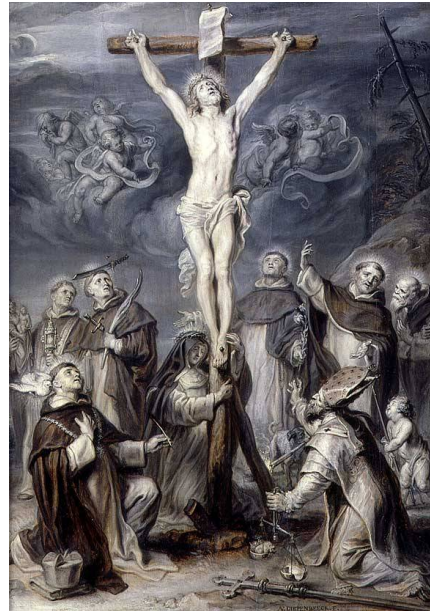


# ST. GASPAR BERTONI

## AN ANALOGY:

Increased Understanding  
of Sacred Scripture –  
Development of Dogma  
and  
The Multi-faceted Ideal of  
*PROGRESS* in the  
Founder's Charism



## SPIRITUAL, INTELLECTUAL, JURIDICAL, MISSIONARY DEVELOPMENT

Apostolic Missionaries for  
the Assistance of  
Bishops

[For Private Use]

Rev. Joseph Henchey, CSS

On Founder's Priestly Ordination Anniversary, 2014

Electronic Edition: Tereza Lopes [Lay Stigmatine]

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**PART ONE: Development in the Understanding of God's Word****SACRED TRADITION****DV 8 a: Developing, Faithful Holiness in Life and Worship:**

... And so the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved by a continuous succession of preachers until the end of time. Therefore, the Apostles, handing on what they themselves had received, warn the faithful to hold fast to the traditions which they have learned either by word of mouth or by letter [cf. 2 Th 2:15], and to fight in defense of the faith handed on once and for all [cf. Jude 3]. Now what was handed on by the Apostles includes everything which contributes to the holiness of life, and the increase of faith of the People of God; and so the Church, in her teaching, life and worship, perpetuates and hands on to all generations all that she herself is, all that she believes....

**[A] The Apostolic Tradition****1. 'Tradition' in the Period of the OT:**

a. In this long period of sacred history, 'Tradition' underwent a variety of phases. The beginnings remain shrouded in obscurity: within the family and early cult, the traditions of Israel crystallized concerning the Exodus and the formation of the people, beginning with the great Patriarchs, Abraham, Isaac and Jacob. Modern research has advanced the educated hypothesis that there must have been circles of believers, around sanctuaries, the temple and the court of Jerusalem - in which these sacred religious traditions were kept alive and pondered.

b. Although it is not clear just when this happened, very early certain Professions of Faith [in narrative form, as My Father was a wandering Aramean... [cf. Dt 26:25,ff.; 6:20-24; Jos 24:2-13] came to light. In these, the interventions of Yahweh in Israel's history were 'memorialized' as the center of worship.

c. The manner in which the Prophetic Writings came to light also illustrates the function of the traditions in Israel. These writings have the style of springing from an original core, and add the successive elaborations worked out in the prophetic mission.

d. From just these simple indications, there would be evident a very important process, or development in the content of divine revelation: there was throughout the history of the People of God, an 'actualization' of the narratives, the statements and professions of faith, with a view to the particular historical situation through the ages. The objective development of divine revelation often took the form of a new interpretation. In this process of continual re-reading and re-applying of God's Word, the written traditions as well as the oral traditions were subject to deeper



penetration, further clarification and reconstruction of no small importance. However, there were always the 'constant' elements: many formulae were maintained just as they were, as the continuity of content was carefully protected. Some themes, while always retaining the fundamental structure, gradually developed, and ascended to ever more elevated levels, and stretched forward toward an eschatological fulfillment. A good example of this was the fundamental and unshaken faith that God is always faithful to His Covenant, and to His promises.

e. In the last OT centuries, there developed a need to show the surrounding Hellenism that the Law and the Prophets could still find their up-dated application, even in that changed sociological situation. This was achieved by means of a competent and authorized interpretation - and this 'sapiential', or Wisdom interpretation acquired almost from the outset, a value equal to that of the earlier Scriptures. To transmit this and to clarify it, the Wisdom writers applied the most rigorous methods.

