

St. Gaspar Bertoni



Part X

of his

Original Constitutions

[CF ## 187 - 266]

A Study by

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**TENTH PART
CONCERNING THE UNITY, OR THE UNION OF THE CONGREGATION
[CF ## 187-266]**

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**TENTH PART
THE UNITY, OR THE UNION OF THE CONGREGATION**

[CF *Proemium* ## 187-190;

First Section: Negative Means - cc. 1-6, ## 191-220;

Second Section: Positive Means - cc. 1-9, ## 221-266]

Presentation:

[1] The first matter to ponder is the **Title** of this very long Part, made up of a biblical **Preface** - containing texts from **Jn 13:15** [the trade-mark, or distinctive sign, of love among the confreres]; **Ga 6:10**; **1 Tm 5:8** [a special love for those of the household of the faith]; **Ac 2-4** [the examples from the '**Summaries**' in the **Acts of the Apostles: *one heart and soul; they took their food in simplicity of heart, praising God***]; **Ps 132** [***how good and joyful it is for brothers to dwell together***!] - two **Sections**, the first of which contains **6 Chapters** and **30 Constitutions**; and the second of which contains **9 Chapters** and **45 Constitutions**. For those of us who do not know Latin in profundity, **De unitate, seu unione**, could seem like tautology, or repetitious. However, St. Ignatius - in his **Octava Pars** [7 Chapters, nn. 655-718] - clearly distinguishes a variety of means to obtain that **concord** and **harmony** meant to be lived in the Society:

[a] **Moral, Spiritual Union**: this is union of **hearts**, achieved through each one's **spiritual life** - discussed by St. Ignatius in his chapter 1 of his **Eighth Part [nn. 655-676]**. This seems to offer the parallel for Fr. Bertoni in his **Tenth Part**, with his **Preface**, with his **First Section on Negative Means** [divided into six chapters: three on defects to union of charity; and three on excessive manifestations, as particular friendships] and the **Second Section on Positive Means**, divided into nine Chapters: on Interior Means [on harmonious dispositions] and Exterior Means of Unity [as obedience, common table; the care of the sick, hospitality; common recreations and conversations, letter-writing and an over-all development in the mutual care of members for one another]. Fr. Bertoni's **Tenth Part** emphasizes this **Spiritual Union**. He will treat of **Juridical Unity** in his **Twelfth Part, CF ## 298-314**,

[b] **Juridical, Physical Union**: implying Chapters and Superiors: this seems to be achieved by Ignatius in this **Eighth Part** of his Constitutions, by **Chapters 2- 7** where he treats of the following:

- 2:** the Convocation of the General Congregation;
- 3:** membership in it;
- 4:** who convokes it;
- 5:** place, time and manner of assembling;
- 6:** election of the General;
- 7:** other business.

[2] The broad variety of aspects of the **Apostolic Mission**, dispersing the members of the community, necessitates this extended **Tenth Part**, made up of nearly 80 Constitutions. The variety in the living of the Founder's **Apostolic Mission** can be found in such words - among the many that could be chosen - as his: **quodcumque Verbi Dei ministerium: accomodata, appropriata, graviora, media, missiones, munera, obsequia, opera, varia et propria - perfectum opus sacerdotale, auxilium**, and the many other possibilities.

[A] Ignatian Influence
[Part VIII, c. 1, nn. 655-676]

Premise:

[1] The apostolic missionary dispersion of the membership in the wide variety of **missions** makes this emphasis on **Unity** necessary - St. Ignatius discusses here that which makes such **Union** possible:

The more difficult it is for the members of this congregation to be united with their head and among themselves, since they are so scattered among the faithful and among the unbelievers in diverse regions of the world, the more ought means to be sought for that union. For the Society cannot be preserved, or governed, or, consequently, attain the end it seeks for the greater glory of God unless its members are united among themselves and with their heart. Therefore, the present treatise will deal first with what can aid the union of hearts, and later with helps toward the union of persons in congregations, or chapters. With respect to union of hearts, some of the helpful means lie on the side of the subjects, others on the side of the superiors, and others on both sides [cf. CSJ n. 655].

Despite the wide spread dispersal of the men in the missionary endeavor, committed to the ***various and proper works, anywhere in the diocese and the world***, of the community, the need to remain together, with one heart and soul, following the model of the Apostles around Christ, and the early Church, St. Ignatius commits this segment of his Constitutions to the "norms of concord and harmony" through the **moral union**, brought about by fraternal charity of hearts, and the **juridical union** of General "Congregations" Councils and the person of the elected "Prepositus" General.

[a] The first aspect³⁹⁹ to keep in mind is that for the Jesuit Founder, the Company of Jesus was meant to be constituted, following the inspiration of the Holy

³⁹⁹ For these thoughts, cf. Simon Decloux, SJ, "Octava Parte Principal - De lo que ayuda para unir los repartidos con su cabeza y entre si", in: *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura*. S. Arzubialde, J. Corella, J.M. Garcia Lomas [Eds.]. Bilbao: Mensajero-Sal Terrae, pp. 277-283, *passim*.

Spirit, as a religious institute, an order, a "Society." In order to keep together, there was needed the inner conviction of the membership, as well as the juridical constitution of a competent lawful authority. All obedience needs to be permeated with charity. This is **unity of hearts**. This Unity is treated by St. Ignatius in Part VIII [*Helps toward uniting the distant members with their head and among themselves*], c. 1 [*Aids toward Union of Hearts*].

[b] In the second place, once the official ecclesiastical approval had been received, a **Juridical Union** is realized. This, with the above, is necessary in order for the Company of Jesus to remain together, committed to the Mission of Christ, committed to the Apostles, under the direction of the Holy Father, the Vicar of Christ, to serve His Spouse, the Church. This is treated by St. Ignatius, in the same Part VIII, chapters 2-7, as has been noted above.

[c] Both of these aspects are needed: the **Unity of Hearts, spirits, souls** - and, being a human reality as well, a **Juridical Union of General Chapters, a physical, human head, to whom members offer their obedience**. [Fr. Bertoni's concern in his **Part X**, both Sections, bringing out both the **Negative Obstacles** [through Defect, as well as Excess] to be overcome, and the **Positive Aspects** to be developed. He will treat of the **Juridical Aspects of Union** primarily in his final **Part XII** - cf. **CF ## 298-314**]. In this present **Part X**, of the *Original Constitutions*, there will be clarified St. Ignatius' idea concerning the various means to be employed for this community to achieve his ideal **of moral union, concord and harmony**.

[2] As has been noted in the Ignatian Constitutions, that which helps for the union of hearts may be divided into three possibilities:

- **On the Part of the Members themselves [cf. CSJ nn. 657-665]**: there has to be a very careful selection regarding entrance and promotion [nn. 657, f.]. There is much insistence on obedience [nn. 659-660] and upon subordination [nn. 662-663] - under this heading ensues the rather long and complicated legislation regarding the *Collateral* Confrere [cf. nn. 659-661].
- **On the Part of Superiors [cf. CSJ nn. 666-670]**: here there is the discussion of the qualities of the Superior General [nn. 666, f.], his influence [n. 666] and his residence [nn. 668-670].
- **On the Part of Both [cf. CSJ nn. 671-676]**: here these main points are discussed: **union with God** [nn. 671 a]; **uniformity** [671 b] and **communication** [nn. 673-676]⁴⁰⁰.

[3] The Jesuit interpreters list these four basic means for the realization of this union of Charity:

⁴⁰⁰ Cf. Antonio M. deAldama, SJ, *Unir a los repartidos. Comentario a la octava parte de la Constituciones de la Compania de Jesus*. Roma: Centrum Ignatianum pp. 3-96, *passim*.

- **The Love of God, our Lord** [cf. CSJ n. 671]: more than thinking of this as a Pelagian exercise of virtue on the part of the membership, St. Ignatius stresses much more this love as a gift of God. Only in God does one encounter the ultimate Font of Love - and this alone is meant to be the central factor of union - particularly that charity of hearts and minds. The ultimate inspiration for the Ignatian Mission seems to be this expression from St. John: ***As the Father has loved Me, so I have loved you. Remain in My love... What I command you is to love one another*** [cf. Jn 15:9, 17]. Such Divine Love can only be received when one corresponds to the abundant graces to live it with his fellow human beings. Much of what Ignatius wrote here could be of benefit to segments of the Church today:

... For when the Superior and the subjects are closely united to His Divine and Supreme Goodness, they will very easily be united among themselves, through that same love which will descend from the Divine Goodness and spread to all other men, particularly into the body of the Society. Thus, from both sides charity will come to further this union between superiors and subjects and in general all goodness and virtues through which one proceeds in conformity with the spirit. Consequently, there will also come total contempt of temporal things, in regard to self love, the chief enemy of this union and universal good, frequently induces disorder.

Still another great help can be found in uniformity, both interior uniformity of doctrine, judgments and wills, as far as is possible, and exterior uniformity in respect to clothing, ceremonies of the Mass, and other such matters, to the extent that the different qualities of persons, places, and the like, permit. [cf. CSJ, n. 671].

- **Obedience and the Exercise of Authority**: this dash of reality is also needed for union of hearts. With the **Fourth Vow** in the Ignatian legislation, it is no small wonder that the Jesuit Founder would apply most of his attention in his c. 1 of Part VIII. The unity that the Saint looked for in his varied apostolic mission is not only among the members - but also between the membership and the Head of the Society, Province, House. Without the Head, the body simply cannot function. The Saint seems to give this the primordial role, the decisive emphasis is assuring union also through the exercise of authority. Thus, for him, obedience and the legitimate exercise of authority are authentic factors in Ignatian union:

... Since this union is produced in great part by the bond of obedience, this virtue should always be maintained in its vigor; and those who are sent out from the houses to labor in the Lord's field should, as far as possible, be persons practiced in this virtue. Those who are more important in the Society should give a good example of obedience to the others, by being closely united to their own superior

and by obeying him promptly, humbly and devoutly.... [cf. CSJ, n. 659].

St. Ignatius had a rather unusual juridical structure known as the *Collateral*, a person sent to assist the superior - but, this complicated addition fell into disuse, other than in the endurance of the Superiors' *Admonitor*.

In this Ignatian ideal, the minds and hearts of the Jesuits are meant to be profoundly united in their fulfillment of the *arduous and difficult vocation* of balancing an varied missionary life, flowing out of their intense union with God, and with one another

- **Communication:** this is the third means brought to the fore by Ignatius for the union of the Company of Jesus. There are extensive rules for communications between the 'center' and the membership - and on all levels of superiors. There were meant to be letters of 'business' as well as those of edification. [cf. CSJ nn. 668, ff.]. The evolution of the rapid means of modern communication has drastically changed this section, and simplified it greatly.
- **Uniformity:** excessive diversity is never the friend of unity. Thus, Part VIII proposes the theme of even exterior harmony. Yet, the Ignatian Constitutions remain quite flexible - and this plays right into today's emphasis on *inculturation*. In which the genius of each nation and culture is taken into consideration.

- **Interior Uniformity** is a recurring theme in the Ignatian Rule:

As far as possible, we should all think alike and speak alike, in conformity with the Apostle's teaching [Ph 2:2]; and differing doctrines ought not to be permitted, either orally in sermons or public lectures, or in books; [and it will not be permissible to publish books without the approval and permission of the superior general, who will entrust the examination of them to at least three persons of sound doctrine and clear judgment about the field in question]. Even in regards to things which are to be done, diversity, which is generally the mother of discord and the enemy of union of wills, should be avoided as far as possible. This union and agreement among them all ought to be sought with great care and the opposite ought not to be permitted, in order that, being united among themselves by the bond of fraternal charity, they may be able better and more efficaciously to apply themselves in the service of God and the aid of their fellowmen. [cf. CSJ n. 273].

The doctrine which the scholastics ought to follow in each banch should be that which is safer and more approved, as also the authors who

teach it. The rectors will take care of this, by conforming themselves to what is decided in the Society as a whole for the greater glory of God [cf. CSJ n. 358]

In general, as was stated in the treatise on the colleges [n. 358], in each faculty those books will be lectured on which are found to contain more solid and safe doctrine; and those which are suspect, or whose authors are suspect, will not be taken up. But, in each university these should be individually designated.

In theology there should be lectures on the Old and New Testaments, and on the scholastic doctrine of St. Thomas, and in positive theology those authors should be selected who are more suitable for our end. [cf. CSJ n. 464].

Whatever helps toward the union of the members of this Society among themselves and with their head will also help much toward preserving the well-being of the Society. This is especially the case with the bond of wills, which is the mutual charity and love they have for one another. This bond is strengthened by their getting information and news from one another, and by having much intercommunication, by their following one same doctrine, and by their being uniform in everything as far as possible, and above all by the link of obedience, which unites the individuals with their superiors, and the local superiors among themselves and with the provincials, and both the local superiors and provincials with the general, in such a way that the subordination of some to others is diligently preserved. [cf. CSJ n. 821].

- **Exterior Uniformity**⁴⁰¹ : almost naturally here there would be suggested an objection from the fact that there was 'no specific Jesuit habit':

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 [cf. CSJ n. 19; cf. also nn. 296, 577, etc.].

⁴⁰¹ Cf. also Antonio M. deAldama, SJ, *Constitutions of the Society of Jesus. Union among Jesuits*. St. Louis: The Institute of Jesuit Sources 1998, 'General Introduction', and pp. 5-48, *passim*.

The main guide-line in this matter, as is well known, is: *... et in iis, quae ad victum et vestitum et caetera exteriora pertinent, honestorum sacerdotum communem et approbatum usuam sequantur...* [Formula n. 8]. This proved to be a hard rule to apply across the board: - there simply was no uniformity in clerical dress for some time. The city of Rome served as a case in point: with the many priests, the majority dressed as they did in their native lands. Eventually, the Jesuits chose a uniform way of dress

The customs of **diocesan priests** were also assumed by Jesuits when it came to lodging. Prior to the Missal of Pius Vth [1570], there was enormous diversity in the celebration of Mass. Eventually, the 'Roman customs' were imposed by the Dominican Pontiff. This had already appealed to Ignatius:

First of all, those who in the judgment of the superior should be ordained are to be taught how to say Mass not only with interior understanding and devotion, but also with an exterior manner good for the edification of those who hear the Mass. All the members of the Society should as far as possible use the same uniform ceremonies by conforming themselves in them, as far as the diversity of regions permits, to the Roman usage as the one which is more universal and embraced in a special way by the Roman See. [cf. CSJ n. 401]

With Ignatius' frequent use of: **as far as possible**, the legislator shows that absolute uniformity just was not possible - more than 20 times over he adds the phrase: **particular circumstances** [nn.. 508, 581, 747] - **the diversity of persons and constitutions** [n. 301], **places and persons** [nn.395, 458, 462, 671, 746] - **of times, places and persons** [nn. 64, 66, 71, 136, 211, 238, 343, 351, 382, 455] - all must be taken into consideration. There is **throughout a marvelous openness in ministerial choices as well** as in so many particulars, not considered vital, to meet these, **all for the greater glory of God and the broader good for souls.**

[B] St. Gaspar Bertoni

TENTH PART

Preface [CF ## 187-190]

First Section: Negative Means [cc. 1-6, CF ## 191-220]

Second Section: Positive Means [cc. 1-9, CF ## 221-266]

...

Preface

Harmony among the Confreres
[CF ## 187-190]

This Part X provides Fr. Bertoni with the possibility of offering the biblical background for charity within the Congregation. There is clearly a logic and an order to these texts:

[1] **CF # 187: Christ's Own Charity:** the Stigmatine Founder's central biblical text here is Jn 13:35: this is the "New Commandment": ***By this shall all men know that you are My disciples, if you have love one for another.*** This is the same love that Christ has for His Apostles - the same love that the Father has for Christ, and He for the Father. This indicates once more the Trinitarian/Christological dimensions of the Stigmatine Founder's Charism. This is the challenge to cooperate with this infused charity within the Community.

The text calls this '**Spirit of the Stigmatine Vocation**' the gift of God's love, and challenges a response to it to be the sign and the identification [a kind of *carta di identità*] of all Christians - and of each Apostolic Missionary in his unique role in community living. This is the *tessera* of admittance and membership, the "counter-sign". However, Fr. Bertoni also calls this also the *scopus* of the Congregation. Perhaps in theological terms, here in **CF # 187**, the word is used to designate the General End, or Purpose of the Community. In the very important **CF # 185**, the more specific purpose of the Institute is described in these well known terms: ***Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione obsequium praestare per varia et propria suae vocationis munera...*** This would seem to indicate that the multiple Apostolic Mission needs to be carried out in the same way that Christ has loved us [cf. **Jn 13: 34**].

As for the actual wording of this text, the Stigmatine scholar, Fr. Stofella, suggests in the footnote here the usual Suarez [Book I, c. 4]. In this First Book of his *magnum opus*, Fr. Suarez asks the question regarding the Institution of the Company of Jesus and discusses it as an "Institute". In his Chapter IV, he asks whether the

Society was properly established and approved. In nn. 7, ff., he enumerates the effects of the founding the Society⁴⁰²:

- first he indicates the sanctity and innocence of life of the first generation Jesuits;
- secondly, this same virtue and purity were manifest also in their successors, and the Jesuit theologian remarks: 'Principally this religious family shone forth and was always held in admiration by all, because of their fraternal union and charity, and we might apply to them this word given to us by Christ: *By this all men shall know that you are my disciples, if you have love one for another*[cf. Jn 13:35]⁴⁰³;
- thirdly, the solidity and stability of the community;
- fourthly, the incredible propagation and extension of the institute;
- fifth, its many martyrs;
- sixth, its great service to its neighbors and the universal Church. Suarez goes on to say that this could only be the work of the Holy Spirit, and concludes that no such work of piety could be begun and brought to some completion without the Holy Spirit, citing **Ph 1:6**, a text often used by Fr. Bertoni⁴⁰⁴.

[2] **CF # 188: One's Own Domestics in the Faith:** here the setting is the "Order of Charity" - later, Fr. Bertoni will show that since charity is "most ordered", the first Stigmatine work is his fellow Stigmatines⁴⁰⁵. This is based on Paul's Letter to the Galatians: ... *Therefore, while we still have time, let us work good to all men, but especially to those who are of the household of the faith* - [cf. **Ga 6:10: Ergo, dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei**]. The Stigmatine Founder continues, then, with this other citation from the First Letter to Timothy: *But if any man not have care of his own, and especially of those of his house, he has denied the faith, and is worse than an infidel* [cf. **1 Tm 5:8 - Si quis autem suorum et maxime domesticorum curam non habet, fidem negavit et est infideli deterior**].

Fr. Bertoni derived his regulations regarding the order of charity from Suarez, Book VIII, Chapter VII: Concerning the Negative Means that the Society uses for the Spiritual Development and Perfection of its own Religious, Chapter VIII: Concerning the Positive Means, or those which consist in Action⁴⁰⁶. Here, Suarez

402 o.c. pp. 578 b, ff.

403 cf. top of p. 579 a: Other than the use of this text, Jn 13:35, no other similarities have been found so far in Fr. Bertoni - such as the use of the tell-tale expressions *scopum et tesseram*.

404 Cf. again **CF # 185**.

405 Cf. **CF ## 262, 263**.

406 Cf. o.c., p. 962 a.

speaks of the 'last' [ultimate?] means of developing fraternal charity - and also, that zeal with which the members work together for the salvation of externs. The Jesuit theologian reasons that the very end, and the ministries of the Society both supremely require this union, and also assist its achievement in an excellent manner. He continues - and this will be our **CF ## 262, 263**, from the concluding c. 9 of Fr. Bertoni's Section II, on the Positive Means for achieving charity, of Part X:

For the end of the Society is to procure the salvation of souls; as a result it begs ministries that are accommodated to this end. Therefore, flowing from this it is required that each one ought primarily and with greater dedication work for and desire the salvation of his own brothers, even before that of externs, because charity is most ordered. Since just as each one inclines first to his own spiritual salvation over that of others, so also among these 'others', he intends and seeks for the spiritual salvation of his spiritual brothers, and of the entire body of the Society [Sodality], even before that of externs.

Therefore, there should arise that supreme care and diligence which the Prelates of the Society [Superiors of the Sodality] ought to have regarding the spiritual advancement of their sons.

As has been seen throughout the Constitutions of the Stigmatine Founder, there is constant interest in the on-going intellectual development and spiritual formation⁴⁰⁷.

[3] CF # 188: The Ideal of the Apostolic Church: here the ideal of the Early Church, constantly striving to live the model, based on the behavior of the Apostles around Christ: they had one heart and one soul - Fr. Bertoni in a general manner, quotes **Ac 3 and 4**, but specifically cites **Ac 2: 45, ff.; 4:32, 33, the *Summaries***.

- **Ac 3 & 4**: These two Chapters are included in that portion which deals with the Jerusalem Mission: there is included the Cure of the Lame Man [*I have neither silver nor gold...*]; Peter's address to the People; Peter and John before the Sanhedrin; the Apostles' Prayer under Persecution; the ideal of the early Christian Community and the Generosity of Barnabas, *the Son of Encouragement*.
- '**Summaries**' of the early Church: cf. **Ac 2:42-47; 4:32-35** [and a third one [cf. **Ac 5:12-16**] that does not enter here. The pertinent lines are as follows:

⁴⁰⁷ cf. Part IV, CF ## 47-68.

And they were persevering in the doctrine of the apostles, and in the communication of the breaking of the bread, and in prayers. And fear came upon every soul: many wonders and signs were done by the apostles in Jerusalem, and there was great fear in all. And all they that believed, were together, and had all things in common. Their possessions and goods they sold, and divided them to all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart. Praising God, and having favor with all the people. And the Lord increased daily together such as should be saved. [cf. Ac 2:42–47].

And the multitude of believers had but one heart and soul: neither did anyone say that aught of the things which he possessed, was his own; but all things were common unto them. And with great power did the apostles give testimony of the resurrection of Jesus Christ our Lord; and great grace was in them all. For neither was there any one needy among them. For as many as were owners of lands or houses, sold them, and brought the price of the things they sold. [cf. Ac 4:32–35].

Fr. Bertoni's **CF # 189** seems to be a synthesis of all this - the underlined portions are a combination of these texts as can readily be seen. There is some hint of this in Suarez⁴⁰⁸ - but the words of introduction have not been found yet. The order of the combination of the various texts of Acts is taken *verbatim* from Suarez here. For the Constitution that follows there is only the text of **Ps 132, verse 1**.

[4] **CF # 190: The Joys of Common Life: *O quam bonum et jucundum...!*** [cf. Ps 132]: *Behold how good and pleasant it is for brethren to dwell together...!* This is the ideal of the early Church and the goal of Fr. Bertoni's legislation. His emphasis on Common Life is far more pronounced than that of St. Ignatius. For the Jesuit Founder, the members of the Society of Jesus are called to be ***Friends in the Lord, United for Dispersion***⁴⁰⁹, directed by a "***Prepositus*** General" and Fr. Bertoni's emphasis seems to be more "**Brothers**" gathered for Mission, under the "**Father**" General.

408 o.c., p. 948 b

409 Javier Osuna, SJ, *Amigos en el Señor. Unidos para la dispersion*. Bilbao: Mensajero-SalTerrae

First Section The Negative Means

Premise:

Of the six chapters, the first three treat of the **defect** of sufficient charity [cf. **CF ## 191-207**] - whereas **cc. 4-6** speak of the **excess** of particular friendship, or disordered affections [cf. **CF ## 208-220**].

It is the distinct impression on reading these first Constitutions in this vital **Part X** of his Constitutions that the Stigmatine Founder begins by quoting schematically his central source of Suarez - but, as these Sections unfold, more and more does he rely on the Jesuit theologian almost word for word. These initial pages in Suarez, concerning the 'negative means' by which fraternal charity and harmony is to be conserved in the Society⁴¹⁰ are to introduce and to commend various means as presented by St. Ignatius in his Part VIII. It was Suarez' view that it was not necessary to say much about the negative means because these were already included for the most part under the requirements of justice, rather than charity. It is not licit for the believer to bring harm in thought, word or deed - this is already included under general Christian morality. These obligations are already included under the 'necessity of the Law', rather than under counsels of perfection.

c. 1: On not offending the Confreres [CF ## 191-196]

CF # 191: Fr. Bertoni extends the commentary on St. Ignatius' Constitution 275:

Passion, or any anger of some toward others, should not be allowed among the residents of the house. If anything of the sort arises, efforts should be made to bring the parties to prompt reconciliation and fitting satisfaction.

In Fr. Bertoni's rendition, he quotes Sacred Scripture, first quoting the words of the Apostle's exhortation to a new life in Christ - and then those of Christ Himself, from His Sermon on the Mount: ...***Let not the sun go down on your anger*** [cf. Ep 4:26] - ***If therefore, you offer your gift at the altar, and there you remember that your brother has anything against you; leave there your offering before the altar, and go first to be reconciled to your brother: and then coming, you shall offer your gift*** [cf. Mt 5:23-25]. In Fr. Suarez' commentary⁴¹¹, he offers abundant support for this stipulation, so important for life together. The text from Suarez asks for satisfaction,

410 Cf. Suarez, o.c., pp. 949 a, ff.

411 l.c., p. 949 b.

that each return to the good graces of the other, and peace to be restored. Fr. Bertoni's rendition asks that:

- immediately the anger be put aside,
- the disturbance be removed if due to human weakness [*fragilitate* - Suarez speaks of *imbecillitate*] any such reality occur among the members;
- that there be a heartfelt reconciliation;
- that there be mutual and due satisfaction rendered;
- that each return to the good graces of the other.

CF # 192: This Constitution deals with those who are behind these dissensions and divisions within the Community. This matter was sternly met with in the Ignatian Constitutions, nn. 664, f.:

One who is seen to be a cause of division among those who live together, estranging them either among themselves, or from their head, ought with great diligence to be separated from that community, as a pestilence which can infect it seriously if it is not quickly applied [cf. CSJ n. 664; cf. n. 215].

To separate can mean either to expel the person from the Society completely, or to transfer him to another place, if this seems sufficient and more expedient for the divine service and the common good, in the judgment of him who has charge of the matter [cf. CSJ n. 665].

Suarez also speaks of "scandal" here⁴¹², which is discussed by St. Ignatius in his n. 215.

CF # 193: here the Founder's rule speaks of sensitivity, in not speaking against anyone's race, nationality, faction or any personal defect. It is clear that among Ignatius' original "Companions" not all were Spanish. The rule from which Fr. Bertoni seems to find his inspiration here is presented by Suarez in a slightly different manner: that all should avoid that state of mind whereby they would become accustomed to thinking evil of other nationalities, or speak against them⁴¹³. Other than a few words here in Suarez the exact wording of this particular rule so far has not been uncovered. What Fr. Bertoni asks for is a great **sensitivity for other races and nationalities** - which brings back to the *quocumque* of **Compendium Rude # 5** where he envisioned going anywhere in the Diocese, or the world. He seems to have understood a world-

⁴¹² cf. o.c., p. 949, b.

