

St. Gaspar Bertoni



Part I of his **Original Constitutions**

[CF ## 9 - 26]

A Study by
Rev. Joseph Charles Henchey, CSS

First Edition: November, 2003

Last Revised on the Solemnity of our Holy Founder, 2014

Electronic Edition: Tereza Lopes [Lay Stigmatine]

FIRST PART
CONCERNING THOSE MATTERS WHICH PRECEDE ADMISSION

[CF: cc. 1-3, ## 9-26]

TABLE of CONTENTS

Presentation

A] Ignatian Influence: The *Examen* and its *Declarations*
[CSJ: cc. 1-8, nn. 1-133]

Premise:

1. The Nature of the *Examen*
2. The *Examen* and the *Formula*
3. The Structure of [the eight chapters] of the *Examen*
4. Finally!!! - the Constitutions: BUT: with a *Proemium!!!*
5. [nn. 134-135]
6. And still another *Proemium!!!* - this time of the
7. *Declarations!!!* [n. 136]
8. And even further!!! - a *Declaration* on the *Proemium!!!* [n.137]
9. At long last!!! First Part: Those Admitted to Formation
10. [nn. 138-203]
11. Presentation

+++++

[B] St. Gaspar Bertoni: Pars Ia, cc. 1-3, ## 9-26

Premise:

- c. 1:** “Absolute”, “Substantial” Requirements/Impediments [## 9-19]
- c. 2:** Defects which render one less suitable.
- c. 3:** Positive Characteristics for the Different Grades of Membership
 - Tentative English Translation

+
 +++
 +

FIRST PART
THOSE MATTERS WHICH PRECEDE ADMISSION
[CF cc. 1-3, ## 9-26]

Presentation:

- [1] This **First Part** of Fr. Bertoni's Constitutions contains three chapters:
1. Regarding those to be admitted, or received - "natural" impediments [CF ## 9-19];
 2. Those Defects which render a Person less suited for this Sodality [CF ## 20-24];
 3. The Positive Characteristics of those to be admitted [CF ## 25-26].

+++

- [2] **Chapter 1** treats of natural impediments:
- # 9 at least 14 years of age [cf. below, **CF # 26**];
 - # 10 natural impediments, regarding judgment - impediment of the intellect [cf. below, **CF # 20**];
 - # 11 one who has consummated marriage - impediment of an earlier life's choice;
 - # 12 one who had been vested with the habit of another religious community - same as the preceding;
 - # 13 one weighed down with debts, civic obligations;
 - # 14 defect of family, or a good reputation;
 - # 15 any canonical irregularity, excommunication;
 - # 16 son of a Jewish father;
 - # 17 physical sickness, or weakness, making the burdens of religion too heavy - physical impediment;
 - # 18 one who is not easy to correct - impediment of the will [cf. below, **CF # 18**];
 - # 19 *ineptitude* for regular observance - impediment of the will.

+++

- [3] **Chapter 2** treats of those "less suited" for this Congregation:
- # 20 slowness of intelligence, defect of judgment [cf. above, **CF # 10**];
 - # 21 one who finds it difficult to practice virtue: will [cf. above, **CF # 18**];
 - # 22 one who is sickly, weak - physical difficulties [cf. above, **CF # 17**];

- # 23 one who has debts, civil obligations [cf. above, CF # 13];
 # 24 prayer needed for the acceptance of any candidate.

+++

[4] **Chapter 3** treats of the positive traits of the different Grades of membership:

- # 25: for **Brothers**: that they be content; sufficient physical strength and intelligence - and only a limited number to be accepted [cf. also **CF ## 64; 78-82**];
- # 26: for the **Spiritual Coadjutors**:
- intellect: capacity of understanding and good judgment [cf. above **CF # 20**]; sufficient memory;
 - will: zealous for perfection, and peaceful;
 - apostolic: constant in the divine service and zeal for salvation;
 - physical: age 14 [cf. above **CF # 9**]; sufficient health [cf. above **CF # 17**]; strength, good appearance, edifying, and pleasing manner of speech.

+++

St. Gaspar Bertoni:
Pars Ia, cc. 1-3, ## 9-26

Premise

[1] As Fr. Stofella noted²⁰⁸, this **First Part** and the following **Second Part** of St. Gaspar Bertoni's **Original Constitutions**, are solidly based also on the **Constitutions** of St. Ignatius - as well as on the corresponding **Commentary of F. Suarez**. For the time being, the emphasis here will be on the broad support of these "absolute", "substantial" impediments; those of a more "accidental", or "secondary" nature - as well as the positive traits to be looked for in candidates for admission into the Institute.

[2] This First Part of the Stigmatine **Original Constitutions [## 9-26]** is divided into three chapters:

- c. 1: **Absolute, substantial** requirements, and impediments [CF ## 9-19];
- c. 2: **Secondary**, more accidental impediments [CF ## 20-24];
- c. 3: **Positive** traits to be sought in those to be admitted [CF ## 25-26].

+++

²⁰⁸ cf. *Costituzioni del ven. Servo di Dio, D. Gaspare Bertoni...*, o.c. A.M.B.: Verona 1951, p. 50, footnote.

c. 1: “Substantial”, “Absolute” Requirements and Impediments [## 9-19]:

CF # 9: Minimum age: there is a further reference to this in **CF ## 22, 25, 26**, that candidates exceed 14 years of age. There is repeated reference in the stipulations of **CSJ**:

- n. 160: Part I, c. 2, n. 12: those admitted must exceed 14 years of age - and be 25 before Profession:

...They should be of an age suitable for what has been stated, that is, more than 14 years for admission to probation, and more than 25 years for profession. [cf. nn. 34; 185; 187].

- n. 185: Part I, c. 3, n. 15, K - in generic terms;
- n. 187: Part I, c. 3, Declaration n. 15, K: the Prepositus General could dispense from this requirement.

CF # 10: “natural” impediments, such as defects of good judgment and those of intellect - this comes up again: # 18, those who have difficulties in learning; in **CF # 26**, with regard to the “Spiritual Coadjutors”, in the concluding number of the First Part.

- n. 106: Examen, c. 5, n. 3: whether the candidate is endowed with good memory, understanding:

... Does he think he has a memory to grasp and retain what he studies?

Does he think that his intellect enables him to penetrate quickly and well what he studies [cf. n. 154]?

Does he find in himself a natural, or spontaneous, inclination in studies?

CF # 11: a consummated marriage is often mentioned:

- n. 28: Examen, c. 2, n. 4: St. Ignatius considered a consummated marriage - as well as the donning of a religious habit - an insurmountable impediment - as he notes in his n. 30: that the good Christian should remain firm in his **first** vocation:
- **n. 41, Examen, c. 3, n. 5, C;**
- **n. 173, Part I, c. 3, n. 6;**
- **n. 217, Part II, c. 2, n. 5.**

CF # 12: the donning of a religious habit also constitutes an impediment of this kind:

- **n. 25: this is the Examen, c. 2, n. 3; it is noted again in n. 45, speaks of the obligation of ecclesiastical Orders, in Examen, c. 3, n. 9;**
- **n. 171, Part I, c. 3, n. 5**

CF # 13: [cf. below, **CF # 23**] speaks of being burdened with debts, financial or civil obligations are an impediment:

- **n. 38: Examen, c. 3, n. 3;**
- **n. 42: Examen, c. 3, n. 6;**
- **n. 185: Part I, c. 3, n. 15, L;**
- **n. 217: Part II, c. 2, n. 5.**
- **n. 591: Part VI, c. 3, n. 7 - debts & wills**

CF # 14: the defect of a legitimate birth, or good reputation:

- **nn. 25, 26: Examen, c. 2;**
- **n. 36: Examen, c. 3, n. 2;**
- **n. 161: Part I, c. 2, n. 13.**

CF # 15: canonical irregularities for homicide; mutilation; heresy, schism; excommunication; one who has struck a cleric!

- **nn. 22-26: Examen, c. 2;**
- **nn. 165-170: Part I, c. 3.**

CF # 16: born of a Jewish father²⁰⁹ - this appears in a broader manner in SCJ, demanding Christian parents:

- **n. 36: Examen, c. 3, n. 2:**

²⁰⁹ This matter would need much reflection, prayer - the early Jesuits had long resolved this matter in the proper Christian manner – cf. James Broderick, SJ, *The Progress of the Jesuits [1556-1579]*. Loyola Press Reprint [from 1940], pp. 119, ff.; 314-321: ... *Our holy Father Ignatius admitted men of Jewish extraction who by their sanctity and learning have rendered our Society illustrious and at the Council of Trent preserved its institute inviolate...*[p. 316, f.] - ... *St. Ignatius regarded Jewish blood as a privilege rather than a disgrace. God forbid that his sons should think disparagingly of the race which gave them Jesus and His Mother...* [cf. p. 320] Ignatius himself admitted Diego Laynez, who succeeded him as Father General [July 2, 1558- Jan. 19, 1565].

Some scholars would consider as one source for much of the anti-Jewish sentiment to be found in some of the Homilies of St. John Chrysostom. Some insight into this painful matter is provided *ex professo*, by the early Church Scholar, J.N.D. Kelly, *Golden Mouth. The Story of John Chrysostom: Ascetic, Preacher, Bishop*. Grand Rapids MI: Baker Books 2nd Printing 2000, pp. 66, ff.: ...*These Homilies, with their scurrilous attacks on the Jews [he kept them up, whenever opportunity offered, throughout his career], have distressed modern readers, who have speculated how much, given the wide diffusion and popularity of his writings, they must have fuelled the cruelly repressive attitudes to Judaism adopted by later Christianity....his arguments reflect a Christian polemic which can be traced back, in east and west alike, to the late first century when the Church separated itself from the synagogue...*

In this connection, it will be very helpful to reflect prayerfully on: Pope John Paul II, *We remember: A Reflection on the SHOAH*, Letter, dated March 12, 1998; cf. Commission for Religious Relations with the Jews. Document: *We Remember*. March 16, 1998; cf. also International Theological Commission, *Memory and Reconciliation: The Church and the Faults of the Past*, [December 1. 1999 – especially # 5.4]; and the Homily of John Paul II. Mass for the Day of Pardon, March 12, 2000.

... Was the candidate born of a legitimate marriage, or not? and if not, what were the circumstances?

Has he come from a family long Christian, or one recently converted?

Has any of his ancestors been accused or censured for errors against our Christian religion? In what manner?

Are his mother and father still alive? What are their names?

In what circumstances are they? What is their occupation and manner of living? Do they have temporal needs, or freedom from want? In what manner?

CF # 17: this is the impediment of poor health, unable to sustain the rigors of the religious state:

- n. 29: Examen, c. 2, n. 5;
- n. 44: Examen, c. 3, n. 8;
- n. 175: Part I, c. 3, n. 7;
- n. 185: Part I, c. 3, n. 15;
- n. 186: Part I, c. 3, physical defects.

CF # 18: difficult vices, hard to correct, obstinacy, or hardness which rejects discipline [will] and knowledge [intellect]:

- n. 184: Part I, c. 3, n. 14;
- n. 189: Part I, c. 3, n. 16.

CF # 19: *ineptitude*, with special reference to regular observance: chastity and obedience - perhaps hinted at in **CF # 28**:

- n. 212: the term “ineptitude” appears in the chapter on Dismissal: Part II, c. 2, n. 3:

... This cause would be present if in the course of the probation some impediments or notable defects should be discovered which the applicant failed to mention earlier during the examination; or if by experience should show that he would be highly unprofitable and hinder rather than aid the Society because of his notable incompetence for any office whatever....

+++

c. 2: Defects which render one less suitable [CF ## 20-24]: [This title may be drawn from CSJ n. 189]: **intelligence; will; physical; financial/civic:**

CF # 20: [cf. also **CF ## 10; 18; 25; 26**] - slowness of intelligence, defect of judgment, memory, a certain dullness, when these are notable:

n. 47: Examen, c. 3, n. 11: the willingness to submit one's judgment;

- n. 106: Examen, c. 5, n. 3;
- nn. 154-158: Part I, c. 2, nn. 6-7;
- nn. 183-184: Part I, c. 3, nn. 13-14.

CF # 21: defects of will, habits of sin, indiscreet devotions, lack of proper disposition:

- nn. 46-48: Examen, c. 3, nn. 8-10;
- n. 156: Part I, c. 2, n. 8;
- n. 179-182: Part I, c. 3, nn. 9-12.

CF # 22: physical defects: weakness, illness, deformity; lack of bodily integrity; or proper age [cf. **CF # 9**], too young, or too old:

n. 44: Examen, c. 3, n. 8;

- nn. 157-159, good appearance, health - Part I, c. 2, nn. 9-11;
- n. 185: Part I, c. 3, n. 15.

CF # 23: [cf. above, **CF #13**, and its references] speaks of debts, civic obligations:

- n. 196: Pars I, c. 4, n. 3 D;
- n. 593: Part VI, c.3, & 8.

CF # 24: the need of discretion and seeking divine wisdom in admissions:

- n. 190: Part I, c. 4, n. 1;
- n. 193: Part I, c. 4, n. 3;
- n. 243: Part 3, c. 1, n. 1.
- Part IV, c. 3, # 1, n. 333

+++

c. 3: The Characteristics needed in different Grades of Membership [CF ## 25-26]

CF # 25: The **Brothers** committed to temporal matters should have these qualities: that they be content, be of the proper age [cf. **CF # 9**], that they have sufficient strength for the work which in this kind of life they offer themselves [**se offerunt**] to live as an Oblation; and that they not be men of very slow intelligence. Their number is defined by the necessity of the work, so that they be not lazy. [cf. **CF ## 64; 78-82**].

- nn. 112- 120: Examen of the Brothers;

- nn. 117-118: that they be content in their self-oblation - Examen c.6, ## 6-7; in their Ritual of Profession, this is called hoc holocaustum [n. 540] 210;
- nn. 148-152: Part I, c. 1, nn. 2-4 - their number restricted by the necessity; that they be not slow:

... To speak in particular of those who are admitted to become coadjutors in temporal and eternal matters. It is presupposed that they should not be more numerous than is necessary to aid the Society in occupations which the other members could not fulfill without detriment to the greater service of God. In regard to their souls these applicants ought to be men of good conscience, peaceful, docile, lovers of virtue and perfection, inclined to devotion, edifying for those inside and outside the house, content with the lot of Martha in the Society, well-disposed toward its Institute, and eager to help it for the glory of God our Lord... [n. 148].

- nn. 305-306: Part III, c. 2, n. 7, H - number determined by need;
- n. 334: Part IV, c. n. 2 - necessary in the Colleges;
- n. 433: Part IV, c. 10, H - role take by Scholastics when there are no Brothers.

CF # 26: [cf. also **CF ## 10; 64**] those committed to the **Spiritual Ministries** - a long list of positive - intellectual, those of the will, and physical qualities:

- nn. 104-112: Examen, the entire c. 5 is on the *Spiritual Coadjutors*.
- n.157: pleasing speech -Part I, c. 2, n. 9; n. 814: Part X, n. 3.
- n. 158: a pleasing ["honest"] exterior appearance-Part I, c. 2, n. 10;
- n. 159: health and strength to endure the works of the community - Part I, c. 2, # 11;
- n. 160: proper age: 14 for entrance; 25 for profession - Part I, c. 2, n. 12.
- n. 161: NB: Fr. Benaglia adds a line here about other gifts of fortune that are not necessary, but should be taken into consideration if the other qualifications are present.

+++

NB: Somewhat surprisingly, right after "Admissions", St. Ignatius dedicates a balanced Part II, with four Chapters, nn. 204-242, to **dismissal**. Fr. Bertoni notes this in **CS # 19**, speaking of **ineptitude** [CSJ n. 212] - and **CF # 192**, under Union, "Negative Means", expelling those who are incorrigible sowers of discord].

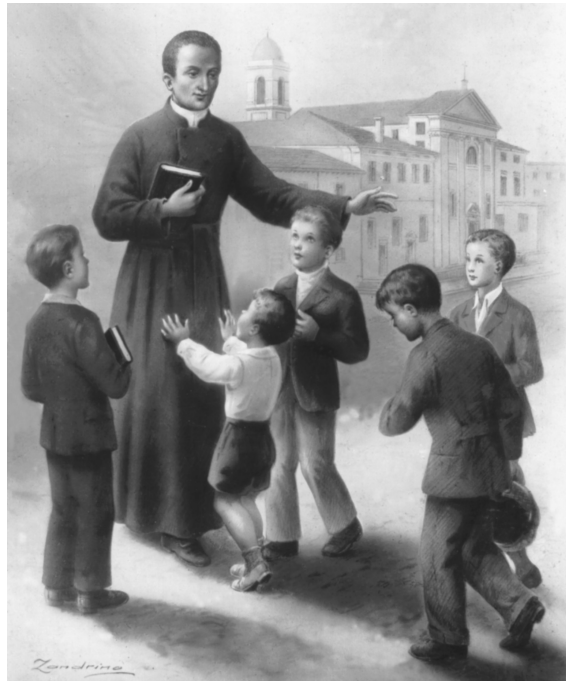
+

+++

+

²¹⁰ Cf. Aa. Vv., *La vocacion del Hermano Jesuita*. CG XXXIII . Roma: CIS 1984.

St. Gaspar Bertoni



Part II of his **Original Constitutions**

[CF ## 27 - 39]

A Study by

Rev. Joseph Charles Henchey, CSS

First Edition: November, 2003

Last Revised on the Solemnity of our Holy Founder, 2014

Electronic Edition: Tereza Lopes [Lay Stigmatine]

**SECOND PART
CONCERNING ADMISSION**

[cc. 1-3, ## 27-39]

TABLE of CONTENTS

Presentation

[A] Ignatian Influence: *Examen*

[cc. 2, ff.; nn. 22, ff; Part I, c. 4, nn. 190-203]

Premise

1. Selection
2. Desirable Traits
3. Knowledge of the Candidate
4. In Summation
5. Character of Ignatius [Part III, nn. 203-306]
6. Some Reflections

+++++

[B] St. Gaspar Bertoni

[Part Ia, cc. 1-3, ## 27-39]

Premise

- c. 1:** Concerning the Manner of Admitting One into the Institute [##27-29]
c. 2: Concerning the Manner of Receiving into our House [## 30-32]
c. 3: Concerning the Manner in which the Novice is proven [## 33-39]
 - Tentative English Translation

+
+++
+

SECOND PART
ADMISSION
[CF cc. 1-3, ## 27-39]

Presentation:

[1] As has been noted, St. Ignatius has an entire Part II nn. 204-242, made up of four Chapters, on Dismissal, and withdrawal from the Society:

- I. Those who can be dismissed, and by whom [nn. 204-208];**
- II. Causes for Dismissal [nn. 209-217];**
- III. Manner of Dismissal [nn. 218-230];**
- IV. Those who leave [nn. 231-242]²¹¹**

Regarding Dismissal, Fr. Bertoni does not have it as a special part in his *Original Constitutions*. He does mention *ineptitude* [CF # 19], and also those who are sowers of discord should be sent away from the Institute [cf. CF # 192].

[2] This Second Part of his *Original Constitutions* [cf. CF ## 27-39], "On Admission", is made up of three Chapters:

- Chapter 1:** The Manner of Admitting into the Institute [## 27-29];
- Chapter 2:** The Manner of Receiving Candidates into our House [## 30-32];
- Chapter 3:** The Manner in which the Novice is formed [## 33-39].

+++

Chapter 1: The Manner of admitting Candidates into the Community

[## 27-29]

CF # 27: indicates the discernment governing formation to clarify three points: whether the candidate is **fit for the religious state**; whether he is **called by God**; and whether he is **suited for our Institute**.

CF # 28: a two-fold examination [scrutiny]: seeking information from others who would know him, regarding his qualities; whether he would be suited for this institute.

²¹¹ cf. Jose Maria Diaz Moreno, SJ, "Segunda Parte Principal. Del despedir los que no aprobasen bien de los admitidos. Introducción", in: *Constituciones de la Compañía de Jesus. Introducción y notas para su lectura...* o.c., Mensajero-Sal Terrae, pp. 117-132, *passim*; cf. also Antonio M. de Aldama, SJ, "VI. Dismissal", in: *Constitutions of the Society of Jesus. An Introductory Commentary of the Constitutions*. ROMA: CIS/ St. Louis: Institute of Jesuit Sources, o.c., pp. 95-112.

The second scrutiny would be that with the candidate himself, regarding any possible hidden impediments and dispositions, and whether he is really intent on assuming this life.

CF # 29: this previous formation should be conducted while he is still dressed as a layman, for a greater or lesser time, that those to be received might be known better, according to Pope Sixtus V.

+++

Chapter 2: The Manner of receiving Candidates into our House [## 30-32]

CF # 30: in accord with the ancient customs of the religious orders, the candidate is to be received for 10-15 days as a “guest” in a separate place from the rest of the community.

CF # 31: For these days, a three-fold probation will take place:

- the candidate will be shown the rules, constitutions and statutes that he might come to know all that he is to observe - hence, the need for a **Compendium** ;
- the one entering is to be exercised in the spiritual activities of **meditation** and **works of penance** - that he make a **general confession** - and receive the **Eucharist**;
- that he offer a **specimen of his own education** and **talent**, or **trade**, and of his **physical strength**.

CF # 32: the Novitiate should begin with the candidate in some religious garb, in a separate dwelling with the Master of Novices under the customary discipline and the exercise of the prescribed activities]. **This does not seem to mean any specific religious “habit”**, already considered in the **Compendium Rude**, # 6; again, under poverty, ## 43; 91; 94; and finally, # 137, under exterior modesty for chastity].

+++

Chapter 3: [CF ## 33-39]: The Manner in which the Novice is proven

CF # 33: Each semester, the Novice will read general and particular law, at least the more important matters regarding the norms for the Clergy, both religious and secular; to those who are not to be promoted to the Priesthood, the Master of Novices will read and explain those matters, the more necessary for managing one’s own life. Further, the Novice will read the general and particular laws and states of this Community, or at least the Master will expose those matters that are the more useful drawn up in a **compendium**. [The word of the **Compendium Rude**, ## 1-8]

CF # 34: Each semester the Novices will be examined so that it might be made more evident regarding their perseverance, and their progress in interior discipline - [the subject matter of **CF ## 47, 48**].

CF # 35: the Novices will make the entire course of the Spiritual Exercises with utmost care - there are here several of the Ignatian Experiments [**CF ## 42; 72; 89; ff.; 162, ff.**]. This becomes a Stigmatine “*mission*” - [**CF# 163**].

CF # 36: it is fitting that the Novice should be applied to the humble tasks of the house. [Humility is basic to the Stigmatine **way** [cf. **CF ## 120-121**], under Chastity, the four-fold modesty].

CF # 37: the study and the teaching of Catechism permeate the entire Stigmatine life from Novitiate, through the program of studies [**CF # 51**], all the way through the list of the duties of the “Professed” members [**CF # 165**].

CF # 38: In all these *Experiments* the **Priest Novices** [if there are any!] should be exercised in the ministries of preaching and hearing confessions for a time. These, too, remain central Stigmatine “missions” - [**CF ## 162, 163**].

+++

St. Gaspar Bertoni

Presentation:

It needs to be pointed out that there is not a perfect dove-tailing of St. Ignatius' Part III and St. Gaspar Bertoni's **Part II**, even though they treat of similar matters: the Novitiate. St. Ignatius deals more with the spiritual development of the candidate - which Fr. Bertoni reserves more for the Fourth Part [**CF ## 47, ff.**]. In Part III, St. Gaspar deals more with practical matters and goals.

c. 1: Concerning the Manner of admitting into the Institute [## 27-29: regarding vocation; scrutiny; garb]

CF # 27: There are three aspects that need to be probed:

- whether one is suited for the religious state;
- whether he is called by God: [cf. **CF # 30**] [cf. n. 18: Examen, c. 1, n. 13; n. 50: Examen, c. 3, n. 13; n. 98: Examen, c. 4, n. 41; n. 197: Part I, c. 4, n. 4: each vocation is cleared in the Lord];
- for our Institute [cf. n. 51: Examen, c. 3, n. 14; n. 162: Part I, c. 2, C; nn. 193, 194: Part I, c. 4 & A; n. 3; n. 511: Part V, c. 1, A]

CF # 28: a two-fold examination [cf. **CF # 19**, regarding “*ineptitude*”] - n. 2: Examen, c. 1, A; n. 146: Part I, c. 1, # 4, D

- from others: regarding the candidate's qualities; whether he is suited for this Institute [cf. n. 2: Examen, c.1, A; n. 142: Part I, c. 1, n. 3];
- from the candidate himself: regarding hidden impediments and needed dispositions for embracing this life [cf. n. 142: Part I, c. 1, n. 3; n. 146: Pars I, c. 1, D; n. 199: Part I, c. 4, 5, E].

CF # 29: this "prior" formation should take place with candidates dressed in lay clothing [postulancy?] [cf. **CF ## 6; 32; 43; 91; 133; 137; 285; 286**]:

- **cf. nn. 18, 19: Examen, c.1, n. 13 & F: no specific habit of the Society:**

... Although there is no specified habit, it will be left to the prudence of the one in charge of the house to decide whether he will allow the novices to go about in the same apparel which they brought from the world, or oblige them to make a change; or again, when the garments become worn, whether he will give to the novices others more suitable for their own needs and for their service of the house... [n. 19].

- **cf. n. 81: Examen, c. 4, # 26 - clothing should be accommodated to the poor:**

... If he is pleased to remain in the Society, his food, drink, clothing, shoes and lodging will be what is characteristic of the poor [cf. nn. 296; 297; 577-581]; and he should persuade himself that it will be what is worst in the house for his greater abnegation and spiritual progress and to arrive at a certain equality and common norm among all. For where the Society's first members have passed through these necessities and greater bodily wants, the others who come to it should endeavor, insofar as they can, to reach the same point as the earlier ones, or go farther in the Lord... [n. 81].

- **cf. n. 101: Examen, c. 4, # 44: dress with clothing and insignia of Jesus Christ:**

... Just as the men of the world who follow the world love and seek with such great diligence honors, fame, and esteem for a great name on earth, as the world teaches them, so those who are progressing in the spiritual life and truly following Christ our Lord

love and intensely desire everything opposite. That is to say, they desire to clothe themselves with the same clothing and uniform of their Lord because of the love and reverence which He deserves, to such an extent that where there would be no offense to His Divine Majesty, and no imputation of sin to the neighbor, they would wish to suffer injuries, false accusations, and affronts, and to be held and esteemed as fools [but without their giving any occasion for this], because of their desire to resemble and imitate in some manner our Creator and Lord Jesus Christ, by putting on His clothing and uniform, since it was for our spiritual profit that He clothed Himself as He did. For He gave us an example that in all things possible to us we might seek, through the aid of His grace, to imitate and follow Him, since He is the way which leads men to life. Therefore the candidate should be asked whether he finds himself in a state of desires like those which are so salutary, and fruitful for the perfection of his soul... [n. 101]. [cf. also n. 102].

[It is noteworthy that Fr. Bertoni maintained that we should imitate also the “shame” of Christ: cf. MP, Mar. 13, 1809; follow Christ in His ignominies: Sept. 25 & 27, 1808; Feb, 1 1809].

- **cf. n. 197: Part I, c. 4, # 4: one can enter with the usual clothing:**

... After the decision has been made in our Lord that it is proper to admit such an applicant to probation, he may enter, dressed as he customarily was [cf. nn. 18; 19; 579], or in the manner in which each one finds more devotion, unless the superior thinks otherwise. He should be placed as a guest... [n. 197].

- **cf. n. 292: Pars III, c. 2, once admitted, each be given the needed clothing;**
- **cf. n. 297: Pars III, c. 2, # 3, C: clothing should defend against the cold, and be decorous; be mortifying;**
- **nn. 577-579: Pars VI, c. 2, # 15 L, M: three clear rules for Jesuit garb: that it be “honest”; accommodated to the place where one lives; that it not be repugnant to poverty [NB: in CF # 137, Fr. Bertoni adds “suited to the ministry”]:**

... The clothing too should have three characteristics: first, it should be proper; second, conformed to the usage of the region where one is living; and third, not contradictory to the poverty we profess [cf. nn. 81; 296; 297], as would happen through the wearing of silk or expensive cloths. These ought not to be used, in order that in everything humility and proper lowliness may be preserved, unto the greater glory of God [cf. n. 580]. [n. 577].

+++

c. 2: The Manner of receiving a Candidate into our House: Spiritual Development; Three-fold Formation; Regime of Novitiate: [## 30-32]

CF # 30: indications of a divine vocation:

first, the spiritual formation [cf. **CF ## 47, ff.**]; cf. nn. 243-245: Part III, c. 1, nn. 1, 2, & A;

guest-like atmosphere: - n. 18: Examen, c. 1, n. 13: guest-like atmosphere for 10-15 days; n. 191: Part I, c. 4, n. 1, n. 197: Part I, c. 4, n. 4;

in a separated place: [cf. **CF ## 32; 39**]: - n. 21: Examen, c. 1, n. 13 H; n. 191: Part I, c. 4, n. 1, A.

CF # 31: three kinds of formation:

- **documents pertaining to the Institute** - [cf. **CF # 33**]: - n. 18; 20: Examen, c. 1, n. 13 & F; n. 98: Examen, c. 4, n. 41; nn. 198, 199: Pars I, c. 4, n. 5 & E;
- **Spiritual Exercises, Confession & Holy Communion** - n. 98: Examen, c. 4, n. 41; nn. 198, 199: Part I, c. 4, n. 5; & E; n. 200: Pars I, c. 4, n. 6
- **specimen of doctrine, art and physical strength** - n. 198: Part I, c. 4, n. 5.

CF # 32: Novitiate begins [nn. 243, ff. - Pars III, nn. 1, ff.]:

- **with the habit of religion** - [cf. above, **CF # 29**]
- **in a separate place** cf. above, **CF ## 30; 39**; n. 191: Part I, c. 4, n. 1 A
- **under a Master of Novices** - nn. 263, 264: Pars III, c. 1, nn. 12 & K;
- **with prescribed discipline, exercises** - nn. 280-291: Pars III, c. 1, nn. 21-28.

+++

**c. 3: The Manner in which the Novice is trained
[Novitiate Formation] CF ## 33-39**

CF # 33: scrutinies **every six months** [cf. also **CF # 34**]; n. 98: Examen, c. 4, n. 41:

concerning general, particular laws of Church - n. 18: Examen, c. 1, n. 13; nn. 198, 199: Part I, c. 4, n. 5 & E;

- **instructions of the Master**
- **the general, particular statutes of this Institute** - [cf. **CF ## 31; 155**]; n. 18: Examen, c. 1 n. 13; n. 198: Part I, c. 4, n. 5, E; n. 395: Part IV, c. 7, n. 2; n. 428: Part IV, c. 10, n. 66; n. 585: Part VI, c. 3, n. 3; n. 654: Pars VII, c. 4, n. 12; n. 811: Part IX, c. 6, n. 14, I.
- **draw up a ‘compendium’** - n. 20: Examen, c. 1, n. 13, G; nn. 195, 196: Pars I, c. 4, n. 3, B & C.