f. In summary, it might be said that in this period, the sacred tradition changed continually:

- **regarding the form:** to respond to the needs of a new historical situation;

- **regarding the content:** of the Traditions - this was performed by the lasting principle of the realization that Israel had of being the chosen people to live the Covenant with God. This conviction was further enriched by the continuing realization of the Covenant with Yahweh for His People. This progress assimilated new and varied interpretations, and following the codification of the Scriptures, this new movement of Wisdom writers retained the exegetical traditions of the scribes;

- **regarding the function:** of Tradition in Israel, this made present anew the ancient actions of Yahweh, His interventions which throughout history ever anew endeared the People of God to Him with its divine vocation, manifested through the permanence of the Deposit of Revelation, its increase and the fulfillment of its promises through history - as well as their intensification on this 'vigil' of the Christian era [cf. the 'Wise Man' claiming to be the "Son of God", cf. Ws 2]. The continuity of Tradition served as a remarkable sign, perceptible in history, of the identity between God Who reveals, and the God Who intervened on Israel's behalf.

g. In retrospect, a comparison might now be made - that divine revelation is complete as far as 'content' is concerned. The following might be noted between the OT and the NT:

1.] There is an evident parallelism between them: in both stages of divine revelation, there existed an initial nucleus of formulations, of the type of a Profession of Faith, a process of united, yet varied development. These came to be written down, interpreted and developed by the light of new circumstances and hearers.

2.] Yet, there are also clear differences:

a.] In the OT Period: the Tradition was kept alive in the light of a Promise, whose fulfillment was reserved for the distant future - whereas the NT Tradition lived and grew in the conviction that the culminating point of divine intervention had happened in the Person of Jesus Christ. In its turn, the NT writings yearn forward to His Second Coming, when all will be accomplished.

b.] Furthermore, while the Judaic-Rabbinic tradition was characterized by the silence of the Spirit, and by the substitution of the 'Doctors of the Law' in the place of truly inspired Prophets - and the new Tradition, coming from Jesus Christ Himself, is brought forward by the action of the Holy Spirit - first on the Apostles, and then continued on their successors.

## 2. The Ultimate Foundation of Tradition:

a. The Man-God 'sent' by the Father: the frequent use of the word 'Tradition' in the NT, along with others that are derivatives from it, there has to be a principle of unity for it all. An outstanding fact, Jesus reproached certain of His detractors for their observance of the traditions of the 'doctors' by showing that by trusting in some of these men, in many instances, they were rejecting God's "Word" [cf. Mk 7]. Then, Paul states that the observance of the '[legitimate] Tradition' was the sole means of salvation [cf. 2 Th]. There would have to be a Principle, or "Someone" to pass judgment on which of the 'traditions' would be the authentic "Word of God."

For the handing on of the salvific 'Tradition' of Jesus, there was clearly an apostolic mission [cf. Ga 2:20; Ep 5:2,5]. So, the 'sending' of the Son by the Father was looked on as the Gift that God has made to the world, and in Him there is contained all that God could contribute to salvation. It all takes its origin and force in this sending of Jesus by the Father.

b. The Man-God as the "Bearer" of Tradition: Jesus is not only the 'object', or the 'content' of the Father's Tradition, but He is also its First Bearer:

***... For what I have spoken does not come from myself; no, what I was to say, what I had to speak, was commanded by the Father Who sent Me, and I know that His commands mean eternal life...*** [cf. Jn 12:49].

He is also the One Who brings the 'Tradition' of the inner life of God to humanity [cf. Jn 5:26; 17:2]. Jesus asked that this message then be recognized and proclaimed by His 'own', as the depositaries of divine tradition [cf. Jn 17:7,f.; cf. also Mt 11:27; Lk 10:22].

c. There is also a 'satanic' counter-tradition': in the scene describing Jesus' temptations, Satan states:

***...I will give you all this power and the glory of these kingdoms, for it has been committed to me, and I give it to anyone I choose...*** [cf. Lk 4:6].