⁴¹³ Suarez, o.c. p. 949 b.

wide membership. The Stigmatine Founder did not want one's personal defects or family background alluded to, publicly, private, or even in jest. No such conversations should ever be introduced, nor should one even entertain such thoughts, nor should discord in any manner or form, be entertained.

CF # 194: With this community problem of 'murmuring', more and more of St. Gaspar's Constitutions are taken verbally from Suarez, who notes all such critical conversations or any external indications of such feelings greatly diminish common charity, not only among externs but among the religious themselves. Thus, with all the more reason, should the great evil of murmuring be avoided which greatly favors discord in the community. For this Constitution, Suarez⁴¹⁴ cites St. Basil, Rules 34:

Above all, there should not appear the evil of grumbling for whatever reason, in any word whatsoever, or by any indication. Should anyone be found engaged in this, he is to be subjected to the more strict discipline, as Basil stated [Rules 34].

The word does appear in Part III of the Jesuit Constitutions:

To make progress it is very expedient and highly necessary that all should devote themselves to complete obedience, by recognizing the superior, whoever he is, as being in the place of Christ our Lord, and by maintaining interior reverence and love for him. They should obey entirely and promptly, not only by exterior execution of what the superior commands, with becoming energy and humility, and without excuses and murmurings, even though things are commanded which are difficult and repugnant to sensitive nature; but that they should try to maintain in their inmost souls genuine resignation and true abnegation of their own wills and judgments, by bringing their wills and judgments wholly into conformity with what the superior wills and judges, in all things in which no sin is seen, and by regarding the superior's will and judgment as the rule of their own, in order to conform themselves more completely to the first and supreme rule of all good will and judgment, which is the Eternal Goodness and Wisdom [cf. CSJ n. 284].

414 l.c., pp. 949 b, f.

CF # 195: this Constitution is substantially copied from Suarez ⁴¹⁵, but the wording is significantly changed by Fr. Bertoni, who also adds a reflection from Ga 5:13: ***For you, brothers, have been called unto liberty: only make not liberty an occasion to the flesh, but by charity of the spirit, serve one another.*** This is the “**counsel of the Apostle**” used by Fr. Bertoni, just prior to his ‘elegant citation of Chrysostom’, provided by Suarez. This Constitution. It is clear that in Suarez’ context is in response to the fact that in religious life, all the members are both masters and servants - and he proceeds thus:

Respondeo spiritum obediendi et serviendi omnibus in unoquoque esse laudabilem, et valde conciliare amorem;

[a] **spiritum autem praecipendi, et omnem significationem ejus e contra reprehensibilem, ac de se valde alienare animos**

Adeo, ut dixerit Bonaventura in *Speculo Disciplinae*, 2 p. principali, cap. tertio,

[b] **ad religiosam charitatem praecipere pertinere se invicem obsequio, beneficio et honore praevenire;**

[c] **ita ut si fortasse in aliquo negotio praeire cogamur, non praecipere, sed demonstrare esse agenda sunt.**

Itaque ex parte obsequentium omnis et servitus ostendenda est; ex parte vero aliorum, praecepue si

[d] **Superiores non sunt, omnis jubendi modus et affectus vitandus est, quia superbiam redolet, et charitatem non consiliat.**

[e] **Et ideo Chrysostomus, hom 58, ad populum de antiquis monachis loquens, eleganter dixit: *Non potest illorum quisquam audiri contumeliam inferens, vel patiens, non imperans, nec cui imperetur, sed omnes ex ministrantium sunt numero.***

When one reads Fr. Bertoni’s Latin here, the changed word order shows still how closely the Stigmatine Founder has followed Suarez’ text here:

[a] **Cum ad religiosam caritatem praecipue pertineat se invicem obsequio, beneficio et honore praevenire;**

[b] **omnisque spiritus dominandi, seu praecipendi et omnis significatio ejus, reprehensibilis sit; et de se valde animos alienet;**

415 o.c., p. 950 a.

- [c] **omnis jubendi modus et affectus, praecipue ab iis qui superiores non sunt vitandus est, quia superbiam redolet et caritatem non conciliat.**
- [d] **Verum si fortasse in aliquo negotio praeire cogatur aliquis, non praecipere, sed demonstrare quae agenda sunt videatur, et omnes ex consilio Apostoli serviant invicem [cf. Ga 5:13],**
- [e] **ita ut fiat quod eleganter dixit Chrysostomus de antiquis monachis: *Non potest quisquam illorum audiri contumeliam inferens aut patiens, non imperans, nec cui imperetur, sed omnes ex ministrantium sunt numero.* [In Mt hom 72, alias 73, 3 t. 7, 433 D].**

CF # 196: We have here a similar situation as in the preceding number: what Fr. Bertoni has done here is to summarize a single column in Suarez' work⁴¹⁶, significantly changing the word order. This Constitution, then, is a synthesis of: the Rule 70 of St. Benedict - a work of John of Capistrano, chapter 5; **St. Thomas Aquinas** [II-II, q, 33, a. 4], and Mt 18:5: *If your brother shall offend against you, go, and rebuke him between you and him alone...*

Suarez' position is that it is one thing to offer an admonition out of charity, and another to reprehend someone - the former, to admonish out of charity, this can be the task not only of equals among themselves, but also of an inferior to a superior, as St. Thomas teaches that one can correct his 'Prelate'. The latter - that is to reprehend someone - would mean to usurp the Superior's office, and this would pertain to something else. It is in this context, then, that Suarez develops his idea on fraternal correction. The key in all of this is **"more benevolence than severity."** [XIth Council of Toledo, c. 7]

It is to Suarez' citation of John of Capistrano that we owe the first words of Fr. Bertoni's opening sentence:

Nullus audeat alium increpare, nisi auctoritatem habeat, vigore sui officii...

Then Fr. Bertoni alludes to Mt 18:15, , stating that all the confreres should be ready out of charity to cooperate in the correction of others, with due charity. He then concludes, *verbatim*, from Suarez:

... itaque monere ex charitate, solum est blande, leniter, et humiliter rem proponere, osdtendere, et rogando magis quam exasperando expostulare.

With these words, Chapter 1 comes to a close.

⁴¹⁶ cf. Suarez, o.c., p. 950 b.

c. 2: The Avoidance of the Contrast of Opinions which may occur

[CF ## 197-201]

CF # 197: This Constitution covers an entire page in the Stofella edition of the Original Constitutions. St. Ignatius' very strongly worded CSJ n. 273 dominates this part of Fr. Bertoni's Constitutions⁴¹⁷. Suarez cites St. Thomas here⁴¹⁸ where the Angelic Doctor, quoting Aristotle, points out that harmony in opinion, of itself, does not pertain to friendship: intelligence grasps this by its parts, virtues and properties - where as love looks more at the totality. Thus, opinions are in the intellect, which precedes the love in the appetite - out of peace, these may be united. Suarez quotes Decree 41 of the Vth Jesuit General Congregation, held from November 3, 1593-January 18, 1594⁴¹⁹:

Decree 41: The teaching of St. Thomas is to be followed by our professors in scholastic theology. [cf. below Decree 56⁴²⁰, and CSJ n. 464]. The rules for the choice of opinions in theology and philosophy are to be printed in the *Ratio Studiorum*. ...

Since the Commission on revising the *Ratio Studiorum*, after careful discussion and comparison of ideas over a period of some days had reported to the Congregation their judgment regarding the speculative part and the choice of opinions, the Congregation approved their judgment. And in the first place, by unanimous opinion, the Congregation decreed that our professors were to follow the teaching of St. Thomas in scholastic theology as being more sound, more secure, more approved, and more in accord with our Constitutions. Then the Congregation decreed that some rules developed by the same Commission for the choice of opinions both in theological matters and in philosophical ones should be printed in the Book of the *Ratio Studiorum*, so that they might be precisely observed by our teachers. Those rules are as follows:...⁴²¹.

⁴¹⁷ cf. above, pp. 52, f., **Interior Uniformity**:

⁴¹⁸ cf. I-II, q. 27, a. 2, ad 2^{um}.

⁴¹⁹ Cf. *For Matters of Greater Moment. The First Thirty Jesuit General Congregations. A Brief History and Translation of the Decrees*. Eds John w. Padberg, SJ, Martin D. O'Keefe, SJ, John L. McCarthy, S.J. St. Louis MO: Institute of Jesuit Sources 1994, pp.187-215 - Decree n. 41 is found on pp. 198, ff.

⁴²⁰ o.c., pp. 207, ff..

⁴²¹ o.c., pages 198-199 - Rules for Theologians and Philosophers regarding choice of opinion; cf. also pp. 207, f.

For the most part, Fr. Bertoni substantially follows Suarez' n. 8, of his Chapter VII, in Book VIII ⁴²² - the concern throughout is that the variety of intellectual opinion could indeed proceed from a defect of union of wills. Therefore, admitting the real possibility of a contrast of opinions, particularly in some theological matters, it is noted by the traditional authors in the Church that these differences often derive from a lessening of fervor in charity, leading to a decline in one's own self-esteem. Such intellectual varieties of opinion may be an enrichment to the grasp of faith - but, must always be weighed against fraternal charity.

So, this Constitution notes:

- in itself, a difference of intellectual opinion is not repugnant to peace;
- however, very often it is harmful for the union of charity - as dissension often leads to a lessening of fervor and perfection - because so much depends on the choice of will in discussions;
- sometimes the contradiction in opinions leads to a diminution of another's self-esteem, and leads to a lessening of the acceptance of others;
- and also very often this divergence flows from a certain competition regarding the opinion one holds for his own learning, and the yearning for honors

After the quote from the Abbot Joseph, cited by Suarez, Fr. Bertoni adds these words:

... Quare opinionum dissensio et contentio et disceptatio maxime pertimiscenda, et quod fieri potest, ab omnibus est vitanda...

These words seem to paraphrase what Suarez concludes in the previous column ⁴²³ :

Tria ergo prohibentur: contrarietas opinionum, exterior contentio et contradictio verborum, dissensio in iudiciis de rebus agendis...

CF # 198: this Constitution also seems to flow from the Ignatian Examen, c. 3, n. 47, CSJ n. 274, and offers a commentary on it:

[The candidate] should be asked whether he has held, or holds any opinions or ideas different from those which are commonly held in the Church and among the teachers whom she has approved; and whether he is willing, if at some time he should hold any, to defer to what will be

⁴²² cf. Suarez, o.c., p. 951 a-b.

⁴²³ Suarez, o.c., p. 951 a.

determined in the Society as to what ought to be held about such matters. [CSJ, n. 47]

Novel doctrines ought not to be admitted; and if there should be opinions which diverge from what is commonly held by the Church, and its teachers, those holding them ought to submit to what is determined in the Society, as was explained in the *Examen*. Furthermore, an effort should be made to obtain conformity in the Society in regard to the divergent or contrary opinions which Catholic teachers hold. [CSJ, n. 274]

Fr. Bertoni simply copied Suarez here, where he is explaining various negative rules for the defense of charity - these all are fleshed out, then, to become Fr. Bertoni's Constitutions⁴²⁴:

- the first rule, not to injure one's brothers;
- the second rule, not to think negatively regarding other nationalities;
- the third rule, not to manifest a spirit of ordering, or dominating;
- the fourth rule, not to contend with another, by holding on to one's own opinion, disputing, or judging.

This **CF # 198** is Fr. Bertoni's editing of Suarez' n. 9 here, showing three ways in which charity can be furthered:

- first, let there be no diversity where there is the more solid Church doctrine;
- secondly, where the Catholic doctors are not in accord, every effort should be made that there be conformity within the Society;
- thirdly, every effort needs to be made that this diversity should not extend to the entire body of doctrine - there should not be different 'schools' within the society, which is so harmful to charity.

These comments of Suarez, copied in **CF # 198** by St. Gaspar, flow from the Jesuit Constitutions, and also the Vth General Congregation⁴²⁵, as noted above:

Decree 56: The Preface to the Rules on the choice of opinions, now corrected and approved, is included:

⁴²⁴ l.c., pp. 949, a, ff. - cf. **CF ## 191, ff.**

⁴²⁵ cf. *For Matters of Greater Moment...*, o.c., pp. 198, f., 207, f.

Prefatory Remarks for the Rules of Choosing an Opinion, developed by the
Commission for the *Ratio*.

The fathers selected from various national groups and appointed to see to the revision of the Book of the *Ratio Studiorum* had thought it best first to treat the choice of opinions, and they set forth as a basic premise that the doctrine of the Society ought to be uniform, safe and solid following CSJ nn. 273, 358. After a careful discussion and comparison of views over a number of days, they set forth the following agreement.

1. By all means, Ours should consider St. Thomas as their special teacher, and they should be obliged to follow him in scholastic theology, first, because our Constitutions commend this to us [cf. n. 474], and the Supreme Pontiff, Clement VIII, has indicated that he desires it; and second because CSJ n. 672 admonishes us to select the doctrine of one writer, and at this time there can hardly be a doctrine more solid and more safe. St. Thomas is deservedly regarded by all as the Prince of Theologians.
2. Nonetheless, Ours are not to be understood as being so bound to St. Thomas that they may not deviate from him in any respect. For those very ones who so strongly profess themselves to be Thomists differ from him at times. And it is not fitting that Ours be more tightly bound to St. Thomas than are the Thomists themselves.
3. In questions that are purely philosophical and also in those pertaining to Scripture and the canons, it will also be permissible to follow others who have professedly been engaged in those areas.
4. But lest perchance someone may, from what has been said, take occasion to depart from the teaching of st. Thomas, we think the order should be issued that no one should be called to teach theology who is not truly devoted to the teachings of St. Thomas.

And by all means those who are positively opposed to him, should be removed from teaching. For those who are genuinely devoted to him will not, it is certain, depart from him unless reluctantly and very rarely.

With these principles settled, the fathers have developed the following rules to be understood in the light of the above; and they have offered them to the General Congregation for its approval...

CF # 199: this particular rule is taken *verbatim* from Suarez ⁴²⁶ - this is his n. 10 of this same Chapter VII. The idea here is any diversity of doctrine which proceeds from the affective side of a human being, is mostly forbidden by this rule. What is the most intended by this rule is that that diversity of doctrine, which proceeds from one's affectivity and direct choice of will, is in no way to be permitted: the reason is to oppose the doctrine of another out of a set purpose, is a very strong indication of dissenting more by will than by intellect, and therefore it cannot help but seriously harm charity.

CF # 200: This Constitution of Fr. Bertoni picks where the previous one stops in this same n. 10 of Suarez, and continues on the next page ⁴²⁷. The gist of this rule is in public expressions: as in lectures, sermons, or books, the members of the Society should not oppose one another. Conduct to the opposite would not only offend the spirit of another; but generally brings with it serious scandal, particularly when this is done harshly and contentiously. Suarez suggests a text from Nazianzen but skips the first few lines and just includes the underlined section:

...Turpe est profecto in veste, ac vestitus ratione, non sublimiorem, sed viliorem eligere, ac genuum calo, lacrimarum fontibus, ieiuniis, vigiliis, chameuniis, labore, atque omnis corporis maceratione humilitatem prae se ferre, ac propriam inbecillitatem agnoscere; in divinis autem disputationibus principatum et tyrrannidem sibi vindicare, nec cuiquam omnino cedere, verum supra omnes leges Doctores supercilium efferre, ubi humilitas non solum gloriam habet, sed etiam securitatem.

This is taken from the Cappadocian's: *De Moderatione in Disputationibus*, Orat. 26, 27, t. 1, 400 C., as Fr. Bertoni points out. With these words, Suarez' n. 10 ends. The next Constitution picks up where this leaves off, eliminating a few connective words ⁴²⁸.

CF # 201: now, this diversity is applied to practical matters - it is not enough to procure unity in doctrine, but we should also avoid diversity in matters of practicality, for such is the mother of discord and the enemy of the union of wills. The fact is that this occasion of dissension is more frequent and more general in the diversity of judgments that occurs concerning matters to be attended to rather than in doctrine - and hence, even more so exposed to disturbance. The reason that this diversity takes place not only among the learned, but among the unschooled as well, and is found

⁴²⁶ o.c., p. 951 b.

⁴²⁷ l.c., pp. 951 b-952 a.

⁴²⁸ cf. Suarez, o.c., n. 11, p. 952 a. [cf. also **CF ## 72; 163**].

among the great and the small alike, and can come to the fore in even minute matters and activities. And it is a fact that we deal more with human matters and exterior activities. Thus Pope Boniface very elegantly exaggerates, as is quoted in Clement's work *On Burials*, at the word *Dudum*, where among other things, he says: Dissensions and scandals prepare the way for depraved actions, and arouse rancor and hatreds, provide the access to illicit actions.

With this quote from Clement, citing the Pope, Fr. Bertoni's Chapter 2 comes to a close.

C. 3 On Eliminating Contradiction in Words [CF ## 202-207]

This is the third, and final Chapter, regarding defects that bring harm to charity. This third chapter of Fr. Bertoni simply follows CF # 201, in the same n. 11 from Suarez⁴²⁹. While Fr. Bertoni introduces a new series of defects against charity - this time in words, for Fr. Suarez this entire First Section [CF ## 191-220] in the Stigmatine Original Constitutions are all found in the Jesuit Theologian's Chapter VII, nn. 1-18⁴³⁰.

CF # 202: In Suarez' text for this number, he refers back to his n. 9 in his text - which for Fr. Bertoni has provided the wording for his **CF # 198**, the concern is to bring any and all contentiousness out into the open, to make it public. Logically, then, Fr. Bertoni finds the wording for his **CF ## 202-207** all in these two numbers of Suarez in two numbers:

11. In what matter diversity of judgments offends charity in practical matters [for **CF # 201**, and **## 202-203**].

12. This diversity should be the more avoided by religious" [for **CF ## 204-207**].

Suarez' text has one notable difference as will be shown:

"For this discord and bitterness of souls, is usually very greatly increased through verbal contention. For the diversity of judgments [as I said above in n. 9] is so human, that if it is proposed by a meekness and moderation of words, and by modesty of spirit, it would offend no **prudent**⁴³¹ person. However, contentiousness, temerary contradiction and the stubborn defense of one's own position, offends charity very much. And therefore, this should be totally avoided by us."

⁴²⁹ cf. Suarez, p. 952 a.

⁴³⁰ o.c., pp. 949 a - 954, b, *passim*.

⁴³¹ The word **prudent** here is a significant omission in the Constitutions of Fr. Bertoni.

CF # 203: In Suarez' text⁴³², he makes a brief allusion to Rm 14, verse 19: *Itaque, quae pacis sunt, sectemur, et quae aedificationis sunt in invicem:*

[*Therefore, let us follow after the things that are of peace; and keep the things that are of edification towards one another*]. Suarez then adds Ambrose's commentary here, before that of Nazianzen: 'The reason is contentious disputation leads to discord, and therefore so that we might be peace-makers, this teaches us to avoid contention, and to do all that we can to avoid it.'

There follows then a 14 line citation from St. Gregory the Great, and Fr. Bertoni does not quote the first five lines:

'Nazianzen directs us to abstain from any vice of this nature, even in lighter matters, as he stated in his discourse noted above [cf. **CF # 200, Oratio 26 On Moderation in Disputations**], states: It is very evident that every contentious discourse is joined together with ambition, through which then we are led on to contention in matters of greater import...'

[After these introductory five lines, Fr. Bertoni then takes up the rest of Nazianzen's statement, and concludes with one from St. Augustine, regarding the impact on youth to make up **CF # 203**].

With Fr. Bertoni's noting here the instruction of the young in their first moral lessons and early intellectual instruction, he seems to refer back to the themes of his Part IV, on **Progress in Spirituality and in Doctrine** [cf. **CF ## 47-68**] - there is also a further allusion to the early instruction of the Youth, as noted above in **CF ## 165-182**, under the special duties of the **Professed Apostolic Missionaries**. Here in **CF # 203**, Fr. Bertoni again emphasizes his concern for the Church of the future, in preparing the **youth**:

It is our duty to take every care so that in **whatever** {*quemadmodum* way we dedicate ourselves to impress upon youth their early moral sense and first instruction so that they might avoid unruly behavior in later age, so we need to avoid discussions of little importance and communicating a sense of ineptitude, so that in discussions of greater importance we do not fall into these by bad habit. Thus, too, Augustine states that the young need to be instructed so that what they may have once said, they should not stubbornly defend this.

⁴³² Cf. Suarez, o.c., p. 952 a.

CF # 204: it is particularly incumbent upon religious to avoid any such conduct - with Suarez, Fr. Bertoni quotes Basil: He states in his more diffused Rule [49 - t. 2, 394 D] whenever men are in disagreement among themselves, arguing and disputing, they should not contend with excessive animosity, but should reserve the decision⁴³³ of the controversy to the Superior.

CF # 205: for this Constitution, the source now is St. Augustine, c. 29 and 34: who says: You should not have any arguments, or if they do occur, finish them as soon as possible, so that anger does not develop into hatred, and that you make a beam out of a straw.

CF # 206: The next authority quoted by Suarez, and then copied by Fr. Bertoni is John Climacus, regarding the fourth degree of obedience, somewhat after the middle of his text, where he says: 'When anyone wants to add confirmation to his view when he speaks, should come to realize that he is ailing from a diabolical disease.' The saint here is not speaking of confirmation by oath, which generally is far from religious, but rather of a contentious statement, which often arises from pride, which he calls an illness of the demon.

CF # 207: The same saint then adds a further thought: Should anyone so conduct himself in conversation with his equals, it is possible sometimes that he might be cured by his equals. However, if in discussion with his elders, or of greater wisdom and he remains stubborn in his own opinion, by no human means can he ever be cured.

These quotations terminate n. 12 in the Suarez text: in n. 13, he concludes the defective manifestations of confreres against charity. All should take care, Suarez states, who in their opinions and judgments are excessively tenacious, and who easily contradict others, so that they might never be deficient and waver ever so little in that bond of charity which the Society requires of them. If indeed the members do have one heart and one soul with all others, they will not easily disagree with them. For this is what Chrysostom states in his elegant manner, in Hom 58, to the People, treating of harmony among the Monks: Since there is one soul among all, how could anyone take exception to his own view? Therefore, c. 16 of the duties for the Superiors of the Society should see to it regarding this vice of contention, whether in speculative matters, or in practical ones, should be taken care of.

⁴³³ cf. Suarez, o.c., p. 952 b.

C. 4: On avoiding Private Affections [CF ## 208-213]

Fr. Bertoni takes these from nn. 16-18, concluding Suarez' Chapter VII⁴³⁴. This is the other extreme of negativity regarding charity, **excessive** relationship, particular friendships. There is not much in the Jesuit Rule concerning these, Suarez notes, but there are these principles:

Everyone who enters the Society, following the counsel of Christ our Lord, that 'He who leaves father', and the rest [cf. Mt 19:29; Lk 18:30] should judge that he should leave his father, mother, brothers, sisters, and whatever he had in the world. Even more, he should consider as spoken to himself that statement: 'He who does not hate his father and mother and even his own life, cannot be my disciple' [Lk 14:26].

Consequently, he should endeavor to put aside all merely natural affection for his relatives and convert it into spiritual, by loving them only with that love which rightly ordered charity requires. He should be as one who is dead to the world, and to self-love and who lives only for Christ our Lord, while having Him in place of parents, brothers and all things. [CS] n. 61].

If all of this is prescribed regarding family members, then all the more should this be kept in mind in any human relationship within the Community. The general law of the Society is that we should love no one unless with that love with ordered charity requires [cf. **CF # 262**]. All particular friendships - even those between spiritual brothers, are to be avoided.

All should make diligent efforts to keep their intention right, not only in regard to their state of life but also in all particular details. In these they should always aim at serving and pleasing Divine Goodness for its own sake and because of the incomparable love and benefits with which God has anticipated us, rather than for fear of punishments or hope of rewards, although they ought to draw help also from them. Further, they should often be exhorted to seek God our Lord in all things, stripping off from themselves the love of creatures to the extent that this is possible, in order to turn their love upon the Creator of them, by loving Him in all creatures and all of them in him, in conformity with His holy and divine will. [cf. CS], n. 288].

By this rule, there is openly prohibited all particular, private friendship - if our relationships remain based on Divine Charity, they will not be private.

⁴³⁴ o.c., pp. 953 b-954 b.

Toward the same purpose it is helpful in general to strive to retain the good will and charity of all, even of those outside the Society, and especially of those whose favorable or unfavorable attitude it is of great importance for opening or closing the gate leading to the service of God and the good of souls. It is also helpful that in the Society there should neither be seen partiality to one side or another among Christian princes or rulers, but in its stead a universal love which embraces in our Lord all parties [even though they are adversaries to one another] [CS], n. 823].

This rule is placed not only to maintain peace, and avoid scandals, but also to avoid dissensions among the brothers which can divide the group. So, with all the more reason should particular friendships be avoided. They are always divisive. In Suarez' text, this then leads to n. 16, and a rather lengthy citation of St. Basil, from his Constitution 30⁴³⁵.

CF # 208: St. Basil has stated that the brothers should exercise mutual charity among themselves, but not in the sense that two or three would go off by themselves, to band together apart from the rest of the confreres. This is not charity, but division and sedition, and an indication of those who do go apart a judgment of a lack of virtue. For if they held dear the common testimony of discipline, they would extend toward all beyond any doubt that that common and equal charity. But if by their own choice they cut themselves off from the rest of the membership of their own choice and form their own group within the larger group, a friendship of this kind if not virtuous, and that which would band them together would have to be considered a certain different reality from the common rules. And this would be an innovation contrary to the traditional stability and constancy of common discipline.

After this long quotation, Suarez adds a further citation from this same source - and this will be taken *verbatim* by Fr. Bertoni below for **CF # 213**⁴³⁶, as his conclusion to this Chapter IV.

CF # 209: Suarez points out here that Basil taught this same doctrine in a variety of places. This next Constitution is taken from the Suarez text, citing Basil's more extended rule: The Saint calls such particular friendship evil, and it is an evil that is particularly harmful in that it takes away from that mutual and harmonious living together, which customarily springs from charity, and in its place there appear secretly base suspicions, rivalries and disparagement.

⁴³⁵ cf. Suarez, o.c., p. 953 b - there seems to be a misprint here: the texts has put Const. **36** from Basil, whereas Suarez' text has quoted Constitution **30**. Again in **CF # 213** the reader finds a quote from Const. **36**; the same misprint is repeated.

⁴³⁶ Cf. Suarez, o.c., p. 953 b. Fr. Bertoni speaks of excessive familiarity above, **CF # 115**.

CF # 210: Again, Suarez quotes St. Basil, this time from his composition entitled 'Concerning the Abdication of Good', around the middle: The same Saint sublimely commends the avoidance of such relationships for the protecting and guarding of purity, and then concludes: 'Believe me, I speak to you fraternally, and from the very depths of my heart.'