CF # 34: scrutiny every six months:

- perseverance** - n. 193: Part I, c. 4, n. 3; n. 243: Part III, c. 1, n. 1;
- **progress in interior discipline** - [cf. **CF ## 47, ff.**]

CF # 35: a month’s **Spiritual Exercises**, the first of the 6 Ignatian “experiences” [n. 65]:

[CF## 35-38] these are the Ignatian ***Experientiae, Experimenta*** of Formation [cf. n. 18: Examen, c. 1, # 13]- [cf. also **CF ## 38 [Novitatus]; 42 [Post Novitatum]; 72. ff. [Promotio ad Sacerdotale Officium] & 89 [Public Solemn Vows; s – and much later, *Schola Affectus* - **CF ## 152-157**; and finally, 162, ff. [the *Professed Apostolic Missionaries*] - cf. nn. 64-77: Examen, c. 4, nn. 9-77:**

... The **first** experience consists in making **the Spiritual Exercises for one month**, or a little less [cf. nn. 277, 279]; that is to say, in the candidate’s examining his conscience, thinking over his whole past life and making a general confession [cf. nn. 98; 200], meditating upon his sins, contemplating [cf. nn. 277; 340; 343; 345; 582] the events and mysteries of the life, death, resurrection and ascension of Christ our Lord, exercising himself in praying vocally and mentally according to the capacity of the persons, according to what will be taught to him in our Lord, and so forth.. [n. 65].

The **second** experience is to **serve for another month in hospitals**, or one of them. The candidates take their meals there, or sleep in it, or in

them, or serve for one, or several hours during the day, according to the times, places, and persons. They should help and serve all the sick and the well, in conformity with the directions they receive, in order to lower and humble themselves more, thus giving clear proof of themselves to the effect that they are completely giving up the world with its pumps and vanities, that in everything they may serve their Creator and Lord, crucified for them. [n. 66].

The **Third** experience is to spend another month **in making a pilgrimage without money and even in begging from door to door** [cf. nn. 82; 331; 569; 610], at appropriate times, for the love of God our Lord, in order to grow accustomed to discomfort in food and lodging. Thus, too, the candidate, though abandoning all the reliance which he could have in money or other created things, may with genuine faith and intense love place his reliance entirely in his Creator and Lord. Or further, these two months may be spent in hospitals, or in some one of them, or the two months may be used in making the pilgrimage according to what seems better to the candidate's superior [n. 67].

The **fourth** experience consists in the candidate's employing himself, after entrance into the house, with complete diligence and care **in various low and humble offices**, while giving a good example of himself in all of them [cf. nn. 68; 83; 282; 365].

The **fifth** experience is that of explaining the **Christian Doctrine**, or a part of it, in public to boys and other simple persons, or of teaching it to individuals, in accordance with what the occasion offers and what seems in our Lord more profitable and suitable to the persons [cf. CF ## 72, ff.].

In a **sixth** experience the candidate, after having been tested and found edifying, will proceed further by **preaching, or hearing confessions**, or by laboring in both together, in accordance with the times, places and capacity of all [cf. CF # 73].

+++

CF # 36: Novices trained in **Humility** - the **fourth** of the Ignatian 'experiences': **n. 68:** Examen, c. 4, n. 13 - the "Fourth Experiment"; **n. 83:** Examen, c. 4, n. 28; **n. 87:** Examen, c. 4, n. 31; **n. 103:** Examen, c. 4, n. 46; **n. 282:** Part III, c. 1, n. 22 – cf. also **Schola Affectus, CF # 152**].

+++

CF # 37: **Christian Doctrine** is the fifth Ignatian “Experiment” - a key Ignatian aspect of the “Apostolic Mission”²¹²:

- **Teach: to children, unlettered** - n. 69: Examen, c. 4, n. 14; n. 77: Examen, c. 4 n. 22; n. 410, 411: Part IV, C. 8, n. 6 & F
- **Learn:** n. 277: Part III, c. 1, # 20;
- **Time and Places** as determining apostolates - [cf. also **CF # 57**] - in CSJ nn. 351; 395; 414; 447; 746; etc., etc. - a common Ignatian expression motivating the choice of **various and proper ministries** [cf. **CF # 185**].

+++

CF # 38: **Preaching, Hearing Confessions:** the sixth Ignatian “experiment” - n. 70: Examen, c. 4, n. 15; n. 77: Examen, c. 4, n. 22.

CF # 39: the **Novitiate House** - [cf. **CF ## 30; 32**]. - n. 60: Examen, c. 4, n. 6; nn. 244-246: Pars III, c. 1, n. 2, A, b.

+
+++
+

²¹² cf. *Index de l'Examen General et des Constitutions. Subsidia 2*. ROMA: CIS 1973, “Doctrina” - perhaps 50 references in all in the Jesuit *Constitutions* to this form of the Apostolic Mission.

St. Gaspar Bertoni



Part III of his **Original Constitutions**

[CF ## 40 - 46]

A Study by

Rev. Joseph Charles Henchey, CSS

First Edition: November, 2003

Last Revised on the Solemnity of our Holy Founder, 2014

Electronic Edition: Tereza Lopes [Lay Stigmatine]

THIRD PART
CONCERNING THE SECOND PROBATION
[CF CC 1-3, ## 40-46]

TABLE of CONTENTS

Presentation

[A] Ignatian Influence [Part IV, cc. 1-17, nn. 287-509]

Premise

1. A Lengthy Development, of this Lengthy Part IV of the CSJ
2. The Colleges: a Jesuit Need for Vocations
3. The Scholastics and Spiritual Progress
4. The Scholastics and Intellectual Progress
5. The Scholastics and Pastoral Progress

Summary

+++++

[B] St. Gaspar Bertoni:

[Part IIIa, cc. 1-3, ## 40-46]

Premise

- c. 1:** Concerning the Time after Novitiate **[## 40-42]**
- c. 2:** Concerning the Means of Penance **[## 43-44]**
- c. 3:** Concerning the Divine Office and the Celebration of Masses

+
 +++
 +

THIRD PART THE SECOND PROBATION [CF cc. 1-3, ## 40-46]

Presentation:

[1] For Fr. Bertoni, this **Third Part** is a very schematic presentation of the juridical requirements of the situation of the **Professed Scholastics, with temporary vows after the Novitiate**, plus a surprising Chapter 3 - regarding Suffrages! The vaguely corresponding Part IV of the Jesuit Constitutions comprises 17 chapters, and more than 200 Constitutions, nn. 307-509, dealing with Colleges and Universities - which had enormous importance in the generations following the Council of Trent. This large Part of the Jesuit Constitutions includes these elements:

- founders of colleges;	- the administration of colleges;
- temporal matters;	- the Universities of the Society;
- Scholastics in these Colleges;	- the sciences studied;
- keeping these students;	- the manner and order of the Faculties;
- the <u>doctrine</u> they should study;	- the <u>books</u> to be read;
- learning aids;	- the university courses and degrees;
- the schools of these Colleges;	- what pertains to <u>good morals</u> ;
- the <u>training</u> of the Scholastics;	- the Officials.
- the matters they study;	

[2] Fr. Bertoni never considered “colleges” and “universities” [sources for Jesuit vocations: ***men who are both good and intelligent are rare!*** for his small community [his source would be the **Schools, Oratories, Catechism** and **Youth Work** in general] - but presents in his **Third** and **Fourth Parts** of the **Original Constitutions** some of his ideals for Second Formation [the period of **temporary vows**], Spiritual and Intellectual Formation, with his somewhat developed plan of **study** for Stigmatine students. So there is not a neat correspondence between Fr. Bertoni’s **Third** and **Fourth Parts**, and the Jesuit Part IV.

[2] The Third Part of the **Original Constitutions** unfolds this way with three Chapters:

Chapter I: On the Time after Novitiate [CF ## 40-42]:

CF # 40. The necessary studies: humanities, languages - two years;

- **Philosophy** - for three years;
- **Theology** - four years;
- The study of the Fathers, and going over other important matters - two or three years - thus six, or more years, for theology.

+++

CF # 41. Those who come with their required studies already completed, and having made the Novitiate, should deepen their knowledge and are to be formed in applying what they have learned in the works of the ministry.

+++

CF # 42. In this period, each candidate in his life and discipline, through various and new experiments and experiences [cf. **CF ## 35; 38; 42; 72; 89; 162. ff.**], should show himself formed, so that his piety, humility and prudence should be evident to all, especially to the Superiors.

+++

Chapter 2: The Manner of Penance [## 43-44].

CF # 43: There **is no common rule for penance** [an Ignatian principle], except this one:

Each one should take only that which is granted by the Superior from the common food, clothing and all else that pertains to the use of religious life;

The rule being that only what suffices at the same time for one's temperance, honesty, decency, poverty and necessity should be taken.

CF # 44: Each will accept these penances which the Confessor or the Superior will impose on him **in the Lord** -

Each will desire these and often ask for even greater penances in accord with his physical strength and graces;

These will be determined for him and will be moderated.

+++

Chapter 3: The Divine Office and the Celebration of Masses [Suffrages]

[CF ## 45-46]:

[The “content” of these last two numbers in Chapter 3 do not seem connected with what has preceded - and have little to do with the title²¹³].

CF # 45: All who have a good voice should commit themselves to learning Church music, but **not Gregorian!**

However, Deacons and Priests should totally abstain from this, so that they might give their energy either for further study, or dedication to preaching.

+++

CF # 46: After one has received the last Sacraments at the end of his life, all the priests in the house will remember him in the sacrifice of the Mass, as long as the danger of death remains.

Following the death of a Confrere, one Mass per priest - non-priests, will offer one Holy Communion, or the entire Rosary.

++++

St. Gaspar Bertoni:

Concerning the Second Formation

Premise:

These three Chapters - on the life of the **Professed Students in Temporary Vows after Novitiate** - are only loosely connected here - and barely refer to the very long Part IV, nn. 307-509 of the Jesuit ***Constitutions***, with its 16 chapters! The material is spread out over the next few **Parts** of Fr. Bertoni's ***Original Constitutions***, as will be seen.

c. 1: Concerning the Time after Novitiate [## 40-42] [cf. Examen, c. 7, # 1 - n. 121]:

CF # 40: For those coming to the Scholasticate with their studies still ahead:

- **Two years:** in perfecting one's expertise in the knowledge of the humanities and languages;
- **Three years:** in mastering Philosophical disciplines [listed also as a help to Theology - CF # 54]: [Part IV, c. 15, nn. 2, 3, nn. 473;

²¹³ cf. Fr. G. Stofella, Note on p. 64, of the printed *Original Constitutions* : “The title of this chapter is quite improper, given the matter of which it treats: in fact, regarding the Divine Office, not a word is said, and the Masses spoken of here, are rather Masses of impetration and simply for suffrages.”

- **Four years:** Scholastic Theology will be taught: [Part IV, c. 9, n. 418; Pars IV, c. 15, n. 2 B, n. 474; Part V, c. 2, n. 2 B, n. 518, 519; Part IV, c. 15, n. 3, n. 476; Part V, c. 2, n. 2, n. 518.]
- **For two or three years:** there will be granted the time for the doctrine of the Fathers, and for repeating privately the more serious studies [n. 388]. There may be the idea of this noted in n. 514, an added year after the Scholastics' studies are completed]:
- [In all, theology will be given at least **six years** - Pars IV, c. 15, # 3, n. 474; Part IV, c. 15, n. 3, n. 476;].

CF # 41: For those Scholastics whose studies are already completed:

- they are to perfect themselves in doctrine: this provides them with weapons for the combat, materials for the "tower" [cf. *Formula*, # 4: Lk 14-28-30; Ph 1:6] [Examen, c. 5, n. 7 - n. 110; Part III, c. 1, n. 27, n. 289; Part 7, c. 4, n. 10, n. 652; Part IV, c. 8, nn. 1-8, 400-414;
- in that doctrine to be exercised in ministry toward their neighbors: Part IV, c. 6, # 3 & C, nn. 362, 365; c. 8, n. 1, n. 400; c. 10, n. 9 K.

CF # 42: The "**Experiments**" [cf. **CF ## 35; 38; 42; 72 89; 162, ff.**] of the Novitiate should be continued: Examen, c. 4, nn. 9, 16 - nn. 64, 71 [the whole time of probation];

New "**trials**" [*tentamina*] [Pars IX, c. 3, n. 9 -n. 748].

To render piety, humility, and prudence conspicuous before all, especially the Superiors [Examen, c. 6, n. 6 -117].

+++

c. 2: Concerning the Manner of Penance [CF ## 43-44]

CF 43: *There is no common rule regarding penances* - [a central Ignatian principle]:

In other respects, for sound reasons and with attention always paid to the greater service of God, in regard to what is exterior, the manner of living is ordinary [cf. n. 580]. It does not contain any regular penances or austerities which are to be practiced through obligation. But those may be taken up which each one, with the superior's approval, thinks likely to be more helpful for his spiritual progress [cf. nn. 263; 300; 582], as well as those which the superiors have authority to impose upon the members for the same purpose [cf. nn. 90; 98; 269] [Examen, c. 1, n. 6- n. 8]

...Moreover [the Novices] will tell the Novice Master not only their defects but also their penances or mortifications [cf. nn. 8; 300; 582], or their devotions and all their virtues, with a pure desire to be directed if in anything they have gone astray, and without desiring to be guided by their own judgment unless it agrees with the opinion of him whom they have in place of Christ our Lord... [Pars III, c. 1, # 12 - n. 263].

...Therefore, in what pertains to prayer, meditation, and study, and also in regard to the bodily practices of fasts, vigils, and other austerities or penances, it does not seem expedient to give them any other rule than that which discreet charity dictates to them...[Part VI, c. 3, n. 1 - n. 582]

Except this one penance: that all take for their use from the **common food, clothing** and all the **apparatus of the religious life**. [Nonetheless, Fr. Bertoni speaks often of mortification - cf. **CF ## 44; 48; 94; 112; 128-137; 156; 229-233; cf. MP, Aug. 31, 1808; Sept. 28, 1808; July 29, 1809**]:

- **From what has been assigned, or appointed by the Superior** [cf. **CF ## 6; 29**, “religious habit”] [Pars III, c. 2, nn. 1, 3 - nn. 8; 263; 292, 296; 300; 582;
- **Which suffice at one and the same time, for temperance, honesty, decency, poverty and necessity.** Part VI, c. 2, # 16 - n. 580;
- n. 582: adds “**study**” for the development of the spiritual life.

+++

CF # 44: Each one should accept those penances which the Confessor, or the Superior, would have imposed on him “**in the Lord**”. [NB: this expression is found in Jesuit *Constitutions*, 120 times!] - ²¹⁴ [Examen, c. 1, n. 6 & C - nn. 8, 9; Part III, c. 1, nn. 12; 15 & N - nn. 263, 269 270; Part III, c. 2, n. 5 - n. 300; Part IX, c. 3, n. 11 - n. 754; Part , X n. 10 - n. 822]:

- **and each one will also desire and often ask for ever greater penances, according to his physical strength and grace;** nn. 90; 269; 291
- **these will be imposed, or moderated** Part IV c. 4, n. 2 - n. 340; c. 6, n. 3 & A - nn. 362, 363

+++

²¹⁴ cf. deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., p. 142.

Chapter 3: Concerning the Divine Office and the Celebration of Masses
[CF ## 45-46]:

[the title of this chapter is most improper – as. this is not its “content”]:

CF # 45: Restrictions regarding *figured* chant - our clerics, and lay brothers, who have the voice, can learn ecclesiastical chant, but **not “figured” chant** [Part IV, c. 1, n. 2 -n. 310]: solemn Mass at the beginning of school year; Part VI, c. 4, n. 3 C - n. 600: suffrages in a somewhat high tone, without chant.

The Deacons and Priests should abstain from this study altogether so that they might give their efforts to learning or exercising the ministry of preaching or doctrine [cf. Part VI, c. 3, n. 4 & B - nn. 586; 587: clear Ignatian restriction regarding ‘figured’ chant - it is “not our vocation”].

CF # 46: suffrages [cf. Part VI, c. 4, nn. 1-4 - nn. 595-601]:

- **In Danger of Death** [Fr. Bertoni also treats this as the **Second Section, Chapter 5 of the Tenth Part, ## 234- 242; 291-297**]:
 - for as long as a confrere is in the danger of death all priests in the House will offer the sacrifice of the Mass;
 - for the rest of the confreres, a holy communion, and a third part of the Rosary Part VI, c. 4, # 2 - n. 596.
- **After Death:**
 - each Priest will apply the Mass for the deceased [Part VI, c. 4, n. 3 - n. 598].
 - the rest of the Confreres will offer Holy Communion, or the **entire Rosary**.

+
 +++
 +

St. Gaspar Bertoni



Part IV

of his

Original Constitutions

[CF ## 47 - 68]

A Study by

Rev. Joseph Charles Henchey, CSS

First Edition: November, 2003

Last Revised on the Solemnity of our Holy Founder, 2014

Electronic Edition: Tereza Lopes [Lay Stigmatine]

FOURTH PART
CONCERNING THE PROGRESS OF THE CONFRERES

[cc. 1-6, ## 47-68]

TABLE of CONTENTS

Presentation:

c. 1: Spiritual Development [## 47-48]

47: Prayer

48: Ascetical Practices

+++

c. 2: Intellectual Development [## 49-50]

Premise:

49: Our Purpose: “More than Ordinary Knowledge”

50: Through Theology: Positive & Speculative Aspects

+++

c. 3: Concerning the Series of Disciplines [## 51-53]

Premise

51: Especially Catechetics: Bellarmine’s/Trent

52: Scripture & Commentaries

53: A List

+++

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

Premise

54: Liberal Arts Course

55 Expertise in sharing God’s Word

+++

c. 5: Concerning the Distribution of Studies [## 56-58]**Premise**

56: Specialization

57: Variety of Times and Occasions

58: Theology and Scripture supreme

+++

c. 6: Concerning those Means by which these Studies are promoted [## 59-68]**Premise**

59: Provide for Students Health, Recreation

60: Common Library

61: Provide for Students necessary books

62: Sufficient Sleep

63: No excessive Manual Labor

64: Lay Brothers to the rescue

65: Right Intention in Studies

66: Balance Study & Piety

67: Professors' Chair, especially In Seminaries

68: University Degrees acceptable

+

+++

+

**FOURTH PART:
THE PROGRESS OF THE CONFRERES
CF, cc. 1-6, ## 47-68**

Presentation

[1] In modern terms, this might be called “**Continuing Education**”, “**On-going Formation**” and it is a major piece of Fr. Bertoni’s legacy. A careful reading of his *Original Constitutions* might reveal the following types of *Profectus*:

- **Spiritual** [cf. CF ## 34; 42;47; 48; 262; 263; 283; 284];
- **Intellectual**: [cf. CF ## 41; 49-68; 173; 175, ff.];
- **Juridical**: [cf. CF ## 152-157; 158, ff.]
- **Apostolic**: [cf. CF ## 72-76; 163-186]

[2] As has already been noted in the previous **Part III**, St. Ignatius’ **Constitutions** present a very long Part IV [cc. 1-17, nn. 307-509]. From this extensive material, Fr. Bertoni has drawn on only a small portion for his own *Constitutions*. As he did not intend to imitate “*every manner that St. Ignatius used*”²¹⁵, he never planned on Colleges or Universities, in the Ignatian sense. However, he was much impressed by the spiritual, intellectual, juridical, and apostolic progress to be made for the **Apostolic Missionary ideal** that permeates throughout. He did adopt some of the Program of Studies of the Jesuits for his own intellectual formation of candidates - and their mission of forming the Church of the Future [*Contemplatio ad Spem!*].

[3] In his **Fourth Part**, Fr. Bertoni speaks of the **Spiritual and Intellectual Development** [cf. *Formula*, # 8] of the Confreres, prior to their final vows. In the following **Fifth Part** [CF cc. 1-3, ## 69-92; cf. also CF # 203] he treats then of **Progressive Incorporation, or Promotion** of the members ever more fully into the Institute. This will be followed then in the **Sixth Part**, a brief section on Vows in **General**. [St. Ignatius maintained that some aspirants might make a private vow to enter the Society one day] - then, a long **Seventh Part** on the **Religious Vows in particular** - then the **Eighth Part, Promotion of the Students** - and then finally, the all important **Ninth Part**, on the “*Profession*”, the “*Apostolic Missionaries*” properly so called.

[4] Then, following this **Dispersal** of the Missionaries in the Vineyard of the Lord, in the apostolates of the Church, a strong and rather long section on keeping the community together, through the **Unity**²¹⁶ of the Institute [**Tenth Part** - it should be noted that c. 9 here, CF ## 262-266, also treats of “*Progress*” in the care of Confreres] - then an unusual section on **Familiar and Friendly Conversation** among the

²¹⁵ cf..MP, September 15, 1808

²¹⁶ cf. Cyprianus, *De ecclesiae catholicae unitate*. CCL III. Brepols Publishers 1994.

members [**Eleventh Part**] - and finally, the **Government** of the Community [**Twelfth Part**]. This was entrusted to one man, so that primarily the **Apostolic Mission** would go on without much interruption.

[5] In this section, presently under discussion, the reflection will be on the **Fourth Part**, taking the **six Chapters** individually.

+++

Chapter I: Concerning the Perfection of Oneself [## 47-48] - always to be sought [cf. **CF # 6; ## 283; 284** - CSJ nn. 98; 260]

This **Chapter 1** notes some interesting similarities, but also real differences between St. Ignatius and St. Gaspar Bertoni and this will be the case throughout his six chapters, **a much abbreviated presentation of St. Ignatius' 17 chapters in his Part IV** CSJ nn. 307-509].

CF # 47: The first means is **Prayer** [St. Ignatius legislates “one hour” in addition to weekly Communion and Confession - and the hour is made up of the Little Office of the BVM; and the three examinations a day - then the rest of the time, for each one's devotions - n. 342] - very little emphasis on mental prayer:

- In addition to the daily, common prayers [Rosary? - nn. 343, {cf. footnote here in CSJ, # 2 Latin Text; 345], that are also required the following:
- the **Divine Office**, attentively and devotedly [**Formula, # 8: ... *Socii autem omnes cum Presbyteri esse debeant, ad dicendum Officium secundum communem Ecclesiae ritum, sed privatim, and non communiter in choro, teneantur...***] - not in choir: n. 586;
- **Mass** [every 8 days for **Communion** - nn. 80; 261; 342, 343; 584]; with divine grace;
- each can also offer these prayers:
 - **daily:**
 - **Meditation** [n. 277]; each morning, for one half hour; [St. Gaspar also adds “Meditation and Prayer as special means to assist in keeping the Vow of Chastity” - **CF # 110**]; Fr. Bertoni often speaks of **prayer & meditation** - **cf. ## 47; 66; 72; 110; 152**];
 - **Spiritual Reading** [n. 277] after dinner for twenty minutes; during meals - nn. 251, 252; read the Constitutions - n. 826;
 - **Three-fold Examen**, i.e., as soon as the mind awakes from sleep - at noon - and before going to bed - n. 261; two-fold examen, nn. 342, 344;

- **Sermons** that are given publicly in our churches, as well as those at home [Domestic Exhortations] for the sake of exciting fervor -
- **each year**: the **Spiritual Exercises** for eight, or ten days - nn. 65 {for a month} ; 98; 261;
- **each week**: **Sacramental Confession** to be made to the common Confessor; - every eight days, as Holy Communion:
- **Manifestation of Conscience** to be made to the Superiors] nn. 93; 97; 551; 764;
- **Denunciation** to be made out of charity to the Superior: n. 63; 263; 381; 516.
 - either of one's defects;
 - his temptations that are serious and known outside of Confession.

+++

CF # 48: The second means is the Ascetical Life: the zealous practice of the following [cf. also CF ##43; 128-137; 156 on Modesty, Moderation]:

- **purging vices and defects, and inserting the contrary virtues** - nn. 260; 263; 283; 307 [Proemium to Part IV]; 486;
- **increasing and perfecting the infused theological and moral virtues** [nn. 260; 263; 486; 637; 671; 813];
- **fulfilling the religious virtues, namely, obedience** [n. 284], **chastity, poverty** [n. 81];
- **denying the inclination of the flesh** [nn. 296; 297, **the senses, self love** [n. 83], **and love of the world** nn. 30; 50; 53; 81; 101; 103; 117; 280; 289; 308; 671];
- **the perfect observance of all the precepts, the divine and human, ecclesiastical and civil**;
- **the perfect observance of all the duties which pertain to the priestly state** - **the dominating example of the "more observant clergy"** [cf. Formula n. 8];
- **those duties which religious life super-imposes**:
 - **either that which pertains to the rule** - nn. 134; 136; 746; 547; 602 [do not oblige under sin]; 826;
 - **or, all the requirements pertaining to one's own Institute** [nn. 547; 602];
- **the avoidance of every aspect of laziness** [cf. CF # 113] - nn. 253; 378];
- **the assiduous occupation in all matters pertaining to the**:

- ecclesiastical ministry [nn. 91; 603; 618; 621; 622; 637-640; 642; 653; 824;
- to one's religious duties:
 - or to the observance of discipline [nn. 547];
 - and all that seems to pertain to the obedience due to Superiors.

+++

Chapter 2: Concerning Progress in the Ecclesiastical Doctrines

[CF ## 49-50]

Premise:

[1] These next two numbers are very important in the understanding the *Compendium Rude*: the very first Constitutions:

Apostolic Missionaries for the service [obsequium] of Bishops [CF # 1]. It is commonly believed that Fr. Marani added these Latin words: *sive auxilium* to the Founder's original text here. It might be that a more original translation of *obsequium* would be *servitium*.

Perfection in Ecclesiastical Doctrines [cf. CF ## 6; 49; 56; 71; 72; 159; 175, etc.].

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

[3] The "end" of the Congregation is both contemplative and active, as St. Gaspar depended on **St. Thomas Aquinas**²¹⁷. The work of the active life is two-fold: one of which is derived from the fullness of contemplation, as doctrine and preaching. And this is preferred to simple contemplation: just as it is greater to illuminate than simply to light up. Thus, it is greater to ***hand on to others what has been contemplated***, than simply to contemplate. The other work of the active life which consists totally in exterior activity: as to give alms, to accept guests. Therefore, the supreme grade is held by those religious communities which are ordered toward **teaching and preaching**, and these are very close to the perfection of Bishops. The second level of religious life is that of communities ordered to contemplation and the third level, those orientated toward activity. [This is noted by Fr. Stofella in his footnote here²¹⁸].

²¹⁷ cf. St. Thomas Aquinas, II-II, q. 188, a. 2.

²¹⁸ cf. Fr. J. Stofella, note for n. 49, in: *Costituzioni del ven. Servo di Dio, D Gaspare Bertoni...* o.c., Verona: 1951, p. 70.

[4] This number seems to add Fr. Bertoni's own insight with his insistence on a "**more than ordinary knowledge**" - this is an **intellectual spirituality**, so much insisted on by Sertillanges²¹⁹ - and much in accord with Fr. Bertoni's own insistence on **Studiosity** - which he presents under the "**Four-fold Modesty**", as **Section III, Chapter 2** of his treatment on Chastity²²⁰. Fr. Bertoni seems to develop both the Vow of Chastity [for which the Ignatian Constitutions do not add anything "particular" over the other religious Communities that preceded them] - and also the goal of sublime knowledge upon which St. Gaspar insists.

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

[6] As will be pointed out in subsequent studies, both of these Constitutions, **CF ## 49 & 50** are taken *verbatim* from Francis Suarez' classical theological reflection on the Ignatian **Constitutions** ²²¹, with very minor adaptations made by Fr. Bertoni.

+++

CF # 49: In this **religious clerical Institute** - [the plan of St. Gaspar was to provide capable missionaries for the sacramental, kerygmatic, magisterial service of Bishops world-wide. It is a religious life with a priestly ministry as its principal purpose] - nn. 392; 440; 528; 642; 653:

- the purpose of which is not only to contemplate, but also to hand on to others what has been contemplated n. 65;
- there is necessary not any ordinary knowledge, but the perfect knowledge of whatever pertains to faith and morals [cf. **CF # 59**] - nn. 109 [*sufficiens eruditio*] ; 289 [for abnegation]; 12; 307 [*satis instructi*] 308; 518 [*boni simul et eruditi*] 369 [*docti, diligentes, assidui*]; n. 392 [*profecti in litteris*]; 446; 450 [*perfectam cognitionem... eruditos Praeceptores*] ; n. 464 [*solidioris ac securioris doctrinae*] [cf. also n. 582- here "**study**" is listed after "prayer, meditation" - and just before "mortification" n. 656: [*quod ut plurimum letterari erunt*].

²¹⁹ Sertillanges, OP, *The Intellectual Life*. Cork: Mercier Press 1946. Re-printed CUA 1987.

²²⁰ cf. CF ## 122-127.

²²¹ F. Suarez, *De Religione Societatis Iesu*, lib. VI, c. 1, n. 10, p. 803, a. cf. also CSJ nn. 518, ff.; cf. Monumenta Histórica S.J. - Monumenta Pedagógica, Vol. I [1540-1556]; Vol II [1557-1572]; Vol III [1557-1572]

... Theology is the chief source of the scientifically reasoned Christian philosophy of life and the source of integration for the other branches. The importance given to theology [cf. n. 446] is a matter of emphasis and outlook, or attitude, rather than of the hours of instruction, or number of courses prescribed; of an atmosphere in which professors and students alike think that all the particular truths learned in other faculties should be viewed also in the light of God's revelation whenever this throws light upon them - as it sometimes, though not always, does. The light of theology was meant to filter down to all the students in various ways because of the environment. Virtually all the professors had some theological training²²².

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

Ignatius constantly understood this word *conspicuous* to mean a sufficiency of theological learning, such as that which anyone would possess who completed the four years of theological study, which he prescribed in his Constitutions [cf. nn. 418; 464; 518] - with the lectures based on the Summa Theologiae of St. Thomas Aquinas. This sufficiency would have made his priests *conspicuous* among others of the era. Ignatius' insistence on theology in his Constitutions led to a rapid increase in the numbers of his priests who possessed theological learning...

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

After the long Generalate of Fr. Acquaviva [1581-1615], the distinction of Grades was regarded as one of the substantial of the Society. He issued an instruction, *De promovendis ad Gradum*. This distinction of membership gave

²²² cf. Ganss, p.213, # 2.

rise to difficulties, sadness and sometimes bitterness - to remain a “coadjutor” was often seen as a “stigma”,²²³.