There seems to be here the existence of a 'counter-tradition' of Satan, whose object is 'power' [**EXOUSIA**] and 'glory' [**DOXA**] - which runs contrary to that

"Tradition" of which Jesus is the Object and First Bearer. The fulfillment of the Tradition of Jesus took place on the Cross: "It is consummated!" [cf. Jn 19:30], and the comprehension of the end of the opposing 'counter-tradition' which has its source in the 'father of lies', Satan [cf. Jn's Letters]. However, this 'counter-tradition' will not disappear entirely until the return of Jesus, when He will totally restore the Kingdom to His Father [cf. Lk 4:5], and all the powers of Satan will be destroyed forever.

### 3. **God is the Active Subject of this Historical Tradition:**

a. Those who 'handed Jesus over' served as [unwitting] 'instruments' of the divine Tradition:

- Judas 'handed Him over' to the Sanhedrin [cf. Mt 10: 4; Mt 26:15,24,f.; 27:4];
- the Sanhedrin 'handed Him over' to Pilate [cf. Mt 27:2; also 20:19];
- Pilate 'handed Him over' to the Will of the People [cf. Lk 23:25] to be crucified [cf. Mt 27:26; Jn 19:16].

All of these are, in the last analysis, at the service of the divine will of 'Tradition' [cf. Mt 26:24; Lk 24:7]. God Himself is the Subject Who constantly realizes the 'historical Tradition', THE Tradition. The 'handing over' to the Cross is simply a consequence to the 'handing over' in the Incarnation.

b. Divine Anger and 'Tradition': the Will of 'handing over' on the part of God assumes also another unusual form. The handing over of human beings [non-believers, cf. Rm 1:24,26,28; some of the contemporaries of Jesus, cf. Ac 7:42] to their own vices and crimes is noted. There is also on the part of God a 'handing over' to hell and the judgment [cf. 2 P 2:4]. However, in these cases, this is the realization of the judgment of God, the real Subject Who brings these about. Yet, in each case, it is the free human being who in the 'perversity of heart' carries out the 'Tradition' of the Wrath of God [cf. Ep 4:19].

### 4. **The 'Tradition' of Jesus and the Judaic Tradition:**

a. Jesus is the Messenger of the 'Divine Tradition': the fact that Jesus is the Bearer of Divine Tradition is expressed above all in His own preaching. He says Himself that His Mission is to 'preach' [cf. Mk 1:38; Mt 4:17; Lk 4:43]. The greater part of the gospels is dedicated to His activity as a Preacher - the Sermon on the Mount is the culmination of this task. The Word of Jesus is situated beyond and above any other word. The mandate, then, that He gave to His disciples after the resurrection, in the manifestation of His glorious Stigmata, is to go to preach the Gospel to the ends of the world [cf. Mt 28:18, ff.; Mk 16:15].

b. Jesus triumphed over the betrayal of the tradition: the preaching of Jesus is also a judgment over the non-inspired tradition of the 'ancients.' It is not that He pronounced Himself in principle as contrary to any human tradition - but was only contrary to any view that would 'de-throne' the authentic Word of God, and

would asked to be installed in its place [cf. Mk7:1,ff.' cf. 2 :14, 23-26; 3:1-5]. Sometimes Jesus simply uses the Word of God as contained in the OT as the commentary for His own tradition. However, even before the 'tradition of the ancients', Jesus places as the true and definitive expression the Tradition of the Messiah, often introduced by the words: *"... But I say to you..."* [cf. Mt 5:22].

c. Jesus will carry out the Last Judgment: the question arises whether Jesus, as the Bearer of the Divine Will of Tradition, has also the mission of fulfilling, or carrying out 'the anger of God.' The NT does not seem to attribute this function to Him for as long as this world lasts. However, at the end of time, we read such statements as: *"... The Father has 'handed over' all judgment to the Son..."* [cf. Jn 5:22,7; cf. I Th 1:5-10] - *"... when the Lord Jesus will manifest Himself to punish..."*

## 5. The Nature of the Apostolic Tradition:

a. The Apostles were the chosen bearers of Jesus' Tradition: Jesus assembled His Apostles for the purpose of sending them on His Mission [cf. Mk 3:13] - He sent them on a first mission [cf. Mt 10], and then after His resurrection, He renewed the Apostolic Mission, and constituted them definitively in the apostolate. Jesus also identified Himself with those He was sending [cf. Jn 17:18, 23]. Whoever will hear the word of one He has sent, will also be listening to the One Who sent the Apostles [cf. Lk 10:16; Mt 10:40] The Apostles are called to be the new bearers of the Tradition - even though the word does not appear explicitly in the texts.