CF # 211: Here Suarez quotes St. Basil again, in his First Sermon Concerning the Monastic Institution, towards the end, where he states that out of the requirement of charity, he has constituted this following law, which comprises Fr. Bertoni's present Constitution ⁴³⁷. 'The law of charity cannot tolerate that certain particular friendships, or groups should go off by themselves alone; [and he immediately affords the reasons]: because this simply cannot take place without such affections which tend to one side rather than to another, become a great disruption to the common harmony of all.'

CF # 212: The Suarez text continues right along here, with an indirect quote again of St. Basil ⁴³⁸, which Fr. Bertoni copied *verbatim* for this Constitution: The Saint adds below that anyone who is delinquent in this manner, is to be punished as having brought harm to public charity; indeed, by the very fact that someone would love one more than another, very easily indicates that he holds the rest of the community as inferior in love.

CF # 213: As has already been noted above, for Fr. Bertoni's concluding Constitution of Chapter IV, in his Part X, is taken from the previous page of Suarez ⁴³⁹, where he again quotes from an earlier citation of St. Basil, which Fr. Bertoni used for his **CF # 208**. This legislation is reminiscent of St. Ignatius' CSJ, n. 664:

One who is seen to be a cause of division among those who live together, estranging them either among themselves, or from their head, ought with great diligence to be separated from that community, as a pestilence which can infect it seriously if a remedy is not quickly applied.

Fr. Bertoni's present constitution [**# 213**] reads as follows, word for word from Suarez.

'And finally, who labors under this vice, St. Basil remarks, and who is not changed following due correction, he must, like a lamb infected by the plague, be separated from the rest. This is so that the contagion of the disease might not be communicated to the rest.'

⁴³⁷ cf. Suarez, o.c., pp. 953 b-954 a, top.

⁴³⁸ Cf. Suarez, o.c., p. 954 a.

⁴³⁹ cf. o.c., p. 953, b. **The quotation in Suarez' text is from Basil's Constitution 30, and not 36.**

**c. 5: Moderation and Discretion in loving one's Confreres
[CF ## 214-217]**

This new Chapter in Fr. Bertoni's Part X just continues along the Suarez text, as Fr. Stofella noted long ago. This new chapter is simply "n. 17" in the Suarez, text and has as its title: "Basil tempers his Doctrine". As a result, Fr. Bertoni obtained the material for this Chapter 5, and also for his C. 6 ["On how to recognize Particular and Disordered Friendships" **[CF ## 218-22]** simply by copying Suarez last page for his Chapter VII⁴⁴⁰ :

CF # 214: The same St. Basil noted [in his Second Sermon on the Monastic Institution] that even though an equal and similar charity is to be extended to all, the proper respect be given to each one in accord with his dignity.

CF # 215: to introduce his next thought, Suarez uses the example from St. Paul about us all being parts of the one Body of Christ, and applies this to the Institute

Just as in the natural body we love all its members with a certain equality, and strive to keep them from all pain - all the more so do we do this for those members which are the more noble and useful.

So, too, the Saint continues, as we are equally moved in the community as a whole out of mercy for the misfortunes of each one, and likewise we are inclined toward all with charity, nevertheless, however, for those who are the more useful we extend an even greater honor, as is only right.

CF # 216: The wording for this Constitution simply follows the text from Suarez, n. 17⁴⁴¹, immediately following the citation from Basil for the preceding Constitution:

Hence, this breadth and equality of charity does not exclude a proper order and just distribution (as again, in the following Chapter, number 4, we will point out in similar manner)⁴⁴². Rather, its perfection and conservation arise no less from this deformity [as I would say], as from its leveling uniformity. For just as suspicions, envy, slander and like vices which harm charity arise from disordered affections, so likewise from unjust equality true order is confused, and genuine virtue is deprived of its honor and reward [hence, this generally happens where its study is remitted]⁴⁴³. Therefore,

⁴⁴⁰ Cf. Suarez, o.c., p. 954 a & b.

⁴⁴¹ cf. Suarez, o.c., p. 954 a.

⁴⁴² These words in parenthesis here from the Suarez text, were not included by Fr. Bertoni in his **CF # 216..**

⁴⁴³ NB: this parenthetical matter was not used by Fr. Bertoni here.

regarding this matter, in the judgment of all the wise for the development of charity a just distribution as well as common benevolence are no less necessary⁴⁴⁴.

CF # 217: In the Suarezian text, there are a few lines intervening at the end of the preceding, and this present Constitution. Here Suarez states that St. Basil, in the more extensive Rule, in 170, where it is asked whether on the same level are to be held those who do more in the accomplishing of good, and those who bring a lesser contribution to the task, responds with statements from both Luke and Paul: ... *Many sins are forgiven her because she has loved much; but to whom less is forgiven, he loves less...* [cf. Lk 7:47⁴⁴⁵]. St. Paul is also quoted: 1 Tm 5: 17, and this text Fr. Bertoni includes in his text here:

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

c. 6: On recognizing Particular or Disordered Relationships [CF ## 218-220]

This new chapter starts immediately after Suarez gives the title for his n. 18, of his Chapter VII, from His Book VIII: “**One** indication of excessive familiarity [this will be **CF # 218**]. A **Second** - [and this will be **CF # 219**]. And a **Third**” [which will be **CF # 220**, thereby concluding chapter 6 of Fr. Bertoni’s “First Section” of Negative Means which militate against charity]. Then here text begins which Fr. Bertoni has taken for his concluding c. 6 - these final three Constitutions of c. 6 follow one right after another, and take up Suarez’ entire ‘n. 18’⁴⁴⁶.

CF # 218: The indications of such disordered love are: **First**, if the reason for this greater love for one person, or faction, is not either the greater honor and glory of God, or an increased utility for the religion, or souls, or more intense virtue and holiness, which are discerned in such a person: for whatever cannot be traced back to motives such as these, is foreign to the order of religious charity. As a result, as Basil would say [Sermon 2, On the Monas. Inst.] that even blood relationship, no matter how close, is not noteworthy in religious charity, and is not to be considered.

444 Cf. Suarez, o.c., p. 954 a.

445 NB: the Latin Vulgate text is: *Remissa sunt peccata eius multa...* - whereas the citation in Suarez reads: *Remittuntur ei peccata multa, quoniam...*

446 cf. Suarez, o.c., n. 18.

CF # 219: **Secondly**, if such attachment to one person tends to one side, and declines from the affection of others, to the extent that it leaves untended the harmony and conversation with these others which common charity seeks, or is only sustained under duress, or that such a bond does not willingly come to the assistance of these others, this is a clear sign that such a relationship is excessive, and that it springs not from charity, but from a particular friendship.

CF # 220: **Thirdly**, such disordered love is always clearly distinguished from other motions of the human spirit. For the love of genuine charity is most ordered, and is not manifested outside the proper time and place, and is not offensive to anyone. If such disordered affection tends to waste time, or anything of this nature, which would not be in accord with the state of perfection or the rule, it is then a private matter, and is not the proper love of charity. And thus, charity is greatly damaged, as St. Basil brilliantly continues [cf. above] - when such affection tends without any manifest reason to one over others; or when the distribution of duties and goods is done without the proper proportion. For, since each and every religious, in so far as lies within him, ought to hold all things in disdain, and should always seek the lowest grade; nevertheless, in respect to others, the merits of each one of them are to be held in high esteem, and the proper honor and love should be heaped upon them. This principally concerns the Superiors, by whom charity is all the more seriously offended when they, out of their own personal affection, and not in accord with the faculty and merits of each one, keeping in mind the motive of common usefulness, distribute the burdens and the honors to certain individuals, as Basil pointed out so well [cf. Rule 303, of the Shorter].

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SECOND SECTION
The Positive Means
CF cc. 1-9, ## 221-266]

Premise:

This entire Second Section, is taken from Suarez' Chapter VIII, from his Book VIII, and contains nn. 1-22, and some 14 columns of his text⁴⁴⁷. These are the Positive Means by which Fraternal Charity is conciliated within the Society. For Suarez, these are the internal means so that each confrere will be united in Jesus Christ. For this to happen, there is needed **Prayer** - and then, the consideration on the part of each confrere of the **gifts present in others**. This will lead the study, then, to take up other means, which do not consist in any prohibition, but much more in action to be undertaken, and which are oriented to conciliating fraternal charity to the same end. These means are partly **internal** [c. 1, **CF ## 221-223** which will be considered first], and then certain **external** means [cf. **cc. 2, ff., CF ## 224, ff.**].

c. 1: The Interior Inclination, or Disposition of Soul
[CF ## 221-223]

CF # 221: The inspiration for this section would based to some extent on Constitutions such as the following from St. Ignatius - an aspect of his **Trinitarian inspiration**:

The chief bond to cement the union of the members among themselves and with their head is, on both sides, the love of God, our Lord. For when the superior and the subjects are closely united to His Divine and Supreme Goodness, they will very easily be united among themselves, through that same love which will descend from the Divine Goodness and spread to all other men, and particularly into the body of the Society. Thus, from both sides charity will come to further this union between superiors and subjects, and in general all goodness and virtues through which one proceeds in conformity with the Spirit. Consequently there will also come total contempt of temporal things, in regard to which self-love, the chief enemy of this union and universal good, frequently induces disorder.

Still another great help can be found in uniformity, both interior uniformity of doctrine, judgments and wills, as far as this is possible, and exterior uniformity in respect to clothing, ceremonies of the Mass, and other such matters, to the extent that the different qualities of persons, places and the like, permit [cf. CSJ n. 671].

⁴⁴⁷ Cf. Suarez, o.c., pp. 954 a - 962 b, top.

Fr. Bertoni's Constitution is copied from Suarez: 'First, this depends most particularly on **spiritual progress**, by which true charity or that love toward God and Christ the Lord enjoys some increase, that very union between confreres, from which individuals are united to God and our Savior, is increased and perfected.'

There will be noted here once more the insistence upon the spiritual increase that permeates so much for the Founder's Constitutions⁴⁴⁸.

CF # 222: 'Hence, because the bond of this union greatly increases **by prayer and meditation**, according to Psalm 38:4: *...in my meditation a fire shall flame out*. Therefore, without any doubt this is a more certain and solid path to obtaining this union.'

The ideal of prayer and meditation recurs often in Fr. Bertoni's Constitutions: **CF ## 47; 110; 127**].

CF # 223: To present this remarkable number, Suarez quotes St. Ignatius' Constitution n. 250, from early in his Part III:

... In everything, they should try and desire to give the advantage to the others, esteeming them all in their hearts as better than themselves [Ph 2:3], and showing exteriorly, in an 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 [CSJ, n. 250].

Suarez indicates in his own commentary that this rule seems to have been taken from Augustine's Rule 5, which will be presented here in its third number, and is perfect for this present matter:

'For indeed nothing moves one toward that love of genuine charity for another than for us to take note of those singular ornaments of virtues and gifts of the Holy Spirit in him, and that we contemplate him as **an image of God depicted with the most excellent colors of grace**. If therefore, all strive to increase within themselves in those virtues and graces, and that they frequently reflect on these in others, and that they come to consider that these are superior to ourselves, and to rejoice in those spiritual goods of others, and to thank God for them, then in a marvelous manner will mutual charity increase among them.

⁴⁴⁸ Cf. *Compendium Rude*, **CF # 6**; Part IV, c., 1, of Founder's Constitutions - **CF ## 47-48**.

**c. 2: Those Exterior Realities which generally serve Charity the more
[CF ## 224-226]**

These first three Constitutions of this Positive section are taken almost *verbatim*, from Suarez, n. 1, as has been seen - with a few additions. For this Chapter 2, we begin to take up n. 2 in this text, entitled: "Some of the External Realities, partly General, such as Obedience, Poverty, etc."⁴⁴⁹ So it is that some of these external means are general, and these pertain to the virtues. Of this type is that which is said of obedience in the VIIIth Part of the Ignatian Constitutions:

CF # 224: Union of this kind is produced in great part by the bond of obedience..., says St. Ignatius [CSJ, n. 659]. So, **this Constitution is one of those rare direct citations from St. Ignatius.**

CF # 225: A similar means is that of poverty **and humility**⁴⁵⁰, or the contempt of temporal things. Here, CSJ, n. 671 is quoted: Among these temporal goods, must be considered honors and dignities, as well as riches and bodily comforts: the contempt for the former, no less than for the latter goods, flows from charity toward God: **for just as the poor in spirit and the humble manifest honor to all, so they are received by all in the depths of their hearts**⁴⁵¹.

CF # 226: A characteristic means, however, is that of poverty, in that this is most proper to the religious state by reason of the vow, as is magnificently taught by Basil, who says: 'Wherever all is held in common, hearts and minds and bodies, and we make use of all that is necessary for sustenance and the way of life: then God is common to all, the exercises of piety are held in common, and the chores are equally shared, etc. [Const. Mon. c.19]. The same is maintained by Cassian, quoting Ac 4:32: *They had but one heart and one soul:* and immediately thereafter he adds: *but all things were common unto them*' [Coll. 16, c. 6].

What is important here, too, is **Ac 4:32** - and Fr. Bertoni emphasizes this ideal repeatedly [cf. **CF ## 94; 98; 189; 196; 216; 232**].

449 Cf. Suarez, o.c., pp. 955 a & b.

450 Words added by Fr. Bertoni

451 NB: these words of Fr. Bertoni are not found here in the Suarez text, p. 955 b: ***pauperes etiam spiritu et humiles sicut omnibus honorem exhibent, ita ab omnibus corde intimo recipiuntur.*** Suarez does refer, though, just above to **CSJ, n. 671**. [Cf. also **CF ## 120 121**].

**c. 3: The Exterior Realities which in a Special Manner serve Charity,
among which stands out Uniformity in Life-Style
[CF ## 227-229]**

CF # 227: At the outset of this chapter, there is to be shown the special means of preserving charity:

Uniformity and conformity are to be maintained in all matters, even in externals as in clothing, food, and every manner of living: for similitude is a cause of love; and this uniformity of life, as common accord, greatly helps the unity of spirits.

This is an ideal important to Fr. Bertoni [cf. **CF ## 91; 97; 98**].

CF # 228: Hence, Augustine points out: 'All will unanimously and harmoniously live⁴⁵² together'. This is as though he were saying in order that all would live together in harmony, it is necessary that they live together in unanimity. And he adds: 'Honor God in each other, Whose temples you have become'. Because it is God alone 'Who makes brothers live together in one home'. So, this uniformity greatly contributes to God being recognized in all, and as a consequence, that all would be most intimately united in God.

CF # 229: This is the reason for the common table, [*which indeed truly is common in the Society*]⁴⁵³, so that no one, no matter how important, or seniority, whether he be a superior, or more learned, or enjoy any other distinction, will be excused from this common table, other than for reasons of illness⁴⁵⁴. Thus, St. John Chrysostom sublimely commends that community of ancient Monks, where he states: 'They have everything in common, table, dwelling, clothing, and what is indeed wonderful is that indeed there is one and the same spirit in all' [Book 3, Against those criticizing the monastic life]. This indicates that external unity is greatly conducive to this unity of souls.

It needs to be pointed out here that Fr. Bertoni simply eliminates nine lines here where the Jesuit tradition made exceptions for the Father General. Suarez' rather lengthy text reads here:

[... the Father General is the sole exception to this rule. Because of the heavy weight of his duties, and other causes, this exception was conceded in the IIIrd General Congregation, chapter 5. Then, in the VIIth General Congregation, Decree 7, there was commended that practice developing among the Generals that they not partake of this private table, as they were abstaining from it....].

⁴⁵² **NB:** there seems to be a discrepancy here: in Fr. Stofella's text, he twice repeats the verb iuvent whereas in the Suarez text - [p. 955 b] - the verb repeated is vivant.

⁴⁵³ **NB:** the words italicized and in brackets are not included in Fr. Bertoni's text.

⁴⁵⁴ Here there is included a lengthy text, translated on the next page, not found in Fr. Bertoni's text - cf. Suarez, pp. 955 b-956a. Fr. Bertoni insists on the only exception being illness [cf. also **CF ## 215, 217**].

Throughout his Constitutions Fr. Bertoni shows a recurring concern for mortification: cf. **CF ## 43, 44, 94, 112, 128-137, 156, 229-233.**

c. 4: On the Manner of Food and the Common Table [CF ## 230-233]

CF # 230: This is taken from Suarez' "n. 4", in what way is the food, or table called 'common'⁴⁵⁵. The principle the Jesuit theologian lays down becomes, then, Fr. Bertoni's Constitution:

The table is said to be common not only regarding place and time, but most especially in the use of food. For the same must be served to all without any singularity. St. John Chrysostom speaking of religious concerning this [Hom 58, to the People] says: 'The fare should be the same for those served as well as for those serving, the same clothing, the same dwelling, the same life. And what wonder would there be, he adds, that there be one diet, clothing and table for all, because there is one soul among all?'

CF # 231: For this reason, also every singularity in the common table is to be avoided, because this would greatly offend the spirits of the weak, and consequently upset charity. As Bernard so expertly points out [Serm. 30 in Cant.].

CF # 232: However, this should not impede, [as I stated in a similar context in the preceding Chapter, n. 17] that the necessities of all should be met with proportion, according to this from **Ac 4:35**: 'And distribution was made to every one, according as he had need.' For this is precisely what charity desires.

This is often a concern for Fr. Bertoni [cf. **CF ## 189; 196; 226; 257**].

CF # 233: Thus, Benedict legislates in his Rule [c. 34]: We do not say that there be acceptance of persons in this, [which may God forbid], but a special consideration is to be had for the infirmities of each one. Therefore, let him who needs less thank God for this and not be saddened. Whoever needs more, let him accept his infirmity with humility, and not be arrogant over the consideration shown to him. And thus all the members will be in peace.

Fr. Bertoni notes similar ideals also elsewhere [cf. **CF ## 229; 234, ff.**].

⁴⁵⁵ cf. Suarez, o.c., p. 956 a, top. Much emphasized by Fr. Bertoni - cf. **CF ## 91; 94; 97; 98**].

C. 5: On the Care of the Sick and the Infirm [CF ## 234-242]

To conclude his 'n. 4', Suarez adds about 7 lines from the 7th Chapter of Augustine's Rule, which Fr. Bertoni does not use. Suarez then introduces his 'n. 5', 'concerning the second principal means for mutual charity, the care of the sick. For this ancient monastic ideal, Suarez relies heavily on Sts. Basil, Augustine and Jerome, as well as Pachomius. The Jesuit theologian notes that all religious communities are outstanding in this, and it is something that all Founders commend very much. The subsequent Constitution picks up with the quote of the great Cappadocian:

CF # 234: 'St. Basil [in c. 19, of Constit. Mon.] where he treats of the cenobitic life, points out that whoever is suffering from bodily infirmity, discovers many willing souls who will share his weaknesses. And he who is truly sick in spirit and is afflicted, finds many at hand, by whom he will be cared for, and by whom each day, he is lifted up.' The meaning here is that under the ideal of the care for the ailing, all works of mercy are included, through which brothers come to one another's assistance: sometimes this is achieved by caring for the sick, at other times by consoling the afflicted, and also at times by assisting the heavily burdened; and then also by comforting those who are wavering, or by correcting the fallen, and raising them up.

CF # 235: The same Saint [in his Moral Rules, 41, c. 2] very much commends gentleness and kindness towards the sick

CF # 236: Again the same Saint [in his Brief Rules, 159] states that all must minister unto the sick 'as brothers of the Lord'. And in an excellent manner St. Benedict [Rule c. 36] legislates: 'The care of the sick is to be taken care of before all else and above all else, and the brothers will serve them **as though Christ Himself.**'

CF # 237: 'Once again St. Benedict states [infr.]: 'The Abbot should take particular care that those who are ill should suffer no neglect.' Pope Innocent III has confirmed this [in his c. entitled, *Cum ad monasterium*, in *De Statu monachorum*]. S. Pachomius provided for the same situation in his Rule [c. 20, 22, 23], where these words are to be noted: 'They will give to the sick everything in abundance, so that the ailing brother may not experience any sadness.' This is in complete agreement with what Jerome refers regarding the Egyptian monks [in his Proem. to that rule]: 'Those ailing will be supported with wonderful service, and with well prepared meals in abundance.'

CF # 238: this Constitution follows in Suarez' 'n. 6', with the surprising: 'Even feigned illness should not be denied such care ⁴⁵⁶.' The Jesuit theologian notes that he does not find any such legislation in the Rule of St. Francis of Assisi, but the spirit of this may be found in ideal, as the Seraphic Doctor copiously declared:

'St. Bonaventure [in his Book *de sex alis Seraph.*, c. 4, tom 2, Opus.] points out in an excellent manner that there should not be denied to any of the Friars even when certain ones, either out of their imagination, or out of deception they might sometimes be deceptive. It is much better to offer assistance to all, so that those who are genuine and those truly in need, might not suffer any harm.'

CF # 239: this next Constitution follows for Fr. Bertoni right on the heels of the preceding, beginning with the very next sentence in the text of Suarez:

'And therefore also the Divine Augustine prudently legislated [Rule 28]: If the suffering is not manifest in the body of the confrere saying that he is in discomfort, he is to be believed beyond any doubt. However, regarding what he would request for the care of his pain which he would like to experience, let the doctor be consulted.'

CF # 240: this Constitution is introduced in Suarez' text with the observation that this rule was confirmed in the Council of Aquisgran., c. 42, under Emperor Ludovicus, for the Clerics, or Canons regular.

'Likewise Lupus in the Rule of the Monks [taken from St. Jerome, c. pen.], states: When anyone begins to come down with an illness, he is to be removed from his cell to a larger place, and be so comforted by the ministry of the elder members, so that he might not yearn for the delights of city life, or the affection of his mother ⁴⁵⁷.'

CF # 241: this legislation regarding the Infirmarian, Suarez refers back to the Jesuit Constitutions:

It is good to have in the house someone who superintends what pertains to the preservation of health for those who have it, especially for those who are weaker because of age, or other causes, and to its restoration in the case of the sick. If these feel more than ordinarily indisposed, they are obliged to tell him, that a suitable remedy may be provided as charity requires [CS], n. 303].

456 o.c., p. 956 b.

457 cf. Suarez, o.c., pp. 956, bottom - 957 b, top.

Great care should be taken of the sick. Their illness should be reported to the infirmarian, and if he judges it to be of moment he should inform the superior and a physician, unless the superior thinks otherwise in particular cases. Furthermore, his order should be followed, as far as possible, in regard to the regimen and the medicines, without the sick man intruding himself in anything other than in exercising his patience and obedience by leaving the care of everything else to the superior and his ministers, by means of whom Divine Providence directs him... [CS], n. 304]⁴⁵⁸.

The actual wording of this text of Fr. Bertoni is not found explicitly in Suarez, but seems to summarize what has been presented:

‘In addition to the care given by the Superiors, and the ministrations of the Infirmarian, there should be someone in each house assigned to the particular office of taking care of the community health.’

CF # 242: this particular Constitution is found in Suarez in the Franciscan Rule, and in the Jesuit Summary of the Constitutions, § 46: ‘Superiors should be informed regarding whatever may be necessary for one’s health, so that perhaps the brethren should not suffer the lack of anything that may be necessary for them, on account of such ignorance.’

c. 6. The Hospitality to be extended to the Confreres [CF ## 243-249]

For this new Chapter in his Constitutions, Fr. Bertoni from nn. 8 and 9 of the text from Suarez: “The Third Means, Hospitality toward the Brethren” - and ‘This aforementioned Hospitality is to be shown by Signs of Benevolence’⁴⁵⁹. Suarez offers CSJ nn. 330 and 559:

...However, they may make expenditures in favor of all those who advance the work of these colleges, as, for example, when some members are administrators, preachers, lecturers, confessors, visitors, and other professed or similar persons who further the spiritual or temporal welfare of those colleges...[CS] n. 303].

⁴⁵⁸ These Constitutions are near the end of Ignatius’ Part III, “The Preservation and Progress of those in Formation.”

⁴⁵⁹ Cf. Suarez, o.c., p. 957 a & b.

... the fact that the colleges supply certain expenditures which the houses would otherwise make if they could, for example, expenditures for clothing and the giving of provisions for traveling to those who are sent from the houses to the colleges, even though it seems to be an aid to the house, is not against the intention of the constitution which states that these members should not avail themselves of the fixed revenues of the colleges for their food or clothing, or other expenses which are proper to the house...[cf. CSJ n. 559].

It is after quoting these two Ignatian principles that Suarez offers his text which Fr. Bertoni then took for his Constitutions:

CF # 243: this first Constitution of c. 6 on hospitality is Fr. Bertoni's paraphrase of Suarez; text:

If any of the brothers, or confreres, should come to our houses from any place whatever, hospitality is to be extended with all signs and works of benevolence and charity.

CF # 244: Fr. Bertoni changes the subsequent Suarez text ⁴⁶⁰ from indirect Latin discourse to a direct statement:

'Not only should our pilgrims, or guests be treated in a most human manner, for as long as they remain in our place, but they should also be provided with food and clothing, should they stand in need of these. This cannot be considered to be contrary to poverty, should it seem necessary for charity.

CF # 245: This is to be extended to all the confreres, without any distinction of nationality or race, without any acceptance, or limitation of persons, whether they are professed, or novices, whether they are healthy, or sick; whether they are well known, or not, and to all, every sign of charity is to be manifested.'

The diversity of races and nationalities seems clear here [cf. **CF ## 188; 214; 215; 217; 229**]

CF # 246: In his subsequent 'n. 9'⁴⁶¹, Suarez notes that this hospitality is not only 'affective' - but, must also be 'effective': 'This afore-mentioned hospitality is to be shown with signs of benevolence':

460 cf. Suarez, o.c., p. 957 b.

461 l.c., p. 957 b

‘Moreover, this charity is to be shown in the first place in welcoming guests. This should be done with external signs of the greatest friendship, such as are usually manifested in accord with the customs of the region, as among distinguished persons and their closest of friends, and as also among relatives.’

CF # 247: before the wording of this next Constitution is taken up, Suarez includes an old enjoinder, which would be quite familiar to the Stigmatine aspirants of old: no one should touch another, even in jest⁴⁶². Only those gestures should be retained as are in vogue among religious, whose gravity and modesty are retained. An embrace in this sense might also nourish this bond as a sign of charity. This is the so-called Rule 30 of the Common Rules. Fr. Bertoni then copies the next passage:

‘Therefore, this charity is to make use not only of signs but even more with all the works of mercy and humility. This is to be accomplished without sparing any effort, or expense, in so far as religious poverty would allow, and the need of our brother might request.