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

+++

CF # 50: It is necessary that the confreres be sufficiently instructed [n. 307]: so that they might illumine the minds of others [nn. 307; 446; 603]:

- who may be immersed in darkness;
- or be able to resist encroaching heresies [*Formula* n. 3];
- or, give some explanation for the reason for the faith that is in us *ad fidei defensionem et propagationem, eet profectum animarum in vita et doctrina christiana...* *Formula* nn. 1; 3;
- or, to resolve certain recurring moral difficulties;
- and to satisfy all in both aspects of theological doctrine:
 positive n. 351], and
 scholastic [n. 353],
 speculative, and
 moral [cf. nn. 451; 470; *Epitome*, nn. 2; 22; 322; 507].

+++

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

Premise:

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

CF # 51 Fr. Bertoni introduces this Constitution with two biblical quotes [cf. **1 Co 2:2** - the **Hymn of the Wisdom of the Cross**; and **Rv. 1:8**]:

²²³ [cf. Ganss, o.c., pp. 349-356, *passim*]

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

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

The Stigmatine Founder suggests the popular Italian Catechism compiled by **St. Robert Bellarmine** [comparable to the “**Baltimore Catechism**” for the U.S.A. - and then for the confreres engaged in higher studies, the **Roman Catechism {of Trent}**]. As has been noted to some extent in another study, St. Ignatius intended **the learning and teaching of Catechism as a Fifth Vow**, and as one of the major aspects of the Jesuit Apostolic Mission:

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

+++

CF # 52: the thorough study of **Scripture**: in the text and the commentaries.

Frequently mentioned by Ignatius:

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

- ... An order should be observed in pursuing the branches of knowledge. The scholastics should acquire a good foundation in Latin before they pass on to scholastic theology; and in it before they study positive theology. Scripture may be studied either concomitantly, or later on... [n. 366].
- 367: the languages in which Scripture was written, into which it was translated, should be studied;
- n. 446: studied in the universities;
- n. 464: studied, and also St. Thomas Aquinas:
- ... In theology, there should be lectures on the Old and New Testaments and on the scholastic doctrine of St. Thomas, and in positive theology [cf. nn. 351; 446]. Those authors should be selected who are more suitable for our end...

+++

CF # 53: list of studies:

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

+++

c. 4: Concerning those Studies that can help and embellish Theology

[CF ## 54 & 55]

Premise:

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

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

+++

CF # 54: The students will also study diligently:

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

Metaphysical Philosophy, physics, and mathematics;

Natural History and the History of Literature;

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

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

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

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

+++

CF # 55: Lastly, the men should study the art of **public speaking** and **sacred Catechetics**. [n. 521]: It will be noted under the Ninth Part, “Concerning the Grade of the ‘Professed’” and the work they do, that there are three forms of **preaching, the communication of the Word of God**, noted in the Jesuit **Constitutions**:

- **catechism** - initiation into the faith;
- **sacred lectures** [*lectio*] - instruction in the faith;
- **sermons** [*concio*] - exhortation to live it [nn. 404; 645]²²⁴.
- *Praedicare in paupertate* was the apt expression used by Ignatius to formulate his ideal of the Apostolic Life²²⁵. The modern Jesuit commentators have much praised Pope Paul VI’s Encyclical, *Evangelii Nuntiandi*²²⁶ - as has been noted in other studies on these matters

+++

²²⁴ cf. A. deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c. pp. 259 ff.

²²⁵ l.c., p. 260.

²²⁶ cf. J. Henchey, [Suarez & Bertoni] - as *Euntes Docete* has a broader interpretation, so does *praedicare in paupertate*.

Chapter 5

The Distribution of Studies

[CF ## 56-58]

CF # 56: These ideals are stated concerning the entire body, in a general manner, concerning the workers in the Institute.

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

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

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

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

- **n. 354:** there cannot be perfection of all in each one, but excellence is needed in some:
- ... According to the age, ability, inclination and basic knowledge which a particular person has, or in accordance with the common good which is hoped for, he could be applied to all these branches or to one or several of them. For one who cannot distinguish himself in all of them, ought to try to do so in the case of some one of them...
- **n. 366:** hierarchy of studies: Latin and Liberal Arts provide solid foundation for Theology and Scripture;
- **n. 367:** very helpful to know the languages in which Scripture was written, and into which it was translated;
- **n. 384:** especially in the Liberal Arts and Theology;
- **n. 450:** the Liberal Arts and natural sciences dispose for Theology.
- **n. 453:** the lower studies dispose for theology.

+++

CF # 57: As a result, in each discipline there should be someone, or those who diligently, by a particular study are over a longer period of time committed to the different branches of learning. Keeping in mind **the various services of the Church** that we offer because of the **diversity of times and occasions**, these would be very useful. [It should be noted in this Constitution the ***varia Ecclesiae obsequia***, as these are noted again in **CF # 185:** ***per varia et propria suae vocationis munera***. The expression ***pro temporum et occasionum diversitate***, [cf. above **CF # 37]** is often

used for the variety of apostolates offered and to engender specialization. [cf. nn. 354; 395; 447; 716]²²⁷, an indication of the community's **flexibility** [cf. n. 351].

These ideals are dear to St. Ignatius:

- n. 109: early in formation, one must offer a specimen of his expertise, in accord with our office and ministry of **seminating the divine word**;
- n. 351: **Specialization**: some should be dedicated to a branch of study with greater diligence to fulfill the purpose of all our studies, to be of **help for the souls of our neighbors**;
- n. 354: according to the manner of age, talent, learning, each one should excel in some branch, **for the common good that is hoped**;
- n. 356: Superiors will regulate this;
- n. 357: Theology makes use of the lower studies - suitable professors are needed in these as well.
- n. 582: study is also a means of spiritual development.

+++

CF # 58: These studies in the Institute **more principally refer to Theology, together with the understanding of Sacred Scripture**. It is towards these studies that the religious of the Congregation more frequently and more principally tend - nonetheless, sometimes some of the members for a longer period of time are to be occupied in these lower arts, so that in these, too, they might excel singularly to accomplish the above mentioned purpose of the Institute.

St. Ignatius' reflections:

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

+++

²²⁷ cf. de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 164, ff.

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

Presentation:

[1] This Chapter, too, by and large, is taken *verbatim*, from Fr. Suarez, as Fr. Stofella indicates in the footnote here²²⁸. Special care needs to be taken of the students' health - they are to be properly clad - and have sufficient recreation and balance fervor in study with their piety - and all with moderation.

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

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

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

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

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

+++

CF # 59: Here the appeal is made for a special care and plan to be in vogue for those who are committed to studies:

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

²²⁸ *Costituzioni del Ven. Servo di Dio...* o.c., footnote on p. 75. Substantially, and total phrases, are taken from F. Suarez, *De Religione Societatis Iesu*, Book V, c. 3, nn. 11, 12; c. 4, nn. 9, 10 [pp. 815 b-816, b, 822, b]. St. Gaspar Bertoni fully agrees here with St. Ignatius that the Superiors also play a key role in preparing future Apostolic Missionaries. They need to take special care of those undergoing the rigors of extended and serious study - being careful that they get sufficient sleep, recreation - and that they do not have excessive manual labor that would take them away from the principal duty of study - and the long range preparation of future Apostolic Missionaries.

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

with fitting and necessary **recreation** provided;

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

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

A number of Ignatian ideas are noted here:

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

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

In these **Constitutions** are Ignatius’ ideas on the only “habit” known to the early Jesuits:

- cf. n. 577, as noted above; and further:
- n. 424: the challenge of the Rectors of colleges, who take the place of Jesus Christ, are to pray and watch over the students, body and mind, so that all might be conserved and proceed better in the divine service.

CF # 60: A well furnished **Library** in each house, for the needs and the quality of the students.

- n. 372: and the Jesuits add that only the Rector has the key - the following n. 373 provides an old Stigmatine reminder not to mark the books!

However, they ought not to write annotations in these books; and he who has charge of the books should keep an account of them...

+++

CF # 61: Each student should have the books that he needs.

- n. 376: Scholastics should have the books for their classes;

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

+++

CF # 62: The Superiors need to exercise every care that the confreres do not study in times unsavory for their health:

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

and that they observe the proper measure in their mental labor,
so that they might persevere longer in learning,
and being committed to the service of the Church.

- nn. 292-306: is a rather detailed expose' on a balanced care of the body regarding food, clothing, dwelling, duties and exercises;
- n. 339: nothing damaging to health should be permitted to the students - that they do not lose sleep and that they might maintain the proper measure in mental labor;
- n. 580: all that is required in food, sleep and the necessities of life.

+++

CF # 63: It must be provided also so that there be removed from students the impediments of external occupations and work –

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

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

+++

CF # 64: For this purpose, there should be assigned the **Brothers** who serve the Lord in temporal matters,

in accord with the needs of each house,
so that the students might be spared from such work.

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

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

+++

CF # 65: All will maintain the proper moral standard and the right intention:

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

+++

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

[2] There might also be a text implied that **only with a pure mind** can one understand the words of saints, who are the best theologians - [cf. **Ws 1:4, ff.**].

[3] Fr. Stofella offers a note here ²²⁹ in which he mentions a sheet of paper left behind by Fr. Marani, upon which he quotes a letter dated June 1, 1551. from St. Ignatius to a certain Fr. Brandão²³⁰, of Portugal, who had asked his Founder 15 questions on formation for clarification. This rather startling principle noted in the Saint's response, is noted in **Part IV, c. 4, # 3**, of the Jesuit *Constitutions* - **nn. 340-345**. The gist of the comments are as follows: **The Scholastics, keeping in mind the purpose of their studies, cannot give themselves over to long meditations, other than the regular daily exercises.** And these are: Mass, an hour's prayer, the examinations of conscience, and in addition to Confession and Holy Communion every week, they can exercise themselves in **seeking the presence of God in everything**, as in conversing with others, in looking about, in eating, in listening, in studying and

²²⁹ cf. *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni...*, o.c., p. 77, footnote.

²³⁰ cf. *Obras de San Ignacio de Loyola*. Madrid BAC 87, 6 a Edición, 1997, pp. 884-889.

the like. Since it is true that the Divine Majesty dwells in all things by His presence, by His essence and by His power: and this manner of meditating is one where God is found in everything. This is the more helpful than that other form of prayer in which one ponders the more obtuse things, and only with great effort are they made present. Praying this exercise, one will prepare great visits of the Lord within a very short time of prayer²³¹.

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

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

+++

CF # 66: Furthermore, it will be up to the Superiors to see to it that in the fervor of studies one's love for piety should not grow tepid;

and that through excessive piety that the required studies are not impeded.

There is to be noted here Fr. Bertoni's axiom that when one is excessive in work, he should pray - and excessive piety, should lead one to a deeper involvement in the Apostolic Mission²³². This balanced approach regarding study and work is noted just above [**CF ## 62-63; 72; 127; 152**] - and here the same rule of balance is applied to the life of piety. This is most important in the Ignatian ideal:

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

... ne fervore studiorum intepescat

²³¹ cf. This episode noted in de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 161 f.

²³² St. Gaspar Bertoni, *Memoriale Privato*, July 12, 1808.

- *solidarum virtutum ac religiosae vitae amor; ita mortificationibus, orationibus ac meditationibus prolixis eo tempore non adeo multum loci tribuetur.*
- *n. 361: serio et constanter animum studiis applicare deliberent; sibique persuadeant nihil gratius se Deo facturos in Collegiis quam si cum ea intentione de qua dictum est studiis se diligenter impendant...*
- *- n. 362: ...impedimenta etiam removeantur quae a studiis animum avocant, tam devotionum ac mortificationum quae vel nimiae vel sine ordine debito suscipiuntur...*
- *n. 582:ne nimius...huiusmodi rerum usus [ieiunia, vigiliae.. ad austeritatem] tantopere vires corporis debilitet... nec in illis tanta sit relaxatio ut, fervore spirito refrigescente, humani ac inferiores affectus incalescant.*
- *n. 583: ne excedant vel deficiant in spiritualibus exercitiis... - this is "the rule of thumb".*

+++

CF # 67: With the express permission of the Superior, there can be accepted:

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

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

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

+++

CF # 68: University degrees may be accepted, provided that:

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

One might be reminded of Pope Paul VI's reminders concerning a comparison between further education and wealth²³³. St. Ignatius treats of this *ex professo* [cf. **Part IV, c. 15, nn. 471-480**]:

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

+
+++
+

²³³ cf. Paul VI, Apostolic Exhortation, *Evangelica Testificatio*, June 29, 1971, # 54

St. Gaspar Bertoni



Part V of his Original Constitutions

[CF ## 69 - 82]

A Study by
Rev. Joseph Charles Henchey, CSS

First Edition: November, 2003

Last Revised on the Solemnity of our Holy Founder, 2014

Electronic Edition: Tereza Lopes [Lay Stigmatine]

FIFTH PART
CONCERNING THE PROMOTION OF THE MEMBERS OF THE INSTITUTE

[cc. 1-3, ## 69-82]

TABLE of CONTENTS

Premise:

[A] Ignatian Influence

[Part V, cc. 1-4, nn. 510-546]

1. From Initial Admission to Progressive Aggregation, Incorporation
2. Four Levels of Membership
3. “Third Formation” - *Schola Affectus*
4. “Sufficient” Learning – or, “More than Ordinary”?
5. The Eucharistic Element in the Ritual of Profession
6. Ritual for Solemn Profession
7. Rituals for Other Groups of Members

+++

[B] St. Gaspar Bertoni

[Part V a, cc. 1-3, ## 69-82]

Premise

c. 1: Promotion to the Priestly Office [## 69-76]

- Tentative English Translation

c. 2: Promotion of Others [## 77-78]

- Tentative English Translation

c. 3: Concerning the Brothers’ Grade

- Tentative English Translation

APPENDIX: Ignatian Influence: Part V, cc. 1-4, nn. 510-546]

+
 +++
 +

**FIFTH PART:
THE ADMISSION OF THE CONFRERES INTO THE INSTITUTE
[cc. 1-3 ## 69-82]**

Premise:

[1] In St. Ignatius' Plan there was **a long and gradated approach** from early admission through **progressive incorporation**, to the priesthood and, for a select few, for the "**Profession**" with the four solemn vows – perhaps as much as 20 years after ordination to the Priesthood. The ultimate goal was to be in the "**Company of Jesus**", **in imitation of the Apostles**. Ignatius and his companions wanted to imitate the **apostolic life** in the Institute of the Society²³⁴.

[a] Everything is aimed at forming **a priest apostle**. Imitating the Apostles; prayer is offered for the grace in studies that the Jesuit would be a "**prophet**", i.e., an interpreter of the Scriptures, one who would know the languages well, the vernacular of the areas of the Mission, that they could make such progress in philosophy and theology that they could become teachers to rescue others from darkness for God's glory²³⁵.

[b] This would be particularly evident in Ignatius' Part VII, **On the Missions**, where there is presented the "distribution" of the personnel into the Lord's vineyard, to evangelize in the various parts of the world, in imitation of the Apostles - the life of the Jesuit is nuanced, but always missionary - his work is always **flexible**²³⁶.

[c] It is in the intention of the Fourth Vow [cf. n. 605] that one understands that the purpose of these "**Friends in the Lord**" is to be a union based on a shared ideal of evangelizing the world in imitation of Christ and the Apostles²³⁷. It may be the Fr. Bertoni has emphasized more the **family image: Brothers and Father**.

[2] Thus, St. Ignatius entitles his Part V as concerning those matters which pertain to being admitted into the Body of the Society [incorporation], and explains the four grades of membership. The supreme grade is the priesthood with the '**Profession**' of four vows - **various and proper ministries** of the Institute in the service of the Church. This is imitated by Fr. Bertoni [cf. **CF ## 57; 185**].

[3] For Fr. Bertoni, his **Fifth Part** speaks of **various levels of juridical progress in membership**:

- those promoted to the **Priestly Office**, only after age 30 - and with an ever intensifying involvement in the Apostolic Mission [**CF ## 69-76**];

²³⁴ cf. de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., p. 50.

²³⁵ o.c., p. 164.

²³⁶ o.c., p. 245.

²³⁷ o.c., p. 265; cf. also Javier Osuna, SJ, *Amigos en el Señor. Unidos para la dispersión*. Bilbao: Mensajero-Sal Terrae. [NB: Fr. Bertoni's ideal seems to have been a Family of Brothers - CF ## 188; 301 c.

- those clerics, who started for the priesthood, but were not ordained - due to an impediment - they will remain at the grade of the Order received - and will be as Spiritual Coadjutors [**CF # 77**];

- those non-clerics who will serve in the temporal needs of the house - need to be well imbued with Christian doctrine, and will work in simplicity and edification [**CF # 78**]. These are the Material Coadjutors. Their various offices are spelled out [**CF ## 79-82**] - and when they are in charge of a sector, others will obey them as the superior.

[4] A brief comparison will follow now between Part V of St. Ignatius [**CSJ cc. 1-4, nn. 510-546**] and the **Fifth Part** of St. Gaspar Bertoni [**CF cc. 1-3, ## 69-82**]. He develops four levels of membership:

+++

St. Gaspar Bertoni

Presentation:

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

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

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

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

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

scholastics/and priests learn how to use [cf. also nn. 400; 595]. There is also a gradated approach apostolically, in hearing confessions: this ministry starts with children's confessions [**CF # 72**] - then, those of men [**CF # 73**]; and finally one "graduated" to hear those of women [cf. **CF ## 74; 75; 108; 114**].

[6] As this Chapter 1 of the Fifth Part is concerned with being ordained to the Priestly Office, the continuing gradual approach to the apostolic mission goes on until one is promoted to be an "**Apostolic Missionary**" - in Fr. Bertoni's **Original Constitutions** this is the subject matter of the **Ninth Part [cc. 1- 7, ## 158-186]** where his ministries are listed. It culminates in **Part IX**, where some may be advanced to the **Profession, as Apostolic Missionary** - perhaps around age 50²³⁸!

[7] **Chapter 2** here [**CF ## 77-78**] speaks of the "Spiritual" Coadjutors and the "Material" Coadjutors - and Chapter 3 describes more in detail the offices of the "Material" Coadjutors.

[8] The **Sixth Part [cc. 1-2, ## 85-89]** treats of the different kinds of vows: Private [**## 83-84**]; Solemn [**# 85**]; Simple [**# 86**]; Perpetual [**# 87**]; - with a juridical explanation of Poverty thrown in [cf. **# 88**]!

+++

Fifth Part

Chapter 1:

Concerning those promoted to the Priestly Office [nn. 400-416: the gradated

Experiments [CSJ, nn. 64, ff.] are noted here for Jesuits]

[**CF ## 69-76**]

CF 69: **No clerical habit** until high school is completed! [This prescription perhaps was more common in Europe than ever in the USA]. Fr. Bertoni makes frequent mention of what the members are to wear:

- **# 6:** they will dress as the more observant clerics where they live;
- **# 29:** "postulancy" [?] will be conducted in lay garb, so that those to be received will be recognized;
- **# 32:** novitiate will begin with religious garb;
- **# 43:** the only penance is common food, dress, etc.
- **# 69:** clerical habit;
- **# 91:** nothing superfluous regarding clothing;
- **# 133:** the fourth exercise of exterior moderation concerns clothing;
- **# 137:** clothing should be simple and 'honest'!

²³⁸ cf. MssB 8967 - St. Gaspar had written: *usque ad 45, 50...* - but, then cancelled it. Cf. Facciotti for CF # 75.

The matter of clothing very often appears throughout the Jesuit Constitutions:

- nn. 18; 19: no certain habit of the Society is assumed;
- n. 81: clothing accommodated to the poor;
- n. 197: be vested in usual clothing;
- n. 292: only the necessities for food, clothing, dwelling;
- n. 297: a key Constitution regarding “habit”, with its basic requirements: it is designated by reason of its purpose: shield from the cold; not be indecorous; suited for abnegation and mortification; in harmony with the people among whom one works, and the apostolic work the person is doing.

+++

CF # 70: scholastics will attend class until they are 25 years old - then, they may receive the minor orders.

- nn. 16; 71; 98; 119; 336; 346: the years of probation;
- nn. 514; 544: even after the third probation this time could be lengthened.

+++

CF # 71: they will be applied to studies in those sciences and liberal arts which are cultivated among us and in those areas in which their own talent leads them most specially, up until they are 30 years old. In this time, they might be initiated into Holy Orders and the Priesthood:

- n. 518: their learning should be “sufficient”;
- n. 520: their preparation should not be mediocre [cf. **CF # 159**].

CF # 72: Not omitting any study of those matters in which they are the more proficient, or which are the more necessary; little by little they should be exercised in giving **sermons** in our own churches, in teaching **catechism** to children and to the unlettered, in hearing **confessions** of children and adolescents. [These are the fifth and sixth of the Ignatian **Experiences** - a gradated approach to these aspects of the apostolate].

- n. 77: the preaching begins in our own houses - and then to other places;
- n. 113: confessions, exhortations and Christian doctrine - prime ministries;
- n. 308: prime exercises of the ministry;
- n. 407: among the ministries for the young priests still in formation;
- n. 528: specially mentioned aspects of the apostolic missions [n. 528] - Ignatius' concern was that catechism would be neglected due to the

more “glamorous” [*magis speciosa...*]²³⁹ apostolates, such as preaching and the like a concern of Pope John Paul II²³⁹.

[The Apostolic Exhortation of Pope Paul VI, *Evangelii Nuntiandi*, stresses the intimate connection between the Sacraments and the Ministry of the Word. From the beginning, St. Ignatius saw the importance of providing good confessors for the Church²⁴⁰.]

+++

CF # 73: Then the members will be assigned to hearing the confessions of men of all walks of life, and giving sermons in the Churches of the city, and in giving the Spiritual Exercises, and other ministries. [The gradated approach is evident here: the young priests will go from hearing confessions of children and adolescents, to men; and their sermons will not be confined to our own churches, but to those in the city; and they will begin giving retreats - always an important Stigmatine ministry].

- **n. 408:** this is a prime “spiritual weapon” in which the men need to be exercised, after having experienced them themselves - the means of the “spiritual combat” noted elsewhere by Ignatius -cf. nn. 400 in general, the ministries]; 595, in assisting the dying.
- **n. 409:** the many benefits of this ministry are rather fully outlined;
- **n. 437:** the Rector of the Colleges where the candidates study are to assign the young priests to spiritual conversations, giving the Exercises, hearing Confessions, preaching, giving lectures, and teaching Catechism - all prime Jesuit apostolates;
- **nn. 622-624** [in the Part VII, on the “Missions”: the varied and proper ministries of the Society, there are given here the Rules for Apostolic Discernment: whatever serves the “more”, the “greater” - [cf. A.M.D.G. is the ultimate rule. In the comparison between hearing Confessions or giving the Exercises, whatever is the more universal, and which extends help to the greater number; what will have the more lasting effect, etc.]
- **nn. 645, ff.:** the Apostolic Mission in the Colleges: preaching, giving lectures, catechism;
- **nn. 648, 649:** even pious conversations, and the Spiritual Exercises [a proper mission of the Society] to name just a few, are prime Jesuit ministries.

+++

CF # 74: At times, they will give themselves to serving as helpers to the Missionaries, and sometimes they will even hear the confessions of women [*feminarum*].

²³⁹ cf. John Paul II, Apostolic Exhortation, *Catechesi Tradendae*, October 16, 1979, ## 15;16; 18; 40; 45; 52; 64 65.

²⁴⁰ cf. de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 259, ff.; Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*, December 8, 1975. ## 20; 47.

- n. 588: strict rules for not hearing the confessions of nuns regularly - the Latin adverb is semel.

+++

CF # 75: Then they will hear the confessions of women, and will serve ordinarily work in the **Missions**.

+++

CF # 76: Finally, they will accept the task of directing the Missions, and will be totally committed to the salvation of souls.

[NB: in the Stigmatine community, there is a two-fold acceptance of the word “**Missions**” here:

- one view is that the Stigmatine Founder’s intention here is to assist primarily in the Parish Missions conducted by one of the “Professed” Members of the community - in the light of the interpretation of the *Compendium Rude* # 2: this view holds that the central “Mission” in Fr. Bertoni’s Plan is the Parish Mission – his idea matrice;
- another view holds that the Parish Mission is one of the varied and proper tasks of the Apostolic Missionary:

The *Compendium Rude* # 2 speaks rather of the manner [*modalitas missionaria*] in which the Stigmatine is to be committed to the service of the Bishops - always getting faculties beforehand from the Bishops, chosen by the Holy Spirit [cf. CF # 185; cf. Ac 20:28] for the *varia et propria suae vocationis munera*] to rule the Church - ad non errandum in via Dei - this ideal seems to be from Ignatius’ explanation of the Intention of the Fourth Vow [cf. n. 605: ne in via Domini errarent...; ad res graviores ...non errare...; [n. 624]: these terms interpret the Formula # 3 and its explanation for the Fourth vow: *ob devotionem tamen maiorem ad obedientiam Sedis Apostolicae, et maiorem voluntatum nostrarum abnegationem, et certiores Sancti Spiritus directionem summopere conduce iudicavimus...*

In this connection, Fr. Bertoni’s idea of being promoted to Solemn Profession happens long after priesthood has been received - in CF # 71 [perhaps at age 50!] he speaks of candidates being *initiated* into Holy Orders and the Priesthood [after age 30] - a common enough phrase, but a fuller meaning is possible: that still after ordination, the continuing, intensifying exercises in the *Experiments* [CSJ n. 71] goes on, and eventually after “many trials and proofs”, one would be approved for the Solemn “*Profession*”. The work of the *Apostolic Missionary* is only brought forward in the *Original Constitutions*, after the extended living of the Vows, there is the Third Probation [Part VIII, CF ## 152-157] - and finally, The Grade of the Professed [Part IX, CF ## 158, ff.] cf. MssB 9867 – Facciotti text, pp. 84, 85.

The meaning of Mission in the Society of Jesus ²⁴¹ is that the members will exercise any ministry of those the men of the Society use for helping their neighbor [cf. CSJ nn. 308; 743]. The “Pontifical Mission” is any apostolic work or ministry exercised in any place by order of the Pope. On February 11, 1544, St. Ignatius wrote in his *Spiritual Journal*:

At this moment, lights came to me, namely, how the Son first sent the Apostles to preach in poverty and afterwards the Holy Spirit, giving His spirit and the gift of tongues, confirmed them, and thus, the Father and the Son sending the Holy Spirit, all three Persons confirmed this Mission.”

In the Jesuit Constitutions, the concept of *Mission* is treated often throughout the *Constitutions* often as the “End”, the “Scope” “Purpose” of the Society, its studies, its gradual apostolic commitment, as part of the formation program - [cf. e.g., nn. 3; 109; 156; 163; 258; 304; 307; 340; 351; 398; 400; 446; 586; 603; 813]. For the Constitution # 79, the following might be of interest:

- n. 408: they are to give retreats so that they might make use of this spiritual weapon and acquire dexterity in its use:

After they have had experience of the Spiritual Exercises in their own selves, they should acquire experience in giving them to others [437; 648]. Each one should know how to give an explanation of them and how to employ this spiritual weapon, since it is obvious that God our Lord has made it so effective for His service. [n. 408].

They could begin by giving the Exercises to some in whose cases less is risked and by conferring about their method of procedure with someone more experienced, noting well what he finds more useful and what less so. Their explanation of the Exercises should be given in such a manner that it does not merely give satisfaction to the others but also moves them to desire to be helped by the Exercises. Generally, only the Exercises of the First Week should be given. When they are given in their entirety, this should be done with outstanding persons, or with those who desire to decide upon their state of life [cf. n. 649] nn. 409].

- n. 648: sometimes only a part of the Apostolic Mission can be helpful - judgment needed:

Likewise, they will endeavor to be profitable to individuals by spiritual conversations [cf. nn. 115, 349], by counseling and exhorting to good works, and by conducting the Spiritual Exercises [cf. nn. 408; 437].

+++

²⁴¹ cf. deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 249-251. Same source for the quote following from Ignatius' *Spiritual Diary*.

Chapter 2: The Promotion of the Other Members

[CF ## 77-78]

[This Chapter deals with the “Coadjutors” - first those involved in the spiritual aspect of assisting Missionaries; and the next number deals with the non-clerics.]

CF # 77 There are two categories of these confreres:

For some are already initiated into the clerical life, and then some impediment intervened,

- which however, does not disturb domestic discipline - such as infirmity, or something like that;
- nor does it impede the edification of one's neighbor, whether within the house or outside.

This would be something that does not keep one from progressing spiritually, such as a weakening of their capacity to learn, or of their memory.

However, they are rendered incapable of further study or a higher grade.

Such as these will remain in the order and task, or grade already received.

And this will be up to the superior's judgment.

Individuals of this kind will still be useful and suitable

- and they will serve the Lord and will assist others in achieving the common goal.

[NB: at first sight, this is a surprising Constitution - in that it seems to treat more of an exception than as the rule. It would not seem usual for a man to suddenly have his way to the priesthood blocked because of the discovery of some impediment that would stop his advance. However, it does happen - but, whether or not one would think this exceptional situation merits a separate Constitution or not, is irrelevant - there is one! These would be assigned as “Material Coadjutors”.]

This would seem to bring us back to the various classes of membership discussed above in the Jesuit rule: **n. 365**: this number seems to treat of a similar situation. It speaks of those not promoted to Orders - and sometimes it may be needed to have them dispensed:

For this reason, in the case of those who have not yet been ordained, it is wise to defer their Sacred Orders, in order to keep them from being impeded in this way before they come to the end of their studies. However, because of arising needs, it is necessary from time to time to grant a dispensation, or the like.

Moreover, this work of helping one's fellowmen could be supplied by some of those who have finished their studies, or by some of those who could be sent to the colleges chiefly for this purpose [cf. nn. 356; 558]. In regard to those domestic offices which are more time-consuming in the college, it will also be good to have some persons who do not have study as their chief purpose, such as the temporal

coadjutors [cf. nn. 114; 148; 149; 364; 433], or some members of the Society who are in their probation and not present for the purpose of study [cf. nn. 68; 83].

- n. 16: probation can be lengthened
- n. 111: from the outset one has to be questioned whether he would be content if the Superior should decide that he should remain on the level of a Coadjutor;
- n. 116, ff.: if one's Grade is changed to the Material Coadjutor, he should see this as from God;
- nn. 130, f.: one needs to be questioned if he would remain in a lower grade;
- n. 178: the superior will judge regarding defects;
- n. 356: speaks of those from whom much progress cannot be expected in all the faculties.

+++

CF # 78: There are others, however, who do not receive orders, but who assist the house and the Priests especially in temporal matters. These, moreover, will be well versed in **Christian Doctrine**, and some of them will exercise some trade, or some work, serving the Lord in simplicity of heart, and edifying their neighbor in their virtues.

