teachers of the Middle Ages had a special title: as Scotus was called the Subtle Doctor, St. Thomas was called the Angelic Doctor for two reasons: his brilliant, penetrating mind, like the Angels who know 'intuitively" - and because of his angelic pure life.

^{lxxxii} ***Rennaisance*** is the Italian word for “Renaissance”, a period of history meaning the Italian re-birth as a nation.

^{lxxxiii} **Fr. Francis Suarez** [1548-1612] was a Jesuit priest who wrote commentaries on St. Ignatius's Constitutions, and in his Book IX St. Gaspar based the Part IX of the Constitutions for the Stigmatine Congregation. The Book IX talks about the Apostolic Missions, and this is the heart of the Jesuit Rule, and also of the Charism of Fr. Bertoni. In the Jesuit Constitutions, it is **Part Seven**, which is on the Missions. For St. Gaspar, it is **Part Nine - where he emphasizes the special duties of the Apostolic Missionaries**.

Fr. Suarez wrote under the leadership of the long-time Superior General [February 19, 1581–January 31, 1615], Fr. Claudio Acquaviva, a generation or so later. As will be seen, Fr. Suarez’ work is a most orderly apologetic, more defensive reflection on the Jesuit Constitutions, defending this ‘new’ way of life in the Church, which had found opposition even in high Church circles. For example, the Fourth Vow of special obedience to the Roman Pontiff – was not understood as something unique in that in faith, all believers are placed under the magisterial and spiritual direction of the Vicar of Christ.

^{lxxxiv} **The corner stones of the Jesuit Constitutions as these were understood first by Fr. Jerome Nadal, SJ and later, by Fr. Francis Suarez.**

Fr. Jerome Nadal [1507-1580], whose name is rendered in Latin is Hieronymus Natalis, was a well-known personality in the early History of the Society of Jesus. Five full substantial volumes are dedicated to his writings of Conferences in the well-known Series, Momumentis Historicis Societatis Iesu. For our purposes here, there are three volumes of central interest, that are available, and they are formational, ascetical commentaries on St. Ignatius’ [1491-1556] Constitutions:

- P. Hieronymi NADAL. Commentarii de Instituto Societatis Iesu, edidit Michael Nicolau, SI. Romae: apud Monumenta Historica Soc. Iesu. 1962.
- P. Hieronymi NADAL, Scholia in Constitutiones S.I., Edicion Critica, prologo y notas, de Manuel Ruiz Jurado, S.I., Granada: Facultad de Teologia 1976.

Another good source has appeared in French translation, summarizing these volumes, is:

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- Jerome Nadal, “Contemplatif dans l’action. Ecrits spirituels ignatiens [1535-1575]”. Presentation par François Evain, SJ. Traduction du Journal Spirituel, par Antoine Lauras, SJ. Collection Christus n° 81. Paris: Desclee 1994.

Then, the applications will be made regarding these Jesuit theological and spiritual interpreters of the Rule of St. Ignatius – as this appealed to Fr. Gaspar Bertoni, Stigmatine Founder. In the booklet of the Stigmatine Founder’s Rule, prepared during the Holy Year of 1950, Fr. Joseph Stofella has noted that a large majority of the Original Constitutions come from Fr. Francis Suarez, SJ – and many of these, *verbatim* (from the Latin, that means “literally”).

^{lxxxv} **Formulae** is an accepted plural form in place of *Formulas*.

^{lxxxvi} **Recollection** would mean extended periods of quiet mental prayer – discerning what apostolates to do – how to improve one’s spiritual life – it is a prayerful ‘thinking things over.’

^{lxxxvii} **Four cats** - it is an Italian expression which means very few in numbers and very insignificant in members!!!!

^{lxxxviii} **Authoritative** - in 1835, Fr. Bertoni had very men helping him in the development of his Community – Fr. Bragato was the one who was the closest to him. And yet, when the Bishops of northern Italy made known to him that they needed a spiritual director for the royal court of Vienna. So, Fr. Bertoni sacrificed Fr. Bragato – and this, to me, is an ‘authoritative’ decision – one that sets the style of Stigmatine administration: whatever is most useful to the Glory of God and most helpful to the salvation of souls: this should be done – and this makes it ‘authoritative’.

^{lxxxix} **The dens and their caves** - it was an old Veronese saying, said in their dialect - it is an encouragement to be humble: like the little animals all have their little caves, or holes in the ground in which to hide – this is what a Stigmatine is compared to by the Founder – it is like ‘anonymous’ ministry: doing the best job we can, without hanging around waiting to be praised for the work – leaving all glory to God.

^{xc} **Propaganda** is one of the Sacred Roman Congregations which help the Holy Father govern the Church. The *Propaganda* is a Latin gerundive meaning: the Sacred Congregation for the Propagation of the Faith.

^{xc} **Indifference** is a mental attitude, faith-conviction – to be willing to go anywhere in the Diocese and the world – to do whatever mission we can for the greater honor and glory of God and the greater service of our neighbors – it is the logical consequence of ‘Holy Abandonment to God, and Availability to the Church’.