CF # 248: then follows a challenging quote from Chrysostom: **all** are from the number of those ministering unto others, and each one will wash the feet of guests, and let there even be rivalry to do this, and let this be done without examining whether the guest is a freed man, or slave, but let this ministry be rendered to each one. In the community, no one is great - and no one is small. The Benedictine Rule is quoted [c. 53] where this attitude should be manifested toward all, but most especially toward one’s own brothers. The Suarez begins his ‘n. 10’⁴⁶³, entitled, ‘in this hospitality there should be some frugality.’ Next follows St. Basil’s c. 20 which St. Gaspar Bertoni copied:

‘St. Basil maintains the same [in Reg. Fusior. c. 20], where nonetheless, he does commend much in this regard but holds that religious modesty and poverty should not be exceeded in sharing with guests. He says what have we to do with sumptuous appurtenances? When some guest comes to us: if he is one of our confreres and has the same institution of life as we do, he should be able to recognize its domestic fare. So, whatever it is he has left at home, he should be able to find it among us. Is he wearied by the journey? In that case, we provide more abundantly and liberally than usual, provided that it be sufficient to restore his exhaustion.

CF # 249: Then Basil adds many more commendations, always urging that all excess be avoided - as these smack not of charity, but vanity, or ambition - as trying to impress secular guests. Fr. Bertoni then copies *verbatim* Suarez’ conclusion to his n. 10:

462 This is old Rule 122, from the “Red Rulebook” for aspirants.

463 Cf. Suarez, o.c., p. 958 a.

‘Finally, St. Basil concludes, each one should be treated according to his actual situation and needs, however, ‘so that the same fare which is placed before all, should also be given to the guest, which would be something of ordinary price, and with minimal shopping. Nonetheless, at table there should always be maintained the necessary cleanliness and elegance, so that we might never exceed our own limitations.

c. 7: On Common Recreation and Conversation [cf. CF ## 250-256]

This new chapter simply picks up with Suarez’ ‘n. 11’, entitled: ‘The Fourth Means, Conversation among the brethren, at a stated Hour’. The Jesuit theologian points out that this is common with all religious orders. The Jesuit Constitutions take this a step further, as would be evident in the Rules for the Rector [n. 55] and those of the Prepositus [n. 56], as follows:

CF # 250: Each day, for one hour after lunch, and another after supper - or, at least a half hour, when supper is abstained from, all the members should come together and converse in a familiar and friendly manner, in the same place if this is possible.

CF # 251: Suarez notes that the matter of the confreres’ health is introduced in the Jesuit Constitutions, but that the principal reason is that of developing charity:

Just as it is unwise to assign so much physical labor that the spirit should be oppressed and the body be harmed, so, too, some bodily exercise to help both the body and the spirit is ordinarily expedient for all, even for those who must apply themselves to mental labors. These, too, ought to be interrupted by exterior activities and not prolonged or undertaken beyond the measure of discretion [cf. CS] n. 298].

‘It is fitting in order to maintain health, but principally for the purpose of increasing charity the rule should be imposed without exception. Since friendship, as Aristotle bears witness [VIII Ethic. c. 5], increases with communication, and is dissolved by taciturnity. And St. Teresa states: ‘Charity increases by communicating’.

CF # 252: Along with the quote of Aristotle, Suarez adds here that of Clement I, Epistle I, where he advises the faithful that by frequent communication among themselves, they intensify fraternal charity. The next few lines, Fr. Bertoni copied for this Constitution:

‘The fact that this was the custom in the early Church is quite well known: and something similar was said of the ancient monks, as Jerome points out [in his 22nd Letter to Eusotchius, regarding Custodia, the virgin], where the custom had been to come to the table in groups of ten. After having sung the hymn, or after the thanksgiving, the Saint says: ‘Everyone would talk with his confreres until the vesper prayer, and the conversation would be: Did you see this, or that? Have you noted the level of grace in him? How reserved he is in his bearing? And if they encountered one who was ill, they would console him; and if they met one who was fervent in his love of God, they would encourage him to zeal⁴⁶⁴.’

CF # 253: For the wording of this next Constitution, Fr. Bertoni skips about three columns, up to mid-way of ‘n. 16’, ‘this is beneficial to anyone who is committed to studies and virtues.’ Suarez presents another example of all this in Cassian, where he quotes the Abbot Abraham who speaks of the charitable reception of those brothers who come to visit. This might even seem at times to be an interruption. This is what Fr. Bertoni copied⁴⁶⁵:

‘The Abbot, Abraham, is quoted by Cassian [Coll. 24, c. 20]: that most welcome respite of relaxation and humanity, which at times may occur at the arrival of confreres, even though it might seem to us to be bothersome and avoided; nonetheless notice how for a little while it is useful and healthy for both your body and soul. It often happens, and I do not mean only for novices or for those who are ill, but also to the most experienced and to the perfect, that unless their commitment of mind is provided with a break through the relaxation of their cares, this would lead to an exhaustion of spirit, or would certainly contribute to their poor bodily health. And as a result, by the prudent and by the perfect, when there intervenes even the frequent visitation of their brethren, these should not only be patiently tolerated but also gratefully welcomed.’ All of these are in agreement with our daily period of relaxation provided by the mutual conversation among the brothers, for this respite often has the same goals and provides the same fruit, about which the Abbot continues:

CF # 254: Firstly, because this interruption moves us to be more avid to desire always the retirement of solitude: for while such respite might seem at times to interrupt our regular routine, it instead keeps us tireless and committed. This routine would be slowed down if there was never any such interval, which could not be pursued through to the end with tireless dedication. Further, the need of physical recreation provides the indulgence of extending humanity, and this confers upon us greater gains with that more joyful relaxation of the body, than what would be brought about by a most demanding abstention.

464 **NB:** for St. Jerome, cf. c, 35, t. 1, 117 A; cf. Suarez, o.c., p. 958 a & b.

465 cf. Suarez, o.c., p. 960 a.

CF # 255: In his n. 17, ‘By this means we are also instructed on how to deal with our neighbors’, Suarez provides Fr. Bertoni with his important next Constitution, regarding the very **purpose of the community** [he does this again just ahead in **CF # 262**, regarding ‘the most ordered nature of charity’]:

‘Furthermore, since **the principle end of our Congregation** is the conversion of souls, this most often is achieved by our conversing with our fellow human beings, and by speaking discreetly and kindly about divine matters. To achieve this, religious confreres can be most proficient in this means, when they are accustomed to holding religious conversations among themselves. These ought to center most frequently on divine matters. Thus, they will learn by practice to be silent at the proper times and will know when to speak prudently and fruitfully, which is the best kind of silence, as St. Ambrose has pointed out [In Ps 118, Octon. 2, in the beginning, and the entire excellent c. 10, l, 1st book on the Offices]. He says that Pythagoras imposed silence on his followers, so that he would teach them how to speak by not speaking. David, on the other hand, prefers that we learn how to speak by speaking more, for how can we learn without practice? Or make progress without experience? And he concludes: So, let those who want to learn prudence in speaking, which is prudent, which is more in accord with nature, not neglect it altogether; those they would make use of the proper safeguards.

CF # 256: For this number, Fr. Bertoni skips about two full columns, and comes to Suarez’ n. 20, the second impropriety in these matters [the first being that secret familiarity, speaking too much]: *that no one should speak, except in passing, and in a few words, and only about necessary matters...*⁴⁶⁶. Fr. Bertoni picks up again at the bottom of this same page:

‘Let there be attended to what **St. Thomas** counsels [II-II. q. 168, a. 2]: so that religious gravity may not be wholly destroyed. And he brings forward a similar sentiment from Ambrose [One, on the Offices, c. 20]: Let us take care, so that while we might choose to relax our spirit, we might disrupt all balance, as it were, the certain concert of good works.’ The elegant insight of st. Basil is in agreement with this [Const. Mon, c. 13]: ‘In conversation there should be avoided all clever sayings and vulgarities, and the like. And further on, he states: ‘If at times the practice should arise to rid ourselves of a bit of melancholy, we have recourse to hilarity in our conversation, let there be given to this a certain spiritual flavor, and that our conversation be permeated with the Evangelical salt. Thereby all internally will be correct, and externally will bespeak of the fragrance of wisdom. This will delight the listener both with relaxation of spirit and a festivity for his intelligence.

⁴⁶⁶ This is Rule 20 of the Society - cf. Suarez, o.c., pp. 961 a-b. [Translator’s Note: Fr. Benaglia erroneously transcribed *hilaritate* here (top of Suarez, p. 961 b) in the quote from Basil, for *hilaritatem*.]

c. 8: The Exchange of Letters among the Absent Members [CF ## 257-261]

St. Ignatius developed what seems to have been a rather complicated system of letter writing between the members of the Society, Superiors and members [cf. CSJ nn. 673-676]. Fr. Suarez treats this under his 'n. 21', of his Chapter VIII of his Book VIII ⁴⁶⁷: 'The Fifth Means of developing Charity, the Mutual Communication by Letters among those Absent.' Again Suarez calls upon the example of 'former times'.

CF # 257: This communication should not only occur among the confreres which would bind spirits in one heart and soul. There should not be lacking that communication of letters to those who are absent, which would render service to the same end.

This ideal of the **Apostolic Church** often recurs [cf. also **CF ## 189; 196; 226; 259**].

CF # 258: For this next Constitution, Suarez takes his wording bodily from St. Ignatius' first five or six lines from the Latin CSJ n. 673: Fr. Bertoni takes it *verbatim*, offering his own conclusion: ... **prodesse valent...**

'Still another very special help will be found in the exchange of letters between the subjects and the superiors, through which they learn about one another and whatever can contribute to mutual edification ⁴⁶⁸.'

CF # 259: Suarez' text then introduces the next wording taken over by Fr. Bertoni with these words: 'Concerning this matter of letter-writing, there still exists from the year 1594, a certain manner to be maintained, and this remains in harmony with this instruction.' For this, Suarez refers to **the example of the Apostles**: ... *And when they were come, and had assembled the Church, they related what great things God had done with them, and how He had opened the door of faith to the Gentiles...* [cf. Ac 14:26] - ... *But so that you may also know the things that concern me, and what I am doing, Tychicus, my dearest brother and faithful minister in the Lord, will make known to you all things...* [cf. Ep 6:21]

Then, a quote from St. Basil follows, which Fr. Bertoni has copied as his Constitution:

'St. Basil says [Reg. Mon., 70, c. 1]: Whoever by the goodness of God has done some good, he should make the other confreres aware of this, so that the glory of God might be the more widely shared.' And he offers for this the example of the Apostles [cf. Ac 14:26; Ep 6:21].

⁴⁶⁷ cf. Suarez, o.c., p. 961 b, ff.

⁴⁶⁸ **NB:** this English translation of the Jesuit Constitution here is taken from: *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, p. 292.

CF # 260: This Constitution flows immediately in the text of Suarez ⁴⁶⁹: he quotes Basil writing to Ambrose regarding the great value of epistolary communication among brothers:

‘And so, the same St. Basil writing to Ambrose [Ep. 55] places among the great gifts of God ‘that through the conversation afforded by letters, He has given the possibility of mutually staying together with those even separated by the longest distances.’ And then within the saint encourages him to this necessary duty of charity ⁴⁷⁰: he says that you have laid the foundations of love toward us, strive now to incite and promote this structure by the assiduity of our mutual exchange. For by this pact we will be able to remain united, even though we are distant one from the other in our terrestrial domains by a very great distance.’

CF # 261: this next Constitution follows immediately after the preceding in Suarez’ text:

‘Hence, this was also the custom in the ancient Church, that there would be *communicatory letters*, as they were called, by which the Catholics would communicate among themselves, and in which they would usually offer a testimony of their faith. Optatus makes mention of these matters [cf.1, 2 de Schismat. Donat.] and Augustine [Letter 163 to Elus.].

c. 9: **Progress concerning the Mutual Care of Confreres** [CF ## 262-266]

As has been noted a number of times, this concept of ***Progress*** - today might be rendered as **on-going, continuing formation, conversion**. As is known, this word is part of the title of Fr. Bertoni’s Part IV, on Spiritual and Intellectual **Progress** [cf. **CF ## 47-68**].

CF # 262: in this Constitution, copied *verbatim* from Suarez, Fr. Bertoni makes clear that under the general umbrella that the ‘end’ of the Congregation is to save souls the wide variety of ministries must be ***accommodated*** in accord with the changing circumstances ⁴⁷¹:

‘Since **the end of the Institute** is to work for the salvation of souls, and as a result, seeks **ministries that are accommodated to this end**, then in the very first place and with more commitment should work for and desire the salvation of **his own confreres**, than of externals. This is because charity is most **ordered**. Therefore, just as charity tends toward seeking first one’s own spiritual salvation, before that of others - so, too, among these others each must first seek and strive for the spiritual salvation of his own confreres, and that of the entire Institute, prior to that of externs.

⁴⁶⁹ Suarez, o.c., p. 961 b, bottom.

⁴⁷⁰ I.c. the text continues on the top of p. 962 b.

⁴⁷¹ cf. also **CF # 185**.

CF # 263: From this there should arise that supreme care and concern which the Superiors of the Community ought to have for the spiritual progress of their sons.

This concern for spiritual progress goes back to the *Compendium Rude* [cf. **CF # 6**] and, of course, **c. 1 of Part IV** [cf. **CF ## 47-48**].

CF # 264: for this next Constitution, paraphrased by Fr. Bertoni, Suarez ⁴⁷² quotes 'that Rule of the Society' without giving its number [cf. however, CSJ n. 63]:

'This is also the source of that mutual inclination and preparation of spirit for receiving correction from others, as well as assisting in the correction of others with due charity.'

CF # 265: this Constitution, too, is a further paraphrase of a 'Rule of the Society' which Suarez does not specify - but is found here in his text in italics:

'Here, too, is the font of that mutual care of one another for favoring fraternal charity through conversations and sermons, and of encouraging one another to the exercise of virtues and perfection.'

CF # 266: this beautiful ideal, presented by Suarez, from St. John Chrysostom, was quoted by Pope John Paul II to the Stigmatine Capitulars in the audience granted at the end of the 34th General Chapter in February 2000.

There is an apparent problem here - Suarez ⁴⁷³ cites for his source here John 16: a careful reading of the text would suggest a combination, or summary of these texts from **John 17:11 b, 21, 22: ... ut sint unum sicut nos... ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint... ut sint unum, sicut nos unum sumus...** The text then presented by Suarez is quoted as Chrysostom's Hom 77, in John 16:

'In an elegant manner, St. John Chrysostom comments on **John 17: 11 b, 21, 22, that they may be one, just as You and I are one**: There is nothing comparable to that harmony and mutual union of wills: for one becomes many. For if two or ten are in agreement, there will no longer be one but each one of the members is as though he were ten, and you will find the one in the ten, and ten in the one.'

And further on he points out: This is the excellence of charity, by which pact it renders the one and the many inseparable, and the one is in many places, and could be in Persia and Rome, and what nature is unable to do, charity can' [cf. Hom. 77, in Jn 16].

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472 Cf. Suarez, o.c., p. 962 a.

473 l.c. p. 962 a, bottom.

St. Gaspar Bertoni



Part XI of his Original Constitutions

[CF ## 267 - 297]

A Study by
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**ELEVENTH PART
CONCERNING THE FAMILIAR CONVERSATION WITH ONE’S NEIGHBORS
TOWARDS THEIR SALVATION**

[cc. 1-5; CF ## 267-297]

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ELEVENTH PART
FAMILIAR CONVERSATION WITH OUR NEIGHBORS
WITH A VIEW TO THEIR SALVATION

[cc. 1-5, CF ## 267-297]

Presentation:

[1] These five chapters include a number of items:

c. 1: CF ## 267-270: Excessive familiarity, family ties to be avoided is already well established as in the previous Part X [On the Unity, Union of the Congregation], Section I [The Negative Means], cc. 4-6:

- Those Particular Friendships to be avoided [CF ## 208-213];
- Moderation, Discretion in loving One's Confreres [CF ## 214-217];
- How to recognize Particular Friendships [CF ## 218-220].

Here, the emphasis is much more on ***necessary separations, activism***, and the need for **caution** so that the apostolic endeavor not be squandered by excessive attachments and visits, or by being engaged in apostolates that are not directly religious.

c. 2: CF ## 271-276: On the Proper Manner of conversing with others - conversation as an apostolic tool. [Due to the wide variety of Jesuit personnel and apostolates, **conversation** was considered frequently in the Ignatian Constitutions [cf. **CSJ nn. 18, 21, 60;89; 186; 191; 197; 197; 205; 247; 249; 338; 414; 461; 496; 624, 661; 729; 814**].

c. 3: CF ## 277-281: The **Scope** of the Congregation is realized through familiar conversations.

c. 4: CF ## 282-290: Two Conditions need to be met for this to be accommodated to the Religious State.[cf. also **CF ## 185; 262; 278; 282 [Title of Part XI, c. 4]**.

c. 5: CF ## 291-297: The Manner of visiting and assisting our Neighbors in the danger of death. [This is noted in St. Ignatius in two ways:

- the training of Confreres in Spiritual Ministries [CSJ Part IV, c. 8, nn. 412-413]
- the help given to dying members and suffrages [CSJ Part VI, c. 4, nn. 595-401].

[2] Fr. Bertoni likewise often speaks of this form of apostolate:

- **in his Spiritual Diary:** there may be a hint when Fr. Bertoni writes: “It is necessary to enter into another’s house according to his manner, but to come out according to ours...”⁴⁷⁴
- **in his Original Constitutions:**
 - **CF # 163/2:** among the duties for the Professed, are pious dialogues and holy conversations;
 - **CF # 176:** tutoring students;
 - **CF # 250:** a form of common recreation;
 - **CF # 253:** a form of greeting guests;
 - **CF 255:** a means of fulfilling the end of the Congregation.

[3] Fr. John Baptist Lenotti, Second Superior General, and first Novice Master after the Founder himself, compiled a series of ‘**Domestic Exhortations**’ which have come down to us:

- **IV. *Finis... Modus... Armi...***⁴⁷⁵: in this very open reading of the purpose of the Congregation, Fr. Lenotti shows the parallel Fr. Bertoni intended to draw between his Congregation and that of the Company of Jesus - and offers a list of possibilities in the ***quodcumque Dei verbi ministerium***: ...and this word of God, o brothers, it is necessary to learn it and to manage it well, with your studies, with the sacred lectures, and apply it well according to the circumstances: in the confessional, in the prisons, in the pulpit, at the podium, from the altars, in Retreats, the Oratories, Days of Recollection, **familiar conversations**, and the like...⁴⁷⁶
- **On Recreations [CF # 255]**⁴⁷⁷: ‘...What is the scope of our vocation? Let us look for it, then, also in these **familiar conversations**, etc. What great good we can accomplish by this means! With this means what great advantages did not that great Apostolic Missionary accomplish, St. Francis Xavier! What about St. Ignatius! What great was not accomplished by St. Philip Neri, St. Alphonsus, and how many other good religious, also students, and simple lay-brothers! Our Fr. Biadego, conversing with the young students: he would stand at the door, or students would come up to him, one by one, along the street. And Brother Paul Zanolli in 1849 and 1850, how many soldiers then bivouacked at the Stimate did he not lead to make a good confession, and they would then go to Holy Communion on the

⁴⁷⁴ cf. MP August 20, 1808. Fr. Stofella comments: “... This Ignatian saying is reported also by Rodriguez. We believe however, that it has its true context in *The Life of St. Ignatius*, by Bartoli, Book IV, n. 20: ‘One of the most fruitful arts that the Saint employed was that of leaving his neighbors to God, which was achieved by treating of the truths pertaining to the soul in ordinary every-day conversation... This, the Saint called, *one of the most proper means of the Company*... [cf. CS IV, fasc. 1, pp. 38, ff.]

⁴⁷⁵ cf. CS III, fasc. 3, pp. 408-411.

⁴⁷⁶ l.c., p. 410.

⁴⁷⁷ cf. l.c., p. 531.

Feast Days! The people of the world might enter according to their own means, but it is necessary to have them leave by our expertise...

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[A] Ignatian Influence

*The Conversational Word of God*⁴⁷⁸ indicates that simple and friendly conversation about spiritual topics, with individuals or groups, was one of the chief means of apostolic ministry employed by St. Ignatius of Loyola and his early companions. This ministry penetrated, and under-girded all the other more visible activities to which the success of the early Society is most often attributed. The following is a synthesis of this study.

[1.] **Spiritual Conversation is a Ministry of the Word of God**⁴⁷⁹: some spiritual writers teach that spiritual conversation is simply a means of encouragement and advancement for those gifted with mystical prayer. Ignatius experienced this personally - but, went on to develop spiritual conversation as a means of the apostolate, an aspect of the Ministry of the Word of God, a privileged means of preaching the good news. In his listing of the various means the Society uses, such as: good example, prayers and holy desires, the administration of the Sacraments, sermons and instruction in Christian doctrine, both inside and outside of church, and finally: *They will endeavor to be profitable to individuals by **spiritual conversations**, and exhorting to good works, and by conducting the Spiritual Exercises* [cf. CSJ, n. 648].

There are developments today in biblical and kerygmatic theology: as we spoke of 'preaching' the Gospel, today is more 'proclaiming, heralding, evangelizing.' The Council teaches; *Hearing the word of God with reverence and **proclaiming it confidently, this most sacred Synod...*** [DV 1]. The 'minister' of the Word of God is a herald who proclaims it - this idea conveys better that action of the OT Prophets who were 'the Mouth of Yahweh'. John the Baptist went about proclaiming a baptism of repentance [cf. Lk 3:1, ff.]. This is Jesus' activity that Sabbath day, when he read from Isaiah about being anointed by the Lord, bringing the Good News to the Poor, proclaiming liberty [cf. Lk 4:16-21].

Most of the Gospels portray Jesus as having power and authority as a Teacher. His efforts seem far more conversational, than declamatory. He spends much time with individuals, or with small groups. This is particularly clear in the Fourth Gospel, a series of one-on-one encounters with Andrew, Peter, Mary, Nicodemus, the Samaritan woman, the man born blind, and many others. The deeds of Jesus are also an essential part of his proclamation, 'preaching': **He went about doing good** [cf. **Ac 10:38**].

⁴⁷⁸ Thomas H. Clancy, SJ, *The Conversational Word of God. A Commentary on the Doctrine of St. Ignatius of Loyola concerning Spiritual Conversation, with Four Early Jesuit Texts.* Series IV, Study Aids on Jesuit Topics, Number 8. St. Louis 1978: The Institute of Jesuit Sources 1978.

⁴⁷⁹ o.c., pp. 3-7, passim.

The People of God have always been encouraged by this intimate side of Jesus, the Good Shepherd - Who knows His, and His know him. The ministry of the Word of God is carried out in many ways. Each Christian is a missionary, called to convey the Good News. And for most, the ordinary means of doing this are good example and daily conversation. From his own conversion, Ignatius discovered this as a most valid means for spreading the Gospel.

One of the great Jesuits of their early history was Jeronimo NADAL: trained personally by Ignatius, and on personal terms with the early members, through conversations and conferences, he was able to share in depth the original idea of Ignatius. In the **quodcumque Verbi Dei ministerium** would be included certainly this ministry of **the Conversational Word of God**.

2. The Steps in Spiritual Conversation⁴⁸⁰ :

- **Natural Endowment:** there are also natural gifts to be employed in the Apostolic Mission *...the human and acquired means ought to be sought with diligence, especially well-grounded and solid learning, and a method of proposing it to the people, by means of sermons, lectures, and the art of dealing and conversing with them...* [cf. CSJ, nn. 812-813]. For this work, there is needed in the Ignatian style young men, with some education, who were alert with pleasing personalities. The vocation directors looked for those who had a pleasing manner of speaking [cf. CSJ n. 142].

Every person in the Company of Jesus, from the least of the brothers, to the *cupola* of the community, would be charged to aid his neighbors with spiritual conversation - Coadjutor Brothers [n. 115]; Scholastics [n. 349]; Spiritual Coadjutors [n. 461]; those sent on important Missions, the 'Professed' [n. 624]; the Procurator General [n. 806]; the Secretary [n. 802], and the 'Praepositus' General himself [n. 729]. Here is a Constitution that encouraged all:

There may be someone of such an age, or ability, that he needs only the Latin language and as much of the other faculties as is necessary to hear confessions and deal with his neighbors. Of this type, perhaps, will be some of those who have a curacy of souls and are not capable of great learning. On the other hand, there may be others who will progress farther in the sciences, although to judge to what extent it is expedient to drop some branches and take up others will belong to the superior. After he has explained this to the students from outside the Society, and if they still desire to proceed differently, they should not be coerced [CSJ n. 461].

⁴⁸⁰ o.c., pp. 14-34, *passim*.

The bare minimum required was to be able to hear Confessions, **and deal with his neighbors**. This would be the absolute minimum for a Jesuit - yet, this ministry, as is noted above, was asked of all.

- **Modesty:** we might translate this, too, as a good presence, poise. Ignatius was much concerned with external appearances: the gait, and bearing should communicate one's internal peace and humility, the fruit of profound apostolic faith. Ignatius, an old soldier, was convinced that there is a 'body language' - this might explain the Saint's insistence on posture and external appearance in prayer, in community, in the apostolate. Sad, disheartened catechists, apostolic missionaries, can do little to communicate or proclaim the Word of God. In this regard, and in addition to his **Rules of Modesty**, St. Ignatius offers this remarkable Constitution:

All should take special care to guard with great diligence:

- [1] the gates of their senses, especially the eyes, ears, and tongue, from all disorder;
- [2] to preserve themselves in peace and true internal humility;
- [3] to give an indication of it by silence when it is to be kept;
 - [a] 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;
 - [b] without giving any sign of impatience or pride. In everything they should try and desire to give the advantage to others, esteeming them all in their hearts, as if better than themselves;
 - [c] and showing externally in an unassuming and simple religious manner, the respect and reverence befitting each one's state –
 - [1] in such a manner that by observing one another they may grow in devotion;
 - [2] and praise God our Lord, whom each should endeavor -
 - [3] to recognize in his neighbor as in His image... [CSJ n. 250].

In the Ignatian heart, there is an intimate tie between *modesty* and the ministry of spiritual conversation. He hoped that others would be drawn by the Missionary who showed his inner peace by exterior composure.

- **Zeal and Love for Neighbor:** as the Benedictines would ask candidates how sincere was their desire for God, Ignatius wanted **men of hope**, desirous of all

virtue and spiritual perfection, energetic in whatever enterprise of the divine service they undertake and zealous for the salvation of souls [cf. CSJ n. 156]. The new candidates must have this quality [n. 101] - as well as the veterans in the total service of the Church [n. 638] - rectors of colleges [n. 424] - and the General himself should never lose that vision [n. 790]. There is much need of a motivating hope - the **apostolic mission** is a reality for which one should be willing to offer his entire life, all his gifts and energies. Ignatius' zeal on the practical level was geared for his fellow man - he developed the habit of striving first to see the good in others, over whatever defects one might have had.

- **Selection:** with the wide-open apostolic mission, it is important that discernment be highly developed in the community - of candidates, of the means to employ them, the ministries most needed at any given juncture of Church life. Within his Constitutions, those in and around n. 622 help greatly in this discernment process - it **was all for the greater good of souls, service of the Church, Glory of God:**

... The more universal the good is, the more divine. Therefore, preference ought to be given those persons and places, which, through their own improvement, become a cause that can spread the good accomplished to many others who are under their influence or take guidance from them.