These are the Material Coadjutors - cf. **CF # 25 [se offerunt]; 64; 79-82** - they make an **oblation** of their entire lives, **offering themselves [servientes Domino in simplicitate cordis - # 78]**. They are to be fittingly, sufficiently imbued with Christian Doctrine - it is interesting to note that St. Ignatius removes the clause regarding the teaching of Catechism from their Ritual of Profession - a ministry emphasized in the other two Rituals of Religious Profession [cf. nn. 527; 532] it is removed in the Formula for the Material Coadjutors [cf. nn. 535; 537].

- nn. 112- 120: their vocation is explained, and the challenge that they be content with their grade;
- nn. 119: they make the oblation of their profession;
- n. 148: their number is limited by the work to be done.

+++

Chapter 3: Concerning the Grade, or the Duties of those serving in Temporal Matters [CF ## 79-82]

CF # 79: Their duties are the following:

Sacristan, Porter, Gardener, Wardrobe Keeper, Launderer, Wine Keeper, Maintenance, Brick-layer, Dispenser, Secretary, Cobbler, and the like.

St. Ignatius has described at some length the vocation and duties of the Brothers:

- **nn. 112 - 120**: their qualifications; whether they are content;
- **n. 148**: limited number;
- **nn. 148-152**: their role and qualifications;
- **n. 149**: the list of their jobs: Cook, Dispenser; Buyer; Janitor; Infirmary; Launderer; Prefect of the Garden; Almsgiver;
- **nn. 302 - 306**: the Brothers should learn the necessary trades;
- **nn. 431-434**: the Colleges should have the necessary officials to run the complex community.

+++

CF # 80 Priests will be assigned to supervise those professed in a lower grade, as:

- the Priest Sacristan, over the Sacristan;
- the Prefect of grounds and gardens will supervise the Gardener; the Economist will have charge of the Porter, the Cook, the Launderer, the Cobbler, the Dispenser, the wine-keeper;
- the Architect will be in charge of the Handyman;
- and the Procurator will oversee the Secretary and Book-Keeper.

+++

CF # 81: Each one of these, in the duties entrusted to them, may sometimes have administrators, who will obey these confreres in all that pertains to their office, as to their Superior.

- **n. 114**: they are full members of the Institute.

+++

CF # 81: Several offices may be committed to each one of these men due to the nature of the matter or necessity will require. [cf. also **CF # 139**].

- **n. 432**: when there are not many of them, one may sustain the obligations of several offices²⁴².

CF # 82: the fact that one confrere in this Grade might be assigned to several offices reflects St. Ignatius [cf. CSJ nn. 432, ff.]

+
+++
+

²⁴² For the Ignatian background for these pages, cf. Estanislao Olivares, SJ, "Quinta Parte Principal. Do lo que toca al admitir o incorporar en la Compañía", in: *Constituciones de la Compañía de Jesus. Introducción y notas para su lectura*. o.c. pp. 203-214, *passim*; cf. Antonio de Aldama, S.J., "Chapter IX. Incorporation into the Society. [Constitutions, Part V]", in: *Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 189-213, *passim*.

APPENDIX

Ignatian Influence:Part V, cc. 1-4, nn. 510-546]

1. **From Initial “Admission” to Progressive Aggregation, Incorporation:** the preceding Parts in Ignatius’ *Constitutions* dealt with formation now progressing, members are admitted in a more internal manner - the legislation now deal with incorporation, **somewhat comparable to the building of the Temple with the stones having been prepared in the quarry [cf. 1 K 6:7]**. It is believed that the two principal sources for this section would be the initial Formula, and also that Formula of Profession, used by Ignatius and his first companions in the Basilica of St. Paul, April 22, 1541 [cf. n. 527], now part of the Jesuit life. This is **the graded juridical building** up of the membership of the Temple - **Part VI is on the Vows**, and **what the members offer to Jesus Christ in this Temple**. Both of these segments might be seen as *ad intra* - then, **Part VII, on the Missions**, is *ad extra*.

2. **Four Levels of Membership:** presented in ascending manner [n. 510]. This “**progressive realization**” of the Institute is different from the older orders who often accepted with perpetual vows those Novices who persevered - Benedict’s Rule prescribed a year of Novitiate; this would be the same for the later Mendicant Orders. Ignatius, however, added several months to the Novitiate for the so-called **experiences, experiments** [cf. nn. 64, ff.]: the Month for the **Spiritual Exercises**; another month for **hospital** work; time for an extended **pilgrimage**. Then, a year was added on to the end of their studies for further tests in humble exercises and **spiritual ministries**. Eventually, this became two years at the beginning [Novitiate] and a year after studies for the Scholastics [n. 514].

a. Those members who live under obedience to the superior general but do not yet belong to the body of the Society. These are neither “Professed”, nor the “formed Coadjutors”, nor the approved Scholastics. These would be **Novices** and **other persons** desiring [expressed sometimes by private vow?] to live and die in the Society, and are still in first probation. This initial stage is called “admission”, and is dealt with in Part I. [An interesting statistic: at the death of St. Ignatius, there were about **1,000 Jesuits: only 48 of whom were in this ‘Professed’ category**; only five “Formed” Priests; 12 professed with three vows; 13 Temporal Coadjutors.

b. Those who are not yet “formed” but are **the approved Scholastics** - these members do have vows, and with the next two categories, the “Coadjutors” and the “Professed” [with the four vows]. All belong to the Body of the Society. These may take the vow of eventually “entering” the Society. There is a greater and lesser **incorporation** beginning here: **Approved Scholastics** are **incorporated**, in that they

do form part of the body. [It has been noted that from the time of the Generalate of St. Francis Borgia, this category has no longer been admitted²⁴³].

c. This is a more intimate **incorporation**, a more intense **apostolic commitment**. These are the finally professed **Coadjutors, Spiritual or Material**: some of these may even have three solemn vows.

d. The “**Professed**” [with the four solemn vows], this third category, makes up the “Body of the Society”. This is the **highest grade of incorporation** [cf. n. 510]. The central nucleus of the Society is formed by those **Professed** with the four solemn vows. It is of them that the **Formula** speaks almost exclusively, referring to others only closer to the end. This is the **Professed Society** in the proper sense [cf. nn. 4, 5, 7, 11, 324, etc.]. Since **those who are both good and learned are few** [cf. n. 308], the Society decided to open **Colleges**, as is noted in the Preamble to Part IV [cf. n. 307]. In order to recruit new members, they established colleges for their formation. Only when one would be very well tested, “formed”, “proven”, and was distinguished for doctrine and purity of life, would he ever reach this level.

3. The “Third Probation”: the **Schola Affectus**, the “School²⁴⁴ of the Heart” [n. 516]: [this will be treated under Fr. Bertoni’s Eighth Part, ## 152-157, just prior to the key Ninth Part, *De Professorum Gradu*, ## 158-186], which speaks of the **graviora ministeria**.

4. “Sufficient” [CSJ nn. 12; 308; 518] **Learning** [cf. CSJ nn. 518-521], or **More than Ordinary** [cf. CF ## 49; 125 [Rules for Study]; 159]???:

a. The Institute requires Missionaries who are humble and prudent in Christ, not unlike **that evangelical ideal of the faithful and wise servant whom his master has set over his household** [cf. Mt 24:45] - or even having **the serpent’s prudence** which our Lord commends to His Apostles on sending them out **to preach like sheep among wolves** [cf. Mt 10:16].

b. **Imitating the Apostles** the “**Professed**” will be expected to go out and evangelize in the world. For such a life, there is need of much testing and probation so that the Institute might have the confidence that each will proceed with supernatural prudence and thus be available to the Supreme Pontiff. The virtues of the “**Professed**” are authenticity, soundness - that can only be sharpened by the crucible of tests and trials. St. Ignatius hoped for ideals such as **“conspicuous” in learning, in life, in uprightness**.

²⁴³ cf. Estanislao Olivares, SJ, “Quinta Parte Principal. De lo que toca al admitir, o incorporar en la Compañía”, in: *Constituciones de la Compañía de Jesus. Introducción y notas para su lectura...* o.c., p. 204. He also provided the statistics for the time of Ignatius’ death.

²⁴⁴ One might make the connection in Fr. Bertoni’s writings with his use of *School*: as the “School of God” for Suffering - cf. *Epistolario*: Letter 45, p. 109; Letter 157, p. 256.

c. The word chosen to render this excellence was **sufficient**: a relative term, one that was in no way as pretentious as **conspicuous... more than ordinary ... outstanding**. The Society came to require a sufficiency, a capability for teaching philosophy and theology. “Sufficiency” is always mentioned for exercising the priestly ministries proper to the Society, especially for “preaching” [in the broad sense] and hearing confessions. In n. 518, this sufficiency is spelled out somewhat:

- d. Two concrete norms are laid down for this “sufficiency” in the humanities, philosophy and theology, as described in Part IV:
- the required number of years of study: four for theology - two extra years for the doctorate [n. 476] - for these years, Fr. Bertoni spells them out above - **CF # 40**;
 - the second prerequisite is a final examination before four examiners who will pass judgment on this “sufficiency” [cf. n. 518] - something like the modern “Licentiate” exam [??].

5. The Eucharistic Element in the Ritual of Profession: there were two central rituals in the West:

a. The “Profession on the Altar”: is the old monastic rite - the ceremony took place in Church, celebrated by the Abbot. During the offertory the Novice pronounced orally his **promissio**, committing himself to monastic stability, and **conversio morum, the reform of one’s life**. He would leave his **petitio** on the altar, written in his own hand - he would then pray: **Suscipe me, Domine, secundum eloquium tuum...** [**“Receive me, o Lord, according to Your Promise...”** - Ps 119:116]. At the end of the ceremony, the Abbot would take this away with him. This is comparable to certain ancient Roman customs. The importance here is the Church and the Altar - emphasizing stability. The apostolic orders, like the Dominicans, came to abandon this.

b. The “Profession into the Hands” was inspired by the principal act of ancient vassalage. The **conversi** [applicants] assembled in the Chapter Hall, not the Church - kneeling before the Superior; the Novice joined hands, then held by the Superior. The emphasis here is each one’s **personal commitment** to the Master General

c. The Ignatian Ritual of April 22, 1541 was different and is recorded in the actual **Constitutions** [nn. 524; 530]. The Vows were taken just after the **Eucharistic Communion** of the celebrant - holding **the Blessed Sacrament** in his hands, the one making profession pronounces the vow formula and then receives his Holy Communion from the celebrant [nn. 525; 530]. Here the emphasis is on the Blessed Sacrament: **there is a considerable emphasis on the real Presence; and on receiving Holy Communion**. F. Suarez offers this comment:

... With this Communion a sort of covenant is made between God, the Society and the *Professed*. For, by administering the Eucharist to the professed the celebrating priest shows that he accepts his profession and receives him into communion with himself. By the gift of Himself, Jesus Christ tacitly promises the professed His help so that he may keep the faith he has sworn to him, and grants him the pledge of a special reward if he does not separate himself from Him. Receiving Christ, the professed presents and offers the Eucharist to God the Father as a warranty of the faith he has sworn....

[It is interesting to note that the *Ordo Professionis Religiosae*, of the Congregation of Divine Worship [1970], n. 15 notes that since it is less in conformity with the true sense of the Liturgy, that religious profession before the Blessed Sacrament, before Communion, will not be allowed from that time on in new communities. However, nothing was stated about the Jesuit custom]²⁴⁵.

6. The Ritual of Solemn Profession of the 'Professed' and the Teaching of Catechism: a number of elements need to be pondered in this Ritual:

a. The One making the Profession: this is more than the *professio christiana*; it is **formal commitment** to embrace the religious state with all of its obligations. Up until a century ago, "*the Professed*" meant only those with solemn vows - and for the Society of Jesus, it means primarily those with the four vows.

b. To Whom one is then committed: directly, of course, to God, the whole heavenly court - and in the presence of the Superior, or his representative. Trust is given to God's almighty power - the entire heavenly court serves as witnesses. And the presence of the Superior, or his representative, indicates the social dimension which every religious profession has - a promise made to the Institute in the person of the Superior. In faith, the Superior acts in the place of Jesus Christ, holding the place of God.

c. The Content of the Promise:

1.] The Substantial Vows of Religion: the evangelical counsels of obedience, poverty and chastity - it is common doctrine, well established by **St. Thomas Aquinas**, that **the religious state essentially consists in the three vows**²⁴⁶. For the Jesuits, this observance is to be in accord with the manner of living contained in the Apostolic Letters of the Society of Jesus and its Constitutions. The *forma vivendi* includes the **Formula**, and its explanation, the **Constitutions**.

2.] The Teaching of Catechism [n. 528]:

I, N.N., make profession, and I promise to Almighty God, in the presence of His Virgin Mother, the whole heavenly court, and all those present and you, Rev. Father N., Superior General of the Society of Jesus and the one holding the place of God, and to your successors [or, to you, Reverend Father N., representing the Superior General of the Society of Jesus and his successors and holding the

²⁴⁵ cf. E. Olivares, SJ, o.c., p. 210.

²⁴⁶ St. Thomas Aquinas, II-II, q. 186, a. 7.

place of God], perpetual poverty, chastity, and obedience [cf. nn. 4; 547-581]; and in conformity with it, special care for the instruction of children [cf. nn. 7; 602; 603; 605], according to the manner of living contained in the apostolic letters of the Society of Jesus and in its Constitutions...

This is expressly mentioned in the **Profession Formula**. The explanation given in this Constitution is that this Teaching of Catechism is merely a special mention of something already contained in the Vow of Obedience. This special mention is given - as it is mentioned specifically in the **Formula** of the Institute - is simply because of **the special importance of this ministry and the fear that Ignatius had, that it would be forgotten**. Originally, it seems that St. Ignatius entertained **the idea of a fifth vow**, the content of which was to be this **teaching of Catechism**. This idea was never codified but **the importance given to this particular ministry is evident in the insistence it receives in the Ignatian Rule - and, it can be added, in the *Original Constitutions* of St. Gaspar Bertoni²⁴⁷.**

3.] ***Insuper promitto***: there may be some connection between this “papal clause” and the **Fourth Vow** that the ‘**Professed**’ members make also in c. 2 of the **Formula**. The meaning of the Fourth Vow is one of **obedience to the person of the Pope** in regard to the **Missions**: in everything which the Sovereign Pontiff commands, and wherever he sends one [cf. n. 529].

7. The Rituals for Other Members: for anyone not familiar with the composite membership, these different rituals can be confusing. Fr. Bertoni offers an entire Sixth Part, cc. 1-2 [CF ## 83-89] to clarify these levels of membership and their vows. For St. Ignatius, this is the general outline:

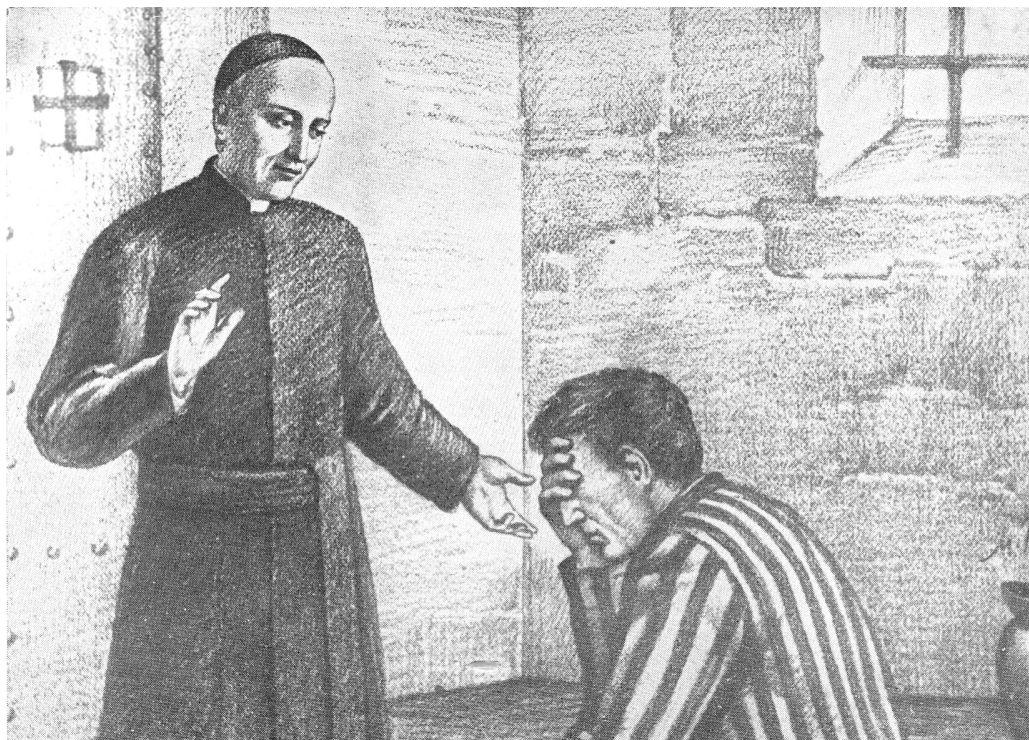
- a. **For the Three Solemn Vows** [cf. n. 532]:
- b. **A Ritual for non-Solemn Vows** [cf. n. 535]:
- c. **Ritual for Conditional Vows: Poverty, Chastity, Obedience - and Entrance into the Society:** [cf. n. 539]: even though these lack the social element, and are made alone, they are considered “public”.

[These reflections now lead to **Parts VI, VII and VIII** of the ***Original Constitutions*** - which treat of ***The Vows pronounced in the Institute; The Observance of these Vows; The Promotion of the Students***, the Schola Affectus.]

+
+++
+

²⁴⁷ It is certainly interesting to note that in his central Part IX, on the *Professed Apostolic Missionaries*, of his seven Chapters, a full three of them are dedicated to the youth, the fully formed Church of the future - a veritable tower of defense.

St. Gaspar Bertoni



Part VI

of his

Original Constitutions

[CF ## 83 - 89]

A Study by

Rev. Joseph Charles Henchey, CSS

First Edition: November, 2003

Last Revised on the Solemnity of our Holy Founder, 2014

Electronic Edition: Tereza Lopes [Lay Stigmatine]

SIXTH PART**CONCERNING THE VOWS WHICH ARE PRONOUNCED IN THE INSTITUTE****[cc. 1-2, ## 83-89]****TABLE of CONTENTS****Premise****[A] Ignatian Influence****[B] St. Gaspar Bertoni****[cc. 1-2, ## 83-89]****c. 1: Concerning the Vows privately made in the Time of Probation **## 83-84******c. 2: Concerning the Vows of the Institute **## 85-89****

+
+++
+

SIXTH PART

THE VOWS WHICH ARE PRONOUNCED IN THE INSTITUTE

[cc. 1-2- ## 83-89]

Chapter 1

Concerning those Vows, privately made, in the Time of Formation

[CF ## 85-86]

Premise:

[1] This short **Sixth Part**, specifying the various kinds of vows taken by members of the Society, is treated by St. Ignatius throughout his own Part V, describing the different Grades of Membership. Fr. Berton inserts this brief **Sixth Part** just prior to his treating of the Religious Life, as practiced through the evangelical counsels, in his Institute.

[2] In this brief part, the discussion will center on the different types of vows taken by those assigned to the different Grades of membership. These vows may be “Private” made out of personal devotion **[## 83-84]**; Solemn for the “**Professed**”, the “**Apostolic Missionaries**” **[# 85]**; Simple **[# 86]**; Perpetual **[# 87]**; Poverty, ownership not lost **[# 88]**; Public **[# 89]**. This chapter seems to be a clarification of the different situations experienced by the various members of the Institute who are living under its central authority.

+++

[A] Ignatian Influence [cf. Part V]

[1.] There is a manner of making a commitment, taking Vows that are made solely to God and not to human beings. However, these first vows in the Society were nonetheless recognized as public vows [cf. **n. 539**]. This is the vow that the Coadjutors take also as perpetual, if the Society wishes to retain them.

[2.] From the Generalate of St. Francis Borgia on, this kind of rather vague admission procedure was not practiced any more. The private pronouncement of these vows was a previous condition in order for the approved Scholastics to be accepted. This means:

- they would have taken the three customary vows of the evangelical counsels, plus this vow to enter the Society one day;
- they would have had at least a two year Novitiate;
- there would have to be on the part of the Society some indication that these men were accepted. In later years, this composite structure was reduced both by particular and common, and thus canon law.

[3.] It seems that this was all brought about due to the situation of one Brother, Antonio Rion, on March 11, 1549 - and the process was remarkable in that it sought grace through the blood of Jesus Christ [cf. n. 540] - and it has remained in the Constitutions, **the sole passage appealing to the mediation of Jesus Christ**²⁴⁸.

[4.] Certain **Vows of Devotion** could have been made by a candidate prior to the end of his two years of probation, out of his own personal devotion. These “private vows” as a Novice would have the same juridical binding force as the public vows taken later. When these became public, they would have to be pronounced before the Blessed Sacrament [cf. n. 546].

[5.] In whatever Grade of membership a candidate has made his vows, he should then remain “content” with that Grade [cf. nn. 117; 118; 542]. However, the option was left open that the candidates could at least make a petition to their Superior, but should leave the matter entirely up to his discretion.

+++

[B] St. Gaspar Bertoni:

Part VI a, cc. 1-2, ## 83-89

Chapter 1: Concerning Vows privately made in the Time of Formation

CF # 83: Vows that are privately pronounced during the time of probation are not admitted by the Institute. As a result, they do not have any binding force. The community might freely decide to dismiss the Novice. In which case, these vows would cease altogether, unless the intention of the one making the vow was different.

[NB: Fr. Bertoni does not treat directly of dismissal in the same sense that St. Ignatius does, who has given his entire Part II, cc. 1-4, nn. 204-242 to this painful subject].

- **nn. 14; 121; 283; 541**: sometimes the three classical vows would be taken, plus a promise of one day entering into the Society;
- **n. 17**: the community is not bound by these;
- **n. 205**: despite private vows, the Society may decide to dismiss a candidate;

²⁴⁸ *Almighty and eternal God, I, N, though altogether most unworthy in Your divine sight, yet relying on Your infinite goodness and mercy and moved with a desire of serving You, in the presence of the most Holy Virgin Mary and Your whole heavenly court, vow to Your Divine Majesty perpetual poverty, chastity and obedience in the Society of Jesus; and I promise that I shall enter that some Society in order to lead my entire life in it, understanding all things according to its Constitutions. Therefore, I suppliantly beg Your Immense Goodness and Clemency, through the blood of Jesus Christ, to deign to receive this holocaust in an odor of sweetness; and that just as You gave me the grace to desire and offer this, so You will also bestow abundant grace to fulfill it...* [CSJ 540].

- **n. 346; 544**: one may take private vows for an increase of devotion, and for a greater confirmation of one's call; the formula would be the same as for the public vows;
- **n. 536; 539**: the private vow to enter the Society is always based on the condition that the Society should so choose to admit the candidate.

+++

CF # 84: Since, therefore, the young might the more easily pronounce such vows out of fervor, these should not be permitted unless with much reflection and consultation, and all the while maintaining the due form and subordination to the Superior. Furthermore, these vows are temporary, rather than being pronounced without any limitation of time.

- **nn. 17; 121**: these cannot be pronounced without the Superior's permission;
- **n. 283**: some years should be allowed to pass before doing this.

+++

Chapter 2: Concerning the Vows of the Institute

CF # 85: No one will pronounce vows with solemnity in this Institute except the one who would merit the Grade of 'Apostolic Missionary' in accord with its scope.

The Ignatian *Constitutions* speak of these vows:

- **nn. 204, f.**: one should not easily be admitted, nor dismissed from solemn vows;
- **nn. 208; 311; 422; 511; 551; 557; 582**; the "Professed";
- **537; - nn. 817, f.**: great care in admitting them; then these members are ineligible for Prelatures!

+++

CF # 86: All the other Collaborators will take simple vows only in the Institute in the presence of the Superior, after a fitting Formation, as is in accord with common law and the particular rule of this Institute.

- **nn. 11; 519-521**: there can be those with only three vows solemnly professed.

+++

CF # 87: These simple vows are perpetual, in so far as the intention and obligation on the person making them: although, for a legitimate reason, it is licit for the Institute, which has received them under condition, to render these null and void.

- **nn. 17; 209; 536; 539**: the Community is not bound by them.

Fr. A. deAldama notes that the vows are four: poverty, chastity, obedience and 'entrance into the Society'. They are conditional vows, at least to some degree - only if the Society wishes to retain the person making such a vow [cf. n. 539]. Incorporation was not made by means of these vows, but by a different and independent juridical act²⁴⁹.

+++

CF # 88 Similarly by these vows the ownership of temporal goods is not taken away, nor is every acquisition of them from the right of succession, gift, bequest, or anything similar. But, what is to be subordinated to the will of the Superior is their use and administration.

[This almost seems out of place here, and really belongs in the next chapter. However, under the discussion of the various vows, at least this still holds true for simple vows [CF # 90, ff. - and CSJ nn. 553-581 consider the Vow of Poverty].

+++

CF # 88: Those who are assigned to studies pronounce simple vows after Novitiate. The promise is to the Divine Majesty at the same time, and indeed publicly, that each is willing to receive that Grade of membership assigned to him by the superior after the ***Experiences*** and sufficient formation.

[NB: these ***Experiences*** have been mentioned throughout as an apt tool for the gradual apostolic missionary formation of the candidates - [cf. above CF # 38; 42].

- nn. 64, ff.; the first mention of the ***Experiences*** in the Ignatian *Constitutions*.
- nn. 116; 117; 541: all are to be content and to attempt a change - this is their "first vocation";
- n. 131: before God, one may propose an elevation - leaving all up to the Superior.

+++

CF # 89: Those taking vows will express their "contentment" with whatever **Grade** will be assigned to them - this is a form of **abandonment** [cf. CSJ nn. 55; 57; 60; 63;; 98; 100; 118; 119; 121; 125; 133; 148; 213; 524].

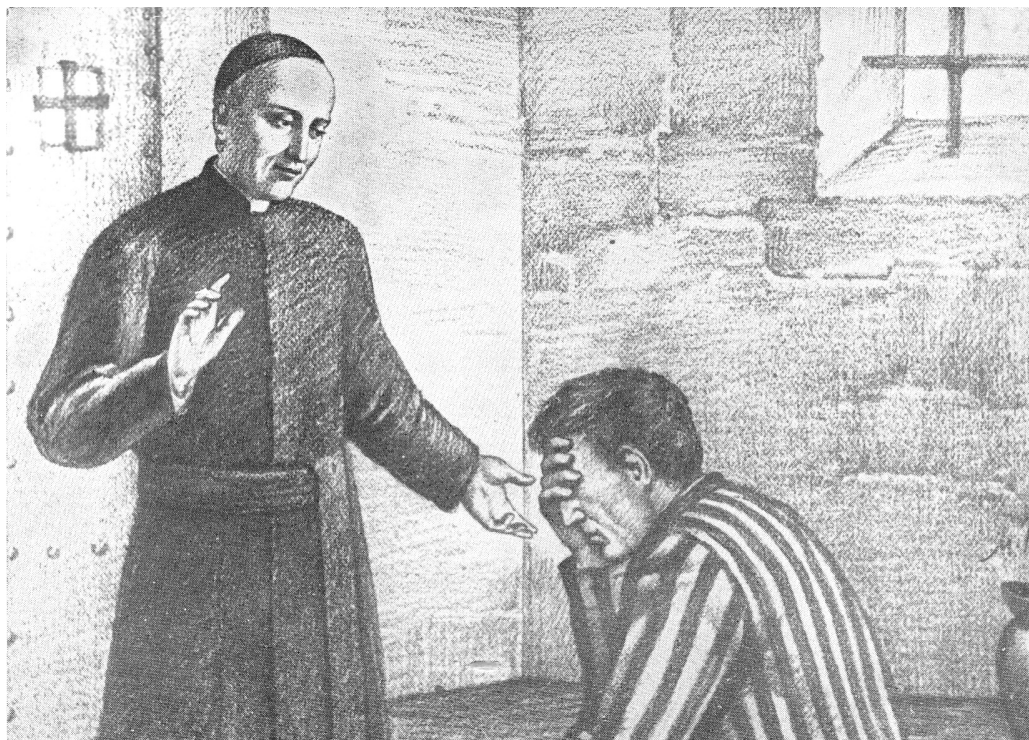
+

+++

+

²⁴⁹ cf. deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 211, ff.

St. Gaspar Bertoni



Part VII

of his

Original Constitutions

[CF ## 90 - 151]

A Study by

Rev. Joseph Charles Henchey, CSS

First Edition: November, 2003

Last Revised on the Solemnity of our Holy Founder, 2014

Electronic Edition: Tereza Lopes [Lay Stigmatine]

SEVENTH PART
CONCERNING THE OBSERVANCE OF THESE VOWS

[Sections I-IV, ## 90-151]

TABLE of CONTENTS

	Page
<u>Premise</u>	209
[A] Ignatian Influence	211
[Part VI, cc. 1-5, nn. 547-602]	
Chapter 1: Obedience [nn. 547-552]	211
Chapter 2: Poverty [nn. 553-581]	216
Chapter 3: Miscellaneous Personal Means: to do/avoid [nn. 582-594]	220
Chapter 4: Mission toward Dying Confreres & Suffrages [nn. 595-601]	223
Chapter 5: Observance of the Constitutions [n. 602]	224
+	
+++	
+	
[B] Special Thomistic Influence	225
<u>Premise: Four-Fold Modesty</u> [CF ## 120-136 = II-II, q. 160, aa. 1-2]	226

c. 1: On Humility [CF ## 120-121 = II-II, qq. 161, aa. 1 & 6]	227
c. 2: On Studiosity [CF ## 122-127=II-II, qq. 166; 167]	230
c. 3: On Moderation of the Senses & Bodily Acts [CF ## 133-137=II-II, q. 168, aa. 1-4]	233
c. 4: Concerning Moderation of Outward Apparel Necessary for Life [CF ## 133-137=II-II, q. 169, a. 1]	235
+++++	
[C] Ignatius' Special Rules for Modesty	237
<u>Premise:</u>	237
Rules of Modesty [January 1555]	238
The Manner with which one should treat Superiors & Others	240
How to walk with others, as Ignatius did	240
+++++	

[D] St. Gaspar Bertoni	242
------------------------	-----

Part VII: On the Observance of the Vows

Sections I-IV, [CF ## 90-151]

+++++

<u>Section I: On the Manner of Poverty [## 90-104]</u>	242
---	-----

c. 1: Poverty with regard to the <u>Community</u> [## 90-95]	242
c. 2: Poverty with regard to the <u>Individuals</u> [## 96-104]	244

<u>Section II: On the Manner of Chastity [## 105-119]</u>	247
--	-----

Premise:	247
-----------------	-----

[A] Ignatian Influence	
[B] St. Gaspar Bertoni	

c. 1: Concerning the Manner and Scope in Common [## 105-109]	247
c. 2: Concerning the Means for keeping Chastity in Particular [## 110-119]	248

<u>Section III: On Four-fold Modesty,</u>	250
in so far as it is a Help and Embellishment to Chastity	
[## 120-137]	

c. 1: On Humility [## 120-121]	250
c. 2: On Studiosness [## 122-127]	252
c. 3: On the Moderation of the Senses & Bodily Acts [## 128-132]	252
c. 4: On the Moderation of the Exterior Apparel Necessary for Life [## 133-137]	253

<u>Section IV: On the Manner of Obedience [## §38-151]</u>	254
---	-----

Premise:	254
-----------------	-----

[A] Ignatian Influence	
[B] St. Gaspar Bertoni	

c. 1: On Obedience, generally [## 138-141]	255
c. 2: Concerning the Degrees of Obedience specially [## 142-151]	257

+

+++

+

SEVENTH PART

THE OBSERVANCE OF THESE VOWS

[SECTIONS I - IV, ## 90-151]

Premise:

[1] St. Ignatius begins his treatment of the vows with “Concerning those Matters which pertain to Obedience” *ad intra*, ***Corporate Obedience*** [cf. nn. 547-552] - a surprisingly short section. But, it needs to be kept in mind that his entire **Part VII, “On the Missions”** is **the explanation of the fulfillment of the special “Fourth Vow” regarding the Supreme Pontiff *ad extra*, Missionary Obedience**.