For that reason, the spiritual aid which is given to important and public persons ought to be regarded as more important, since it is a more universal good. This is true whether these persons are laymen such as princes, lords, magistrates, or ministers of justice - or whether they are clerics such as prelates. The same also holds true of the spiritual aid which is given to persons distinguished for learning and authority, because of that reason of its being the more universal good...[CS], n. 622].

This was Ignatius' main method of vocational recruitment early on - with the passing of time, he would use this approach with authorities, both civil and ecclesial, and eventually potential benefactors. He also constantly directed his 'own' not to get in over their heads. He also was the object of two major objections: male chauvinism, and a certain elitism. In response, one thought is that most women of his time were already church-goers - he was more after the high and the mighty. Hugo Rahner has made clear that many of Ignatius' most ardent supporters were women ⁴⁸¹, so many today would say that the Saint was a man of his times and also wrote out of caution.

Social snobbery - and concentration on the endowed classes - also seem a 'natural' criticism against a group always looking for what is the 'greater.' The real

⁴⁸¹ Hugo Rahner, *St. Ignatius Loyola, Letters to Women* [New York 1960].

emphasis, though, in the Saint's heart, is the ever greater honor and glory of God - this is the bottom line of the entire endeavor, as the extraordinary dynamism that the history of the Company of Jesus would clearly indicate: from the point of view of missions, universities, and excellent service.

Since avarice is a constant temptation of Church people, Ignatius prescribed the antidote of both the spiritual and corporal works of mercy for Jesuit communities. As it turned out, some of the best recruits were from the ordinary, or lower classes of society. In his apostolic choices, he was extremely pragmatic - what would work to the greater advantage for the wider number of souls?

- **Going in by his door:** as noted above, this principle is quite familiar to Stigmatines who have read St. Gaspar Bertoni's *Spiritual Diary*⁴⁸². The early Jesuits remember this as an oft-repeated Ignatian principle in engaging in spiritual conversations. It is a paraphrasing of St. Paul's ideal: ***I become all things to all men so as to win all to Christ...*** [cf. **1 Co 9:22**]. Talk with others about what we may have in common - use whatever means one can to win their confidence. A kind of trump card in such conversations would be to present ***De Novissimis: death, heaven, purgatory... hell.*** If one cannot introduce such serious subject matter into the conversation, it may be that the other may not be ready yet.
- **Patience and Self-control:** one of the great arts of life is to learn how to listen, as Fr. Bertoni so clearly noted in his Constitutions [**CF # 255**]: with the old adage, the Creator has given us two ears, and only one tongue - that we might learn to listen at least twice as much as we talk. The best conversationalist is the person who speaks little and the best counseling has to be client-centered. To keep silent and to listen requires much self-control and discipline. Silence is part of the experience of the ***Spiritual Exercises*** - and an important part, with separation, of the Novitiate. Without some effort at silence, for Ignatius, genuine apostolic abnegation would prove to be very difficult. His would advise: be slow to speak, and only after having first listened quietly, so that you may understand the meanings and the leanings and desires of those who speak.
- **Deeds as well as Words:** spiritual conversations are all part of a long, repeated campaign - the great St. Ignatius 'pursued' St. Francis Xavier and Jerome Nadal for years. Dealing with others for their spiritual profit requires a certain amount of resourcefulness in deeds as well as in words. The language spoken by good example, by witness, is the most effective and the most easily understood. A good motto might be that of the old politician: "Always leave them laughing when you say 'good-by'!" St. Ignatius put it: "Whenever possible, see to it that no one goes away from you sad."
- **Coming out by our Door:** for Ignatius himself, there was an intimate connection between spiritual conversations and his ***Spiritual Exercises*** - either whole, or in part. Some have seen a certain trilogy in Ignatius: **spiritual conversations = confession = retreat** ...[and for some, the book of the Jesuit

⁴⁸² cf. MP, August 20, 1808.

Constitutions!]. The culminating retreat would simply be to replace a spiritual conversation, open to random inspirations of the Holy Spirit, with a planned conversation which follows a pattern, more or less determined, in advance. The good listener is a rare bird, and he might not be - and often is not - a good talker. The opposite is also true: those who are glib may not have the patience to listen. If the Missionary does not have the talent for conversation he should not be sent on a mission, unless the one who may accompany him, is precisely that. It soon becomes very clear that in this broad apostolic missionary program, different confreres need to be selected for different challenges: for the Jesuit Founder, greater skill and learning seem to be necessary for the ministry of conversation. For the 'discernment', selection of confreres needed to send on the Apostolic Mission, St. Ignatius offers very interesting guidelines:

...

- [e] to treat with cultivated persons of talent and learning, those are more suitable who likewise have a special gift of skill and learning. For these persons can be more successful in lectures and conversations.
- [f] For the ordinary people, those will generally be most apt who have a talent for preaching, hearing confessions and the like.
- [g] The number and combination of such laborers who are to be sent should also receive consideration. First of all, it would be wise when possible that one member should not be sent alone. At least two should be sent, that thus they may be more helpful to one another in spiritual and bodily matters and also, by distributing among themselves the labors in the service of their neighbor, but more profitable to those to whom they are sent.
- [h] And if two are sent, it seems that with a preacher, or lecturer, there could well go another who in confessions and spiritual exercises could gather in the harvest which the speaker proposes for him, and who could aid the speaker by conversations and the other means used in dealing with our neighbor.
- [i] Likewise, when one less experienced in the Society's *manner of proceeding* and of dealing with the neighbor is sent, it seems that he ought to be accompanied by another who has more experience in that procedure, whom he can imitate, with whom he can confer, and from whom he can take counsel in the perplexing matters he encounters... [cf. CSJ n. 624].

This Constitution speaks of the ***Jesuit manner of proceeding*** - as well as a **gradual breaking in, through the 'apostolic progress'** of the Missionaries, progress in their acceptance of the Apostolic Mission. The emphasis through the years was of

the one who 'planted', and the other who would 'harvest' - a combination of sermon and spiritual conversation.

- **Review and Improvement:** throughout St. Ignatius' plan there is a **progressive, dynamic** element [*profectus*] for spirituality, as well as for the Apostolic Mission. He emphasizes throughout an on-going formation - the notions of review, examination, and growth. Fr. Bertoni often uses the word *profectus*, a continuing progress is the ideal. As St. Ignatius insisted on repetitions and examinations in academics, so he wanted these adapted for the ministry of the Word of God - an example of this is given with Ignatius' view of the supervision needed for the young Jesuit members:

The Rector ought himself to explain or teach Christian Doctrine for 40 days. He should also consider which of his subjects ought to deal with their neighbors inside the house, or outside of it, and for what length of time they should do this, in spiritual conversations, conducting exercises, hearing confessions, and also in preaching or lecturing, or in teaching Christian Doctrine. They should do this work partly to gain practice themselves, especially when they are near the end of their studies, and partly for the fruit which will be reaped by the others within and without the house. After pondering all the factors, the rector should in everything provide what he thinks to be more pleasing to the Divine and Supreme Goodness and for His grater service and glory [CSJ n. 437].

In the early days of the Society's history, the last means to improve one's spiritual conversations and method of dealing with their neighbors, was to stay in touch with Ignatius, by means of letters. The vital role of encouragement is also to be mutually shared for the Apostolic Mission.

[3] Testimonies of Early Jesuits on the Conversational Word of God:

- **Jeronimo Nadal**⁴⁸³:

[22] It is a great grace in the Church of God, and a high office, to be a minister of God's Word; and this is a thing we should try to grasp with heart and mind, brethren. Christ is the Infinite word of God and we are the ministers of this Word, for it is He Who sends us, He who teaches us, He who gives our lives meaning, Who gives us the grace to receive this message and knows that it comes from him. He makes His word work in us and endows our work with the savor of charity and with divine enthusiasm. We cannot plumb the

⁴⁸³ cf. *P. Hieronymi Nadal. Commentarii de Instituto Societatis Iesu*. Edidit Michael Nicolau, SI. Romae: MHSI 1962. Chapter IV, *Et aliud quodcumque Verbi Dei Ministerium*, ## 22-27, pp. 832-837. English translation in: Thomas H. Clancy, SJ, *The Conversational Word of God*, o.c., pp. 52-56.

depths of the Ministry of the Word, we can only begin to grasp its inner meaning by the grace of Christ.

The chief duties of this ministry are sermons and sacred lectures, or conferences, as we said above. And yet, the whole sense of the ministry of God's Word is summed up in our fervent spirit. We cannot grasp the totality of this Ministry if we pass over its other aspects. Something similar frequently occurs in Holy Scripture when a part that is to come is anticipated. But what are those aspects of the ministry of the Word, that we have treated up to now only implicitly?

[23] The first aspect is private spiritual conversation, which is an excellent method of helping our neighbor. Ignatius used to say that this ministry teaches us important things. What preachers and lecturers proclaim from on high, we ought to try to suggest quietly to individuals. And in this latter ministry there is a greater liberty and effectiveness because one can fit the words to the disposition and reaction of the individual. And if we are men dedicated to Christ we will not fail to win souls with this method, by His grace.

[24] Peter Favre, one of the first companions of Ignatius, was one of those apostles who had a special talent in this ministry. He had an extraordinary charm in spiritual conversation, for Pierre Favre never met a man, no matter how far gone, who was not totally changed by dealing with him. Father Ignatius used to say that Pierre could draw water from a stone⁴⁸⁴.

Another Jesuit who stood out in this ministry was Father Francis Xavier, the apostle of the Indies and Japan. Ignatius himself was one of the best in this sphere of drawing his neighbors toward God. His burning zeal for their eternal salvation and his gift of discernment and divine tact enabled him with a few winning words to endear himself to everyone he met. He got to know men so well that he worked wonders with them. It was as if he could peer into a man's soul; and when he spoke, men had to admit that he knew them better than they knew themselves. On top of all this there was a kind of heavenly glow about him when he spoke of the things of God, which had a striking effect on those present.

[25] Ignatius was able to do great things through this ministry of God's Word. First of all, it was this gift that enabled him to recruit his first nine companions. In some cases this ministry requires more skill than preaching. And yet it is the special quality of the conversational apostolate to quietly and slowly to win over his neighbor, to deal with him gently and light the flame of charity in his heart. Let me tell you what I know about this ministry from Father Ignatius himself.

What I will tell you he taught not only by word, but also by example. The first thing to do is to concentrate one's heart and soul in loving the person you want to aid. Even though the person in question was a hardened sinner,

⁴⁸⁴ NB: play on words in Latin: *Petrus educit de petra aquam*

he found something in him to love, his natural gifts, his belief in God, and any other good things about him. He would concentrate on these things, on his good works, or - in the case of necessity - on the good works he did in the past; and he would point them out to others and discourse on them lovingly. He would test his zeal for the salvation of this soul against all the factors tending in the other direction, especially the evil spirit, who is the source and cause of all vices. He thought one should find out everything possible about the person, his present and past station in life, his intelligence, his physical makeup, his temperament, whether it was choleric, phlegmatic, sanguine, or melancholy, his past and present deeds. He inquired about all these things, so that he could anticipate his needs and disposition.

He further insisted that at the beginning of the encounter there be no talk of sins to be avoided or virtues to be acquired. Rather, the conversation should begin naturally. With a soldier one talks of war, with a merchant about his business, with a noble about government, or political affairs of his country, with a clergyman about news of the Church and its government. So one should discuss with a man the things that hold an interest for him or that he wants to talk about, and one should follow his lead even into secular topics as long as the conversation is blameless.

[26] But in these exchanges one should watch carefully for an occasion to give the conversation a religious turn. Father Ignatius used to speak of this method as *entering by their door so as to come out by our door*. He was not in favor of launching forth immediately on virtues and vices, the life of Christ, and the last things, because in this way our hearers never really get interested in what we are saying, but are rendered inattentive by our untimely zeal. And even after we have their attention we should not move directly to the reasons why sin should be shunned, but rather, after chatting about politics and news, we should move onto the deeds of holy men, the life of Christ, his teachings and death, and the various good habits. Only after that should we shift our attention to the detestation of bad habits in general. As for the personal problems of our friend we should wait for him to bring up the subject. Only then can we broach this topic without offense. Father Favre used to say that in some cases the whole matter of a long and detailed discussion of a man's sins should be avoided.

If our friend never broaches the subject of his personal problems one can certainly find an opportunity to urge him to make a good confession, or even a general confession, to frequent the sacraments, to learn more about prayer, and to do works of charity with the motive of serving God. It sometimes happens that a man is frequently in our company and yet, never gets to the point where he is willing to talk of the things of God bearing on the salvation of his soul. With such a person the best course is not waste time on trivia even though that is what he wants to discuss, but to turn the talk about hell, the last judgment, the horrible fate of sinners, and the hidden judgments of God. This will either lead him to a different field of interest or send him away annoyed so that he will not come back to waste our time.

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

This ministry is especially helpful after sermons or religious conferences, when good aspirations have been planted in the minds of the hearers and they are ready to listen to spiritual considerations and profit from them.

Spiritual conversation is very useful in our schools. Both priests and non-priests who have this gift of talking of godly things can lead our students not only to a more intense life with God, but even plant the seed of a Jesuit vocation in the souls of selected youths.

This ministry is also very useful when we meet men in the street or in public places. It is not difficult to get to know them and gradually bring them around to go to confession. In Rome excellent results were obtained in this fashion. A brother might meet a merchant from the country who had come to Rome on business and teach him how to examine his conscience and confess his sins and finally persuade him to go to confession.

We should exercise this ministry not only directly, but indirectly; that is, we should urge our penitents and the friends with whom we dialogue to learn the art of spiritual conversation themselves, so that they may help members of their families and household, their friends and relatives. Women can thus aid other women. But we should not urge this ministry for men and women together unless they be marriage partners so as to avoid the last hint of scandal.

[28] This ministry can also be practiced communally, as a kind of mixture of the sermon and spiritual conference on the one hand, and of an individual dialogue on the other. For example, a group might gather to talk of godly things together with someone presiding. We started something like this in Messina, Sicily, when we started the college there, but, in a very rough fashion. Almost every day a few good laymen who used to frequent our confessionals and attend our spiritual conferences would meet in the church., One of them brought a spiritual book which he read while the others listened. Sometimes they would simply discuss holy topics together. I hear that this died out after a time. Later on in Rome there was a group of secular priests dedicated to St. Jerome which did something similar. They would meet in a large room, to listen to a short exhortation by one of their number. The speaker was designated by the priest in charge and he would either be a priest attached to the parish or one of the others. When he had finished he sometimes answered questions about the matter presented. Sometimes they prayed together, often for intentions suggested by the times. The meeting would close with a hymn, led by the singer among them.

We had a similar set up at the college in Genoa, but I seem to remember that the General had some objection to it. Still it remains our custom in Rome, in both the Roman College and the German College, to organize sodalities among the students, where spiritual colloquies are held with a Jesuit in charge. Certainly I would think that this kind of ministry would be ideal for our houses, especially the professed houses. Naturally, we should follow any policies laid down for this apostolate, but I would hope that we could reap a rich harvest for Christ in the future by this means...

[Stigmatines might find their own history in this very familiar territory: the community itself seems to have begun this way. Fr. Bertoni would gather a few like-minded men for **theological, prayerful discussions** in his own home, for retreats together, for prayer. This seems to be the style of the **Oratories** he founded, to build the Church for the future. It might be noted that perhaps in these spiritual conversations, one might note not only the Passion and Death of the Lord, but also His Resurrection and Ascension, - and not only the four last things, but also the content of Pope John Paul II's great Encyclical, *Dives in Misericordia*. There is also in this the apostolic wisdom of Fr. Bertoni:

CF # 277: First of all to fulfill perfectly the office of confessor, it is often necessary to treat in a friendly manner with penitents even outside of their confession...⁴⁸⁵]

St. Peter Canisius, Letter to Fr. Claudio Aquaviva, Praepositus General - January 1583⁴⁸⁶ :

... Everyone of Ours who has entered the Society should so live therein that he feels in himself a special attraction for Christian charity, joined to a burning zeal for souls which is evident to all whenever an opportunity presents itself. This will always remain our special obligation. In fact, we have no other end or objective than this: with the grace of God to pursue not only our own salvation and perfection, but also the salvation and perfection of our neighbor. That is why we are obliged to love all men of all nations in sincere charity, to serve them, and to become all things to everyone, as far as possible, in order to win them to Christ...

It is Christ Himself, our Lord and Master, who became our way, truth and life, who urges and spurs us on to this singular love burning with zeal for the salvation of men. The Apostles who followed Christ to become fishers of men, likewise urge us; as do our first Fathers who, under the leadership of blessed Ignatius, in our Society made themselves masters of the art of dealing with men and commended this same splendid and practical art as the

⁴⁸⁵ NB: this Constitution is from Suraez, Book IX, c. 5, p. 1046 b.

⁴⁸⁶ cf. Thomas H. Clancy, SJ, *The Conversational Word of God*, o.c., pp. 57, ff.

thing most characteristic of our Society...Now, let us proceed [after these few words of introduction] to the main topic:

1. ...It often happens that we must still arouse in ourselves and really feel a vigorous yearning to give ourselves to the task, placing however our hopes of success not in ourselves, but in the help of our Creator and Redeemer. As the Psalmist says: *Unless God builds the house they labor in vain who build it...*
2. If you want to help others by your conversations, you should take the means necessary to make yourself an instrument closely joined to God [*instrumentum conjunctum cum Deo*], your Sovereign Creator, and capable of being used by Him. These means are a taste for solid virtue and spiritual things, a pure intention to serve God alone, a special familiarity with God in exercises of piety, a sincere zeal for souls, especially love which ought to burn in the heart of him who wishes to set others on fire... Nothing is truer than Christ's words: *He who abides in me, and I in him, will bear much fruit.*
3. ...Thus, the Apostles, including Paul, join to their preaching insistent prayer; and they urged their faithful to join in the same prayer... And prayer not only brings results in the apostolate, it also preserves and adds to them and brings them to perfection *Ask and you shall receive*, says Eternal Truth, *so that your joy may be complete...*
8. ... Lovingly, St. Francis Xavier persevered in his apostolic nagging leading his neighbor to more and more profound distaste for his old way of life until he was truly and completely sorry for his sins. Xavier thus brought safely into the port of salvation many a human wreck tossed by the waves of perdition. We are in desperate need of many such doctors of life, endowed as was Xavier with apostolic skills both human and divine, men who are ready and willing to deal with the well and the ill, and skillful enough to convert the most hardened sinners to a better life....
9. ...Fishing in the sea of this world does not always fulfill our desires or expectations. The catch is sometimes out of all proportion to the labor expended by the apostle. This will happen to you. Then is the time to rely on that charity which is 'patient and kind, which sustains, believes, hopes, endures to the last.' Then, even the difficulties and the storms will work together for the good of those who love. Then virtue will work together for the good of those who love. Then virtue will be made perfect in weakness, and in patience, which is always a part of perfect works, the fruit will become more abundant.
10. Another thing that will be a great source of encouragement for you is to call frequently to mind that you are an agent not only of the superior, but of Christ, our Lord. The man on a mission does not rest

but faithfully takes care of the interests of his Master. He spends all his time and takes advantage of every opportunity to increase the profit and good name of his Master...

11. ...In such a manner does the Father [Favre] propose as a model for the zealous and devoted Missionary of Christ not only his own example, but that of Christ our Lord. The Missionary must be a servant of the Lord who is devoted to the greater glory of God, who knows not the meaning of idleness who is burning with zeal and intent on the task of winning men to God He must put aside all timidity and self-doubt, and go for the interests of Christ not his own, and that whether he is dealing with many men or a small number. Such was the charge of the Lord Jesus when He gave out the talents to His servants and told them: *trade with these while I am away*. That is, give them back to the Lord not simply with interest, but with profit. Or again, be faithful in little things so as to be put in charge of more important matters...
12. ... Really how sad and pitiful is the condition of those who, having been called to be fishers of men, find themselves instead to be cold fish. Such an attitude runs squarely counter to that rule so characteristic of the Society: They ought to try to further the greater interior progress of their neighbors by spiritual conversations, by counseling, and exhorting to good works, especially to confession... When they speak they must be mindful of modesty and edification, as well as in their words, as in the style and manner of speaking...
13. Finally, to sum all this up. The man who wishes to aid his neighbor in his dealings and conversations must carefully establish his own priorities. First, should be the most pressing tasks and those ordered by superiors. He should know how to start out in humble encounters and gradually work up to more important ones. He should follow the rules of those sent on Mission, namely, that we should always strive in the ministries for the greater glory of God and the more effective aid of our neighbor...

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[B] St. Gaspar Bertoni
[Pars XI: CF, cc. 1-5, ## 267-297]

Presentation:

The title for the **Eleventh Part** of Fr. Bertoni's Constitutions is: **The Familiar Conversation with our Neighbors with a View to Their Salvation** This is based on the work of Fr. Suarez, *De Religione Societatis Iesu, Book IX [The Means, or Ministries, which the Society employs for the Salvation of Externs]*, c. 8: *Whether the Religious of the Society should converse familiarly with their Neighbors, in order to help them*⁴⁸⁷. This would cover **chapters 1-4** of this **11th Part [CF ## 267-290]** - for chapter 5 [**CF ## 291-297**], the main source is the next Chapter 9 of this work of Suarez [*The Means of the Particular Care to be extended toward our Neighbors in the Danger of Death*⁴⁸⁸].

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c. 1: That Familiarity that should be avoided
[CF ## 267-270]

This Chapter 1 is introduced by Suarez with the danger that such conversations with seculars can greatly impede one's progress on the way to perfection, which is the central purpose for religious. The Jesuit theologian makes clear that this statement is simply the result of the experience of the instituting Fathers of the various religious orders, and quotes one of the principal founders of religious life. And other than these opening two sentences, practically the rest of the n. 1 of this Chapter 9 in Suarez, entitled "The Reason for the Negative Part" - serves as the wording for this Chapter 1 - where some of the dangers of such conversations and the need for the proper safeguards are outlined. These are actually 'authorities' from tradition used as objections to the title of this Chapter, showing that such conversations are alien to the state of perfection:

CF # 267: St. Basil states: 'Unless we remove ourselves totally from those ties imposed on us by family, and that familiar dealing with seculars, and transfer ourselves as into another world, in no way will we be able to attend to the purpose of the spiritual life [Rul. 5 and 13, from those Longer].

CF # 268: The same Saint says further [*In Const. Mon.*, c. 7]: 'It is up to us to take every care that only after having employed every diligence and circumspection should we commit ourselves to dealing with secular externs.'

⁴⁸⁷ cf. Suarez, o.c., pp. 1045 a, ff.

⁴⁸⁸ o.c., pp. 1051 b, ff.

CF # 269: Suarez' text continues that all of this is confirmed by experience:

It often follows that from such familiarity with seculars, it becomes often then necessary to visit them, and then to be visited by them in turn: both, however, are contrary to the cloister of religious, which all the fathers recommend.

CF # 270: And because of this it also happens that religious often entangle themselves in secular matters, contrary to that precept of St. Paul [2 Tm 2:9]: **No man, being a soldier to God, entangles himself with secular businesses.**

The example of the **Apostles** will be noted just ahead [cf. **CF # 273**].

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c. 2: The Correct Manner of conversing with our Neighbors [CF ## 271-276]

These next Constitutions offer a two-fold assertion, showing that this means: first, that of conversing familiarly with our neighbors of its very nature is not alien to the state of perfection; and secondly, that, in accord with the institute of the Society of Jesus, it is very proper to it. To establish the first point that this is indeed a proper means for the salvation of others and in accord with the state of perfection, this comprises **Chapter 2 [CF ## 271-276]**. The response to the second assertion is found further ahead, and will comprise Fr. Bertoni's **Chapter 3** here: ***How we achieve the Scope of the Congregation through Familiar Conversation*** [cf. **CF ## 277-281**]. However, two conditions need to be met - and this will be **Chapter 4: The Two Conditions by which this Means is accommodated to the Religious State** [cf. **CF ## 282-290**].

Chapter 2 here is made up of a series of '*authorities*':

- the example of **Jesus Christ [# 271]**;
- the example of the **Apostles [# 272]**;
- **Leo III, & the Council of Mainz [# 273]**;
- **Athanasias' Life of Antony of the Desert** [also in Surius] **[# 274]**;
- **Theodoretus** speaks about the same **Saint Antony of the Desert [# 275]**;
- **Basil and the ancient Monks [# 276]**.

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CF # 271: Let there be proposed to each one the example of Christ the Lord, Who so set up His life that He would converse with other human beings, and would eat and drink with them, as is evident from the Gospel⁴⁸⁹. Nevertheless, with this He not only maintained perfection, but also adhered to the most perfect state of life - [as Suarez established earlier in Book II, Part III, disp. 28, sect. 1 & 2].

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⁴⁸⁹ Fr. Bertoni does not include Suarez' source here: ut ex Evangelio constat... [cf. Suarez, p. 1045 a]

CF # 272: In like manner, there is the example of the Apostles, whom, we know conducted a religious life and one of perfection [cf. Bk I, c. 5, n. 6]⁴⁹⁰, and nonetheless it is evident that they had conversed familiarly with others, *and became all things to all that they might gain all*⁴⁹¹.

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CF # 273: The next example quoted is the authority of Pope Leo IIIrd, in the Council of Mainz, c. 14:

Hence, although the Council of Mainz⁴⁹², under Leo III stated: 'Ministers of the altar, as well as monks, should totally abstain from secular affairs' - it later adds: 'However, no just business is to be contradicted that is taken up on account of different needs, which we read that the Holy Apostles themselves had conducted.'

'So, we rightly conclude from this handling of business on the part of the Apostles regarding the salvation of souls, and with this end in mind, to converse with our neighbors, in accord with the rules of the Congregation, is not contrary to the religious state.'

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CF # 274: This mode of acting is then confirmed by the example of the ancient monks, who even though they professed the solitary life, were committed to this apostolate, as follows:

'The monks of old deserted solitude that they might deal with their others, whenever they thought it was necessary for their neighbors. Thus, it is read in the biography of the Divine Antony written by St. Athanasias, and found in Surius. It is stated there that for the sake of human beings, he was accustomed of going into the cities⁴⁹³. He stated: 'Indeed many who were gravely concerned, asked him to take up their situation before the magistrates and the principal men of the city.'

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CF # 275: Theodoretus [in Bk 4, Hist., cc. 24 & 26] adds his testimony regarding St. Antony: Leaving his solitude, he would go through the entire city [Alexandria], where he would instruct all.' He relates such activities regarding many others.

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490 cf. Suarez, pp. 584 a & b, f.

491 NB: this is close to 1 Co 9:19.

492 c. 14.