[2] After all the insistence on Obedience²⁵⁰, it may be somewhat surprising that in the various rituals of Profession [cf. nn. 527; 532; 535] - the different formulations of St. Ignatius follow the traditional order of “Poverty” [external goods]; “Chastity” [the goods of the body] and “Obedience” [a supreme spiritual good of one’s own will]. Fr. Bertoni follows this traditional order.

[3] Both Saints [Ignatius and Gaspar Bertoni] - have a like number of Constitutions for the Evangelical Counsels: St. Ignatius runs from nn. 547-602] which St. Gaspar almost matches with his **more than 60 units**. However, a significant difference is immediately noted in that St. Ignatius says very little about the Vow of Chastity - only a line or two. Whereas St. Gaspar develops an entire “**Third Section**”, on “**Four - Fold Modesty**” [**Humility, Studiousness, Moderation** of one’s gestures, and **Moderation in the use of necessities**]. All this comes right after Chastity and just before his treatment of the Vow of Obedience it, using St. Thomas as his principal source.

[4] While this Chapter is addressed to the Jesuit who is already “formed”, this process is not yet completed. One has reached a certain spiritual maturity allowing him to “run along the way of Christ our Lord” [n. 582]. This chapter presupposes a person who is somewhat advanced, with a marked degree of personal freedom. Due to his numerous exercises of probation thus far experienced, these have led him to decide in definitive fashion for the Lord. He is incorporated into the Company - he is admitted, aggregated in a more intrinsic manner, as a “member” [cf. n. 510].

[5] Yet, his “formation” has not been closed. Each one is invited to place himself in a permanent docility with the Spirit, following a “discreet” charity [n. 582]. This state of mind with the flow of grace opens up before him unimagined horizons - which cannot always be perfectly traced by legislation. Rather than simple “formation” - which has already much progressed by this stage in a Jesuit’s life - this is the time of intensifying **conformation** to Jesus Christ, for His divine service, and for the assistance of his neighbors.

²⁵⁰ cf. M. Espinosa Pólit, SJ, *Perfect Obedience. A Commentary on the Letter of Obedience*. Westminster MD: Newman 1947.

[6] It is with these points in mind, based on this dynamic ever-challenging basis, of a **life-long, personal conformation with Jesus Christ**, that this Sixth Part should be read, prayed. This section pertains to those already admitted, incorporated, aggregated into the Company, and regarding their own persons. The following unfold here:

- **look into the mirror which is Jesus Christ, celibate, obedient, and poor [cf. nn. 547-581];**
- **to make use of those means that are adequate to make this a reality [cf. nn. 582-594];**
- **as a man committed to living and dying with this, and in this Institute of Jesus Christ, our Creator and Lord [cf. n. 51] - such a person now makes of his own death his ultimate service, all is completed [cf. Jn 19:30], the Glorifier of His Father [cf. nn. 95-601];**
- **this should only be done with total freedom, that of hastening along the way of the Lord [cf. n. 582] - they do not bind under sin. - there is no sin in the *Constitutions* of themselves.**

[7] Two-thirds of this Part VI are committed by Ignatius to clarifying, recommending, motivating **ever more intense levels of consecration of the man in on-going formation**. The goal is that Jesus goes from “a” value - to an “important” value - and hopefully, **THE** Value. The challenge is to keep before one’s eyes God, our Creator and Lord [cf. n. 547]. The life of the man in **on-going formation** more and more intensely is meant to be orientated toward Jesus Christ, to aim for His mark; to be moved by Him. The expression “**for** Christ” is one that is recurring - there is no substitute for this unifying direction that one’s life is meant to take now.

[8] The Jesuit in formation by this level needs to proceed with the spirit of love [cf. n. 547]. He needs to be free of his own restricting egoism, for his greater abnegation and on-going mortification [cf. n. 103]. He needs to measure his Gratitude of which he should by now be able to pour out his whole life, and all that makes it up. This Gratitude is the ultimate key of comprehension, realization, and evaluation of his vows. Previous preparation, formation, should have produced this reality by now.

[9] In this sense of each one’s “**totality**”, the reader will understand the sublime ideal just simply mentioned in one sentence: the Jesuit is called to angelic purity with purity of body and mind [cf. n. 547]. This is not simple morality required by all the Baptized. This is a total love, demanded of the man determined and gradually being more and more enabled to serve God totally [cf. n. 53]: One needs to put on here the mind of Jesus Christ - He needs to be sought without condition, and totally. The one He is sending needs to keep before his mind’s eye the goal of achieving in himself, in the most perfect manner possible, that service of announcing gratuitous love - which is proper to the Angel. This is sublime purity - that of **belonging totally, exclusively to the Lord**.

[a] For St. Ignatius, the vow of Chastity “does not require explanation” - the Society has no manner of its own for observing Chastity, as it has for the **Fourth Vow** of Obedience *in obsequium Dei et Vicarii Christi, Romani Pontificis* - the Vow of Obedience is lived in response *ad vocem ac si a Christo Domino, and* that of Poverty: *praedicare in paupertate*.

[b] For Ignatius, the step of embracing perfect chastity coincides with that of abandoning the world and giving oneself over completely to God. Chastity is simply taken for granted.

[c] His phrase of imitating “**angelic purity**” is from the mainstream of patristic and medieval tradition. The “**angelic life**” was a designation for religious life - for **St. John Chrysostom** since men had to battle to be chaste, they were higher than the angels for whom chastity is connatural. It is biblical in inspiration: in the resurrection, there will be neither marrying nor giving in marriage [cf. Mt 22:30; LG 48].

[d] The challenge, too, is **to imitate the angels** who, since they are always contemplating the face of God, preserve peace without the adverse movement of passion.

+++

[A] Ignatian Influence

Chapter 1:

Obedience [nn. 547-552]: has a pronounced “Christological dimension”: Jesus Christ is the source, inspiration of this Chapter:

... All should keep their resolution firm to observe obedience and to distinguish themselves in it, not only in the matters of obligation but also in the others, even though nothing else is perceived except the indication of the superior’s will without an expressed command. They should keep in view God our Creator and Lord, for whom such obedience is practiced [cf. nn. 84: 284; 286; 342; 424; 551; 552; 618; 619; 627; 661; 765] and they should endeavor to proceed in a spirit of love and not as men troubled by fear. Hence, all of us should exert ourselves not to miss any point of perfection which we can with God’s grace attain in the observance of all the Constitutions [cf. nn. 424; 602; 746; 790; 826] and in our manner of proceeding in our Lord, by applying all our energies with very special care to the virtue of obedience shown first to the Sovereign Pontiff, and then to the superiors of the Society.

Consequently, in all the things into which obedience can with charity be extended, we should be ready to receive its command just as if it were coming from Christ our Savior [cf. n. 85], since we are practicing the obedience to one in His place and because of love and reverence for Him. Therefore, we should be ready to leave unfinished any letter [cf. n. 435], or anything else of ours which has been begun, and to apply our whole mind and all the energy we have in the Lord of all, that our obedience may be perfect in every detail in regard to its execution, the willing, and the understanding [cf. nn. 284; 424]. We should perform with great alacrity, spiritual joy and perseverance whatever has been

commanded to us, persuading ourselves that everything is just and renouncing with blind obedience ²⁵¹ any contrary opinion and judgment of our own in all things, which the superior commands and in which as is stated in n. 424], some species of sin cannot be judged to be present [cf. nn. 284; 549]. We ought to be firmly convinced that everyone of those who live under obedience ought to allow himself to be carried and directed by Divine Providence through the agency of the superior as if he were a lifeless body which allows itself to be carried to any place and to be treated in any manner desired, or if he were an old man's staff which serves in any place and in any manner whatsoever in which the holder wishes to use it. For in this way, the obedient man ought joyfully to devote himself to any task whatsoever in which the superior desires to employ him to aid the whole body of the religious Institute; and he ought to hold it as certain that by this procedure he is conforming himself with the divine will more than by anything else he could do while following his own will and different judgment.. [CSJ n. 547 - Ignatius' *Magna Charta* on Obedience].

a. **Jesus Christ** is the **Great Model** - it is His obedience which saves [cf. Ph 2:8] - thus, **conformity to His obedience is the vocation**. It is meant to be always, and in everything, perfect [cf. **Jn 8:29; 10:17, f.**]. It is meant to have the qualities of spiritual joy and perseverance – and willing.

b. The gratuity of this **Fundamental Obedience [Corporate]** is meant to permeate all of life, and everything in it, including that **Missionary Modality, Missionary Obedience** explained in the next **Part VII**. The Jesuit is meant to respond to the least hint, or indication of the **Will of God**, even if the Superior has not issued a specific mandate. In this ideal, the man is called to be immersed in the Father's Will. The Ignatian expressions are to “feel” with the Church, to accomplish God's Will.

c. **Present history**, with its roots in the past - and inexorably tending forward, is a kind of “**theological place**” for Ignatius - this is the medium of communication with God. All that is on earth has been created by God for humanity. All creation is a notice of the Creator which each man is called to de-codify. In this array of “mediations”, God has entrusted to humanity in and through His Church the challenge to seek, to find, and to **translate in missionary decisions** that which is pleasing to God in each historical period, according to the differences of times and places. The utilization of these mediations demands of the docile religious a life-long effort at **conformation**, which is not slavish, mechanical, but rather the fruit of an active quest. This is one that seeks in **the pursuit of perfect charity**, and in **the feeling with the Church** the mediation, as the sign and proof of His special mediation. The quest is always for the will of God [cf. **nn. 284; 547**]. Obedience is imperfect even if, although executed, it lacks this **conformity of willing and feeling** [cf. **n. 550**].

d. The symbols of the cadaver, or the cane of the old man taken from the **Spiritual Exercises**, are meant to serve as examples of **indifference**, being **content** with one's grade, mission - and **availability, flexibility**, one's sole means of support

²⁵¹ St. Ignatius of Loyola. *The Constitutions of the Society of Jesus. Translated, with an Introduction and a commentary*, by George Ganss, SJ. St. Louis: The Institute of Jesuit Sources 1970, pp. 246, ff.

being the Lord's Will as expressed through the Church. These images do labor under the defect of being inert, impersonal. Yet, it is this challenge to desire and to choose solely that which the more leads to the fulfillment of obedience. An illumined **adaptability** is proper of the one who offers himself, out of deep love for the Church, her interests.

e. The ideal for all on the **pilgrimage of life** is to keep one's eyes fixed on the goal: to be riveted toward the One by Whom and to Whom the men obey in all, and that is Jesus Christ Our Lord [cf. n. 286]. This is what transforms a juridical execution of rules, a command, into a **reverential act**, especially deep within each person [cf. n. 551]. This is not out of adulation, servility - which would corrupt the very nature of religious obedience - this is rather **an act of worship of God's Son, an oblation [obsequium]**, Whose "**constitutional Filiation**" seems to be **loving obedience [obediens factus est... usque ad mortem -cf. Ph 2:5, ff.]**, often expressed through fervent **prayer**. It is obvious that a charity of this sublimity needs to be anticipated and complemented by the charity also of the one who exercises authority, the Superior - and this is the other side of obedience [cf. n. 667, some of the qualities of Superiors].

f. That desire to make the Superiors aware of all [cf. n. 551] acquires its full richness of meaning as a **mutual gratuity**. One of the ideals is that biblical principle as enunciated by St. John the Baptist: **He must increase, and I decrease** [cf. Jn 3:30]. The only challenge is the carrying out of the Apostolic Mission [cf. CSJ nn. 90, 91]. Thus, to have recourse to any other merely human support, thereby emptying the **mediation** of the one who takes the place of Jesus Christ [cf. n. 552], is the notable diminishing of all real obedience. The risk is not to serve in spirit and truth, but rather to break through that transparency and simplicity that only a vision of faith can offer. The end result often invalidates the Mission - its only trajectory is the belief that one commits his entire being to the carrying out of the Father's will in imitation of the Divine Son.

g. In Ignatius' mind this kind of obedience is not some kind of a juridical exercise. This is **a personal attitude of faith**, one that is conscious, illumined, which makes of **total self-giving** through obedience an exercise of freedom. This means the commitment of one's entire intention and abilities to the Lord of all. The adjective often used was a "**blind**" obedience - but, like the "**dead man in the tomb**", or the **cane** for the old man: these images have lost much of their efficacy in the modern world. The idea behind them all was meant to serve as a challenge of **availability, flexibility** - **a poverty of will, self emptying [kenosis]**, relying on God alone. The effort in this exercise is always to unlock the intention of the Lord, to commit one's personal capacity and gifts to the active quest for the authentic will of God with a kind of "**con-sent**": seeing obedience in faith as **to be sent with Christ**. This will often involve the oblation of one's own opinion - but, it is not the renunciation of reason. **The leap of faith is never irrational.**

h. The **Constitutions** add here the religious dimension - this has been described as a *pilgrimage in the religious state*. The previous parts of the Constitutions dealt with **Admission, Formation and Incorporation** - Part VI deals with

the **religious corporate aspect**, and Part VII is the **missionary modality, the apostolic** aspect. Four central ideas in this section:

- 1.] **The Fundamental Principle of Obedience: the Superior stands in the place of Jesus Christ.** This principle is presented at the outset of the **Constitutions**, in the **Formula n. 7**. The idea is the most often repeated in the Constitutions, as in the **Examen nn. 84-85**. In obedience, the Jesuit is challenged to keep before his view God our Creator and Lord for whom such obedience is practiced. Each command should be seen as though **coming from Jesus Christ**. In this concept, the Superior governs by virtue of the authority received from Christ ²⁵² - obedience is not just out of love for Christ, but the human Superior is His “**substitute**”, “**re-presentative**”.
- 2.] **The spirit with which one ought to obey: is love** - and not as men troubled with fear [n. 547]. This principle is simply a logical corollary of the preceding principle. This is obedience to please the Divine Goodness for its own sake [cf. n. 288] - led by the interior law of charity and love [cf. n. 134]. The Jesuit is impelled not to miss any point of perfection which we can with God's grace attain in the observance of all the Constitutions and in our manner of proceeding in our Lord, by applying all our energies with special care to the virtue of obedience [n. 547]. **Obedience** is the virtue most proper for the Society - **Apostles sent by Christ**.
- 3.] **The Field of Obedience:** not only in matters of obligation, or to persons who are to be obeyed - but also to other “matters” in which there should be obedience. The implication here is all those “things which **obedience with charity** can be extended” [n. 547]. There is the clear distinction: things of **obligation**, and others which are not so, but in which charity also impels us to obey. The obligatory matters are those which “pertain to the Institute of the Society” [**Formula 6**, near the end: ***in omnibus ad Institutum Societatis pertinentibus***]. These thoughts led to the distinction: **obedience of necessity/ obedience of charity**. Obedience should be offered out of charity [St. Benedict]. All obedience is due to the Sovereign Pontiff - and not only the “Missions” of the Fourth Vow.
- 4.] **The manner of obeying:**
 - **prompt execution:** we need to be ready to receive the command just as if it were coming from Christ our Savior, ready to leave unfinished any letter [n. 547];
 - **totality:** apply our whole mind: all our intensity [***intención***], energy that our obedience may be perfect in every detail, in regard to the execution, the willing and the understanding [n. 547]. This is part of Ignatian originality;

²⁵² cf. Suarez, Book 4, c. 15, n. 14.

- **to will the same** thing as the one who commands [n. 550]: - this is the effort to bring one's will into conformity with what the Superior wills [n. 284]. The **Letter on Obedience** states to make his own, the will of the superior - to despoil himself of his own beforehand - and clothe himself with the divine will as interpreted by him. This is not passivity, but a positive act of the will to make the will of the Superior one's own, making an oblation of one's own will. There is in this the "integral" will, to obey totally, striving to discard all contrary desire:

... The command of obedience is fulfilled in regard to the execution when the thing commanded is done; in regard to the willing when the one who obeys wills the same thing as the one who commands; in regard to the understanding when he forms the same judgment as the one commanding and regards what he is commanded as good. And that obedience is imperfect in which there does not exist in addition to the execution, also that agreement in willing and judging between him who commands and him who obeys... [n. 550].

i. The **obsequium** and:

- the **Obedience of Judgment**: this means to form the same judgment as the one commanding, regarding what is commanded as good [n. 550] - being persuaded that it is just [n. 547] - striving to bring one's own judgment into conformity with what the superior judges [n. 284] - having the same feeling [*sentire cum...*] ²⁵³ as his superior, subjecting his own judgment to his. The **oblation** here is making the superior's judgment his own. This "Obedience of Judgment" allows oneself to be motivated and directed by Divine Providence through the agency of the Superior [n. 547];
- the **Obedience of Love & Reverence**: both of these aspects are based on the fundamental principle of Christ's presence in the superiors. If one can venerate Christ in one's neighbor, this is the continuing challenge to see Him in the superior. This is already present in the **Formula 1** - a Trinitarian dimension:

...[curetque primum Deum, deinde huius sui Instituti rationem, quae via est ad illum quoad vixerit, ante oculos habere... unusquisque tamen secundum gratiam sibi a Spirito Sancto subministratam et vocationis suae proprium gradum...] -

[..in illo Christum veluti praesentem agnoscant, et, quantum decet, venerentur... n. 6 of the Formula].

²⁵³ Cf. Aa. Vv., *Sentire cum Ecclesia*. ROMA: CIS 1983, n. 44; Mario Fois, SJ, *S. Ignazio di Loyola e la Chiesa gerarchica del suo tempo*. Napoli: CIS 1995, Appunti di Spiritualità 42; Jesus Corella, SJ, *Sentire la Iglesia. Comentario a las reglas ignacianas para el sentido verdadero de Iglesia*. Bilbao: Mensajero-Sal Terrae 1988.

It is noteworthy that in n. 551, the one and only time that Ignatius refers to Superiors as **patres** is noted [based perhaps on the Pauline ideal, I begot you in Jesus Christ - [cf. 1 Co 4:15]:

Likewise, it should be strongly recommended to all that they should have and show great reverence, especially interior reverence, to their superiors, by considering [cf. nn. 84; 85; 284; 286; 343; 424; 547; 552; 618; 619; 627; 661; 765] and reverencing Jesus Christ in them; and from their hearts, they should warmly love their superiors as fathers²⁵⁴ in Him. Thus in everything they should proceed in a spirit of charity, keeping nothing exterior or interior or hidden from the superiors [cf. nn. 91-97; 263; 424] and desiring them to be informed about everything, in order that the superiors may be the better able to direct them in everything along the path of salvation and perfection. For that reason, once a year and as many times more as their superior thinks good, all the professed and formed coadjutors should be ready to manifest their consciences to him, in confession, or secret, or in another manner, for the sake of the great profit this practice contains [cf. n. 97], was stated in the Examen [nn. 91; 92; 97]. Thus, too, they should be ready to make a general confession, from the last one they made, to the one whom the superior thinks wise to designate in his place... [n. 551].

- he usually uses the word **Praepositi**. This “**spirit of charity**”²⁵⁵ is meant to bring the religious to trust fully in the Superior and to keep nothing back from him. It is this same spirit of love and reverence that motivates one to “depend” on the Superior, for whatever each may desire [cf. n. 552]. This is not childishness, infantilism, a lack of emotional maturity being inculcated - but rather **a development on the personal level of the Providence of God** in the conviction that God uses the Church’s legislation, both general and particular, as well as Superiors as His mediations.

+++

Chapter 2:

Poverty [nn. 553-581] - is a much longer section: The basic value here is Christological, and the under-lying principle here is perhaps the line found in n. 565: ***omnes meminerint se gratis dare debere, quae gratis acceperunt...***

a. This principle seems to preside over each and every one of the reasons for the prescriptions on poverty with which Ignatius opens up before his followers. This is his challenge of Poverty, and he asks all to follow this. It is of interest, and perhaps a surprise, that the former soldier emphasizes in this **Part VI** Poverty over Obedience: four-fifths of this space regarding the Vows is dedicated to Poverty. However, even

²⁵⁴ cf. Ganss’ o.c., pp. 250, ff. note here on family spirit; cf. CF #301

²⁵⁵ cf. Antonio M. deAldama, SJ, *Unir a los repartidos. Comentario a la octava parte de la Constituciones de la Compañía de Jesus*. Roma: CIS; Javier Osuna, SJ, *Amigos en el Señor. Unidos para la dispersión*. Bilbao: Mensajero-Sal Terrae n. 18; André’ de Jaer, SJ, *Together for Mission. A Spiritual Reading of the Constitutions of the Society of Jesus*. St. Louis: Institute of Jesuit Sources 2001.

more convincing than the number of Constitutions, or paragraphs committed to this evangelical ideal is the warmth and power of his pen, with which the saintly Founder describes this matter. He goes to some extent to be detailed, clear, and to block off all attempts to slip around the ideal that came to him in 40 days of Prayer. From his ***Spiritual Diary*** we know that he gave much personal time and prayer to this matter. His “corner-stone” for this part of his spiritual edifice is apostolic gratuity. Only this can guarantee evangelical Poverty as a freedom of choice in apostolates - it provides evangelizing clarity. He points out these two reasons, then, as determining this choice of such challenging poverty. It provides:

- much greater freedom for the apostolic missionary;
- and offers much greater edification for our neighbors.

b. Knowing all too well how this matter in religious life can be watered down, he based his argumentation on evangelical realism. He strives to present not only some “generic” poverty, but one in its pristine, **Christological**, ‘pure’ reality [cf. nn. 553, 572]: it is a strong bulwark of the religious life - the hordes of human nature will try to break down this rampart; the purity of Poverty provides a quiet, a peace, eliminates controversies, arguments, and enables us to live charity better for the glory of God. It really should not be open to broad interpretation, an enlargement of its spirit. Poverty is a “wall” of defense, the rampart which will protect the Society against the assaults of the enemy of human nature, and other adversaries of perfection. Ignatius understood that the laxity of religious orders was to a great extent, even chiefly, due to the alteration in what was well ordered by their first founders, by means of interpretations and innovations not in conformity with those founders’ spirit [n. 553]. Thus, this solicitude for poverty is motivated by love for the Society and the desire to preserve it in its being and spirit [cf. n. 816].

c. The reason for the Experiment of the month’s Pilgrimage without money for novices [cf. CSJ nn. 67; 75, etc.] is to teach an apostolic **insecurity**²⁵⁶ of human means **to make Christ the only Hope**: all authentic hope begins in emptiness. Gratuity needs to be lived. Money may be accepted in the Colleges [Houses of Formation] for the necessities, but never placed as stipends or alms: all is given solely for the service of Christ our Lord [n. 566]. In his ideal for Evangelization, Ignatius follows St. Paul [cf. 1 Co 9:13-18]: ... *I offer the gospel free of charge!* Our only regard is **Jesus Christ** in God alone is our confidence, trust [n. 555] constituted. The only Jesuit security is **God Himself** - the ideal of the *anawim*, biblical poverty.

d. Whatever contributions might ever be made to the Society are never to be “induced”; nor presented as a “right” for services rendered; nor ever camouflaged as a required “stipend” [cf., nn. 564-566] - nor should the needs of the Society ever be suggested to important people. All that can be accepted is that which is “spontaneously offered” [n. 564]. His own limpid view of this matter was to ensure that every species of avarice be avoided [cf. n. 567]. He was most concerned to defend the

²⁵⁶cf. St. Ignatius of Loyola, *Spiritual Exercises*, nn. 230-237.

Institute, for the sake of its apostolic mission, from all worry about money and human means - he called this “the tranquility” that such poverty brings with it [cf. n. 572]. [While the modern world has changed much, the challenge is to make the adjustment, while preserving the Gospel-values].

e. Every Missionary needs to present himself “liberally” [***se liberaliter repraesentent ut mittantur...***] to be sent on the apostolic mission. There is no demand for provisions, means of transportation [cf. n. 574]. Thus, the Missionary can be ***paratus ad omnia***, for service in the Mission, [to be described in Part VII] because he is free. From this freedom is the realistic flexibility regarding clothing, where one would sleep, what he would eat - he would live as the poor do.

f. The Jesuit “**habit**” is noted here in this connection in very broad strokes [cf. nn. 577-579]: that it be fitting, accommodated to the locale, that it not be offensive to poverty. As the “**companions**”, ***friends, of Jesus*** [cf. Jn 15:15] - this is the ideal of Jesuit living - all regarding the necessities of life would be in common [cf. nn. 580]. This is the thread, the *motif*, that runs through his thought: we always need to keep our gaze fixed on Jesus Christ. The Jesuit poverty is meant to be **that which Jesus personally practiced**, and which **He taught to His Apostles** when He sent them forth [cf. Mt 28:19, ff.; Jn 20:21]. [Grammarians point out that the broad use of the gerundive forms of verbs throughout this section on Poverty would remain a prime normative influence, based on the Gospel without being turned into sheer legalism]²⁵⁷.

g. The ***Formula*** of the Institute, which the Constitutions always **presuppose** and then **explain**, puts forward other values of poverty, each of which offers a fresh motive for loving it and preserving it intact:

- the more life is separated from avarice and the closer it comes to “evangelical” poverty [as the first Companions tried to live], the more joyful it is and the more free from the care of riches;
- it is a purer life and more removed from occasions of sin, more apt for edification;
- it makes our apostolic work more credible and convincing;
- it increases trust in Jesus Christ - He will give all that is needed to feed and clothe his servants who seek only the kingdom of God. [This is the ultimate theological basis for poverty: **Hope!**]²⁵⁸.

h. The only source of “income” permissible in this original rule of St. Ignatius would be alms: the Colleges would be allowed revenues for the support of poor students, and also for the support of possible aspirants to the Society. Both the “Professed” [n. 557] and all Coadjutors [n. 560] should live on alms. Ordinarily, the “Professed” were not allowed to live in Colleges unless for a specific purpose, as for

²⁵⁷ cf. CSJ nn. 553;554; 562; 564; 565; 567; 568; 569; 572; 574; 575; 577; 579; 580.

²⁵⁸cf. *Formula* n. 7 - chapter 4. The Beatitude of Poverty assists Theological Hope – St. Thomas Aquinas, II-II, q. 19, a. 12.

writing books, articles, and the like [n. 558] - this was always “for a time”, “with special permission” - hence, it was exceptional. The “alms” that were permissible were quite restricted, totally *ex charitate*. These could never be in compensation for Masses, hearing confessions, lecturing, or **any kind of ministry** that would be exercised according to the Institute [n. 565]. [... **quodvis aliud officium iuxta nostrum Institutum...**].

1.] **Mt 10: 8, ff.: ... The gifts you have received give as a gift. Provide yourselves with neither gold nor silver...The workman, after all, is worth his hire...** these words of the Lord may provide the source of the distinction between “**pure alms**” and stipends, which are “**alms in remuneration**”. The gratuity of ministries has other values, such as greater liberty and greater possibility for edification [n. 565]. This is **Christ’s poverty lived in the apostolic circle**. In sending them out, Jesus instructs them how they should go²⁵⁹.

2.] This restriction, even on alms, explains also the extreme of not even having poor boxes in the churches [n. 567] - and the only reason for visiting the high and the mighty would be for **apostolic purposes** [n. 568]. Living on alms should never be a temptation for not working! It is meant to be a sign of **disinterestedness** and **total commitment to the Mission**.

3.] A golden ideal for Ignatius would be expressed in these terms: the Jesuit should not ask for anything, nor expect any reward in this present and transitory life [n. 82] - for our reward should only be Christ our Lord, who is our reward exceedingly great - [n 478].

i. “**Habit**”: [Fr. Bertoni speaks of “clothing” often: [cf. **CF ## 6; 29; 32; 59; 137**] - as does St. Ignatius [cf. CSJ nn. 8; **19 [habitus nullus certus ; 81; 101; 197; 292; 296; 297; 577; 579]** there is no Jesuit - or Stigmatine “habit”, as such - as has been noted; this matter is discussed primarily with regard to Poverty, and having in common the necessities for life. Jesuit clothing should be in accord with **clerical propriety**, not monastic, and much less worldly, but **priestly** [n. 577]. It must be conformed to the usage of **upright priests [honestas clericalis]** in the region where one is living. All will be “ordinary”, measured by the life-style of “upright” priests [n. 580].

1.] Not only in the matter of dress, but in other things as well, the concern is for humility, poverty, and spiritual edification [nn. 577; 580] - they have to be what is **characteristic of the poor** [n. 81]. Thus, the norm for the manner of living in regard to what is exterior [n. 8].

2.] St. Ignatius used as a “measurement” the manner of living to be that of the common and approved usage of **upright priests**. Hence, the life-style was never meant to be singular, like that of St. John the Baptist. It was meant to be ordinary, like that of Jesus Christ who “ate and drank” [cf. Mt 11:18-19].

²⁵⁹St. Ignatius of Loyola, *Spiritual Exercises*, n. 281, 3º.

3.] The poverty of the Institute is that of “upright” priests - this also means that the poor life lived by the men would not be singular, but the lifestyle of exemplary priests: poor, humble, edifying. The use of created reality for the necessities of life would always be “ordinary” - there was no penitential habit, fasting or austerities prescribed by rule. The manner of living should consist of those things that are characteristic of poor people.

+++

Chapter 3:

Miscellaneous, Personal Means that the Members should either do, or avoid [nn. 582-594]:

a. This “miscellaneous” section also shows Ignatius’ efforts to protect the **evangelical aspects** of Jesuit life. Here he speaks of a variety of means to achieve precisely that [cf. n. 583]. These “means” can the more intimately unite the instrument with God [cf. n. 812]: these are **prayer & meditation, study & penances**. While these can vary from man to man, the formed member of the Institute is the bearer of his own interior law of charity and love which the Holy Spirit writes and impresses on the heart [cf. n. 134]. It is helpful to look at these four means more closely:

1.] **Prayer and Meditation**: although distinct in the tradition of spirituality in the Church, and also in the New Catechism, Ignatius often joins them in his Constitutions²⁶⁰. As this has been pondered above] cf. **CF ## 34; 47**, and will be further [cf. **CF # 110**] - here there is offered some important numbers from the CSJ [cf. **nn. 251 -252; 277; 291; 342-345; 362, f.**]. There is also need to offer an important footnote to the Jesuit Constitution n. 343, regarding the practice from Generalate of St. Francis Borgia, who succeeded St. Ignatius: Regarding the time to be committed to prayer, in addition to the examinations of conscience, the Decree of the 27th General Chapter, in which were confirmed the practices dating from the time of St. Francis Borgia, based on the faculty of the 2nd General Chapter, Decree n. 29, and the Decrees of later General Congregations approving the same practice: **‘Daily there is given over by our members a full hour to mental prayer according to the usage accepted in the Society’**. In this connection the Code of Canon Law [of 1917] is quoted [in the 1949 edition of the ***Constitutions***] Superiors need to see to it that all Religious give some extended time each day to mental prayer²⁶¹.

2.] **Study** - what is remarkable here is that this heading appears in a Constitution regarding what should occupy the members of the Institute regarding **their spiritual life**. It is listed between “**prayer, meditation...**” - and followed by “the

²⁶⁰ cf. *Catechism of the Catholic Church* [“CCC”] on the distinction between “Prayer” and “Meditation” :

²⁶¹ cf. *Societatis Iesu Constitutiones et Epitome Instituti, Ad Usum Nostrorum Tantum*. Romae, Apud Curiam Praepositi Generalis 1949, p. 140, footnote cf. n. 343.

corporal exercise of fasts, vigils and other practices pertaining to the austerity and castigation of the body” [cf. n. 582]²⁶². The following are some of the Jesuit ***Constitutions*** that treat of Study:

- **nn. 47; 111**: each should be ready to submit his judgment to the more common opinions held by the Doctors and the Church in vogue in the Society;
- **nn. 103-107**: on entering, candidates need to be interrogated on where, for how long and what they studied; what progress they made; what degrees [especially liberal arts, Theology, Canon Law] - the depth of their memories, understanding - and whether they have a natural or willing propensity for studies [cf. n. 106]; whether they have sufficient health and physical strength to sustain the studies and the apostolic program of the Institute;
- **nn. 289, 290**: study as a means of mortification, and a means of growing in virtue;
- **n. 307**: study is necessary for the fulfillment of the scope of the Institute, for in addition to good example, doctrine as well as knowing how to propound this, are necessary - that all might be led to know and serve God our Creator and Lord better;
- **n. 308**: *it is difficult to find the erudite, who are also good* [!] - therefore, the Colleges became necessary - the scope of the Institute is to go through the world preaching the Word of God, hearing Confessions, and to make use of all those other means - there is required a proven life, and erudition.

- [cf. Part IV, cc. 5, 6]:
- **n. 351**: the Scholastics should give their energy to the studies of Liberal Arts, Theology, and Scripture with ever greater diligence so that they might achieve the purpose of the Society;
- **n. 354**: specialization: those who cannot excel in all of these, ought to take care that they can excel in some of them;
- **nn. 360-365**: a spirituality of study: the Scholastics ought to guard purity of soul, and the right intention in studies, seeking the divine glory and the fruit of souls; they must seriously and constantly apply themselves to study, diligently commit themselves to it, out of obedience and charity; excessive devotions or mortifications, and even apostolates must all give way for study - all this is subjected to the judgment of the Superior; Holy Orders should be put off so that studies might be completed;
- **n. 369**: the students must attend lectures always - and their teachers should be learned, diligent and assiduous, studious;
- **n. 384**: there is need of private and quiet study so that they might understand better and more exactly that which has been treated;

²⁶²cf. above in these notes for the treatment of CF # 49.

- n. 386: the students need to be incited, animated to those studies that are necessary;
- nn. 388; 391: when the study of one faculty has been completed, it is good to repeat privately the study;
- n. 390: exams should be “diligent”.

There is needed on-going study for preachers and confessors to keep on top of their work [cf. n. 290]. In an earlier text, this study was called “sacred” - this was later left out, as it seemed to imply “Sacred” Scripture alone.

3.] **Penances:** [cf. CF # 48; 48; 94; 112; 229-233] where this is studied.] - the basic principle is noted in n. 581:

...nec in corporali exercitatione ieiuniorum, vigiliarum aut aliarum rerum ad austeritatem vel corporis castigationem spectantium, ulla regula eis praescribenda, nisi quam discreta caritas unicuique dictaverit...

All of these practices, and “means”, should be governed by “**discreet charity**”, that which is “ordered”, or “moderated” by discretion. Prudence cannot moderate charity, according to St. Thomas, because ‘the measure of love of God is to love Him without measure.’ Yet, manifestations of charity do need some discretion. Love is the force - discretion keeps that force within proper bounds. St. Paul spoke of **men instructed by God** [1 Th 4:9: *theodidactoi*].

b. The Missionary Spirit, *modalitas missionaria*: In the “discretion” needed for apostolic choices, there is the role of **Superiors, Confessors** and the **committed Jesuit**. It is expected that he would be convinced of these necessary “means”, familiarized in the process of discernment that would avoid all subjectivism - and to accept with devotion, whatever is decided. The Missionary criterion is what should be supreme. No one means to achieve this should be excessive - nothing should cool off, weaken the missionary spirit, and intensify the heat of inferior affections. The ultimate goal is always the spiritual assistance of one’s neighbor [n. 582].

c. Permanent assignments rejected [nn. 586-594]: it is this missionary spirit that determines all choices for the wide variety of apostolates.

1.] This is why there was no acceptance of the community assembling in choir for Eucharistic Liturgies, or for the Liturgy of the Hours [n. 586]. The ritual, or cultic aspect of the priestly ministry [choir, solemn Masses, sung offices] make up the essential duties of the canons and monks - but are not part of **the missionary evangelization**, properly so called. However, the divine office is to be prayed according to the common ritual of the Church [**Formula 8**] by all Jesuits.

2.] Because of the **Missionary criterion** *votum Missionis*, there is no accepting of pastorates, chaplaincies, regular confessors of nuns, foundation Masses. This might seem better placed in **Part VII**, which deals with the “**Missions**” - and the answer may be that these particular ministries require a personal commitment, which is their emphasis here - rather than accentuating these duties as apostolic ministries for the help of souls. The over-riding principle will always be the missionary character of the Institute’s apostolate, with its required mobility, availability, flexibility.

d. Civil, legal entanglements are in opposition to the quiet needed for this missionary thrust. These are even more alien to the spiritual pursuits of the Profession [n. 591]. For these, there are needed “secular employments.” These “secular” duties are absolutely licit in themselves, but are far more appropriate to be left to the expertise of the laity. Some examples are: merchants, doctors, civil governors. There have been exceptions over the years - but missionary religious are destined “by their very profession” for the sacred ministry [cf. LG 31].

+++

Chapter 4:

The Mission toward Dying Confreres and Suffrages [nn. 595-601]

a. Fr. Bertoni offers a different configuration here - he presents the care of the sick confreres in two places: an unusual insertion as **CF # 46**, the last number of **Chapter 3**, of the **Third Part**, on Second Probation [!]; then, much more fully, under “Charity”, **Tenth Part, Section II [Positive Means]**, **chapter 5, ## 234-242**, *verbatim* taken from Suarez²⁶³.

b. The death of the “formed Jesuit” is the last step of **a life totally dedicated to the divine service and the assistance of souls**. This final instant does not withdraw from this over-all principle of the **man’s entire life offered in service**. The dying and the deceased in the Lord are to be honored through the confreres’ service no less than the living [n. 601]. Some of the verbs brought to bear in this delicate service are: to assist, to offer succor, to strengthen, to accompany, to animate, to give all that concern and help that is fitting at this moment in the confreres’ lives.

c. The Superior has a special responsibility at this time. Every effort must be made that God, our Lord, be glorified and served in the sick and dying man, and our neighbors edified. There are needed fortitude and patience in this work. Anyone who has persevered in his pilgrimage of faith, hope, and charity now passes over to his own glorification in that offered to the Heavenly Father through His life-long service. There is a double reality here: that God is to be glorified and served, and our neighbors are to be edified. In the Ignatian mind, God is glorified through service - and He is served through that assistance and edification provided for our neighbors. This seems to be of evangelical motivation: **... as the Father has loved Me, so I have**

²⁶³cf. F. Suarez, *De Religione Societatis Iesu*, Book VIII, c. 5, pp. 956 a - 956 b.

loved you. Live on in My love. You will live in My love if you keep My commandments, even as I have kept my Father's commandments and live in His love... [cf. Jn 15:9-12].

d. The early intention of the candidates was that deliberated determination **to live and die in the Lord with, and in this Company** [cf. n. 51] - this is the ultimate "service" of the formed Jesuit [for Fr. Berton, the Suffrages for the deceased are presented in the last sentence of the Third Part - cf. CF # 46]. Death is that moment when the soul, now freed from the body, is received by Him, Who redeemed it by that price so high - His own blood and life [cf. n. 596]:

The dying Jesuit ought likewise to be aided by the very special prayers of all the residents of the house, until he has given up his soul to his Creator. Besides others who may enter to see the sick man die, in greater or less numbers, according to the superior's judgment, some ought to be especially assigned to keep him company. They should encourage him and recall to his mind the helpful thoughts which are appropriate at that moment. When in time he can no longer be helped, they should commend him to God our Lord, until his soul now freed from the body is received by Him who redeemed it by that price so high, his blood and life...

One's virtue is not founded on his own life, but **on Jesus Christ, Our Lord** - He has merited for us by the altogether incomparable sufferings of His temporal life and death [cf. n. 595]. "Fraternal charity" is manifested in the administration of the sacraments to the seriously ill, or to the dying man - keeping him company and recalling to his mind helpful thoughts which are appropriate for that moment.

+++

Chapter 5:

The Observance of the Constitutions [n. 602]:

a. The **Constitutions** are indeed a specific means, and order of living [n. 602] - they indicate an invitation to cooperate with God. Each Jesuit is asked to be committed to them, with "dilated heart", i.e., voluntarily. The Company never had a penal code. The Constitutions do help to run along the way of the Lord, a way that holds **many and great difficulties** [**Formula 8**, cf. CF # 185] - the main motivation is meant to be the interior law of charity and love [n. 134]. The hope is that each one called to live the life in the Company will strive to proceed with a spirit of love, and not be disturbed by fear [n. 547].

b. Some would suggest that this avowal concerning the matter of the rule's obligation should be in the *Preamble*. Others think that it would be better in the *Conclusion* - but, St. Ignatius has placed his statement precisely at the point in his **Constitutions** that the formed religious are being asked to give an example of their observance [n. 276]. And it is good to keep in mind that the page in his composition

opens the four Chapters of the all-important Part VII, “***On the Missions***” - **the heart of the Constitutions**, demanding the fully formed missionary.

1.] The hope is expressed, of course, that all the Constitutions and Declarations and its regime of living should be observed in every regard according to the Institute, without deviation in anything. He makes this statement also earlier, at the beginning of Part VI, that no one should miss any point of perfection which we can with the grace of God attain in the observance of all the Constitutions and in our manner of proceeding [n. 547]. And again, in **Part IX**, the Prepositus General is reminded that it depends on him to see to it that the Constitutions of the Society are observed in all places [n. 746]. And again, in the final Part X, this careful observance is a means of preserving and developing the body of the Society, that all should apply themselves to the keeping of the Constitutions [n. 826].

2.] **St. Thomas** makes a very practical observation: if all the rules were to oblige under pain of sin, the religious state would be a much more dangerous way of life²⁶⁴. Penances, of course, can be imposed for their non-observance [cf. nn. 269; 270; 292; 754]. Ignatius had recourse to the evangelical law of charity: in place of fear, there should arise a love and desire of all perfection, a desire that greater glory and praise of Christ, our Creator and Lord, may follow [n. 602]. The interior law of charity is stronger than any fear of fault, or punishment.²⁶⁵

+
+++
+

[B] Thomistic Influence on St. Gaspar Bertoni
[cf. Part VII a, Section III a,

Four-fold Modesty, in so far as this is a Help, or Embellishment
To Chastity.
[cc. 1-4, ## 120-136]

[II-II, qq. 160, aa. 1 [On {Four-fold} Modesty]:
q. 161, aa. 1 & 6 [On Humility];
q. 166, aa. 1-2 [On Studiousness] - q. 167, aa. 1-2 [On Curiosity];
q. 168, aa. 1-4 [Outward Movements of the Body];
q. 169, a. 1 [On Outward Apparel]²⁶⁶.

²⁶⁴ cf. St. Thomas Aquinas, II-II, q. 186, a. 9, Sed contra.

²⁶⁵ For these pages, cf. Ignacio Iglesias, SJ, “Sexta Parte Principal de lo que toca a los ya admitidos o incorporados en la Compañía cuanto a si mismos”, in: *Constituciones de la Compañía de Jesus. Introducción y notas para su lectura*. Mensajero-Sal Terrae. o.c., pp. 225-245, *passim*. cf. also Antonio M. de Aldama, SJ, *Constitutions of the Society of Jesus. An Introductory Commentary on the Constitutions*. o.c., pp. 215-243, *passim*.

²⁶⁶ cf. St. Thomas Aquinas, *Summa Theologica*. Vol. II. tr. by English Province. NY: Benzinger 1947, pp. 1846, ff.

Premise:

[1] St. Ignatius also provides some *Rules on Modesty*²⁶⁷: these will be treated below.

[2] “Modesty”, from “**Mode**”, is about ordinary matters requiring moderation. There are four kinds:

- [a] Movement of Mind to some excellence. This is moderated by Humility.
- [b] Desire of things pertaining to knowledge. This is moderated by Studiosness.
- [c] Regards bodily movements and actions. These require to be done ‘becomingly’, through Honesty.
- [d] Regards outward show and dress. These are comprised under Modesty - regarding outward and inward actions.

+++

Section III [CF cc-1-4, ## 120-137]

Premise: [cf. St. Thomas, II-II, q. 160, aa. 1-2: whether Modesty is a Part of Temperance; is only about Outward Actions?]

[1] “**Modesty**” comes from the word “**Mode**” - it is a part of Temperance. This brings “**Mod-eration**” into those areas the most difficult to control, as the concupiscence of the pleasure of touch. Some virtues concern matters of great import - there must correspondingly, then, be virtues about matters of lesser import. For example, “Magnificence” is about great expenditure - “Liberality” is concerned with ordinary expenditure. In this sense “Temperance” is the major virtue - and “Modesty” is annexed to it.

As the word “angel” is appropriated to those of lowest rank, it is the most commonly used - and since many virtues are concerned with the “**Mode**” of doing things, “**Modesty**” is the word prescribing the slightest things. One “tempers” strong wine while “**Moderation**” is needed in all things. Thus, Temperance is concerned with strong passions; “**Modesty**” about weaker passions. Thus “**Modesty**” is taken as the general moderation necessary in all virtues.

[2] Theological authorities have had various opinions about Modesty: however, the basic principle is that the pleasures of touch present a special difficulty - they are

²⁶⁷ cf. *Obras de San Ignacio de Loyola*. 6a. Edición. Madrid: BAC 86. 1997, pp. 692-695.

regulated by Temperance. Modesty moderates those matters where restraint presents less difficulty.

“Clemency” moderates punishment - whereas all other matters are the domain of “Modesty”. There are four kinds:

- the movement of the mind towards some excellence - moderated by Humility;
- the desire of realities pertaining to knowledge - moderated by Studiosness;
- bodily movements and actions need to be done becomingly, in Honesty ²⁶⁸. whether we act seriously or playfully.
- the fourth regards outward show, Moderation in Dress and the like.

In Ph 4:5, *let your modesty be known before men* ... refers to externals.

On the part of Moderation, there is but one virtue for each kind of “moderation”.

+++

Chapter I: Humility [cf. 1 ## 120-121]

II-II, q. 161, aa. 1 & 6

1. Humility in itself: *The Lord regarded the lowliness of His handmaid* [cf. Lk 1:48] - *Learn of Me for I am meek and humble of heart* [cf. Mt 11:29]. Any “difficult good” is both attractive [hope] - because “good”; and repulsive, because “difficult” [despair]. For the appetitive movements which are an impulse towards an object, there is need of a moderating, restraining moral virtue - while for those from which there may be a natural recoil, there is need of moral virtue to urge it to go on.

Hence, a two-fold virtue is needed for a difficult good: one to temper, restrain the mind, so that it will not tend to high things immoderately, and this is **humility** [which clearly, then, is a virtue]; **there** is need of another virtue to strengthen the mind against despair, and to urge it onward to the pursuit of great things, according to right reason - and this is **magnanimity**.

Humility is from *homo acclinis*, inclined to the lowest: through an extrinsic principle, when one is cast down by another, in punishment; or, secondly, through an intrinsic principle - as when one considers his own failings, takes the lowest place - e.g., Abraham being dust and ashes [cf. Gn 17:27]. If this is excessive, it can be ill-done, as comparing oneself to an animal, only to act like one [cf. Ps 48:13].

²⁶⁸ St. Thomas teaches that honesty is from “honorable state” - “worthy of honor”. A man is gauged chiefly according to his virtue - thus, this understanding of “honesty” is the same as virtue. cf. II-II, q. 145. Honesty denotes moral goodness; beauty stands for moral beauty.

Thus, humility, as a virtue, is praiseworthy self-abasement - when this is merely outward show, it is false humility, or grievous pride. When done from an inward principle, in the interior choice of the will, it is a virtue.

Absolute perfection implies there is no defect in its own nature, nor with regard to anything else - in this sense, God alone is perfect. Thus, toward Him, **humility** is most fitting: not as regards His Divine Nature, but only as regards His assumed nature.

Restricted perfection is had with respect to its nature, or state in time. Thus, a virtuous man is perfect: even though, toward God such a one is lacking, since all beings are before Him as though they were nothing at all [cf. Is 40:17]. Thus, humility pertains to every man. **Humility** is considered as a special virtue, regarding chiefly the subjection of man to God - for Whose sake every man is called to humble himself by subjecting himself to others.

2. Its 12 Grades: [a translation of Fr. Bertoni's **CF # 134** can be found in the English Dominicans' translation of St. Thomas here in the same order that he presents them]:

“In the acquisition of this virtue, the confreres are to exercise it through those twelve degrees which the divine Benedict has placed in his Rule, c. 7:

1. To be humble not only in heart, but also to show it in one's very person, one's eyes fixed to the ground.
2. To speak few and sensible words, and not to be loud of voice.
3. Not to be easily moved and disposed to laughter.
4. To maintain silence until one is asked.
5. To do nothing but to what one is exhorted by the common rule of the monastery.
6. To believe and to acknowledge oneself viler than all.
7. To think oneself worthless and unprofitable for all purposes.
8. To confess one's sin.
9. To embrace patience by obeying under difficult and contrary circumstances.
10. To subject oneself to a superior.
11. Not to delight in fulfilling one's own desires.
12. To fear God and to be always mindful of everything that God has commanded.”

Humility has essentially to do with the appetite, restraining the impetuosity of his soul, from tending inordinately to great things: yet, its rule is the cognitive faculty - we should not deem ourselves to be above what we are. The principle and origin of both these things is the reverence we bear to God. The inward disposition of humility leads to certain outward signs [words, gestures, deeds], manifesting that which is hidden within, as happens with other virtues: ***a man is known by his look...*** [Si 19:26].

- a. The aforesaid degrees of humility include something regarding the root of humility, namely the 12th degree, *that a man fear God and bear all His commandments*.
- b. These degrees include certain things with regard to the appetite, lest one aim inordinately at his own excellence. This is done in three ways:
 - first, by not following one's own will, the 11th degree;
 - secondly, by regulating it according to one's superior judgment, and this applies to the 10th degree;
 - thirdly, by not being deterred from this on account of the difficulties and hardships that come our way, and this belongs to the 9th degree;
- c. Certain things also are included referring to the estimate a man forms in acknowledging his own deficiency, and this in three ways:
 - first, by acknowledging and avowing his own shortcomings - the 8th degree;
 - secondly, by deeming oneself incapable of great things - the 7th degree;
 - thirdly, that in this respect one should put others before oneself - 6th degree.
- d. Some things are included that refer to outward signs:
 - one of these regards deeds, namely that in one's work, one should not depart from the ordinary way - the 5th degree;
 - two others refer to words:
 - one should not be in a hurry to speak - the 4th degree;
 - one should not be immoderate in speech - the 2nd degree;
 - the others have to do with outward gestures, as restraining haughty looks - the 1st degree.
 - outwardly checking laughter and other signs of senseless mirth - the 3rd degree.

Quite truthfully one may deem himself to be the most despicable of men, due to his own hidden faults - and the hidden gifts which others have. Further, one in all truth can believe himself useless regarding his own capabilities - as he refers all to God. There is nothing unbecoming in ascribing to humility those things that pertain to other virtues - the act of one virtue proceeds from the act of another.

A person arrives at Humility in two ways: by grace [in which the inner man precedes the outward man] - and by human effort, by restraining the outward man, and afterwards succeeds in plucking out the inward root. It is according to this order that the degrees of humility are here enumerated. Anselm offers 7 degrees: but these can be equated with the 12 of Benedict.

+++

Chapter 2: Concerning Studiousness [## 122-127]

II-II, q, 166, aa. 1-2 [Studiousness]

q. 167, aa. 1-2 [Curiosity]²⁶⁹

Premise: The questions of St. Thomas are: whether Studiousness concerns knowledge, and is a part of Temperance; and whether curiosity can be about intellective, sensitive knowledge:

1. **Study wisdom, my son...** [Pr 27:11] - studiousness is properly about knowledge. **Study is the keen application of the mind to something.** The mind is applied only by knowing a truth. The application of the human mind to knowledge precedes its application to those things to which man is directed by his knowledge. Hence, study regards knowledge in the first place - virtues lay claim to that matter about which they are first and foremost - thus, fortitude is concerned about dangers of death, and temperance about pleasures of touch. Therefore, studiousness is properly ascribed to knowledge.

Studiousness may be applied to various matters - but, always has a regard for knowledge. Nothing can be known aright unless directed by knowing reason. The human mind is drawn through affection, towards those things that draw the affection - where the treasure is, there is the human heart [cf. **Mt 6:21**]. Fallen man has a special affection for those things which foster the flesh - thus, man's thoughts are drawn toward this area of affections. Thus, curiosity is accounted to be about things pertaining to the body by reason of things pertaining to knowledge. Covetousness craves the acquisition of gain - and for this it is very necessary to be skilled in earthly things. Accordingly, Studiousness is ascribed to things pertaining to covetousness.

2. **Curiosity** [from *cura*] is prevented by **moderate studiousness** - which, therefore, is a part of temperance. It belongs to temperance to moderate the movement of the appetite, so that it does not tend excessively to that which is naturally

²⁶⁹cf. Suarez, o.c., Book V, c.1.

desired. Man naturally desires food and sex - and in respect to his soul, each man **desires to know**: Aristotle maintained that all men have natural desire to know. The moderation of this desire pertains to the virtue of **Studiousness**. Hence, it is a potential part of Temperance, as a subordinate, annexed to the principal virtue.

Just as Prudence, the complement of all moral virtues, its knowledge pertains to all virtues - in like manner, so is Studiousness. The act of the intellect is commanded by the will. Knowledge involves a two-fold good:

- one pertains to the act of knowledge itself - this good pertains to the intellectual virtues and consists in man having a true estimate about each reality.
- the other good pertains to the act of the appetitive power, and consists in the human appetite being directed aright in applying the cognitive power in this, or that way, to this or that reality. And this belongs to the virtue of Seriousness - reckoned among the moral virtues.

To be "virtuous", it is necessary to avoid that to which we are most inclined. Nature inclines us chiefly to fear the dangers of death - to seek the pleasures of the flesh - Fortitude is chiefly commended for a certain steadfast perseverance against such dangers - and Temperance for a certain restraint from pleasures of the flesh.

Regarding knowledge, there are contrary human inclinations:

- on the part of the soul, man is inclined to desire knowledge of things - and so a praiseworthy restraint needs to be exercised, so that knowledge is not sought without moderation - in this instance, studiousness is a kind of restraint, and is a part of Temperance. This is the more essential part of Studiousness - since the desire to know directly regards knowledge;
- on the part of one's bodily nature, man is inclined to avoid the trouble of seeking knowledge. - here, Studiousness derives its praise from a certain keenness of interest in seeking knowledge of things. However, Studiousness is only applied here indirectly, to remove the obstacle to knowledge inherent in the real challenge of learning.

3. Since vanity of understanding and darkness of mind are sinful, curiosity about intellectual sciences may be sinful. Studiousness is not about knowledge itself, but about the desire and study in the pursuit of knowledge. There is a two-fold judgment possible:

[a] Regarding the knowledge itself of truth - strictly speaking, this is good, but it may be accidentally evil by reason of some result, as:

[1] if one takes pride in knowing the truth - knowledge puffs up [cf. 1 Co 8:1] -

- [2] or, because one uses the knowledge of truth, in order to sin;
- [b] Regarding the desire and the study in the pursuit of knowledge of truth - this may be right or wrong, as:
 - [1] First, when one tends by his study to the knowledge of truth as having evil annexed to it, e.g., those who study to know the truth that they may take pride in their knowledge, as Augustine said, one would think that some of the learned dwell in the very heavens about which they argue [!] - or, those who study to learn something in order to sin are engaged in sinful study [Jerome says that they have labored to commit iniquity];
 - [2] Secondly, there can be sin by reason of the appetite, or study, directed to the learning of truth being itself inordinate - and this in four ways:
 - [a] When a man is drawn by a less profitable study, from a study that is an obligation incumbent on him - as priests forsaking the gospels, the prophets - for stage plays.
 - [b] When a man studies to learn of one, by whom it is unlawful to be taught, as in the case of those who seek to know the future through the demons - this is superstitious curiosity.
 - [c] When a man desires to know the truth about creatures, without referring his knowledge to its due end, i.e., the knowledge of God - in study we should always mount towards immortal and abiding things [Augustine, *De Vera Religione*, 29].
 - [d] When a man studies to know the truth above the capacity of his own intelligence - since by so doing men easily fall into error - seek not what is too high for you [cf. Si 3:22].

Thus, man's good consists in knowledge of the truth - i.e., in the perfect knowledge of the sovereign truth - all knowledge needs to be subordinated to this. The knowledge of truth is good in itself - but knowledge can be used for evil purposes, from inordinate desire - even the desire for good needs to be regulated. Philosophy in itself is lawful and commendable - but certain ones misuse it - beware lest anyone cheat you! [cf. Col 2:8].

+++

Chapter 3

Concerning the Moderation of the Senses and Acts of the Body [## 128-132]

II-II, q. 168, aa. 1-4

Premise: the questions here are: whether there is any virtue regarding the outward movements of the body? playful actions? excess of play? lack of play?

1. The style of outward movements pertains to the beauty of Honesty. Moral virtue consists in what pertains to human beings directed by reason. Thus, his outward movements can be directed by reason - thus, there is a moral virtue concerned with the direction of these movements. The direction of these movements can be two-fold:

- **in respect of fittingness to the person - beauty of conduct consists in becoming behavior towards others - their sex, person;**
- **in respect of fittingness of externals - whether persons, business or place**
- two aspects might be considered here:
- **taste [*ornatus*] which regards what is becoming to the person - thus, knowledge of what is becoming in movement and behavior;**
- **bona ordinatio - regards what is becoming to the business at hand and to one's surroundings - the practical knowledge of separation, the distinction of acts.**

Outward movements are signs of inward disposition - the attire of the body, the laughter of the teeth, the gait of the man - show what he is. The habit of mind is seen in the gesture of the body - the body's movement is an index of the soul. From natural disposition a man is inclined to this, or that style of outward movement - what is lacking to nature can be supplied by the efforts of reason. Let nature guide - if it fails, surely effort will supply the defect.

Outward movements are indications of the inward disposition - it is from these the others form their judgments about us - a man is known by his look [cf. **Si 19:26**] Moderation of outward movements may be reduced to two virtues:

- **friendliness, or affability: by which we are directed to other persons;**
- **truthfulness: outward movements are the signs of our inward dispositions**
- thus a person in these shows what he truly is.

It is censurable to study the style of one's outward movements through pretense - as they do not agree with one's inward disposition. Yet, it behooves one to study his own outward movements to correct whatever may be inordinate.

2. The virtue about Games [recreation]: spare yourself at times - relaxation of the mind from work consists in playful words, or deeds. This is ***eutrapelia***, from *to turn* - pleasantness.

Human power is finite, equal to a certain fixed amount of labor - and needs bodily rest. So it is with the soul. Whoever goes beyond, is oppressed and becomes weary - all the more so, when the soul works, the body is at work likewise. The weariness of the soul is the greater when the soul is occupied with contemplation - yet, one man might be more “soul-wearied” than another, in so far as he is the more occupied with works of reason. As weariness of the body is dispelled by resting the body: - so, must the soul be rested. The soul’s rest is “pleasure”. - slackening the tension of the reason’s study. A bow used to shoot too many arrows will snap [Bl. John, Conferences of the Fathers]. Thus, there is a rest associated with games. Three points need caution:

- the chief one is that the pleasure in question should not be sought in indecency, or what is injurious - hence, jokes should not be discourteous, insolent, scandalous, obscene;
- one should not lose the balance of his mind altogether - we cannot destroy the harmony of good works - as with children, what is allowable has to be consistent with good behavior;
- we need to be in conformity with persons, time and place - fun must befit the man.

Hence, words and deeds need a cheerful turn - and this virtue [***eutrapelia***] restrains a man from immoderate fun - and is comprised under modesty. Fun needs to fit with business, persons - sacred doctrine deals with matters of the greatest moment: I will speak of great things [cf. **Pr 8:6**]. Jokes are incompatible with ecclesiastical rule. The devil is the author of inordinate fun - the pleasure derived from this is directed toward the moderate rest of the soul.