493 Cf. Suarez here, p. 1045 b, where he presents the plural: *civitates*.

CF # 276: Basil here in his longer rule, refers to **Col 4:6**, which rounds out the quote: ... ***Let your speech be always in grace, seasoned with salt: that you may know how to answer every man.***

St. Basil [in his shorter rule, in 311] asks whether it is fitting for the monks to go out and visit others, responds: Most assuredly the office of visiting others is one of those apostolates which are pleasing to God. However, the one who exercises this endeavor ought to be very capable of understanding, and prudent in responding, and to do this in accord with this statement: ***Let your speech be always in grace, seasoned with salt: that you may know how to answer every man [Col 4:6]***⁴⁹⁴.

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c. 3: How we achieve the Scope of the Congregation through Familiar Conversation⁴⁹⁵ [CF ## 277-281]

Here Suarez takes up the effort to show that this particular ministry does indeed pertain to the Company of Jesus - after having shown by authority, that it was the manner of Jesus' own ministry, that of the Apostles, and also the early monks - and that great model of contemplation, St. Antony of the Desert. To show that these conversations are indeed the ministry of the Society of Jesus, Suarez refers back to his Book I, of this Treatise "On the Religious Life of the Society", c. 2 entitled: "The End of this Religious Institute"⁴⁹⁶. The Jesuit theologian discusses the purpose of the Society and points out that it is not only the salvation of the members of the Company themselves, but that the Community needs also to commit itself to that of their fellow human beings. Such a scope is not separated from the "primary" and "adequate" end of the community. To achieve this goal the ministry of dealing and conversing with their fellow human beings is most accommodated and morally necessary, as is evident of itself, and as experiences clearly teaches. At least three reasons for this statement are now given, by analyzing some of the principal ministries to which the Society is committed in its history:

- first, in the area of **Sacramental Confession**, the Confessor needs to deal with penitents in a friendly manner [**# 277**];
- secondly, general **sermons** and **lectures** are not always understood and may easily be forgotten, or not fully grasped. Thus, their material must be further explained individually to those interested [**# 278**];
- thirdly, there is a rather 'negative' view of seculars being little inclined to spirituality - and this can be rectified also **by private conversations** [**# 279**].

For this next Constitution of his Chapter 3 [**# 280**], Fr. Bertoni synthesizes a number of Jesuit Constitutions applying the various levels of the commitment to the

⁴⁹⁴ For this Chapter 2, cf. Suarez, o.c., pp. 1045 b, f.

⁴⁹⁵ For this Chapter 3, cf. Suarez, o.c., nn. 5 & 6, and CSJ nn. 648; 349; 115.

⁴⁹⁶ o.c., pp. 554, ff.

Apostolic Mission to this task: priests, students, novices and brothers - are all committed according to their circumstances. This is an example of the 'abandonment of the personnel' to the Mission, *quicumque* - to some extent, each and every member.

The final Constitution **[# 281]** there are some prudential cautions regarding the ministry among women.

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CF # 277: In the first place, to handle the office of Confessor in a perfect manner, it is often necessary to treat the penitents in a familiar manner also outside of their confession. This is either for their better instruction; or their spiritual consolation; or for conserving them in the practice of frequently confessing and in those good works which spring from this Sacrament.

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CF # 278: Then, because general sermons, or lectures, although they are necessary for the community, unless they are developed further in a holy manner in the warmth of familiar conversation, and digested, as it were, are easily forgotten. Moreover, it is often necessary to descend from that generality to the manner and measure and particular circumstances, and accommodated to each one, which ought to be done most especially in private conversations.

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CF # 279: 'Lastly, because seculars very often act more in accord with their animal nature than with their spiritual character, it is necessary to condescend somewhat to them, and to attract them and win them over by becoming, familiar conversation, so that little by little they might be inclined toward spiritual sermons.

For although at times indifferent matters might be mixed in, if these are accepted with this intention, or rather tolerated, they will not be time wasted, but be useful and religious.'

[And Suarez concludes here that for these reasons the Society makes use of this means as proper to itself for the salvation of their neighbors].

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CF # 280: This next Constitution seems to be Fr. Bertoni's summary of a variety of St. Ignatius' Constitutions [nn. 648; 349; 115 which quotes Si; and 116], as presented by Fr. Suarez⁴⁹⁷. These Constitutions read:

Nevertheless, in their conversations the coadjutor brothers ought to try to further the greater interior progress of their neighbors, to explain what they know, and to stimulate those whom they can to do good, since

⁴⁹⁷ cf. Suarez, o.c., pp. 1046 b, f.

our Lord has given care of his neighbor to everyone [Si 17:12]. [cf. CSJ n. 115].

When [the Jesuit students] must go to schools open to the public [for they will not go to other places without requesting permission], they should go and return in pairs, and with the interior and exterior decorum which is proper for the edification of themselves and for others. Their conversation with students from outside the Society should be only about matters pertaining to learning, or spirituality, that thereby they may find help in everything toward greater divine glory. [cf. CSJ n. 349].

Likewise, [the Missionaries] will endeavor to be profitable to individuals by spiritual conversations, by counseling and exhorting to good works, and by conducting Spiritual exercises [CSJ n. 648].

To these members, Fr. Bertoni also adds Novices. With this addition, every level of the membership of the Congregation is included:

‘Since God gave to everyone of them a commandment concerning his neighbor [Si 17:12], the Priests accomplish this by counsel and exhortation, but also the Students themselves, and the Novices, when this is permitted to them to do so, as well as the Coadjutor Brothers - each and every confrere in accord with his own ability, with the differing circumstances kept in mind which might occur in private conversations, is to strive wholeheartedly to encourage their neighbors to virtue.’

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CF # 281: This Constitution offers a classical caution regarding apostolates toward women. This might be best expressed by St. Ignatius as follows:

Likewise, because the members of this Society ought to be ready at any hour to go to some or other parts of the world where they may be sent by the Sovereign Pontiff or their own superiors, they ought not to take a curacy of souls, and still less ought they to take charge of religious women, or any other women whatever, to be their Confessor regularly or to direct them. However, nothing prohibits them in passing from hearing the confessions of a whole monastery for special reasons. [CSJ n. 588].

This would be the ‘apostolic’ reason, as is noted by St. Gaspar Bertoni in his **CF ## 4; 290**. The emphasis in this **# 281**, however, seems more as a caution defending chastity. Fr. Suarez has a rather lengthy section here in his Book IX, c. 8, nn. 15, 16

⁴⁹⁸, entitled: ‘An Explicit Moderation concerning Women comes to the fore’ here, in the context of what will be for Fr. Bertoni, **CF ## 288, 289**, concerning decency, and indecency in the apostolic endeavor. ‘The first discussion will be why the Society cannot take up the Care of Nuns - and this will be followed by n. 17 ⁴⁹⁹: ‘And neither does the Society accept the care of secular Women”. N. 18 follows ⁵⁰⁰, entitled: Any ministry toward Women admitted into the Society demands certain circumstances: **Mature Age, Brief and Serious Conversation, An Open Place.**’

Fr. Bertoni summarizes this legislation as follows:

‘With regard to dealing with women, it is already noted above how, and at what time, and with prudence and circumspection this is to be done, is already noted above, which should be totally observed.’ [cf. above **CF ## 105; 108; 114; 290].**

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C. 4: Two Conditions by which this Means is accommodated to the Religious State [CF ## 282-290]

CF # 282: Here Fr. Bertoni follows Suarez ⁵⁰¹ closely, but paraphrases considerably in order to adapt the text for his own purposes. Suarez’ two-fold assertion was noted above: that such a ministry is in harmony with religious life in general; and secondly, in a particular manner is this to be exercised by the Society of Jesus. This second assertion [that this ministry is proper to the Company of Jesus], Suarez reasons, has two parts - and each will be presented in an individual manner as the two conditions for this to be a proper ministry for the Society.

Two points need to be considered here: one is, ***that this be assumed with the right intention, and only out of necessity and a pious purpose.*** These are the opening words of Fr. Bertoni’s **CF # 282**. The second condition is that ***it be undertaken with great moderation and circumspection.*** And these are the opening words of Fr. Bertoni’s **CF # 283**. Suarez reasons here that these two conditions only stand to reason: in every upright activity, these two conditions are necessary with applied proportion, for the rectitude of the enterprise. This particular matter - familiar conversation - in itself, is indifferent, but it can very readily lead to harm, unless great diligence is brought to bear concerning these two conditions to be observed. The doubts presented at the beginning of this discussion would also prove this assertion. The concern is found in all the Fathers that treat of it, as well as in all bodies of legislation. Only under this condition could this secular business be permitted, so that this ministry be furthered either as a work of charity, or of mercy. Otherwise, this worldly matter remains such, and of itself, it would not be permitted. Thus, Suarez adds here [and these words Fr. Bertoni has taken to continue his **CF # 282**]: ***...at***

⁴⁹⁸ cf. Suarez, o.c., pp. 1049 b, - 1050 b..

⁴⁹⁹ o.c., pp 1050 b, f.

⁵⁰⁰ o.c., p. 1051 a & b.

⁵⁰¹ o.c., n. 7 - pp. 1046 b [bottom] - 1047, a, ff.

vero amicitia vel conversatio cum saecularibus per se spectata pertinet... Fr. Bertoni then picks up Suarez' text at the bottom of this same column, where once again - as in **CF # 276**, the citation is from Basil, the shorter Rule, 311:

'The first condition is this: there must be the right intention of charity, or the cause of religion, i.e., on account of necessity, or some pious utility, because friendship, or conversation with seculars, of itself, pertains to secular enterprises, unless it is elevated by reason of its purpose, to a higher order.'

'Thus, St. Basil states [in the above-quote from his shorter Rule 311]: Moreover to go to visit someone, merely because of personal friendship or blood relationship, is alien to our profession.' Then he posits two motives, which among all the human reasons seem to be the most noble; and nevertheless, he demands still another that is even more sublime, that such an undertaking be indeed fitting for the religious state.'

[Between the second and third paragraphs, Suarez adds these thoughts: It is not the same to say that a given activity is 'honest', or not evil morally speaking - and to say that such an activity is decent and proper to the religious state. For the former, there could suffice in the present matter that the motive of blood relationship, or human friendship that it be regulated by natural reason. However, for the second situation, a more sublime motive is necessary, because the religious state is ordered principally to the perfection of charity toward God. And therefore, for such actions to be fitting to the religious state, they should from their very purpose be tending toward this same end, or elevated by the intention of the doer of these activities to that end. And, therefore,....' - and here follows the next segment of **CF # 282**:

'Therefore, the Saint does not say that it is wrong to visit one's relatives or friends for this reason alone, but he does maintain that this is alien to the religious state.'

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CF # 283: Treats of one's own spiritual 'progress' - as above in **Part IV**. There is also the hint of the **ordered** nature of charity [cf. **CF ## 187-190; 208, ff.; 216; 220; 262; 283**].

For this Constitution, the opening phrase comes from the previous page of Suarez⁵⁰²: **... *Alius est, ut magna moderatione et circumspectione fiat.*** Fr. Bertoni then adds these words: ***Modus autem seu mensura sumenda est ex fine iam dicto, a quo...*** The next words: **... *duo spectanda sunt:*** down to **... *ad bonum proximorum*** are from Suarez⁵⁰³. The next few words are Fr. Bertoni's own: **... *nisi enim fructus speratur proximorum, otiosa est omnis conversatio:*** there is something like this at the bottom of this same page in Suarez: ***ergo in presenti si non speretur fructus proximorum, otiosa est omnis cum illo confabulatio...*** [From St. Augustine]. Then follows the quote from St. Bernard [cf. Ep 8], concluding with a phrase from **Si 30:24**: [**... *Indulge animae tuae et consolare cor tuum, et tristitiam longe repelle a te...***] which Fr. Bertoni copies from Suarez.

The third paragraph paraphrases Suarez' words in the middle of the column on the same page: **... *quia ordine charitatis praefendus est Deus proximo, et proprius profectus spiritualis alieno...*** Fr. Bertoni's final wording is as follows:

'The second condition is the following: That such familiar conversation be conducted with great moderation and circumspection. Moreover, this manner, or measure is to be gauged from the above-mentioned end, in which two matters must be considered: One is pertaining to God, or, what amounts to the same, to one's own progress in the love of God. The other aspect pertains to the good of our neighbors; for if there is no benefit hoped in behalf of our neighbors, this conversation is without purpose.'

'Moreover, St. Bernard [Ep. 8] states; Right order requires that one should take care of his own conscience first, then that of others. Indeed, this is the first degree of piety, about which it is written: ...Have pity on your own soul, pleasing God [Si 30:24].'

'From this first step by the right path ordered charity proceeds to caring for one's neighbor, for indeed each one is commanded to leave each in his own measure.'

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CF # 284: And again, the central concern of one's spiritual progress. This next Constitution follows more carefully the Suarez text here⁵⁰⁴: Fr. Bertoni copies the text almost *verbatim*:

'Therefore, in the first place, this conversation should not be excessive, for this would indeed impede one's own spiritual progress. It will be excessive according to the teachings of **St. Thomas [II-II, q. 187, a. 2]**:

First, if it is done outside the obedience to the Superior;

502 cf. Suarez, o.c., p. 1047 a - top.

503 l.c., p. 1047, a.

504 cf. Suarez, o.c., p. 1048 a-b.

Secondly, if it impedes one's spiritual exercises and duties of divine worship, which the religious is bound to fulfill according to his rule.

Thirdly, If these conversations so occupy and distract one's religious soul that in some way they render him worldly.'

'However, he who is faithful to the religious state in the first two points, and maintains the right intention toward God, can expect divine assistance, so that in the third point he might not be defective, but would observe the proper means. Moreover, this is an excellent counsel that in our Congregation it is most necessary, to let the superior know in so far as is possible, one's own weakness and condition in this, so that perhaps he might not assign someone to such matters in which he would be involved, or burden someone with so many activities toward our neighbors, that he would not be able to sustain these without harm to his own spiritual life.

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CF # 285: Here Suarez cites Cajetan, on this same article of St. Thomas: **II-II, q. 187, a. 2.** The discussion continues that all indecent occupation with our neighbors should be avoided. Suarez teaches that it pertains to the same moderation, that any action undertaken in behalf of one's neighbor, should be 'decent', and fitting to the religious state, which is what Cajetan has noted here:

'It pertains to this same moderation, Cajetan teaches [commenting on II-II, q. 187, a. 2] that any enterprise, undertaken in behalf of our neighbor should be decent and fitting to the religious state, because the good of religion is to be preferred to one's particular good, and for this reason the religious should not act as a merchant, draw up wills, or execute them, or conduct public affairs, or be implicated in like business, that he might come to his neighbor's aid, even if there is some hope that from this, spiritual fruit could result.

In his CSJ n. 591, St. Ignatius is quite clear about these matters:

That the Society may be able to devote itself more entirely to the spiritual pursuits pertaining to its profession, it should abstain as far as possible from all secular employments, such as being executors of testaments, or of mandates, or of being procurators of civil affairs, or of any such business, though not accepting such burdens and not employing itself in them because of any requests. If such business affairs occur in connection with the colleges, they should have a procurator to take care of them and defend their rights. If such affairs arise in connection with the houses of the Society, or its whole body, to enable the Society itself to preserve its peace, the same procurator, or another coadjutor, or some person from outside the Society, or some family which undertakes the

protection of the house could defend the Society's rights for greater glory to God.

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CF # 286: As Suarez' text continues [n. 12]⁵⁰⁵, he brings up an unusual point which then impressed Fr. Bertoni here: it is noted that sometimes throughout history holy men would go to extremes to win their neighbors over to spiritual realities. And Suarez quotes Theodoretus, in his History of the Holy Fathers of the Church [c. 17], recalls Abram the Monk, and later a Bishop. It is related that he approached a man lost in the darkness of impiety, took on the role of a **merchant** to win him over. It is made clear that it is one thing to exercise the life of a merchant in order for temporal gain, through which one's neighbors would be approached, but this is something totally different. Suarez quotes the example of **Blessed Francis Xavier** doing this in his **Apostolic Mission**.

As Suarez' text continues here, what follows provides the basis for Fr. Bertoni's Constitution here: **'However, it is totally different to don the habit of a merchant, or to play that role, for the preaching of the faith⁵⁰⁶, or some other like work of piety, as some saints have done'**⁵⁰⁷. Suarez comments here on the example of Francis Xavier: He manifested himself not only as a merchant, but as pertaining to the group of non-believing merchants, undertaking enormous effort and deference, so that he might enter China. The *eodem modo* i.e., following the example of the Jesuit Missionary, that follows is once more taken up by Fr. Bertoni *verbatim*:

'In the same manner it is licit sometimes to go among the heretics dressed as a soldier, or as some other secular, or to pretend to be involved in a business deal, on account of the same purpose of conversing with Catholics in hiding, for conserving, or increasing the faith among them. Missionaries⁵⁰⁸ do this on occasion, for this is not lying, nor is it something that is unbecoming the religious state, but is merely concealing what is true, since it is clear for what purpose and out of what necessity this is done.'

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⁵⁰⁵ cf. Suarez, o.c., p. 1048 b.

⁵⁰⁶ **NB:** It should be noted here that Fr. Stofella inadvertently left out the Latin words: *ad praedicandum fidem* - but the idea is included in the Italian translation

⁵⁰⁷ **NB:** it should be noted here that Fr. Suarez'; text is slightly different: ... *quod fecit ille sanctus, et non minori admiratone, B. Franciscus Xavier*. There is no specific Jesuit habit: cf. CSJ nn. 18;19;81;101;102;197;292;297; 577-579. For Fr. Bertoni: CF ## 6;32;43;91;133;137;

⁵⁰⁸ **NB:** Suarez' text has here: ...*quod nostri alicubi faciunt* - and Fr. Bertoni translates *nostri* as *Missionarii passim faciunt...*

CF # 287: Here Fr. Bertoni follows only schematically what the ancient monks, and even St. Paul himself did in order to win souls for Christ, as presented by Suarez⁵⁰⁹ - he exercised works of art for financial support for their Apostolic Mission. Suarez specifically quotes Cajetan, in his commentary on **II-II, q. 187, a. 2**, already noted above under **CF # 284**. Suarez also notes St. Gregory here and his example of the work as a fisherman.

'It is not a worldly business to produce works of some art, which once the Monks did, as well as St. Paul himself, that they might support themselves, or their neighbors, by the price obtained for their efforts. This is of itself indifferent and common.'

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CF # 288: in the Suarez text, the important thought of **St. Thomas, II-II, q. 187, a. 2**, is still noted. This particular Constitution is simply n. 13, in Suarez' c. 8 of Book 9⁵¹⁰. The title here is: 'By what rules may the above-mentioned 'indecent' be recognized.' And Suarez explains: that if you should seek to know when an action of this type is to be considered as unfitting for the religious state, even if it might be beneficial to our neighbor, there are two principles by which this could be discerned. And this is the setting now for Fr. Bertoni's Constitution:

'There are two principles by which there can be ascertained the decency of such familiar conversations or the lack of decency for the whole matter.'

'The first principle would be if this activity was already prohibited, either because of itself it is evil, or because it is prohibited to clerics by common law, and religious are comparable to them in this matter'⁵¹¹; or, if it is forbidden by one's own Institute and special law.'

'Another principle is whether this endeavor is of such a nature that it could hardly be undertaken without danger of sin, as St. Gregory has said [Hom. 24, in Evangelia]. This same principle holds with due proportion if the undertaking would excessively occupy the spirit with the care and solicitude of temporal matters.'

'However, since there can be such latitude in this matter, therefore, having put aside any legislation in this regard, obedience to the Superior, no certain rule can be prescribed. There has to be employed here prudent judgment, and the custom of the observant and respectful religious is to be observed, as well as the common sense of those rightly considering and judging what this whole enterprise is, and that it is not in their view alien to the religious state.'

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509 l.c., p. 1049 b.

510 cf. p. 1049 a - b.

511 NB: here once again, Suarez quotes II-II, q. 187, a. 2.

CF # 289: this next Constitution is paraphrased somewhat from Suarez' n. 14⁵¹² - where the Jesuit theologian quotes from what is called "Rule 44 of the Common Rules"⁵¹³. Fr. Bertoni paraphrases somewhat:

'Therefore, none of our members will ever accept, or promise, any undertaking, even one that is pious, without the permission of the Superior.'

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CF # 290: here is another special injunction regarding women; in general [cf. **CF ## 105; 108; 114; 290**] - and specifically, the perpetual care of religious women [cf. **CF ## 4; 290**]. For Fr. Suarez, his **nn. 15 & 16** here⁵¹⁴, refer back to his **Book I**⁵¹⁵, but are explained here. This moderation explained here is especially regarding women. And firstly, the Society does not assume the care of nuns.' This is spelled out by St. Ignatius in the VIth Part of his Constitutions:

Likewise, because the members of this Society ought to be ready at any hour to go to some other parts of the world where they may be sent by the sovereign pontiff, or their own superiors, they ought not to take a curacy of souls, and still less ought they to take charge of religious women, or any other women whatever to be their confessors regularly or to direct them. However, nothing prohibits them in passing from hearing the confessions of a whole monastery for special reasons [**CS**] n. 588].

The basic reason is given by Suarez on his next page: even though the spiritual care of souls is ordained to their spiritual salvation, this is nonetheless not accommodated to the end and the institution of the Society of Jesus. For not all cares, or solicitude which are ordered toward even the spiritual care of their neighbors are fitting for the Society of Jesus - both because of the sheer number of ministries [for not all of these can be satisfied by any one community]; and then also there are those ministries which bear with them certain obligations, and bonds which are repugnant to the central intention of the Society of Jesus. And principal among these is the perpetual care of souls which would excessively impede the workers of the Society, as it is necessary for them to be of the number of the more faithful and the more suited to going throughout the whole world, and they are ordained for this purpose.

Suarez adds a further reason here [n. 16]⁵¹⁶: the monasteries of such contemplative nuns ought to be directed by those religious under whose rules they live, and the general institute of which they observe. Thus, the Nuns of St. Clare would not easily be directed by the Order of Preachers, and so on. According to the

⁵¹² Cf. Suarez, o.c., p. 1049 b.

⁵¹³ Suarez' text here is as follows: *...ut negotium etiam pium since facultate Superioris nec suscipiatur, nec promittatur: saecularia autem negotia omnino vitentur.*

⁵¹⁴ Cf. Suarez, o.c., pp. 1049 b, bottom, ff.

⁵¹⁵ cf. Suarez, Book I, Chapter 3; n. 13 - pp. 574, b, f.

⁵¹⁶ cf. Suarez, o.c., p. 1050 a.

institute of the Society, it is proper to men, so that it cannot accommodate women. The reason is that the Company is not only ordered to contemplating, nor is it principally and of itself ordered toward austerity of life, nor to praying the Psalms together, nor to manual labor - nor lastly, to any of those ends which may be common to both men and women. The Society of Jesus is instituted for spiritual ministries, such as those which by women cannot, and should not be done - and for this purpose, Jesuits have a purpose and a rule accommodated to this lifestyle. As a result, they cannot easily set up monasteries of women, which would live under the rules of the Society, but it is required that Jesuits have a greatly different lifestyle. So, rightly the Society needs to abstain from the government and the care of women.

As for women in general, Suarez' title for n. 17⁵¹⁷ reads: 'And indeed neither does the Society accept the care of secular women. Why this is so.' Suarez responds why there should not be any mutual bond between a Jesuit and any woman. A religious of the Society of Jesus, by his own institute, may never be constituted as the proper priest of any women, even though they are not connected to any religious family, because they have a totally other life-style. The Jesuit would be obliged out of justice to minister the sacraments to them. The ancient Jesuit prescriptions for priests [n. 19] reads: 'That no one shall assume the care of particular persons, especially women, and even though in his role as confessor, the Jesuit may impose a penance in the life of a woman, **he will not agree to accept the obedience of any person.**'⁵¹⁸ This rule pertains not only to women - and Suarez quotes on the next page how this is also an old Franciscan rule.

Suarez' n. 18⁵¹⁹ has as its title: 'Even when ministry toward women is admitted in the Society of Jesus, it demands certain circumstances: Mature age. Brief and serious discourse. In a conspicuous place.' This seems to have been summarized by Fr. Bertoni in **CF # 281**: prudence, circumspection, and a careful selection of ministers. Fr. Bertoni's summary of all this reads now as his **CF # 290**:

'Moreover, since it has been stated from the beginning that our Congregation does not admit the ordinary care of souls, this is to be understood not only with regard for the community of secular men, and especially for monasteries and congregations of religious women. But, this further implies that no confrere will accept there will assume this ordinary care of certain men, or especially of women, almost out of a mutual duty and obligation of one toward the other, nor is there to be admitted the obedience of any person.'

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

⁵¹⁷ cf. Suarez, o.c., p. 1050 b, f.

⁵¹⁸ **NB**: These words are explicitly cited by Fr. Bertoni as his conclusion to CF # 290: *...neque ullius [personae] obedientiam admittat.*

⁵¹⁹ This next number provides the qualities needed in the priest who would conduct this ministry among women. And this is found in Fr. Bertoni's CF # 281. [cf. Suarez, o.c., p. 1051 a & b, top].

CF # 291: This is studied by Suarez in his Book IX, Chapter IX, which has as its title: 'Whether the Society should offer a Particular Care in assisting its Neighbors in the Danger of Death'⁵²⁰, and is made up of 11 numbers. There is also included here a reflection on the Wills of the Dying. This is reflected upon by St. Ignatius in CSJ nn. 412, ff.:

Just as one's fellowmen are helped to live well by what has been stated above, so an effort should be made to know what helps them die well, and what procedures should be used at a moment so important for gaining, or losing the ultimate end, eternal happiness. [CSJ n. 412]⁵²¹.

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

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

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

Fr. Bertoni's first sentence in **CF # 291** is a combination of CSJ 412 quoted *verbatim* by Suarez, and the second sentence is from Rule 40 for the Prepositus⁵²²:

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

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

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CF # 292: Suarez continues here in n. 2⁵²³, entitled: 'This Ministry is in harmony with the religious state.' The fact that this work is fitting to the religious state is

⁵²⁰ cf. Suarez, o.c., pp. 1051 b - 1056 b.

⁵²¹ NB: Fr. Bertoni quotes this Constitution directly to some extent: *...ita curandum est ut ea qua ad bene moriendum illis conferunt percipiantur; quique modus in eo tempore, in quo tantum est momenti ad finem ultimum aeternae felicitatis consequendum...*

⁵²² cf. Suarez, o.c., pp. 1051 b- 1052 a.

⁵²³ cf. Suarez, o.c., p. 1052 a.

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

'Whenever someone of our confreres has been called to some sick person, whether poor or rich, no matter from what illness the person may be suffering, and at any hour of the day or night, he should go to this person with all speed, and on entering into the sick-room, he will sprinkle holy water upon the ailing person, and throughout the entire room, praying the antiphon, 'Sprinkle me, o Lord', with the antiphon [Council of Nantes, c. 4]⁵²⁴ .

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

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

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

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⁵²⁴ ib. The first line here is taken from the next column presented by Suarez, p. 1052 b, near the top of the page - following a quote from St. Augustine.