3. Can play be excessive? Laughter is mingled with sorrow... [cf. Pr 14:13]. There is inordinate laughter, joy in excessive play. Only mortal sin deserves everlasting mourning. The “excessive”, is that which goes beyond - and “deficient” is that which falls short of the use of reason. Play and jest can be according to reason - excessive play goes beyond reason in two ways:

- **first**, on account of the very species of the acts employed for the purpose of fun, and this kind of jesting can be “discourteous... insolent... scandalous... obscene”. Thus, excessive play can even be mortal;
- **secondly**, there can be excess of play through a lack of due circumstances - as making fun at undue times, or places, out of keeping with the matter in hand, or persons. It could be mortal - if one prefers the pleasure derived over the love of God - the willingness to forego a command of God, or the Church, for the sake of amusements. Often it can be venial.

Sin can be in the intention: as to jest to injure someone. If it is done to please, not to injure, than fun excuses from sin, or diminishes it. Fun is never an excuse to commit a mortal sin. Excessive play pertains to senseless mirth - a daughter of Gluttony [Gregory]. Play is necessary for human life - the theatre is not unlawful in itself - the actors can, should have a spiritual life.

4. Can there be sin in a lack of mirth? Aristotle thought this was a "vice". Whatever is against reason is a sin - it is never good to be burdensome to others, by offering no pleasure to others, hindering their enjoyment. A man without mirth is a burden - he is deaf to the moderate mirth of others. In human life, pleasure and rest are not sought for themselves - but for the sake of subsequent activity.

Mirth is temporarily forbidden the penitent so that he might mourn his sin - such diminishment of mirth is in accord with reason. Jeremiah would not sit with jesters [cf. **Jr 15:17**, cf. **Tb 3:17**] - both authors are dealing with specific times, when mirth would be excessive - either because of the times, the places or the persons with whom they associate. Austerity does not exclude all pleasures - but only the excessive, inordinate.

+++

Chapter IV

Concerning Moderation of Outward Apparel Necessary for Life [## 133-137] II-II, q. 169, a. 1

A certain **Honesty** is observed in outward apparel - the body should be bedecked without affectation. There can be virtue and vice in the outward attire. It is not in the outward things themselves which a man uses that there is vice - but on the part of man who uses immoderation. This lack of moderation occurs in two ways:

- **first, in comparison with the customs of those among whom one lives - whose offenses which are contrary to the customs of men - for any part which harmonizes not with its whole, is offensive.**
- **secondly, the lack of moderation in the use of these things may arise from the inordinate attachment of the user, the result being that a man sometimes takes too much pleasure using them - either in accordance with the custom of those among whom he dwells, or contrary to such custom.**

In point of **excess**, this inordinate attachment occurs in three ways:

- **first when a man seeks glory from excessive attention to dress; in so far as dress and such like things are a kind of ornament - remember: the rich man who was tortured in hell, had been clothed in purple and fine linen [Gregory]. Costly apparel, that exceeds one's estate, is vainglory.**

- **secondly when a man seeks sensuous pleasure from excessive attention to dress, in so far as dress is directed to the body's comfort.**
- **thirdly when a man is too solicitous in his attention to outward apparel.**

There are three virtues in connection with outward attire:

- **humility: excludes the seeking of glory - thus, it is the habit of avoiding excessive expenditure and parade;**
- **contentment: excludes the seeking of sensuous pleasure - it is that habit which makes a man satisfied with what is suitable, and enables him to determine what is becoming in his manner of life;**
- **simplicity: excludes excessive solicitude about such things - hence, it is habit that makes a man contented with what he has.**

In point of **deficiency**, there may inordinate attachment in two ways:

- **first, through a man's neglect to give the requisite care, or trouble to the use of outward apparel. It is a mark of effeminacy to let one's cloak trail on the ground to avoid the trouble of lifting it up.**
- **secondly, by seeking glory from the very lack of attention to outward attire.**

Outward attire does not come from nature, it does belong to natural reason to moderate it - we are naturally inclined to be the recipients of the virtue that moderates outward raiment. Church dignitaries are attired in more expensive finery not for their own glory - but to indicate the excellence of their office, or of the Divine Worship.

Likewise, there may be sin on the part of deficiency: it is not always a sin to wear coarser clothes than other people. If this is done through ostentation, or pride, in order to set oneself above others, it is a sin of superstition. If this is done to tame the flesh, or humble the spirit - it belongs to the virtue of temperance. Coarse clothing is especially suited for preaching of repentance - the preacher of penance wears the garb of penance. Outward apparel is an indication of man's estate - excess, deficiency, and moderation therein, and is close to the virtue of truthfulness regarding words and deeds, indications of something connected with man's estate.

+
+++
+

[C] Ignatius' Special Rule for Modesty

Premise:

[1] This unusual document dates from at least January 26, 1555, a year and half before the Saint's death. We have this information from the testimony of Fr. Gonçalves da Câmara, minister of the Jesuit house of Rome. The Founder left him a note instructing him that he give a "**Domestic Exhortation**" on these Rules for Modesty²⁷⁰.

[a] That same year, in August, less than a year before he died [July 31, 1556], St. Ignatius directed Fr. Ribadeneira, the Superior of the Roman College, that he, too, should give a conference on these same rules at the Roman College. Another missive directed the same for Fr. Lainez, for the Professed House in Rome - so, the first 10 "Companions" certainly would have heard these conferences.

[b]²⁷¹ There is an interesting note in Fr. Ribadeneira's **Biography of St. Ignatius**, where he tells of this following incident. He said that while the community [at the Roman College] was all together at this conference, they heard a terrible crash that sounded like an earthquake and it seemed to them that the house was coming down all around them. Once the conference was over, they hurried out into the garden and found that a huge cornice had fallen down right on the spot where the community would ordinarily have their supper - being the month of August. Ordinarily, the whole community would be there, among whom would have been the first Companions of Ignatius, and other senior members of the house. All of them would have been underneath the considerable debris, had not the Founder ordered them - which was something beyond the usual schedule - that they all gather for this conference, and no one could be excused!

[c] When St. Ignatius saw the considerable debris, and the height from which it had fallen, he thanked the Lord that He had watched over all the members of the House. Fr. Ribadeneira heard him say that it seemed as though the Lord had really wanted to have all understand that He was not displeased with these Rules on Modesty!

[2] These Rules might be considered to be a fuller explanation of the paragraph included in Ignatius' **Constitution n. 250**:

...All should take special care to guard with great diligence the gates of their senses [especially the eyes, ears, and tongue] from all disorder, to preserve themselves in peace and true humility of their souls, and to give an indication of it by silence when it should be kept and, when they must speak, by the discretion and edification of their words, the modesty of their countenance, the maturity of their walk, and all their movements, without giving any sign of impatience or pride. In everything they should try and desire to give the advantage to the others, esteeming them all in their hearts as better than themselves [cf. Ph 2:3] and showing exteriorly, in an

²⁷⁰ cf. note # above: # 142: *Obras de San Ignacio de Loyola*, o.c., pp. 692, ff.

²⁷¹ *Vida de San Ignacio*, Book 5, c. 1.

unassuming and simple religious manner, the respect and reverence befitting each one's state, in such a manner that by observing one another they grow in devotion and praise God our Lord, whom each one should endeavor to recognize in his neighbor as in His image...

[a] The source for these might have been the Dominican Instructions for the Minor Officials of the Order. In the ***Constitutions***, the Founder reduced these rules to the essentials and wished that they would be “fleshed out” through conferences and the like, so that their NT basis and the support they had in spiritual writings might be better known.

[b] In the Rules for the Master of Novices²⁷² there are presented even more concrete specifics. In these Rules regarding Modesty there are indicated even more minutely the bodily gestures that should be manifested in external conduct. Without going into the extraordinary detail of Humbert of the Romans, St. Ignatius took much from those.

[3] It is possible that for St. Ignatius, these Rules reflected the gestures of Jesus Christ and Mary. He contemplated these to some extent in his compiling of his ***Spiritual Exercises***. The fact that these Rules were important to the Jesuit Founder seems self-evident in the particular importance that he wished would be given to their promulgation.

[4] The few Rules on Modesty are accompanied by other sheets of paper on which Ignatius had written out other practices regarding the exterior conduct of the members.

+++

RULES OF MODESTY

These are what should be observed by the Brothers of the Company in going out in public. In a general way, it can be stated briefly that in all of his exteriors each one should give evidence of modesty and humility and religious maturity and good example and offer edification to all who might set eyes on the members of the Institute. Coming now to the particular, the following matters should be protected:

1. First. The head should not be turned lightly from one side to the other, but rather only with seriousness, when it is necessary. And when this is not so, then it should be held straight ahead, with a moderate inclination of the neck, without tipping to one side or the other.
2. The eyes generally should be lowered, without raising them much, nor looking from one side, or to the other. And when

²⁷² cf. *Obras de San Ignacio*, o.c., pp. 680-686.

speaking with anyone, especially if this is a person of respect, one should not look at him directly, but usually with eyes lowered.

3. One should avoid wrinkles on the brow, and even more those of the nose, striving always to present a serene visage which shows that one's soul is likewise.
4. The lips should not be shown to be drawn, nor open.
5. One's entire visage should show joy rather than sadness, or any other disordered affectation.
6. The upper clothing should cover all that is underneath, so that there would only be seen the upper part of the neck.
7. All one's clothing and laundry should be kept clean.
8. One's hands, when they are not tending to matters of clothing, should be kept in a decent and quiet manner.
9. One's gait should be without anything remarkable to note, rather it should be moderated, unless necessity would place one under some urgency; even then, one will observe decor in so far as this will be possible.
10. All one's gestures and movements will be such that they demonstrate humility, and inspire those who observe these, with a sense of devotion.
11. Whenever the men leave the house, they will go in two's, and if possible in three's.
12. When it is required to speak, care will be taken to do so with modesty and edification in the one who speaks and in his manner.
13. No one from the house, or from the Company, will dare to say any injurious or scandalous word to another member of the Company, nor to any extern, under penalty of three weeks, and three days for each one of them to eat in the morning and at night bread and wine and something hot, and nothing else.

THE MANNER WITH WHICH ONE SHOULD TREAT SUPERIORS AND OTHERS

1555

The head should be kept still.

Whether in speaking, or in writing, do not give any show of any arrogance.

In speaking with others, listen to what they have to say without interrupting them, in order then to respond. Most especially always take care not to try to guess what the other might want to say.

In going with others who are important, both ecclesiastics and seculars, go behind them a little, and never go ahead of them in the slightest, and never side by side.

When with someone who is important, principally with someone of great dignity, allow this person to speak, keeping silence and a great sense of uprightness, and not in any informal manner in speaking aloud.

Each day, before eating, read these rules, and every day each one should examine himself three times concerning these: the first in the morning; the second, at about mid-day; the third, at night, before going to bed, or some such time.

Every week each will give an accounting to his confessor regarding his diligence, either within, or outside of confession.

ADVICE ON HOW THOSE OF THE COMPANY ARE TO WALK WITH EXTERNS, AS OUR FATHER IGNATIUS DID IN THE YEAR 1555.

- [1]** In order that exterior modesty might give edification with the demonstration of interior humility, when two brothers find themselves together, they will look to going along as equals, not proceeding with one a little behind, or ahead of the other; and should it happen that one cannot keep up with the other, the one who is walking faster will strive to get in step with the one who is walking more slowly.
- [2]** If one of the two brothers should be a teacher, and the other is not, the latter will try to go a little behind, much more so than going ahead.
- [3]** The brother will observe the same order with the priest, as the priest will proceed, if he should go out with another who is superior to him.

- [4] The same order that will be common to all the members of the Company with some extern person, or show that respect that is maintained outside the Company - this order should be maintained whether one goes on foot, or on horse-back.
- [5] With our Father, Master Ignatius, none of this protocol will be used, but all will go along-side him.
- [6] When the brothers speak to the sub-minister, they should be bare-headed until they are told to cover their heads; and in the presence of other superiors, priests and brothers will go without hats, until they are told to cover their heads. But, with our Father Ignatius, it is not required that this rule be observed, but each one will speak to him as he wishes.
- [7] For just reasons, our Father orders that the distinction be given up whereby it is customary to call some *Fathers* and others *Brothers* [since all are brothers in our Lord]. Thus, the manner of referring to “such and such brother”, or to “such and such Father” will cease, and no one will be referred to as “Master” and those who govern others, being priests, everyone in the Company can call them Fathers; but no one of them is called “Master”. And everyone who might have the title of Doctor, or of Master, the custom might be used of calling them “master or doctor so and so”. And with our Father each one will refer to him as he pleases.

+++

[St. Ignatius notes ‘Modesty: repeatedly in his *Constitutions*:

- n. 85: the Cook must ask his helpers “with modesty” to do things!
- nn. 250; 251: are the principal numbers in this regard;
- nn. 293; 661: to remind the Superior - or, to explain to him, with due modesty;
- n. 349: with interior and exterior modesty the Scholastics are to offer edification;
- nn. 378; 456: students are to offer a specimen of their doctrine modestly;
- nn. 667; 770: the Superior also acts with modesty in bringing about union; modesty is among his qualifications.

+
+++
+

[D] St. Gaspar Bertoni

Seventh Part - The Observance of the Vows

[Sections I - IV ## 90-151]

First Section

Concerning the Manner of Poverty [cc. 1-2, ##90-104]

This Section contains two Chapters - one that treats of Poverty on the Community level - and then, Chapter 2 speaks of it from the aspect of the individual confreres.

c. 1: The Manner of Poverty with regard to the Community [CF ## 90-94]

CF # 90: This Constitution seems quite similar to the one just above, **CF # 88:** however, there are three points:

By the vow of poverty there is not taken away the right to own property, which right, though, is somewhat restricted. This cannot be done without the knowledge and the approval of the Superior.

Those with simple vows have to be prepared for the renunciation, or the abdication of all their possessions, at the request of the Superior.

Nor is the acquisition of new dominion licit to them, unless the authority, or will of the Superior should so grant.

Jesuit scholars have noted that religious with solemn vows were not always capable of owning, inheriting personally – whereas, in other Orders, instead of the individual religious, its Houses could inherit. The poverty of the Society is stricter on two points: first, not only the Professed with solemn vows in the Society - but also the formed Coadjutors who have only simple vows in the Society, are incapable of inheriting personally; and second, the Society [or its houses, or churches] cannot inherit through those individual members, or in their place [cf. n. 572]²⁷³.

- **n. 53:** before entering, one should distribute all that he has: ... *f you wish to be perfect...* [biblical quote here] - this chapter IV of the Examen [cf. nn. 53-103] describes the *difficulty* of the vocation [cf. CF # 185].
- **n. 553:** the appeal is to keep Poverty in its purity in the Society - those who make “profession” also promise that they will make no innovation in the Constitutions on this matter.

²⁷³cf. A. M.deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...*, o.c., p. 233; it could be noted that these chapters 1 & 2 are based on Suarez, o.c., Book IV, cc. 4 & 7.

- **n. 554**: there seems to have been a dread in changing the practices on Poverty.
- **n. 557**: the members should learn to live on alms;
- **n. 572**: **no Jesuit is capable of receiving an inheritance.**

+++

CF # 91: This ideal is recalled in a different manner also in **CF # 100**.

Food and clothing and living quarters and all furnishings are to be such that nothing superfluous is to be admitted, while for all that is necessary to nature, nothing is to be lacking.

- **n. 297**: **superfluities are always to be avoided;**
- **n. 570**: **reject all that is superfluous.**

CF # 92: In our Churches funeral services, or funeral stipends are not to be accepted, nor Chaplaincies, nor anniversaries, nor anything like these are to be had.

- **n. 4**: **no stipends for pious services rendered in our churches;**
- **n. 324**: **the perpetual care of souls, the obligations for Masses to be celebrated, and other requirements of this nature, are not to be admitted in our colleges - as distraction for studies;**
- **n. 564**: **no one should encourage the giving of perpetual alms to our houses, churches;**
- **n. 588**: **the ordinary care of souls, of women religious, or other such commitments are not to be allowed;**
- **n. 589**: **the obligation for perpetual Masses to be offered in our churches is not allowed.**
- **n. 590**: **these obligations are not to be accepted.**

+++

CF # 93: In our Churches, there will be no boxes, or receptacles, or baskets for the collection of alms.

- **n. 554**: **no innovations regarding Poverty, even to benefit the sacristy;**
- **n. 555**: **nothing in our houses or Churches, or sacristies to encourage the giving of alms;**
- **n. 567**: **all species of avarice should be avoided - no box for collections;**
- **n. 572**: **the purity of Poverty must be maintained also in our Churches.**

+++

CF # 94: the great concern for everything regarding food, clothing, living quarters - and there are added 'books', should be in common - all is held 'precariously', with all being prepared to give all back at a hint from the Superior. This '**commonality**' seems to have been a great concern to Fr. Bertoni as will be noted again under Union, Unity: common life [cf. especially **CF ##. 229, ff.**]:

- regarding clothing: cf. **## 6; 29; 32; 43; 69; 91; 94; 100; 133; 137; 229; 230; 231**
- regarding food : cf. **## 6; 43; 91; 94; 97; 229; 230**
- regarding lodging: cf. **## 6; 91; 94; 100; 229;**
- regarding books: cf. **## 61; 94; 95; 101.**

St. Ignatius also emphasized these matters:

- **nn. 251; 252; 294; 295; 435:**
- **n. 404:** many books are not needed;
- **n. 562:** furniture, monies, books, and what is needed for food and clothing can be held in common in the Society.

+++

CF # 95: The permanent use of books is granted to no one, nor is anyone allowed to take them away with him to wherever he may be transferred.

+++++

Chapter 2: The Manner of Poverty with regard to Individuals **[## 96-104]**

CF # 96: No one is to use anything as his own. This goes together with **CF # 94**, all will be had in a "precarious" manner. At best, the members are '**administrators**' of community goods entrusted to them: ... ***et ordinatus ab ecclesiis comes noster cum hac gratia, quae ministratur a nobis ad Domini gloriam...*** [cf. 2 Co 8:19, f.]

- **n. 57;** on entrance, all monies have to be distributed;
- **n. 254:** nothing will be used as one's own;
- **n. 552:** all will defer to the Superior all that he has - nor will anyone take anything for his own, or others' use;
- **n. 554:** no one will direct anything for his own use;
- **n. 555:** only in God is our trust;
- **n. 570;** no one will hold anything as his own - he is to be content with whatever has been distributed.

+++

CF # 97: No one will possess privately any food or drink in his own room, or under his own care, and for his own free use, or whatever would pertain to the nourishment of the body.

- **n. 81:** all must be accommodated to poverty, to one's greater abnegation, spiritual profit;
- **n. 296:** just what is needed to sustain nature.

+++

CF # 98: If anything of this nature should be sent to any religious, it is to be accepted not for his own personal possession, but is to be accepted and distributed in common use.

- **n. 580:** all that pertains to food, sleep and the necessities of life are common for all.

+++

CF # 99: No one should keep the door of his room, or any trunk locked, without the specific order of the Superior.

+++

CF # 100: In personal clothing and wearing apparel, and for all that serves in one's room, each confrere should not keep anything beyond those objects that are in actual use for one's bodily necessities, but everything else should be stored in the common wardrobe.

- **n. 8:** the manner of living regarding externals, is in common;
- **n. 81:** all pertaining to food, drink, clothing and room, should be in common;
- **n. 296:** in all that pertains to food, clothing, room and other bodily necessities, should be sufficient for life;
- **n. 297:** clothing must defend one from the cold, be decorous, provide for penance, abnegation, and be in harmony with one's surroundings;
- **n. 300:** bodily penance must never be excessive;
- **n. 577:** regarding clothing, three matters must be kept in mind: that it be "honest"; accommodated to one's environment; and be poor.

+++

CF # 101: No one should have books without the Superior's permission. nor should anyone write, or note anything in them. [cf. also CF **## 60; 61; 94; 95**]

- **n. 372:** each one should have the books he needs;
- **n. 373:** no one should write in them.

+++

CF # 102: No one should accept anything in compensation for his spiritual ministry; or pious service, which the Institute offers gratuitously to our neighbors. [cf. **CF # 3]**

- **Formula n. 1:**
- **n. 4:** no stipends, or alms in compensation;
- **n. 398:** the members will give gratuitously what they have received gratuitously;
- **n. 478:** those gratuitously promoted to the doctorate, should teach gratuitously;
- **n. 564:** no one should incite others to give alms;
- **n. 566:** for greater freedom, no alms for ministries can be received as compensation
- **n. 567:** all semblance of avarice must be avoided.

+++

CF # 103: No one can give, or receive or dispense anything which belongs to the house, without the consent of the Superior.

+++

CF # 104: Each one is to be content with what is distributed to him in common, and should even be disposed to accept the more vile and abject things for his greater abnegation.

- **n. 81:** for his greater abnegation and spiritual profit, each one should be willing to accept what is the most vile;
- **n. 83:** one should also be disposed for the more abject and humble jobs;
- **n. 296:** in food, clothing and living quarters everyone should strive for his own abnegation - and have enough for his own sustenance.
- **n. 577:** clothing should suffice; be accommodated to one's environment; and not be repugnant to poverty.

+

+++

+

ON THE MANNER OF CHASTITY

Presentation: as has been pointed out²⁷⁴, St. Ignatius has no specific section on Chastity: in his mind, all that pertains to the vow of chastity does not need any interpretation, since it is self-evident that it is to be perfectly observed, always striving to imitate that angelic purity and by the cleanness of our mind. With all this presupposed, the **Constitutions** take up holy obedience. Nonetheless, much of what Fr. Bertoni includes in his **Original Constitutions** as a part of the living of Chastity is found to be with solid Ignatian support.

Chapter 1: On the Manner and Scope of Chastity in Common [## 105-109]

CF # 105: There is to be a cloister regarding women.

- **nn. 266, 267:** women should not enter our Houses, Colleges.

+++

CF # 106: No one shall leave the house, except with the permission of the Superior, and with a companion assigned by him.

+++

CF # 107: Upon returning home, if anything noteworthy took place that his companion might have done, or that might have happened, both will refer the matter to the Superior. Furthermore, if anything worthy of note had been heard from externs, or which they might have seen along the way, they will also both make this known.

[Fr. Bertoni legislates these manifestations at different times - cf. CF ## 47; 111; 312].

This is often the Ignatian Rule:

- **n. 63:** candidates need to be interrogated whether they will be content to manifest their own consciences, as well as difficulties their confreres may be having;
- **n. 93:** this is done also prior to the first probation;
- **n. 200:** a requirement for first probation;
- **n. 263:** first mention of the “Novice Master” to whom one will manifest his conscience;
- **n. 424:** Rectors of the Colleges will also encourage this;
- **n. 551:** included also under obedience;
- **n. 695:** for the election of the General, some manifestation is needed.

+++

²⁷⁴cf. CSJ n. 547. Fr. Stofella notes here; Suarez, o.c., Book IV, c. 3; “Common Rules S.J.”: cf. *Obras de San Ignacio*, .c., n. 8, pp. 649, ff. cf. however: Thomas Hollweck, SJ, *El voto de castidad en la Compañía de Jesus*. Bilbao: Mensajero-Sal Terrae 2001.

CF # 108: No one is to speak with a woman, or hear her confession, unless with the door open, and in the sight of those present who might be able to witness this, even if it cannot be heard.

[Fr. Bertoni has frequent legislation in this connection: CF ## 74; 75; 105; 114].

+++

CF # 109: All, moreover, should tend to that perfection of chastity which is befitting, with every effort, as men who carry out an angelic office, Their soul is espoused to Christ our Lord, as the Apostle says, given in marriage to the one man, as a chaste virgin, holy in mind and body, as it is fitting to be manifested to Christ [cf. 2 Co 11:2].

+++++

c. 2: Concerning the Means for maintaining Chastity in Particular.

CF # 110: [This reference to **prayer and meditation** is a concern for Fr. Bertoni - cf. **CF ## 35; 47; 118; 222**] - [cf. CSJ nn. 251, ff.; 277; 291; 342-345; 362, f.; 586; 743; 826].

The frequent exercise of prayer and meditation is incumbent upon all, whether from the common rule, or from the order of Superiors.

+++

CF # 111: [Manifestation of Conscience - cf. **CF ## 47; 107** - and the Ignatian sources noted above].

In order for the confreres to be effectively and gently helped in overcoming all difficulties and dangers which usually occur in the keeping of chastity, each one - either to the Superior, or to the Confessor, or to someone else to whom the spiritual care of the religious has been entrusted, will hide nothing in this regard, but rather will manifest all temptations and dangers. In like manner, should anyone know of a serious temptation, or danger for a confrere outside of his confession, he is held to manifest this secretly to the Superior.

+++

CF # 112: [This was treated above in **## 43; 44; 48; 113** - also CSJ sources, under **# 43**]. Each one will take on that mortification of the flesh especially through abstinence of food and drink, which will be meted out to him in the judgment of the Superiors or the Confessor.

+++

CF # 113: [cf. above **# 48**].

Idleness must be totally and perpetually avoided by each and everyone. Manual labor, or some external exercise of the members, of each member will be asked by the Superior, whatever may be the more fitting and expedient.

+++

CF # 114: [Fr. Bertoni treats of contact with women elsewhere: cf. **CF ## 4** [women religious]; **74; 75; 105; 108**].

Exchanges and visits, with women, as well as conversations, either by word of mouth with those present, or with those absent through letters, all are to avoided. However, in some necessity, when there is the hope of much fruit, this ministry will be granted by the Superior only to those confreres who are well proven and prudent.

- **n. 588:** **ordinarily they will not serve as confessors of religious women.**

+++

CF # 115: Also every excessive familiarity will be avoided, as well as any singular and human friendship especially among the young. [This is treated often by Fr. Bertoni: **CF ## 208, ff.; 213, ff.; 218-220; 267-270**].

- **n. 57:** upon entrance, no one should keep money with a friend;
- **n. 60:** communication with friends should end;
- **n. 143:** concerning the affection toward relatives and friends;
- **n. 246:** visits with friends and relatives always monitored;
- **n. 638:** prayers for friends.

+++

CF # 116: Furthermore, no one without the permission of the Superior should enter the room of another, and when one should enter, with the permission of the Superior, the door will be left opened while they are speaking.

+++

CF # 117: No one should touch another, even in jest.

+++

CF # 118: [The Sacraments are treated above - **## 46; 47** - cf. Ignatian sources].

Great care also will be employed by all, that with due frequency and proper dispositions each one will approach the Sacraments of Confession and the Eucharist.

+++

CF # 119: [this note on Modesty will be followed by the entire Third Section on Four-fold Modesty. It seems to be a kind of Foreword - all of which might be an extended commentary on CSJ nn. **250, 251**: cf. also **nn. 85; 293; 349; 378; 456; 661; 667**].

Likewise modesty which is especially discerned in the observance and the custody of the ears and the tongue and the other senses, and which is contained in the remaining gestures of the body, and manner of dress, most especially is necessary for all, both for the conserving of purity, and for promoting the edification of others.

+

+++

+

THIRD SECTION

ON FOUR-FOLD MODESTY, AS AN AID, OR EMBELLISHMENT OF CHASTITY

Chapter 1

Humility [CF ## 120-121]

CF 120. Thus, all will practice modesty in all matters, so that it might appear to all who are in the house, or outside, for the praise of God. And first of all, they will moderate through humility every motion of the mind which tends toward one's own excellence.

[The Ignatian ***Constitutions*** give much space to "Humility":

- **n. 63:** candidates are asked whether they will mind their faults being made known, for their greater spiritual profit and humility;
- **n. 68:** candidates will work in various lowly and humble offices;
- **n. 76:** they will be exercised in humble services;
- **n. 83:** they will serve in humble and abject offices;
- **n. 84:** in these duties, they will obey the one in charge for their greater humility;
- **n. 89:** in time of illness, all will humbly obey the doctor; illness is a time of humility;
- **n. 93:** in great humility, candidates will manifest their consciences;
- **n. 98:** for their greater humility, candidates will accept penances for their defects, negligence;
- **n. 111:** candidates need humility in their discernment if they are suited for the Society;
- **nn. 114; 118; 130; 282:** members will be applied to all the lowly and more humble ministries;
- **nn. 116; 130:** each will humbly accept the grade of membership assigned;
- **n. 117:** in great humility, each should strive to fulfill one's first vocation;
- **n. 250:** in humility, guard the portals of the senses;
- **n. 284:** obedience, as though to Christ;
- **nn. 289; 368 :** studies undertaken in humility;
- **n. 390:** degrees without detriment to humility;
- **n. 423:** the rector of the colleges should be humble;
- **n. 516:** humility required prior to definitive admission;
- **n. 577:** clothing should bespeak humility;
- **n. 725; 770:** humility is a characteristic for the Father General;
- **n. 817:** prelacies not admitted to members of the Society, according to our profession of humility, submission.

+++

CF 121. In the acquisition of this virtue, the confreres are to exercise it through those twelve degrees which the divine Benedict has placed in his Rule, c. 7:

1. To be humble not only in heart, but also to show it in one's very person, one's eyes fixed to the ground.
2. To speak few and sensible words, and not to be loud of voice.
3. Not to be easily moved and disposed to laughter.
4. To maintain silence until one is asked.
5. To do nothing but to what one is exhorted by the common rule of the monastery.
6. To believe and to acknowledge oneself viler than all.
7. To think oneself worthless and unprofitable for all purposes.
8. To confess one's sin.
9. To embrace patience by obeying under difficult and contrary circumstances.
10. To subject oneself to a superior.
11. Not to delight in fulfilling one's own desires.
12. To fear God and to be always mindful of everything that God has commanded.

[The Jesuit scholars maintain that St. Ignatius studied the Rule of St. Benedict perhaps in his extended visit to Monte Cassino in 1538²⁷⁵. The manner or interior spirit with which the account of conscience is to be made is 'with great humility, integrity and charity' [n. 93]. Without humility, one can hardly open his conscience to the superior. St. Benedict names the opening of one's heart to the abbot as the 5th step of humility [cf. also nn. 263; 518]. Furthermore, the reason given for the careful guarding of the senses from all disorder is that they are 'gates' [cf. n. 250] through which the outer world enters man's interior. Especially new is the idea that external modesty should shine forth from interior modesty - in such teaching one hears echoes of Benedict's "steps" of humility.]

+++

²⁷⁵ cf. Antonio M. deAldama, SJ, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 2, 15, 21, 27, 39, 46, 57, 61, 88, f., 91, 96, 97, 106, 114, 118, f., 125, 126, 136, 138, 194, 201, 207, 212, 219-221, 224, 233, 238, 241, 268.

Chapter 2

Studiousness [CF ## 122-127]

CF 122. All will moderate the desire of whatever pertains to knowledge. This is done through studiousness, which is contrary to the vice of curiosity.

CF 123. Each one will refrain the appetite of knowing, in accord with this Apostolic saying: ***Do not know more than it is necessary to know, but know unto sobriety.*** [Rm 12:3]. What pertains to your office, Basil states, learn studiously and pursue, but do not inquire further out of curiosity. [Rule 235] [*Regulae brevius tractatae*, t. 2, 494 E].

CF 124. First, the confreres should avoid those studies that are harmful; then, those that are useless, or impertinent, which greatly impede knowledge, according to these words of the same Apostle: ***Whoever wishes to be wise among you, let him become a fool.*** [1 Co 3:18]. [NB: this same biblical citation is found for **CF # 150**]

CF 125. In those studies which are to be learned of necessity, or which would be useful for the glory of God and the greater service of the Church, all will struggle with alacrity and constancy, against all fatigue, negligence or boredom in perceiving the knowledge of these matters [cf. above reflections under **CF # 49**].

CF 126. In their studies, they will also observe the prescribed schedule, so that they will not study, or read, or write, or meditate, before, nor after this time. They will also keep to the place and the manner and the other circumstances required in studying, in accord with the norm of obedience.

CF 127. They will also keep that order so that they do not prefer knowledge over the spiritual exercises of prayer and meditation, spiritual reading and the required examinations of conscience, and other similar exercises. Neither should they place studies ahead of religious discipline or the orders of Superiors. They should always be prepared to interrupt them immediately, even totally, at even the hint of the Superiors; they should be willing to give up studies altogether already undertaken, according to that line in the Psalm: ***Good and discipline and knowledge teach me*** [cf. Ps 118:66; cf. Ph 1:6; and I Tm 4:16]].

+++

Chapter 3

On the Moderation of the Senses and Bodily Acts [CF ## 128-132]

CF 128. In the third place, the confreres will moderate all that pertains to the movements and actions of the body, and this so that they will be performed decently and uprightly, both in what is done seriously, as well as what is done for the sake of recreation.

CF 129. That gait is worthy of approval, states Ambrose [1 *De Officiis*, 18, 75. t. 2,21 c] in which there are apparent the weight of gravity, and the mark of tranquility, provided, though, that there is not present any affectation, but that every movement is to be pure and simple.

CF 130. In like manner, Ambrose [ibi, 19, 84, p. 24 A] does not approve an excessively sweet sounding voice, or affected gestures - nor, should anyone act too informally, or in an excessively rustic manner.

CF 131. The proper orientation of exterior movements is expected according to the convenience of the acting person, but also according to the decency inherent to external realities, other persons, activities, and places, according to that praise offered by Sacred Scripture in which the Saints are praised by the Holy Spirit as 'having a care for beauty' [cf. Si 44:6]. To have such concern to maintain beauty implies the rendering to each one what is fitting for him. Thus, St. Augustine says in his Rule: 'In all your gestures, let there be nothing which would offend the notice of another: but let everything be what is proper to the holiness of your state.' [Ep. 109, t. 2 - also, Ep. 211, 10. t. 1, 784 F].

CF 132. Each one should take part in the usual and proper common recreations. In these, no one should manifest inopportune harshness and excessive severity and a morose visage. This would inhibit the proper relief and rest of others. So, through religious modesty, there is avoided both in words and deeds in jest, every worldly impertinence, so that in no manner would the harmony of good works and virtues be broken.

+++

Chapter 4

On the Moderation of Exterior Apparel necessary for Life

CF 133. Finally, in the fourth place, they will moderate all that pertains to external apparel, as in clothing and everything in this category, so that in all that concerns the religious man there are evident the poverty of the rule, and all that modesty would regulate for what is proper and in good taste for the glory of God and the edification of one's neighbor.

CF 134. This decor should not be affected, but rather should be natural, simple, and even somewhat informal rather than excessively careful, but more in the common manner. It needs to be a decor that bespeaks religious poverty, whether with regard to one's clothing, or that each one's external appearance be such that nothing be lacking to both what is fitting and what is needed, nothing added or removed, that would indicate affectivity, as Ambrose says [cf. 1 *De Officiis*, 19, 83. t. 2, 23 E].

CF 135. So, this exterior care of oneself should be humble, that it excludes the intention of self-glory, nor should it be extravagant or indicate excessive preparation. It

should be sufficient, while excluding all intention of drawing attention. In the last analysis, the superfluous care of anything like these, is to be avoided.

CF 136. Nevertheless, there should be avoided that slovenliness, which indicates a lack of any care, or effort that is needed to present an external appearance of what is proper. There should be totally avoided that ostentation, as St. Augustine says, of any sloppiness that one might present as a sign of being unkempt. This is all the more dangerous in that it presents itself under the name of the service of God [cf. 2 *De Serm. Domini*, 12, 41. t. 3.2, 216 E].

CF 137. Clothing should be simple and proper, which would bespeak poverty and at the same time, be suitable both for the ministries to be offered, as well as in accord with those among whom one works. It should be clean and not torn.

+
+++
+

FOURTH SECTION ON THE MANNER OF OBEDIENCE [cc. 1-2, ## 138-151]

Premise:

[1] It should be kept in mind, that the ***Constitutions*** of St. Ignatius contain two vows of Obedience, noted in the ***Formula***:

- Chapter 1 of the ***Formula*** [i.e., n. 1] treats of the aim of the Society;
- Chapter 2 speaks of the special Fourth Vow of Obedience to the Pope [cf. ***Formula*** n. 3] - this might be considered *Christological; Apostolic; Missionary*;
- Chapter 3 [i.e., ***Formula*** n. 6] speaks of the vow of obedience to the Superiors of the Society - this might be called *Community; Corporate; Collegial*.

[2] In the initial approval of the Society, officials at the Holy See first thought it pointless to have a special vow to obey the Pope, as this is the obligation of every Christian. Thus, in response, the “Companions” offered a special justification for this unique vow:

*...The Gospel does indeed teach us, and we know from orthodox faith and firmly hold, that all of Christ's faithful are subject to the Roman Pontiff as their head...Yet, for the sake of greater devotion in obedience to the Apostolic See, of greater abnegation of our own wills, and of surer direction from the Holy Spirit, we have judged it to be extremely profitable if each of us.... would be bound by a special vow.... [cf. ***Formula*** n. 3].*

This “justifies” the saying that the Society is bound *more than others* to obey the Pope.

[3] Then, there is the more “usual” vow of religious life regarding obedience:

All should likewise vow that in all matters that concern the observance of this Rule they will be obedient to the one put in charge of this Society... [cf. Formula n. 6].

[4] In Fr. Bertoni’s “Plan”, he treats of obedience within the Community in the Seventh Part, Fourth Section, [cc. 1- 2, ## 138-151] of his ***Original Constitutions***. Fr. Bertoni then will treat of the **Stigmatine special obedience to the Bishops in the *Apostolic Mission, On the Grade of the Professed***, in his Ninth Part, cc. 1-7, ## 158-186. Fr. Lenotti will speak of the Stigmatines being called to an obedience to the Bishops that will be *more than others*, without any sense of “triumphalism”²⁷⁶.

+++

Seventh Part, Fourth Section cc. 1-2, ## 138-151

c. 1: Obedience in General [## 138-141]

CF # 138: [The rules, precepts, or simple commands of the Superior do not bind under sin - as Ignatius notes in n. 602: all should be free from anxiety and aided against falling]. All the Rules in this Institute do not oblige under any sin, either mortal, or venial. Similarly the simple command of the Superior is not considered to include an obligation under sin [cf. CF # 150], unless he should add ‘in virtue of obedience’, or something similar.

The Ignatian ideal asked for great respect for the rules and regulations of the community:

- nn. 18; 98; 198; 430; 547: each member prior to final acceptance, must see and take into consideration the Apostolic Documents of the Society, and the Constitutions and rules he is to obey - either every six months, or once a week;
- n. 136: the qualities of Constitutions: complete, clear, brief;
- n. 199: if one does not know Latin, he should have a *compendium*, *summarium*;
- nn. 396; 428: the Rules for the Roman College can be adapted for other places; the Rectors should have their own rules;

²⁷⁶cf. Fr. Lenotti, “*more than others*”: Apostolic Missionaries, determined and dedicated in a totally special manner to the service and submission to Bishops “- [in: CS III, p. 438, f.].

- **n. 654**: conclusion to the Chapter “*On the Missions*”, speaking of the Rules of the Houses;
- **n. 811**: the last number of Part IX, speaks of the Rules of Provincial, Local Superiors, Rectors - as well as those of the General.

+++

CF # 139: [cf. **CF # 81**: speaks of obedience to subordinate superiors; **# 149**: states that as far as the intelligence is concerned, obedience should be rendered as though to God].

All the confreres will offer obedience, as though to Christ Himself, also to the subordinate Superior, and to anyone who has responsibility of an office, and to him who has from Superiors the faculty of commanding.

[NB: The fundamental principle is that the superior stands in the place of Christ, as St. Benedict wrote in his Rule. This principle is found in the **Formula 6: ... obey the General in all matters pertaining to the Society's Institute but also to recognize and properly venerate Christ as present in him...** This idea is perhaps the one most often repeated in the Constitutions [cf. Examen, nn. 84-85]. Superiorship governs by virtue of the authority received from Christ].

- **nn. 284; 286; 424; 547; 551; 618; 619; 627; 661; 765**: all present this principle.

+++

CF # 140: The confreres will take care so that they might not obey only in act, but that they will conform their own will and mind to the order of the Superior ²⁷⁷ :

- **273**: mutual conformity will be striven for;
- **n. 284**: the members are challenged to bring their wills wholly into conformity with what the superior wills;
- **n. 292**: after exposing one's view, contrary to an earlier decision of the superior, the confrere will abide by what the Superior decides;
- **n. 547**: the command of obedience is fulfilled in regard to the willing when the one who obeys wills the same thing as the one who commands;
- **n. 627**: in the Part “On the Missions of the Superior of the Society”, each confrere will try to feel and will what the Superior has felt and wills in the place of Christ our Lord.

+++

²⁷⁷ Fr. Stofella explains in a footnote here that these two Constitutions ## 140, 141 are from the *Summarium Constitutionum S.J.*, n. 31.

CF # 141: [This is read in the light of **CF # 138**, excusing from sin - the qualities of obedience noted here will then be developed in **Chapter 2** of this **Fourth Section**:

- “integral” - cf. # 142; -cf. n. 547: “in omnibus”
- “prompt” - cf. # 143;
- “humble” - cf. # 144;
- “strong” - cf. # 145.

This obedience is to be in all matters which are not contrary to the precepts of God, or of the Church, or the Rules of this Institute, but is to be integral, prompt, strong, and humble, with the perfect abnegation of one’s will and own judgment.

[NB: a part of the *obsequium* seems to be the constant denial of one’s own will, and bringing oneself into conformity with that of the superior:

- “denial” of one’s own will: cf. nn. 9; 38; 111; 131; 178; 550; 585; 611; 652;
- “will in conformity with Superior”: cf. nn. 55; 273; 284; 547 [‘blind’]; 551; 552; 661; 671.

This “style” of obedience is noted by St. Ignatius:

- Formula, n. 3: among the reasons for the special obedience to the Roman Pontiff: greater devotion in obedience to the Apostolic See, of greater abnegation of our own wills, and a surer direction from the Holy Spirit [comparatives, to explain the “greater” glory of God, obedience “more than others” - this is not triumphalism, but asceticism];
- nn. 284; 547: speak of the qualities of obedience; and the obedience in [I] Execution [## 142]: promptness [# 143]; humble [# 144]; strong [# 145] - [II] In the Will: [# 146]; loving Father [# 147]; joyful [# 148] - [III] Intellect [# 149]; without discussion [# 150]; listen to one’s elders [# 150].

+++

c. 2: Concerning the Specific Grades of Obedience [## 142-151]: this Chapter, with its ten Constitutions, presents obedience in a rather highly developed outline, compendium, as follows:

- First, in Execution [# 142];
 - Integral [# 142];
 - Perfect;
 - Universal;

- **Prompt** [# 143];
- **Humble** [# 144];
- **Strong** [# 145]:
 - **Constant**;
 - **Perseverance in difficulty** [cf. also # 148].
- Second, with regard to the **Will** [# 146]:
 - **Pure** [# 146];
 - **Willing** [# 147]:
 - i.e., most free,
 - diligent;
 - **Joyful** [# 149]:
 - **Constant**;
 - **Persevering** [cf. above, # 145].
- Third, with regard to the **Intellect** [# 149]
 - **Simple**;
 - **Respecting God**;
 - **Without discussion** [cf. # 150];
 - **Conformity with Superior's counsel, judgment** [# 151].

+++

CF # 142: First of all, as regards the **execution**, or the act of obedience, all the confreres will take care that it be shown in an **integral** manner, not only in the obligatory matters, which is but their due, but also to the height of perfection in all other upright areas whatsoever. For it is a **perfect** obedience, which is **universal**, and excepts nothing, other than that which is displeasing to God [cf. **CF # 141; 149**]. It will further be more **prompt** when it anticipates an express precept by obeying, after having understood what the Superior's will is.

These many qualities regarding the Act of Obedience permeate much of the Ignatian ideal:

- **n. 547:** a major Ignatian [his *magna charta??*] concept is presented in this long Constitution - with its many references to other Jesuit *Constitutions* : :
- not only in obligatory matters, but also in others
- as though to our Lord, to Christ;
- with constancy - in execution, in will, in intellect;
- **n. 550:** all pertaining to execution, will and intellect.

+++

CF # 143: Promptness also in the act of obedience must be especially apparent, in that no one rather lazily should accede to the carrying out of the mandates in a slow and late way. Rather, rivaling the heavenly spirits on earth, putting aside every delay and all that one might be doing, each should hasten, and even fly to do the will of his Lord, even before the precept of the Superior is known or any sign given. Perfect obedience lays aside unfulfilled one's own matters.

- **n. 284:** [should be written out].
- **n. 547:** one should obey even though no explicit sign of the Superior has been given - leaving unfinished one's own letter [cf. **n. 435**].

+++

CF # 144: The act of obedience will also be humble, when prior to its execution, there is not employed any excuse. However, should an authentic impediment arise, or at least one is considered present, or there is some doubt concerning its probability, this will be humbly referred to the Superior and the decision will be left up to him.

St. Ignatius' view:

- **nn. 131, 292:** when there is a difference of opinion, after prayer, it might be proposed to the Superior, committing all to his judgment;
- **n. 543:** one can propose, but then trust in the superior's judgment;
- **n. 552:** no will approach the Holy Father directly - but, leave it to the Superior;
- **n. 627:** one can propose to the Superior regarding the Missions - but, then trust in his judgment.

+++

CF # 145: Finally, the execution of obedience should be **strong**, that is, constant and with due perseverance [cf. **CF # 148**], so that it may not be lacking in any matter or time, no matter how difficult [cf. **CF # 185, *ardua et difficilis***] this may be a challenge, and repugnant to nature.

- **nn. 18; 156:** the candidates' constancy must be proven;
- **nn. 53, ff.:** this Examen, c. IV, nn. 53-103, describes the *difficulty* of the Jesuit vocation [cf. **CF # 185**];
- **nn. 129; 193:** stability and constancy must be scrutinized;
- **n. 547:** in a constant spirit...spiritual joy and perseverance.

+++

CF # 146: In the second place, with regard to the affection of the **will**, in obeying, it should be primarily **pure**, and the formal intention of obedience is on account of the observance of the precept, and on account of the will of the Superior to be fulfilled, or more sublimely on account of the will of God [cf. **CF # 139**, where the motive is Christ], which is applied in this, and because of it.

St. Ignatius' views are clear on this:

- **nn. 284; 424; 661:** the Superior, the Rector take the place of Christ the Lord;
- **n. 547:** obedience is before the eyes of God, the Creator and our Lord, on account of Whom obedience is offered;
- **n. 619:** in the matter of Missions, the Superior takes the place of Christ, interpreting God's will;
- **n. 765:** the Father General takes the place of Christ.

+++

CF # 147: [cf. also **CF # 149**]

Obedience must also be voluntary, so that most freely and most diligently the confrere might consider the Superior of the Monastery, fearing him as one's Lord, and loving him as a Father.

- **n. 551:** superiors should be loved as fathers - the only time in the Ignatian *Constitutions* that this title is used. His words were *Praelatus, Praepositus, Superior.* [cf. Heb 13:7: ... *Mementote praepositorum vestrorum... obedite praepositis vestris...* [v. 17]...*Salutate omnes praepositos vestros...* [v. 24]

This term, *Praepositus*, is known from *Hebrews*: ... *Mementote praepositourm vestrorum... Obedite praepositis vestries...Salutate omnes praeapositos vestros et omnes sanctos...* [cf. Heb 13:7, 17, 24].

+++

CF # 148: Lastly, obedience should be given with **happiness**, and with spiritual joy, with a constant and persevering spirit, and with every spirit of humility.

- **n. 547:** **obedience should be perfect from every side, with spiritual joy and perseverance.**

+++

CF # 149: In the third place, with regard to the **intellect**, all will take care and give every effort that their obedience be entirely **simple**, that it not simply respect the Superior as a man, but as God [cf. **CF # 139**], and that each receive his precept not as human, but as divine.

[This has been treated under **CF # 146** - this is the "theology" of St. Ignatius, modified somewhat in our own time - through meetings, councils, chapters and dialogue].

+++

CF # 150: The confreres will not ask for the reasons for the command, nor discuss them, nor ponder them, when what is commanded is free from sin [cf. **CF # 138**]. No one will pass judgment on the views of the Superior, as the duty of each is to obey and to carry out what is ordered, according to that saying of Moses: ***Listen Israel, and be silent.*** [Ex; Dt] Full wisdom is precisely this: that in this matter, being thought of as 'wise' is not the goal, as the Apostle says: ***Who wishes to be wise, let him become a fool.*** [1 Co 3:18]. [NB: this same citation is found above in **CF # 124**].

St. Ignatius' true military background might be noted here!

- **n. 547: freedom from sin is noted here - as well as "blind" obedience - that of a cadaver - that of the 'blind man's cane' - this is Divine Providence in one's life.**

+++

CF # 151: Everyone should be persuaded to allow himself to be governed by the counsel and judgment of the Superiors, in accord with that warning of the Fathers of the Church, found in Cassian [*Coll.* 2, c. 11]: that by no other vice does the Devil succeed so well in leading the monks onward toward perdition as in persuading them to neglect the counsels of their Elders, and persuade them to follow instead their own judgment.

+
+++
+

St. Gaspar Bertoni



Part VIII

of his

Original Constitutions

[CF ## 152 - 157]

A Study by

Rev. Joseph Charles Henchey, CSS

First Edition: November, 2003

Last Revised on the Solemnity of our Holy Founder, 2014

Electronic Edition: Tereza Lopes [Lay Stigmatine]

EIGHTH PART
ON THE PROMOTION OF STUDENTS

[“Third Probation”]

[CF cc. 1-2, ## 152-157]

TABLE of CONTENTS

Premise: CSJ n. 516

[A] Ignatian Influence

[B] St. Gaspar Bertoni

c. 1: On the Final Probation after the Completion of Studies
152-154]

c. 2: On the Reason for this Probation [## 155-157]
Tentative English Translation

+
+++
+

EIGHTH PART THE PROMOTION OF STUDENTS

[cc. 1-2, ## 152-157]

Premise:

[1] Fr. Bertonì's *Original Constitutions speak* of an **Admission** into the **Novitiate** - this is the **Second Part** [CF ## 27-39]. This is followed by "**Another Probation**", the **Second Period** of Formation, that time **after Novitiate** [Third Part, CF ## 40-46]. The **Fourth Part**, it will be remembered, speaks of **Spiritual** [CF ## 47-48] and **Intellectual Progress** [CF ## 49-68]. Now here in the **Eighth Part**, the Stigmatine Founder - just before treating of the occupations of the "**Professed**", i.e., the **Apostolic Missionaries** properly so called, speaks of still another year of probation, following the completion of studies, a "Second Novitiate" (?) [cf. **CF # 152**], the **Schola Affectus**.

[2] There may seem to be a minor discrepancy when one considers his plan of **at least "six years of theology"** [cf. **CF # 40**], **two or three years of private study** of the Fathers and the more important studies, after the completion of the four years of theology. He has also legislated that students will attend classes until their 25th year [cf. **CF # 70**], and then may receive Minor Orders. Until their 30th year, then, they will specialize - for five full years - on ***those studies which are cultivated among us, and for which they may manifest a special aptitude***. It is only during this time that they will be initiated into Sacred Orders and the Priesthood [cf. **CF # 71**].

[3] The titles of these Parts are interesting:

- **Fifth Part, cc. 1-3, ## 69-82: De Alumnorum Sodalitatis Promotione;**
- **Eighth Part, cc. 1-2, ## 152-157: De Studentium Promotione.**

[4] It should also be noted that from the earliest practice of the promotion of confreres to the Grade of "**Apostolic Missionary**" - some years of exercise in the ***graviora ministeria*** of the Congregation was one of the requirements²⁷⁸. For St.

²⁷⁸ cf. Xth General Chapter on Legislation for the "Apostolic Missionary" Sept. 1889, p. 309 [of the English translation]: ... 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 35th year, and ten years of vows in our Sodality.

Moreover, there is 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 exam, after having completed the entire curriculum of theology; also that he be of great merit to the Institute, either because he was engaged in giving the Sacred Missions, or the Spiritual Exercises, or for a full three years, he had been Director of some house of ours, or had been a teacher in the sacred disciplines for four years, or was dedicated for many years in instructing the youth, or lastly, he had performed well some other office, or duty for the good of the Sodality. The judgment of this merit is absolutely up to the Superior and the General Councilors, who, 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 announce, by decree, their promotion to the entire Sodality.

Ignatius this “Third Probation” seems to have been required prior to Holy Orders - and from the title of this Eighth Part, this seems to have been Fr. Bertoni’s intention.

[5] The “**Third Probation**”: the ***Schola Affectus***, the “**School of the Heart**” [n. 516]: the Ignatian Program of Formation added two elements to the “traditional”, monastic program, in vogue until his time. He added the six **experiences, experiments** [these can be repeated throughout the entire time of formation: cf. n. 71] - and this “**Third Year**” of Probation, added on after finishing their studies, and before taking the vows as a “Formed Coadjutor” [cf. nn. 16; 71; 119; 514]. Ignatius desired that future members might benefit from their experiences of formation, that all might proceed further in the Lord [n. 81]. The first companions, right after ordination, spent three months in prayer and some apostolate.

- a. This structure has several names: “**Third Formation**” and the “**School of the Affections**”. This third year is considered a time of genuine formation: after the two complete years of probation, the scholastics will have an additional year [CSJ n. 16] - in addition to the two years of probation, when their studies are completed, they are required to take another year in order to become an “approved” scholastic [nn. 71, 119; 514].
- b. This new period of probation after studies is meant to be a further test, or “trial”. The integration of members into the Institute is always differentiated, **gradated**, in a double incorporation: in the first one, the candidate becomes only partly a member of the body; through the second incorporation, there is a more intimate “entering” among the “formed” members, and may be even chosen to be one of the “Professed” – Fr. Bertoni once thought that this would happen only at, or about age 50!²⁷⁹
- c. The two years of probation as Novices prepare one for “**provisional** incorporation” - and the one more year added on after the Scholastics’ studies are over is required for the “**definitive** incorporation” [n. 516]. The Latin term, *the School of the Heart* seems to be from Gerson, who used the term in opposition to the parallel term: the *School of the Understanding*. So, this “School” is interpreted to pertain to the **will**. This is the **School of Virtue**.
- d. The virtues that are noted here are *greater humility, abnegation of all sensual love and will and judgment of their own, and also greater knowledge and love of God our Lord* [cf. n. 516]. The ***Profectus suiipsius*** [cf. CF ## 47-48], and the ***Profectus in ecclesiasticis doctrinis*** [CF ## 49-48] are a life-long endeavor also for Fr. Bertoni.

²⁷⁹ Cf. MssB # 9867 – cf. Facciotti text, pp. 86 & 87.

- e. The principal means for developing these virtues is cooperating with grace in the exercise of them - in spiritual and corporal pursuits, practices of prayer and devotion, humility, mortification. This Third Probation must be spent in passing through the various aspects of formation and trials, and especially through the six **experiences, experiments**, of the Novitiate, even if they had had them before.
- f. The reason for this “schooling” of the affections, or will is that the members should make **progress** - both spiritual and intellectual - and thus be better equipped to assist others in making progress for the glory of God. In order to help others, it is most necessary that one first be “spiritual”. This means knowing and loving spiritual things and doing works in conformity with this love - hence, it follows contempt for temporal things and the abnegation of the old man.

+++

[A] Ignatian Influence

1. **CSJ n. 516**: The ‘Third Probation’ is noted primarily in Ignatius’ here, the first Constitution of his Chapter Two [“The Qualities of those to be admitted”] in his Part V, Admission, or Incorporation into the Society”. The text reads:

1. Since no one should be admitted into any of the aforementioned categories unless he has been judged fit in our Lord, for admission to Profession those persons will be judged worthy whose life is well-known through long and thorough probations and is approved by the Superior General, to whom a report will be sent by other superiors or others from whom the General desires information²⁸⁰.

For this purpose after those who were sent to studies have achieved the diligent and careful formation of the intellect by learning, they will find it helpful during the period of the last probation to apply themselves to the School of the Heart, by exercising themselves in spiritual and corporal pursuits which can engender in them greater humility, abnegation of all sensual love and will and judgment of their own, and also greater knowledge and love of God, our Lord²⁸¹; that when they themselves have made progress they can better help others to progress for the glory to God our Lord...

²⁸⁰ This segment refers to other Jesuit Constitutions, nn. 12, 308, 657, 819.

²⁸¹ This segment refers to other Jesuit Constitutions, nn. 16, 71, 119, 514.

- a. In nn. 514-516, Ignatius clearly envisages two periods of training: in the first, the emphasis is on the intellectual - and on the affective, or spiritual formation in the second. These emphases are overlapping rather than mutually exclusive [cf. nn. 400, 481].
 - b. Ignatius' idea of the "**Third Probation**" is one that was distilled from his earlier spiritual experiences. The young Jesuit was considered as one still proving himself worthy and also preparing himself for a life spent in bringing glory to God through lowly but effective apostolic works, such as preaching, serving in hospitals. These endeavors demanded long and continuing self-abnegation and humility as the indispensable means. So many used the clerical state as a stepping stone to the easy life.
 - c. In his time, many of the studies were directed excessively to the intellect alone, and were often very dry! The saint found himself spiritually dry during his own years of study. When these had been completed, he committed himself to lowly, but effective spiritual ministrations and prayer, and these **armed** his affections, and he experienced anew his earlier consolations. Involvement with people brought the Saint and his companions to a more vivid perception of their own need of prayer and union with God.
 - d. **Thus the "Third Probation" had two purposes:**
 - that of testing through which the young priest would prove his willingness to the Society's hard and humble work to bring men and women to God;
 - and secondly, the training of the heart through the exercise of virtues, such as zeal, willing service, humility and love of God and neighbor.
 - e. After Ignatius' death, the structure of the *Tertiaship* gradually changed - it was eventually made as a Novitiate, in a separate house. The training of the heart was sought largely by seclusion, prayer, spiritual reading and lectures.
2. His Fifth Part is divided into four chapters:
- **the different manners of admission- the authority needed to admit candidates [c. 1];**
 - **the qualities of the candidates indicated for the various grades [c. 2];**
 - **the juridical and liturgical acts that establish the solemn profession [cc. 3 & 4].**

- a. There were required at least seven years of Jesuit life before the profession of the three solemn vows.
- b. The additional year of probation was indeed a novelty in religious life. It arose around the year 1541 when the “experiences” [cf. nn. 64, ff.] of the first year of probation would be required of those who had “sufficient” learning – yet, needed further formation of the “heart”. It is a time for those spiritual and corporal exercises which contribute the more to deepen one in humility and abnegation.
- c. The Constitutions say only that this Third Year must be held for those whose studies are completed, for those to be admitted as spiritual coadjutors.

+++

[B] St. Gaspar Bertoni
[cc. 1 & 2, ## 152-157]

The Stigmatine Founder divided his Eighth Part into two chapters:

- **the fact of this Third Probation [## 152-154];**
- **its nature [## 155-157].**

+++

c. 1: The remaining Formation upon the Completion of One’s Studies
[CF ## 152-154]

CF # 152: the concern that one’s piety might wane through tepidity, or that one’s fervor would cool off, runs through Fr. Bertoni’s Constitutions:

- **# 42:** a further application to the “experiments” so that the candidates’ piety, humility, prudence, remain “conspicuous”;
- **# 66:** always balance: the fervor for studies should not weaken piety - nor excessive piety weaken study;
- **# 127:** learning is not to be preferred to the spiritual exercises of prayer and meditation, and the required reading and examen;
- **# 152:** the Third Probation is meant also to re-enkindle piety;
- **# 253:** excessive hospitality, vacation, should not lead one to laxitude, or tepidity of spirit.

[This sense of balance can be noted from the Stigmatine Founder's own **Spiritual Diary**: those who are excessively inclined to action, should return to prayer; and those who are attached to prayer, must be encouraged to activity²⁸²]. [In the understanding of this **CF 152**, it would be helpful to return to **# 38**, where Fr. Bertoni suggests the continuance of the "**Experiments**" for the young priests]:

When their studies have been completed, in case any of their fervor for virtue should have weakened through their dedication to letters, the students will be proven by still another year of probation so that they might rekindle it both in exercises of devotion and humility, as well as in being applied to the ministries of the Community.

+++

CF # 153: [a very practical matter]: This formation should be held either in the same place of the Novices, on account of the small number, or in a separate house, withdrawn from the usual contact with friends and relatives, either by visits, or by letters.

+++

CF # 154: If their number should warrant, they will come together in the same house, under one Instructor, who will be suited for this by his authority and also experience.

+++

c. 2: On the Nature of this Probation [CF ## 155-157]

[This is a matter not treated perhaps in this detail in the Jesuit Constitutions].

CF # 155: The Instructor will take every care to form all of the candidates spiritually, and will explain to them **the universal nature of our Institute** on a few assigned days of each week, as he will make known to them **the means of assisting their neighbors** in working out their salvation. [cf. **CF # 33**, a similar element of formation for the Novices]

+++

CF # 156: [The imposition of penances and mortifications comes up at various intervals in the ***Original Constitutions*** of Fr. Bertoni [**# 43: no common rule** for them; **# 44**, penances which the Confessor, or the Superior will impose; **# 48**: under the progress in one's perfection, abnegation is noted; **# 112**: each one will practice some, in accord with the Superior or Confessor].

282 MP - July 12, 1808.

The Instructor might also impose penances and mortifications privately among the candidates, which he will judge might lead to their perfection. Whatever pertains to external discipline, however, he will only decide after having consulted with the Superior of the house, of which a certain part of it might have been indicated for their dwelling.

+++

CF # 157: Should anyone prove to be less than satisfactory in this probation, he should be sent away, and this probation put off to another time.

[This now leads to the heart of the Original Constitutions, Part IX, concerning the *Professed Apostolic Missionaries*].

+

+++

+