CF # 294: There was always some danger for this ministry - that priests would strive to get the sick person to include him, or his religious community in the will. Suarez includes a section here entitled: 'A Two-fold Calumny is rejected, by which the Society on account of this Ministry might be attacked by those badly disposed to her.' Then follows n. 3: 'The first of these two which is objected against our men - The Objection which is directed against us'. Suarez goes on ⁵²⁵: For indeed there is no enterprise of such charity which, either by calumny, or by some negligence, could be reprehended. In two manners, therefore, the Society presents its position regarding this ministry. One pertains to the solicitude for those who are dying of some suffering; the other concerns those who are suffering a violent death as capital punishment. Concerning the former ministry, avarice is reprehended, because the priests of the Society desire to assist the dying, so that they might participate in their worldly goods, by inducing the dying so that they might dispose of these goods in their will, or in some other way. However, this is quite contrary to the spirit and intention of the Society. While there is some room allowed for private errors, or defects in this matter, and which perhaps, either from wayward human affection, or from zeal not based on good knowledge, might be committed. Any such intention is detested by the Society which prohibits any such activity. Therefore, in the last of its rules, ***the priests who are called....*** - and these are the opening lines of Fr. Bertoni's **CF # 294**, which now follows *verbatim* ⁵²⁶:

'The priests who are called to assist those who are close to death, shall remain with them only as long as their need would require. And although, whenever this might be necessary, it would be fitting to exhort these seriously ill persons ⁵²⁷ that they should make their wills, but they will not assist them in doing so.'

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CF # 295: the great delicacy of the Jesuits in this matter is shown is Suarez' further lengthy commentary here. The next Constitution is taken from the Jesuit theologian's n. 4 here: 'Our members are not permitted to give any further counsel concerning their dispositions of their worldly goods to those who are dying. What and when counsel is requested.' This text ⁵²⁸ provides Fr. Bertoni's text here, *verbatim*:

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

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⁵²⁵ Cf. o.c., p. 1052 b, second half.

⁵²⁶ Cf. o.c., pp. 1052 b- 1053 a.

⁵²⁷ Here Suarez uses the word *aegrotos*.

⁵²⁸ cf. Suarez, o.c., p. 1053 b - the second half of the column.

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

'If, however, the sick person should seek counsel concerning those matters about which he can freely dispose, it does pertain to the office of Confessor to suggest that which he judges would be of the greater service⁵²⁹ of God and to the greater help of the soul of the testator. In order that our confreres accomplish this in the proper manner, they should observe the following...'

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

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

The second half of Fr. Bertoni's **CF # 297** is found on the next page of Suarez⁵³⁰, quoting Clementina 1 *De Privilegiis*:

'No one of our confreres ought to, or may induce any person to establish perpetual alms for the houses or churches of the Congregation itself⁵³¹. Nor likewise shall any confrere bring it about that legacies, or debts, or ill-gotten or doubtful goods be left to his Congregation [Clem. 1, De Priv.].

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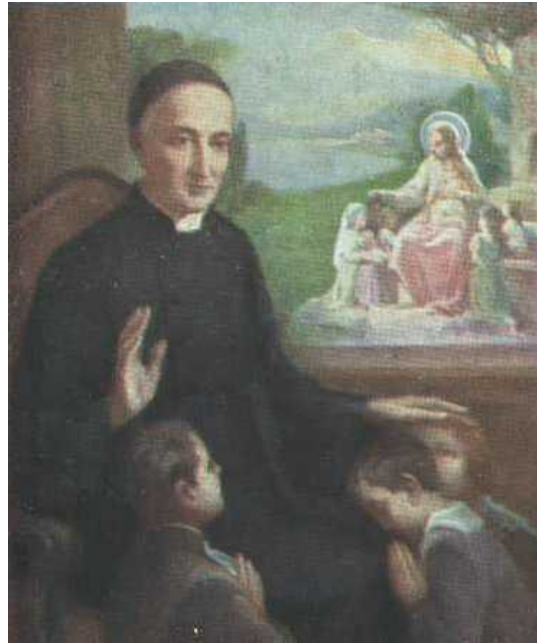
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⁵²⁹ NB: the word here is *obsequium*.

⁵³⁰ Cf. Suarez, o.c., p. 1054 a.

⁵³¹ NB: this translation is from George E. Ganss, SJ. *St. Ignatius of Loyola. The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary.* St. Louis: The Institute of Jesuit Sources, 1970, p. 256.

St. Gaspar Bertoni



Part XII

of his

Original Constitutions

[CF ## 267 - 297]

A Study by

Rev. Joseph Charles Henchey, CSS

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TWELFTH PART

Concerning the Regime of the Congregation

[cc. 1-2, CF ## 298-314]

Presentation:

[A] Ignatian Influence

[I] Regime

1. *Fortiter et Suaviter*
2. Imitation of Apostles
3. Internal Obedience
4. An Apostolic, Missionary Spirituality
5. Letter & Spirit of Constitutions
6. Authority and Obedience
7. Discretion and Discernment
8. Superior for Life
9. Council and General Congregations
 - a. Councils
 - b. General Congregations

[II] Manifestation of Conscience - Fraternal Correction – *Denuntiatio*

1. Manifestation of Conscience
2. *Denuntiatio*
3. Fraternal Correction

[B] St. Gaspar Bertoni

- c.1 The Manner of the Regime
[CF ## 298-307]

Premise

- c.2 Denunciation
[CF ## 308-314]

Premise

A Final Note

FONTS for the ORIGINAL CONSTITUTIONS: Biblical, St. Thomas, St. Ignatius

+
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TWELFTH PART
THE REGIME OF THE CONGREGATION
[CF cc. 1-2, ## 298-314]

Premise:

[1] This final Part of Fr. Bertoni's Constitutions, while following Suarez' outline, does present here two distinct matters - both of which are related to some extent to the management of the Congregation - in the life-long effort **in spiritual and intellectual progress**, as well as **the excellence of the Apostolic Mission**.

[2] A major challenge faced the nascent Jesuit community: a serious difficulty arose against any other vow of obedience, and against any internal government of the Community, that arose from the practical order. The Companions of Jesus had already decided to place themselves **entirely** at the disposition of the Pope, and therefore, at first, it seemed superfluous and even dangerous, to require obedience to some other lesser superior within the Community. However, the response to this gradually emerged: they simply could not presume that the Holy Father himself could ever assume directly and immediately the responsibility of the daily life of the Community⁵³². They came to understand early the need of the customary vow of obedience of all religious, along with their unique Fourth Vow to the Pope. For Fr. Bertoni, this regulation rings a familiar bell: - **the manner [modus] of the Regime:** this use of *modus* is also reminiscent of **CF # 2** - the *manner* of living the End of the Congregation.

[3] The term "**denunciation**" - has two dimensions:

[a] The making known of **one's own difficulties** for a better ordering of the progress in the **spiritual life** [cf. St. Ignatius, **CSJ n. 63**]: this is more customarily called **the manifestation of one's own conscience**:

For the candidates' greater progress in his spiritual life and especially for his greater lowliness and humility, he should be asked whether he will be willing to have all his errors and defects, and anything else which will be noticed or known about him, manifested to his superiors by anyone who knows them outside of the confessional and further, whether he along with all the others will be willing to aid in correcting and being corrected, by manifesting one another with due love and charity, to help one another more in the spiritual life, especially when this will be requested of him by the Superior who has charge of them for the greater glory of God [**CSJ n. 63; 93; 95; 97; 263; 424; 551**].

⁵³² cf. Giuseppe Pittau, SI, *Il Governo Spirituale secondo il carisma Ignaziano*. Napoli: CIS 1994, p.16.

This is noted under **CF ## 47 [De Profectu sui ipsius]**. The manifestation of conscience has been in religious life since perhaps the time of St. Antony of the Desert. Primarily it was used for growth in the spiritual life. St. Ignatius notably expanded this practice as an instrument to further the subject's spiritual welfare; the government of the Society; and its apostolic works. Abuses need to be avoided that would infringe upon the liberty of individual consciences and the jurisdiction of confessors⁵³³. The modern Code of Canon Law treats this in **Canon 629 § 5**:

The members are to approach their superiors with trust and be able to open their minds freely and spontaneously to him. Superiors, however, are forbidden in any way to induce the members to make a manifestation of conscience to themselves.

[b] The manifestation of others' difficulties for greater success in the **Apostolic Mission** this is customarily called **denunciation**:

Likewise, the more completely the superiors know these subjects' interior and exterior affairs, just so much the better will they be able, with greater diligence, love and care, to help the subjects and to guard their souls from various inconveniences and dangers which might occur later on. Further still, we should always be ready to travel about in various regions of the world, on all occasions, when the Supreme Pontiff or our immediate Superior orders us. To proceed without error in such missions, or in sending some persons, and not others, or some for one task and others for different ones, it is not only highly but supremely important for the superior to have complete knowledge of the inclinations and motions of those who are in his charge, and to what defects or sins they have been, or are more moved and inclined, that thus he may direct them better, without placing them beyond the measure of their capacity in dangers or labors greater than they could in our Lord endure with a spirit of love; and also that the superior, while keeping to himself what he learns in secret, may be better able to organize and arrange what is expedient for the whole body of the Society. [CS], n. 92]

St. Gaspar Bertoni also notes this in **CF #111 [others' temptations]**.

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⁵³³ cf. *St. Ignatius of Loyola, The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary by George E. Ganss, S.J.* St. Louis: The Institute of Jesuit Sources 1970., pp. 104, f., footnote # 19

[A] St. Ignatius of Loyola

[I] Regime

1. **Fortiter et suaviter**: Perhaps along with the concept that developed from Ignatius' own background, the Jesuits were considered to have a kind of 'military' obedience - a Company of Holy Warriors battling under the Standard of Christ. Any close reading of the Jesuit Constitutions, however, would also show that this is a 'spiritual government' according to the charism of St. Ignatius.⁵³⁴ In this may be noted the root of Ignatian authority: **fortiter et suaviter** [cf. CSJ n. 270].⁵³⁵

2. **The Imitation of the Apostolic Way of Life**: The inspiration for the Ignatian commitment was that of a life-long effort to share the same poor and humble life of Jesus Christ with His Apostles. The early Jesuits truly wished to form 'the Company of Jesus' - to be related to the Pope as Jesus was to His Father and to His Apostles. This is the paradigm of life that Ignatius dearly wanted to form:

The Call of an Earthly King: ... Whoever wishes to join with Me in this enterprise must be content with the same good, drink, clothing, etc., as mine. So, too, he must work with Me by day and watch with Me at night, etc., that as he has had a share in the toil with Me, afterwards, he may share in the victory with Me... Eternal Lord of all things, in the presence of Your Infinite goodness, and of Your glorious Mother, and of all the saints of Your heavenly court, this is the offering of myself which I make with Your favor and help. I protest that it is my earnest desire and my deliberate choice, provided only it is for Your greater service and praise, to imitate You in bearing all the wrongs and all abuse and all other poverty, both actual and spiritual, should Your most holy majesty deign to choose and admit me to such a state and way of life...⁵³⁶.

The Standard of Christ...Consider how the Lord of all the world chooses so many persons, apostles, disciples, etc., and sends them throughout the whole world to spread his sacred doctrine among all men and women, no matter what their state and condition.

Consider the address which Christ our Lord makes to all His servants and friends whom He sends on this enterprise, recommending to them to seek to help all, first by attracting them to the highest spiritual poverty, and should it

⁵³⁴ cf. Giuseppe Pittau, SJ, *Il Governo Spirituale Secondo il carisma ignaziano, o.c.*; cf. also: Antonio M. deAldama, SJ, *The Constitutions of the Society of Jesus. The Superior General*. St. Louis: Institute of Jesuit Sources 1999. [The English translation of the Spanish Original: *Comentario a la IX Parte de las Constituciones de la Compañía de Jesus. Su persona y su gobierno*. Roma: CIS 1982.

⁵³⁵ Cf. the Qualities of the Prepositus General: CSJ nn. 723-735.

⁵³⁶ cf. St. Ignatius of Loyola, *Spiritual Exercises*, nn. 91-97.

please the Divine Majesty, and should He deign to choose them for it, even to actual poverty. Secondly, they should lead them to a desire for insults and contempt, for from these things springs humility.

Hence, there will be three steps: the first, poverty as opposed to riches; the second, insults or contempt as opposed to the honor of this world; the third, humility as opposed to pride. From these three steps let them lead men and women to all other virtues...⁵³⁷

The "**Imitation of the Apostles**"⁵³⁸ was long a Church ideal for the religious life - Fr. Bertoni mentions this repeatedly in his rule [cf. **CF ## 185; 189; 195; 259; 272; 273; 287, etc.**]: it is a **Trinitarian Communion, in the Company of Jesus, in Community with the Apostles, celebrated in the Eucharist, with Mary and Joseph**. This is close to a summary of the Stigmatine **Apostolic Mission: a Christological-Apostolic** form of life, with **Mary and Joseph as our Patrons**.

3. Obedience: The early Companions of Ignatius, after many days of discussion, arrived at the unanimous conclusion that it would be better to render obedience also internally, to someone from among their number. The reasons adopted for rendering obedience to a superior elected from their number are most important and offer a good idea of the purpose and scope of obedience in the Ignatian charism:

- **the wish to fulfill the Will of God:** the early spirit was one to put in place whatever structure in their faith, they believed would help their discernment in living the will of God. They wanted this 'cover' not only for the choices in the Apostolic Mission, already consecrated through their Fourth Vow to God into the will of the reigning Sovereign Pontiff - but, they wanted to prolong, to live out the experience gained in the **Spiritual Exercises**. The ideal remained to seek in everything, and to carry out God's Will in everything. This was not only an obligation on the part of the individual Jesuit. This ideal challenged the superior - to be a man of God - to live in, for, with God, in order to be a truly spiritual man, and to render also spiritual leadership.
- **this structure would offer the 'Company' greater security:** it was clear that if the community could stay together, this would offer advantages - as when the Lord asked His Apostles to carry on in memory of Him, also to insure the continuation of the Church even after the deaths of the Apostles present:
 - this interior structure would increase the possibility to seeking recruits, and of being **prolonged**, following the deaths of the original Companions of Jesus;

⁵³⁷ *The Spiritual Exercises*., nn. 145, f.

⁵³⁸ cf. M.-H. Vicaire, OP, *L'imitation des Apotres. Moines, chanoines, mendiants. [IV e-XIIIe siecles.* Paris: du Cerf 1963.

- the over-riding hope in all this was that the original spirit animating all at the beginning through St. Ignatius, would be maintained among them. This **proper spirit**, this **special characteristic**, this **manner of proceeding**, this ***mens Ignatiana*** would remain and be preserved among them.
- **each one would then better be able to handle his own 'area' of competence**: the interior government was designed to be of help so that each one of the Companions would be able to absolve better the Mission entrusted to him. Today this might be called ***the principle of subsidiarity***. The Supreme Pontiff in the Apostolic Mission, and the superior in the daily living of the life, could not descend into the particular decisions - this aspect would have to be left up to the individual Jesuit, to be resolved through his own **spiritual, intellectual, apostolic, and human** competence. Thus, a key idea is **progress, continuing conversion, on-going formation**. With the passing of time, it became apparent with the increasing numbers, that there was a need for regional, local and even departmental leadership - all of these appointments rested firmly in the hands of the spiritual leader, who needed consultation.

4. **An Apostolic, Missionary Community Spirituality**⁵³⁹: the word ***Apostolic*** as has already been seen, did not only mean any "**apostolate**" of the Word of God, suitable for the propagation and the defense of the faith, as a service rendered for the greater glory of God, and the greater service of souls - which it did. Furthermore, however, the word kept before the minds of the Companions that they were seen as a continuation of Jesus' relationship to His Father in the Holy Spirit, and the College of the Twelve. The Society of Jesus was seen to be an expression, an incarnation of the Apostolic Mission: that universal mission of the Church, adapted then by subsequent history, according to the needs of the Church. This was a Mission to be exercised using as the paradigm, **Jesus' loving obedience to his Father, in the Holy Spirit**: it was a ***praedicatio*** [i.e., ***evangelizatio***] ***in paupertate***, a community mission, a united body constituted by competent individuals, continuing their **progress**, on all levels. This Apostolic Mission was in Obedience to the Heavenly Father, continuing that of Jesus, realized under the continuous action of the Holy Spirit. Jesus Christ is the ultimate point of departure for the entire life. In the Original Constitutions of St. Ignatius, the word "community" hardly ever means the local community - there was required of each **an ecclesial sense of service**.

5. **Letter and Spirit of the Constitutions**: these are not a doctrinal treatise, as is evident, but they certainly do contain their own 'theology'. The Jesuit Constitutions are the result of prayerful reflection by St. Ignatius on his own spiritual experience - they were born from a life that was already being lived and experienced. The various experiences were filtered through an intense life of prayer, in a theological climate of faith, hope, and love. St. Ignatius described his Constitutions as the fruit of his own

⁵³⁹ cf. Manuel Ruiz JURADO, SI, *Spiritualita' Apostolica delle Costituzioni Ignaziane*. 2 a ed.. Dispensa ad uso degli studenti. Roma: PUG 1991.

daily Mass: each day he would offer whatever part of the document he was working on in his Mass. The end result is a document which has as its purpose that of inspiring, exciting, orienting, guiding in an authoritative, organized manner, the spiritual example of the community. In this document, the juridical elements are all mixed in with the spiritual challenges - while it is a code of juridical concepts, these simply incarnate an earlier **lived spiritual experience**. There are many segments that are far more a contemplation than a juridical contract. For Ignatius, the 'law' is an expression that manifests the divine demands to a determined organization of competent men, continuing the Mission of Jesus Christ. Very often, the terminology seems far more like an urgent suggestion:

- *it would help a lot* [cf. nn. 282; 263; 276; 284; 286];
- *let them try, strive* [cf. nn. 272; 296; 360];
- *let each one seek* [cf. nn. 251; 542];
- *let each one see to it* [cf. nn. 668; 671; 673; 815; 819; 821];
- *they ought to be ready* [cf. n. 569].

6. Authority and Obedience: St. Ignatius was perplexed when it came to writing the Constitutions - the reason against so doing were:

- the 'Company' was not his, but it was the Company of Jesus. Therefore, the manner according to which he should carry forward His work was Christ's responsibility;
- the Holy Spirit had already inspired the enterprise within the Law of Charity. However, the reason for writing the Constitutions proved stronger:
 - divine Providence awaits a specific cooperation on the part of His creatures;
 - the Vicar of Christ, and centuries of Church legislation, demand this;
 - the example of so many other Founders/Foundresses.

These regulations, for Ignatius, have as their specific purpose that of making clear the sense of the internal law impressed by the Holy Spirit into the hearts of each one. The Jesuit was understood and only received if indeed he were a spiritual man, or on the life-long journey to become one. Throughout, the appeal is made by the legislator that if the law and the community authority are to express the content of the Spirit's work, then the attention of both the superior and each confrere ought to direct himself according to the manner of acting of the Holy Spirit, who in the Ignatian Rule:

- **directs**: ... charity and discretion of the Holy Spirit will indicate the manner which ought to be used in the **dismissal**, if God, our Lord, should permit the necessity of doing this... [cf. n. 219];
- **inspires**: ... it is the supreme providence and direction of the Holy Spirit that must efficaciously guide us to bring deliberations to a right conclusion in everything, and in **sending**...

- **impresses:** ...more than any exterior constitution, **the interior law of charity** and love which the Holy Spirit writes and engraves upon hearts...[cf. n. 134] - the Holy Spirit moves to the **election**...[cf. n. 700].

Neither the Constitutions, nor the Superior take the place of God - the ideal is that their injunctions **flow from, and lead to**, this interior law of charity, infused within all in the state of grace. The key underlying, overriding, permeating principle throughout is: **Jesus Christ is the Head:**

- Christ should be seen as though present in the superior [n. 6];
- authentic obedience does not look at the person to whom obedience is due [as the cook], but for Whom he obeys - it is the Lord Whom all are called to obey [n. 84]. One obeys always God and only God - in faith, the Superior, the Constitutions can be seen as a visible, audible sign of the divine intervention in our lives -the command - even of the cook - proceeds from Jesus Christ, our Lord [n. 85];
- Divine Providence directs the Jesuit through the Superior [n. 304];
- obedience is perfect only when there can be mustered this interiorization of motives [cf.nn. 284; 424; 550];
- hence, the need to express reverence for the superiors, considering and revering Jesus Christ in them [n. 551] - the challenge is to live them with all our hearts, to live life in a spirit of love, without keeping from them anything that might help the community mission, whether it be internal or external. The manifestation of conscience is one means of personal spiritual progress, and a contribution to the betterment of the Mission;
- in faith, the superior, the Constitutions, may be seen as the Mediator of God's Will, and these hold the place of Jesus Christ in our lives [n. 552];
- in a spirit of love the challenge is always to hold before our eyes the person of Jesus Christ our Lord. The voice of authority is the voice of Christ our Lord - hence, the ideal obedience is prompt, joyful, persevering [n. 547].

7. Discretion and Discernment: from his entrance, the Jesuit needs to be a person of judgment [cf. n. 154]. There needs to be balance between what one asks of his physical and intellectual forces [cf. nn. 298; 462]. The formed Jesuits, the Brothers, all should be endowed with this good judgment [cf. nn. 431; 582] - as should the Assistants General [n. 779] and the General himself [n. 729].

Much was left to prudential judgment of the Superior:

- to shorten, or lengthen the time of rest [n. 301], of prayer [nn. 341-343];
- the choice of studies [n. 460];
- to provide in a fitting manner for food, sleep, and the necessities, or conveniences of life [n. 581];

- in caring for the corporal, spiritual works of mercy [n. 650];
- dispensation of cloister [n. 267];
- assignment to various duties [n. 149];
- in obedience [n. 285].

It is often necessary to weigh the circumstances of persons, times and places [n. 211] - physical constitution [n. 297; 301]; temperament [n. 142]; habits [n. 297]; age, intelligence, cultural inclinations [n. 354]; talents received from God [n. 522]; social position [n. 142]; the ability to withstand challenge [n. 285]; the ability to accept, or not, corrections, a penance [n. 269]; the common good which is hoped [n. 354]; the greater service of God and universal good [n. 659].

Discernment is most important, particularly **in the choice of Missions**. It is necessary to give much attention for the choice of places, purposes, persons, and manner, and duration of specific 'missions.' The central principle always is: ***the greater service of God and the more universal good***. [cf. **nn. 618; 622; 623; 626**]. There are two ideals to be kept in mind in the practical choice:

- **the more universal the good** [cf. Part VII, c. 2]: the greater necessity for that specific place; the fruit expected; the duties that have been contracted with that locale; the good that can be worked out there. Special attention should be given to the persons of greater importance there;
- **the greater and better good**: greater urgency, fidelity to the charism [the specific field of the Institute **[n. 623 d]**; difficulty in physical work **[nn. 623-624]**; those of a spiritual order **[n. 624 c]**; there are needed light, help from God, prayerful reflection, the courage to deliver, decide, and to act.

Thus, this quality is a real capacity of gathering and analyzing in a context of prayer, consultation and reflection, all the data that might concur to zero in on a specific choice⁵⁴⁰.

8. Superior for Life: this was noted by Fr. Bertoni as his desired ideal early in his Original Constitutions: ***CF # 8: Regiminis ratio sic est, ut sit omnibus praelatus ad vitam, quam sibi elegerit Sodalitas***. St. Ignatius handles this stipulation - and the various reasons for it in **CSJ nn. 719b-722**:

... There is a possibility of electing him in either of two ways, namely, for a determined period, or for his whole life. But since his experience and practice of government, his knowledge of the individual members, and the prestige he has with them, are a great aid in performing this office well, his election will be for life, and not for a determined period. Thus too the

⁵⁴⁰ For these pages, cf. Giuseppe Pittau, SI, *Il Governo Spirituale. Secondo il carisma ignaziano*. Roma: CIS 1994, pp. 3-31, *passim*

Society, being universally occupied with important matters of divine service, will be less disturbed and distracted by general congregations [CS] n. 719 b].

Besides the reasons mentioned in this Constitution, there are still others for having one general who is elected for life:

- One is that thoughts and occasions of ambition, which is the pestilence of such offices, will be banished farther than would be the case if elections had to be held at fixed times.
- Another reason is that it is easier to find one capable person for this charge than many.
- Still another reason is the example of the common practice among the most important government offices, which are held for life. So it is with the Pope and bishops among churchmen and with princes and lords among laymen.
- Furthermore, the remedy for certain disadvantages which could follow the holding of such a charge for life will be treated below [in Chapter 4, nn. 773–777] [CS] n. 720].

The superior's prestige will be greater if he is unchangeable than if he is elected for some one or several years: greater with the externs because he will be better known by all, and greater with the members of the Society for the same reason. On the contrary, the knowledge that he must relinquish his office and be equal or inferior to the others, as also his being new in the office, can diminish his prestige. [CS] n. 721].

It is certain that the congregations of the whole Society will occur less frequently if the superior general holds office for life. For the majority of the congregations will be convoked by him, and other occasions will be few [CS] 722].

Three ideas are found here of some value, but not accepted by all:

- experience is needed for government, knowledge of people and time is required for all this. This is particularly so in spiritual government in which the members are not ordered around like parts in a faceless machine of big business, but 'guided' according to God's will for each. This is also so that no one will be placed in a situation beyond their capacity in dangers, or

labors greater than they could endure in the Lord. Knowledge of personnel is difficult in a missionary order, where the members are quite spread out – yet, the government being centralized, the General needs a more thorough knowledge of his men. [It is interesting to note that in the 450 year history of the Society of Jesus, the average years of service per General are about 14].

- the prestige of a General for life: however, in truth, being known can increase authority, as well as diminish it.
- that there will be less disturbance to the all-important apostolic mission: Part VIII of the Ignatian rule will legislate in unusual manner: general congregations should not be convoked many times [nn. 677; 689]; so as to spare the Society as a whole from that work and distraction [n. 677] – and when convoked, every effort should be made to finish as soon as possible [n. 711]⁵⁴¹.

9. The General Council and General Congregations [Chapters]:

- a. **General Council**: the Assistants are mentioned in CSJ n. 767, and specified in n. 779:

... In regard to what pertains to his expenses, the care of his person and other matters of small importance, there is no need of a Congregation. But the Society should depute four assistants...

Originally, these were only three, but Ignatius himself asked for ‘four.’ These should be taken from among the Professed Fathers with Four Vows. They should be men of discretion and zeal for the good of the Society - the early emphasis was on moral and spiritual qualities, not on intellectual gifts.

However, there seems to be a significant shift in this in Part IX, c. 6, “Aids to the Superior General in the Good Performance of his Office”. This Constitution [CSJ n. 803] needs to be mentioned:

... Consequently, it seems that there ought to be in the place where the Superior General resides, some persons of prominence in learning and all good qualities, that they may assist him and with special care take charge of attending to the universal affairs of the Society which the General entrusts to them. These charges could be divided among them to enable

⁵⁴¹ For these few thoughts, and many others, cf. Antonio M. deAldama, SI, *The Constitutions of the Society of Jesus. The Superior General*. St. Louis: Institute of Jesuit Sources 1999, pp. 7-17, *passim*.

them to penetrate all things better. One, for example, could observe the affairs of the Indies, another those of Spain and Portugal, another those of Germany and France, another those of Italy and Sicily and so on successively as the Society spreads into more regions.

Each one would offer special prayer and be mindful in his Masses of the region especially entrusted to himself, and he would consider what could be more helpful toward achieving the objective which the Society is seeking. Furthermore, when something seems highly apropos he could discuss it with the others and, after further examination, they could represent it to the Superior.

Likewise, the aforementioned persons would deal with the matters which the General, or the Secretary of the Society proposes to them, in order that these affairs may be more thoroughly analyzed and then proposed to the Superior. In general, these assistants ought to alleviate and aid him in considering and settling the problems of doctrine and action which require greater thought. And in addition to this and to their being able to make better provision for many things, they could attend to preaching, lecturing, hearing confessions, and other good and pious works which contribute to divine glory and the aid of souls. [CSJ 803].

**In this connection, it might not be out of place to remember this
Constitution of Ignatius:**

... The promise to instruct the children and the uneducated persons in conformity with the apostolic letters and the Constitutions does not induce a greater obligation than the other spiritual exercises by which the neighbor is aided, such as confessions, preaching and the like. Each one ought to employ himself obediently in these according to the assignment received from his superiors. But the promise about the children is placed in the vow that this holy practice may be held as something more especially recommended and may be exercised with greater devotion, because of the outstanding service which is given through it to God our Lord by aiding the souls which belong to Him, and because it is in greater danger of being allowed to fall into oblivion and dropped than other more conspicuous services such as preaching and the like [CSJ 528].

- b. **General Congregations [Chapters]:** these are discussed at various intervals in the Jesuit Constitutions: when convoked [nn. 677-681; 782-786]; their power [n. 820]; statutes [nn. 712-718]⁵⁴².

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[II] **Manifestation of One's Own Conscience; Difficulties of Others [Denuntiatio] and Fraternal Correction**

These three matters - somewhat inter-connected - are rather broadly treated in the Ignatian Rule:

1. **Manifestation of One's Own Conscience:** the Constitution regarding Novices is pivotal:

... They should be advised, too, that they will tell the [Novice Master] not only their defects but also their penances or mortifications, 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 [CSJ n. 263; cf. also nn. 8; 91-97; 261; 278; 300; 424; 551; 582].

2. **Manifestation of Others' Defects [Denuntiatio]:**

For the candidate's greater progress in his spiritual life, and especially for his greater lowliness and humility, he should be asked whether he will be willing to have all his errors and defects, and anything else which will be noticed or known about him, manifested to his superiors by anyone who knows them outside of confession... [CSJ n. 63 a].

3. **Fraternal Correction:**

...and further, whether, he along with all the others will be willing to aid in correcting and being corrected, by manifesting one another with due love and charity, to help one another in the spiritual life, especially when this will be requested of him by the Superior who has charge of them for the greater glory of God [CSJ n. 63 b].

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⁵⁴² For these matters, cf. Antonio M. deAldama, SI, *The Constitutions of the Society of Jesus. The Superior General*. o.c., pp. 71, ff. [Complete Authority]; pp. 119-135 [Appointment of Superiors]; pp. 159, ff. [the Assistants]; pp. 190, ff. [the General's Ministers] *passim*.

[B] St. Gaspar Bertoni
[CF cc. 1-2, ## 298-314]

Premise:

As Fr. Stofella pointed out more than 50 years ago, that this **Chapter 1** of Fr. Bertoni is based upon the customary study of Suarez - and for this Chapter, **Book X**, entitled: "Concerning the Regime of the Society, both in General and also in Particular, and consequently, concerning its Prelates [Superiors]"⁵⁴³, provides the background. And Fr. Stofella suggests further that St. Gaspar's **Chapter 1, "On the Manner of the Regime"**, is based on Suarez' first three chapters - and research shows the following:

Chapter 1: "Whether the Society is fittingly governed in the Manner of a Monarchy?"⁵⁴⁴ Fr. Bertoni made use of Article 8 ["The Resolution of the Author is proven from Authority"], which responds to his previous Article 7 ["Why the Prelates of the Society alone vindicate to themselves the determination of what is to be done"]. This Article 8 is the source of **CF ## 298-300**⁵⁴⁵.

For **CF # 301**, Fr. Bertoni utilizes most of Suarez' Article 10 here: "Blessed Ignatius has imitated these above-mentioned Fathers for many reasons"⁵⁴⁶.

For **CF # 302**, some of the wording is taken from Ignatius' Formula n. 2, dutifully noted by Suarez in his Article 15: Another Difference that arises from the Preceding"⁵⁴⁷. This, too, takes some wording from the Ignatian Formula n. 2.

For **CF # 303**, this is also taken from Article 15⁵⁴⁸.

Chapter 2: "Whether it is necessary for the General of the Society to be Perpetual?"⁵⁴⁹ Fr. Bertoni took only one of his Constitutions from this Chapter. For **CF # 304**, the Office of Admonitor, this may be found near the end of Article 9: "Two dangers eliminated regarding the Perpetuity of the General of the Society"⁵⁵⁰.

For **CF # 305**, this follows right along here in the Suarez text.

Chapter 3: "Whether the rest of the Prelates are instituted in a fitting Manner in the Society?"⁵⁵¹.

⁵⁴³ cf. Suarez, o.c., pp. 1057, ff.

⁵⁴⁴ o.c. pp. 1058a-1063 a.

⁵⁴⁵ o.c. p. 1060 b.

⁵⁴⁶ ib., p. 1061 a.

⁵⁴⁷ ib., pp. 1062 b, f.

⁵⁴⁸ ib., p. 1063 a.

⁵⁴⁹ ib., pp. 1063 a- 1065 b

⁵⁵⁰ ib.,p. 1065 a -b.

⁵⁵¹ ib., pp. 1065 a - 1072 b.

For **CF # 306**, this is based on Article 1 here: “The Other Prelates in the Society are ordinarily created by the General”⁵⁵².

For the last Constitution in this Chapter, **CF # 307**, this, too, is based on the Formula n. 2, and on Article 5 in Suarez; “An Affirmative Resolution is proven by Authority”⁵⁵³.

Now, more in particular:

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Chapter 1: The Manner of the Regime **[CF ## 298 - 307]**

CF # 298: As has been noted, Fr. Bertoni takes this Constitution of his **Part XII, c. 1**, from Book X, c. 1, Article 8 of Suarez. In the previous Article 7, the Jesuit theologian asks the question: “Why the ‘Prelates’ alone of the Society vindicate to themselves the Definition in Practical Matters” - and he follows this up with Article 8: “The Author’s Resolution is proven by Authority”. And the first ‘authority’ St. Ignatius adds is noted in this context: ‘Nevertheless, it is to be stated that our Blessed Father Ignatius has elected this form of regime, and not without the example of the early Fathers, nor without sufficient reason. This is proven, for in the first place the Divine Benedict, in his Rule, Chapter 3, indeed admonishes that the Abbot should govern with the counsel of his brothers, but nevertheless adds: ‘Let it depend on the judgment of the Abbot, that whatever he might judge to be the more salutary, the rest are to obey him.’

Suarez then continues his commentary adding the thought from c. 65 from the same source: the rule has constituted all in the judgment and will of the abbot, even though it clearly states that he must make use of the counsel of his brothers who fear God.⁵⁵⁴ [And this is the thought rendered here by St. Gaspar in his **CF # 298**].

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CF # 299: Fr. Bertoni continues right here with the Suarez text, who cites another ‘authority’, St. Basil: ‘Then, St. Basil holds the same thought, should one read attentively in the same place, for in Rule 48 of his more Profuse Rules, he first states: ‘No one is to seek to find out the Superior’s plans, nor to anxiously inquire about what is being done, with the exception, however, of those who by dignity of their grade, or the prudence of their counsel, are the closest to the Superior.’ And St. Basil immediately adds: ‘He, however, whenever deliberation is to be made concerning a given matter, necessarily will make use of the counsel and mature consideration of these, i.e., submitting himself to the precept: *Do everything with counsel*⁵⁵⁵. [There

⁵⁵² ib.,p. 1065 a.

⁵⁵³ ib., p. 1067 a.

⁵⁵⁴ cf. Suarez, o.c., p. 1060 b.

⁵⁵⁵ cf. Suarez, o.c., p. 1060 a.

are added here several possible biblical references - not, however, noted in Suarez' text: [**Si 32:24; Pr 13:10 & 16**].

Suarez immediately adds this comment in his text: 'In these words the Saint requires only a mature consultation. And it seems that he teaches in the same sense in c. 54, where he instructs that Chapters, or Congregations, are to be convoked ...' - and this provides the wording for Fr. Bertoni's next Constitution is based *verbatim*:

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CF # 300: '[General] **Chapters**, or Congregations of the **Brothers** Confreres are to be convoked, in which defects are to be corrected, and good conduct is to be praised: "St. Basil seems to teach the same [in c. 54], namely, wherein having made abundant use of the view of the many, there will be judged with greater authority, that what is to be the means to follow. Nevertheless, he does not say that the future definitive judgment is to be that of everyone, nor is that likely, keeping in mind the individual and ordinary defects of the religious"⁵⁵⁶ .

St. Basil then goes on:

"Therefore, he only wanted that all be done with the agreement and the council of the majority, and that all be carried out thereby with the greater authority. In two other places, the Saint does not deal with government, but only with the election of the prelate, about which we will speak later in cc. 2 & 3, and concerning the reception of Novices as we already noted above, in Book 2, c. 3, n.7⁵⁵⁷ .

There follows then in the Suarez text here from **Book X, c. 1, Article 9**, where the Jesuit theologian 'Adduces St. Augustine - the Addition of Navarre is not sufficiently proven.' Following this discussion, Suarez adds his Article 10, 'The Blessed Ignatius has imitated the above-mentioned Fathers for many reasons' - and this provides Fr. Bertoni with a text for his Constitution, again *verbatim*:

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CF # 301: In his context above, Suarez notes that since Blessed Ignatius instituted a new religious family, he naturally would not have chosen any manner of life which would only seem to be expedient because of a lower and imperfect level of living. Rather the Jesuit Founder would seek to establish a more perfect manner of life, and to provide other remedies so that, in so far as would be possible, that improprieties noted elsewhere would not be followed, which perhaps would have cropped up in other groups because of carelessness or the condition of the times.

556 *ib.*

557 *cf.* Suarez, o.c., pp. 632 a, ff.

Thus, Suarez continues, ‘**I think it was because of this reason that Ignatius willed that each and every Superior of the Society...** [here Fr. Bertoni picks up the text]:

‘Therefore, each Superior of the Society, according to the nature and limits of his office, is to have integral power, and councilors only, not co-judges are to be added to him.

Firstly, because this of itself, and in its own sphere, is better, [as above in Article 1] we have supposed from the common opinion.

And then, because in the religious state without any doubt this can contribute the best to perfection.

This is because in this manner:

- **there is exercised the purer and more perfect obedience;**
- **and also because in this manner, there is a greater dependence of the members on the head, and thus, there will result a greater union, as there should be among the Father and his children. - And a further reason is because in this way there is removed the occasion of multiplying the dignities of so many judges, and near prelatures in the religious state,**
- **and consequently there is also diminished the occasion of ambition.**
- **And then finally because if orders, judgments and other expeditious handling of matters were to depend on the view and will of many, there are multiplied the dangers of divisions, and occasion of divisions and separations and instigations, which seem to be of greater seriousness and greater frequency that would be in a pure monarchy tempered by the counsels of the wise’⁵⁵⁸ .**

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CF # 302: for this next Constitution, it is necessary to move ahead through Article 11 [“The Collection of subordinated Prelates is a participation in Aristocracy”] - which continues in Article 12. The Article 13 responds to the “Suppositions noted above in Article 2.” In Article 14, Suarez notes that “There intervenes here the manner of Monarchy in Society, and that in vogue in the Church”. Further differences are noted in Article 13, where Suarez quotes the first *Formula* in the opening of the Book of the Jesuit Constitutions, that of Paul III, later to be modified by that of Julius III.

Suarez argues that the monarchy is the best under human forms of government in that **it most closely resembles the divine mode**. Therefore, in the Society, those matters of the greatest moment are reserved according to the Bull of Paul III [and reiterated ten years later by that of Julius III], and this would reserve these to the General Congregation. In Paragraph “a” of Fr. Bertoni’s Constitution, he states the

⁵⁵⁸ cf. Suarez, o.c., 1061 a.

need of the decision of the General Chapter - paraphrasing a bit and adapting to his own situation. Paragraph “b” of this same **CF # 302** describes what these “more grave and perpetual” matters are: to establish or change the Constitutions: to resolve doubts arising from the institute and other more serious matters, such as selling, or dissolving houses [Fr. Bertoni adds here ***semel fundatos*** - and eliminates the words ***collegia semel erecta*** as not applicable to his situation]. In the end, what Fr. Bertoni has done is adapt and paraphrase Ignatius’ **Formula 2** as presented by Suarez. This is Fr. Bertoni’s rendition:

‘In matters of greater and perpetual moment, though, it is not the Superior alone, but the Superior himself with the counsel and deliberative vote of the greater part of the professed Confreres to have the right of establishing statutes.’

‘These matters of more than ordinary importance are that of establishing or changing statutes, declaring or resolving those matters which arise out of some doubts, the alienation or dissolution of formed houses once erected, and other matters of a more serious nature’⁵⁵⁹.

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CF # 303: This is taken *verbatim* from Suarez, who copied the conclusion of **Formula n. 2** - the English translation here is the one offered by Ganss, as often quoted in this study:

‘In other matters which are of lesser importance, the same General, aided by the counsel from his brethren to the extent that he will deem fitting, shall have the full right personally to order and command whatever he judges in the Lord to pertain to the glory of God and the common good.’⁵⁶⁰

[Fr. Bertoni does not add the concluding words: *as will be explained in the Constitutions* - as is understood logically. For St. Ignatius, this legislation is at the beginning of his Constitutions - while for Fr. Bertoni, this is the concluding Part XII]. This also concludes Fr. Bertoni’s dependence on Suarez, Book X, Chapter I. He will now draw one Constitution from this same Book X, Chapter II, Article 9, i.e., **CF # 304**.

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CF # 304: the theme of Chapter II of Suarez is the Perpetuity of the Reign of the Prepositus General. Article 9 explains how ‘Two Dangers that would arise from the Perpetuity of the General are ***amputated!***’ What is discussed here is the office of

⁵⁵⁹ NB: there is an unofficial English translation of the Formula n. 2 that might be noted here: *St. Ignatius of Loyola. The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary*, by George E. Ganss, SJ, o.c., pp. 67, f. The text is found in Suarez, o.c., pp. 1062 b, f. - with Fr. Bertoni’s own adaptations.

⁵⁶⁰ cf. Suarez, o.c., p. 1063 a

the Admonitor, and Suarez cites the Constitutions of St. Ignatius, Part IX, § 4, CSJ n. 770:

The third concern pertains to his soul in relation to his person and office, since even in perfect men there could be some need of this concern. The Society should have with the Superior General [and the same practice can be employed with subjects] some person who has the following obligation. After he had had recourse to God in prayer, and has asked light from His Divine Goodness, if he judges right he should, with proper modesty and humility, admonish the General about anything in him which he thinks will be the more conducive to the greater service and glory of God. This person could be the General's Confessor, or someone else appointed by the Society, who seems suitable for this purpose. [CSJ n. 770; cf. also 810, 811].

The underlined words of this Ignatian Constitution are found in Suarez, and copied by Fr. Bertoni for his Constitution here: Fr. Bertoni, however, adds also Suarez' comment: *For this office toward Prelates is very necessary, as St Basil has taught in his Rule 27 of the more extended.* Fr. Bertoni's rendition is almost *verbatim* from Suarez:

'An Admonitor should also be constituted. After having had recourse to God in prayer, with proper modesty and humility, he should point out to the Superior anything he thinks will be the more conducive to the greater service and glory of God. For this office with respect to Prelates is very necessary, as St. Basil teaches [Rule 27 of the more extended].'

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CF # 305 For this Constitution, Fr. Bertoni simply continues the Suarez text here, copying *verbatim*:

'The same St. Basil then adds: So that there be no injury to ordinary discipline, this admonition is to be delegated to those who stand out both by age and prudence⁵⁶¹.

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CF # 306: For this next paragraph, Fr. Bertoni adapts the wording from Suarez, who quotes several Ignatian Constitutions:

First of all, the provincial superiors whom the General appoints with his own hand [Generalis ipse per se constituet], should be obliged in the sight of God our Lord to consider and to do what they ought to do for the universal good of the Society in regard to what has been said which refers to the General according to what they think in our Lord [cf. CSJ n. 781; cf 757].

⁵⁶¹ *ib.*, 1065 b.

Likewise the General may revoke their authority, and extend or restrict it, and require from them an account of their administration. Furthermore, if he communicates his own authority to the Provincial for the appointment of local superiors and rectors, it will remain his part to confirm or remove them [... erit eosdem confirmare vel remove...] [CSJ 759].

Fr. Bertoni's text is from Suarez' Chapter III here ["Whether the rest of the Prelates be instituted in the Society in a fitting Manner"], and from the response found in his Article I ["The Other Prelates in the Society are ordinarily created in the Society by the General"]. Fr. Bertoni's adapted text reads as follows:

'The Superior of the Congregation, with his own hand, will constitute the Director in every other house, which will be founded, or which might be founded. Or, if he has communicated this power to another, it will remain his part to confirm these same local Superiors, or remove them'⁵⁶².

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CF # 307: Fr. Bertoni copied this from Suarez' Chapter III, Article 5 [The Affirmative Resolution is proven by Authority" - in response to Article 3: "Whether it is fitting to create Superiors through the Judgment of One Superior"]. And the Jesuit theologian offers his reasoning:

'Nevertheless, [despite objections] I believe that it was not without the special providence of God and the inspiration of the Holy Spirit, that the Blessed Ignatius has left behind this manner of regime for the Society, and I think that this is among the top priorities for the conservation and advance of the Society, especially for its peace and tranquility. And to prove this, in addition to the authority of the Founder and his Companions, and the perpetual consensus of the entire community, we have through these words, the authority of Paul III and Julius III, in their Bulls of Confirmation of the Institute:'

[Here Suarez quotes *verbatim* the opening words of **Formula n. 2**, placed at the beginning of the Jesuit Constitutions:

... Consequently.... The decision about each one's grade and the selection and entire distribution of employments shall be in the power of the Superior General, or ordinary who at any future time is to be elected by us, or in the power of those whom this Superior General may appoint under himself with that authority, in order that the proper order necessary in every well-organized community may be preserved...

⁵⁶² cf. Suarez, o.c., p. 1065 b, bottom. NB: the English translation here follows that oft-quoted work by George E. Ganss, SJ, pp. 321; 316.

The wording that immediately follows in this **Formula 2**, as has already been noted, comprises **CF ## 302** and **303**. This English translation again is from Ganss⁵⁶³.

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Chapter 2: Denunciation [CF ## 308-314]

Premise:

[1] Fr. Bertoni has already alluded to this earlier in his Constitutions:

- **CF # 47:** speaking of Spiritual Progress, in the first list of ‘means’ there is ‘Denunciation made out of charity’ to the Superior;
- **CF # 111:** concerning the particular means of preserving chastity, all temptations and dangers should be manifested.

[2] In Fr. Stofella’s Footnote here⁵⁶⁴, he states that these numbers should be found in Suarez, o.c., Book X “”, Chapter 7 [“Whether Fraternal Denunciation is correctly had according to the Rule and the Particular Regime of the Society”]. However, the first few Constitutions in this Chapter 7 are from the Jesuit theologian’s Chapter 9 [“Whether the Evangelical Denunciation proceeds correctly in the Society”], Article 7 [“It is proven *de facto* from the Authority of Certain Religious Communities”]⁵⁶⁵. This last chapter in Fr. Bertoni’s Original Constitutions proceeds in this manner:

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CF # 308: Smaragdus, the Abbot, is quoted in Suarez’ text here⁵⁶⁶ in the theologian’s reasoning: Since this practice has already been deemed *de facto* as licit, then its immediate manifestation in different religious communities would also be licit today. This is proven first by authority. For Smaragdus, the Abbot, in St. Benedict’s Rule c. 24, states....⁵⁶⁷ [and Fr. Bertoni’s legislation follows *verbatim*:

‘Smaragdus offers this Rule, c. 24]: If anyone knows of a confrere who cannot stand the life-style of the monastery, and is thinking of running away, and does not immediately make this known, should entertain no doubt that he is a participant in the other’s loss, and he should be separated from the rest of the confreres, until the other might be reclaimed.’

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⁵⁶³ cf. Suarez, o.c., p. 1067 a. cf. *St. Ignatius of Loyola. The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary* by George E. Ganss, SJ, o.c., p. 67

⁵⁶⁴ cf. *Costituzioni del Ven. Servo di Dio. D. Gaspare Bertoni. Fondatore dei Preti delle Sacre Stimmate di N.S.G.C.*, o.c., p 186.

⁵⁶⁵ cf. Suarez., o.c., p. 1106 a.

⁵⁶⁶ ib., pp.1105 b [bottom], f.

⁵⁶⁷ NB: there is a slight discrepancy here: Fr. Stofella’s Latin edition holds “c. 34” - and the edition of Suarez holds “c. 24.”

CF # 309: this Constitution follows immediately in the Jesuit theologian's text⁵⁶⁸ - "And from c. 32, from the Abbots Stephen and Paul...' - and the text follows, copied by Fr. Bertoni:

'In the same source it is said [in c. 32, from the Abbots Paul and Stephen]: If someone should see another, in any place, performing in an evil manner, either in word or deed, and puts off making this known about his confrere, should know that he enables the other's sin, and through every consideration, sins in equal manner, because he thereby becomes a most bitter enemy of his own soul as well as that of the other, for whom he covers up.'

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CF # 310: This next Constitution follows immediately, shifting the religious authority, from the Benedictines, to the Dominicans:

'Each one should denounce to his Prelate whatever he has seen or heard, so that vices may not be hidden from him [In the Constitutions of the Order of Preachers, d. 5, c. 13 § 4]'⁵⁶⁹.

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CF # 311: there follows immediately in the Suarez text, another citation from the Dominican Constitutions, which Fr. Bertoni uses for this Constitution:

'In the same source [c. 18, § 6]: If anyone has committed something similar outside of the monastery [i.e., a more serious fault], let his brother, who is with him, strive to make known his excess as soon as possible so that he may be corrected.'⁵⁷⁰

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CF # 312: [There is something similar above, **CF # 107**]. For this next statement, Suarez shifts his "authority" - this time, it is from the Constitutions of the Order of Brothers Minor, the Franciscans. This follows immediately in the same text of Suarez:

'In the Constitutions of the Friars Minor, it is stated: The Friars, who leave the Friary out of obedience, are held to make known secretly to their Guardian failings worthy of note. [From the Constitutions of the Friars Minor, edited by William Farinario, and approved in a General Chapter].'⁵⁷¹

⁵⁶⁸ NB: once again, a slight discrepancy: Fr. Stofella's Latin edition has c. 3 - and the Suarez edition has c. 32 - Suarez, p. 1106 a..

⁵⁶⁹ cf. Suarez, o.c., p. 1106 a.

⁵⁷⁰ l.c.

⁵⁷¹ l.c.

For the last two Constitutions, Fr. Bertoni goes back to St. Ignatius of Loyola, with texts presented to him by Suarez, Book X, Chapter VII ["Whether Fraternal Denunciation is properly done according to the Rule and the Particular Regimen of the Society"⁵⁷²], Article 2: "The Rule of the Society regarding Fraternal Denunciation is proposed and pondered"⁵⁷³.

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CF # 313: The Jesuit theologian presents his text as coming from "The Compendium of the [Jesuit] Constitutions, n. 9" - and further on in this same Article 2, he speaks of his source as being from the Ignatian *Examen cum Declarationibus*, c. 4, § 8" - this results as both of these have the same reading, as CSJ n. 63, which is n. 8: the first paragraph of this Jesuit Constitution n. 63 is what Fr. Bertoni would then use for his Constitution here. There follows the oft-quoted George E. Ganss, SJ, English translation:

For the candidate's greater progress in his spiritual life and especially for his greater lowliness and humility, he should be asked whether he will be willing to have all his errors and defects, and anything else which will be noticed or known about him, manifested to his superiors by anyone who knows them outside of confession...⁵⁷⁴

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CF # 314: Thus, Fr. Bertoni's Constitutions come to an **end with hope** for **Spiritual Progress**. This final paragraph of Fr. Bertoni's Constitutions takes its text from the bottom of this same Article 2 in Suarez, in the same column. It is a representation of what occurred immediately above, applied, though to the Novices. The text is almost the same as the immediately preceding, clearly based on the first paragraph of CSJ n. 63 - it is also taken *verbatim* from further down on this same column in Suarez. Before this text, the Jesuit theologian offers this reasoning:

'From these words it seems that there can be deduced that what is intended here are all defects, even if they are grave sins, and totally hidden, that are known by another to have really occurred, must manifest these to the Superior, without any forewarning, nor only after awaiting some sign of emendation. The sole reason is for the sake of greater perfection, submission and humility. The individual words indicate this, if they are pondered, for no other purpose for this is proposed other than *for one's greater progress in the spiritual life*, etc. The matter of this denunciation is clearly declared in these very all-inclusive words - and so, since it is said *all one's errors and defects*, so that one would not think that this is a discussion solely about the common imperfections, there is added: *and anything else that will be noted*. Then, there is added the exception of knowledge of these matters received from the

⁵⁷² o.c., pp. 1089 b, ff.

⁵⁷³ ib., p. 1090 a.

⁵⁷⁴ ib.

confessional, on which the rule is based. However, if this knowledge comes by any other even most hidden way, it is to be brought to the Superior's attention. Lastly, there is added that each and every one ought to be content that this denunciation be made about him, and no other condition is posited, which is indicated by the words that there is not required any fore-warning. Thus, in the Jesuit Constitutions, *Examen*, c. 4, § 8 [and this is CSJ n. 63] - and Fr. Bertoni picks up the text right here from Suarez:

'St. Ignatius indicates the same: **The future Novice** on entering the Society, is to be questioned at the beginning, whether he would be content to have all his errors and defects, etc. [In Exam., c. 4 § 8].

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A Final Note

St. Gaspar Bertoni's Original Constitutions come to an end here, **with an unfinished sentence** - on a **future note**, about a **Novice** about to enter the Community - and a challenge for **Spiritual Progress**:

Contemplatio ad Spem!

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Finis unius est Initium alterius!