b. The Tradition of Jesus was received by the Apostles - they received this immediately from Jesus Christ Himself [cf. I Co 11:23; 15:3; Ga 1:12].

c. The varied manner of the Apostolic Tradition: in the first place, the Apostle 'hands over', just as he received them, the Christian mysteries of salvation [cf. I Co 1:23; 15:3], brought to fruition in the Mission of Jesus. There is also evidence of some 'being handed over' to Satan [cf. I Co 5:4; 1 Tm 1:20]. However, above all else, the believers are handed over' by the Apostles to the Profession of Faith, to Jesus Himself [cf. Rm 6:17]. Jesus already **'handed these over'** for the care of the Apostles. The Apostolic **'handing of Christ over'** is not only a form of the message - rather, this encounters its most perfect form in handing Christ over - **eucharistically**, in which are united the word and the action of Jesus. In the Eucharist, there is made present the voluntary and receptive 'handing over' of Jesus. This, in its turn, is the 'memorial' of the New Covenant, which announces the death and resurrection of the Lord until He comes [cf. I Co 11]. The Apostles also succeed Jesus in His 'being handed over to death' [cf. 2 Co 4:11].

d. The intimate unity between the Apostolic Tradition and the Tradition of Jesus Christ: in the Tradition of the Apostles, there can be perceived the Tradition of Jesus Christ, thanks to the Holy Spirit, Who was given to them on Pentecost [cf. Ac 2:1,4,14; cf. I Co 12]. He is the Spirit of Jesus [cf. Ac 16:7] - He is not a New Revealer, but teaches and recalls that which Jesus had said [cf. Jn 14:26; cf. 16:13]. He is the sure bond of the Church after Pentecost, with Jesus Christ. He sees to it

that the Tradition of the Apostles does not separate ever from the Tradition of Jesus.

e. The authority of the Apostolic Tradition is beyond discussion: though this interior Bond, i.e., the Holy Spirit, between the preaching of Jesus and that of the Apostles, this, then, becomes the Rule of Faith. Not only was the Cross the very 'Power of God', but also the Word of the Cross [cf. 1 Co 1:18]. In like manner, there is mention of the message of reconciliation [cf. 2 Co 5:19; cf. 2:17; 5:20]. The Thessalonians are directed by Paul to act in accord with what they have received from him [cf. 1 Th 4:1; cf. also Ph 4:9]. Both the oral word, as well as the written, demand in equal manner, the response of faith [cf. 2 Th 2:15]. St. Paul hurls an 'anathema' against anyone who would preach a 'gospel' different from what he has preached [cf. Ga 1:8,f] - to be separated from him and his message, means to be separated from Jesus Christ Himself. And the Word of God and the Tradition that has been assured, are not separated [cf. Mk 7].

f. The Forms of Obligation deriving from the Tradition: in Judaism any tradition that pretended to have obligatory power, had to show its divine origin, by showing from whence it had been transmitted. In the tradition of the Gospel, there are found, according to Paul, the following channels: God, Jesus, the first Apostles, Paul, the doctors he installed, the priests and the bishops established by His disciples, the faithful. With this, there is placed in evidence the divine origin of the Tradition, and there is established the demand of obedience and faith. However, the bond which the Apostle imposes on the faithful pertains also to himself: he can only announce that which he received [cf. Col 4:4; 2 Co 1:24]. He feels himself 'bound' by this. This same principle binds in equal manner on anyone who may receive in greater or lesser degree, the task of transmitting the Gospel [cf. 1 Tm 6:20; cf. 2 Tm 1:3,f.; 2:2; Lk 1:2]. This fidelity with which the Tradition, that comes from the eye-witnesses and those 'Ministers of the Word', gives power to the preacher, and offers security to any who will listen to the message [cf. Lk 1:4].

**6. The Form of the Apostolic Tradition:** the method of 'form history' has allowed this conclusion: the biblical writers found formulations already fixed in the material they received from the oral tradition. In order to discern when these appear in the text, it would be necessary to have a deep knowledge of the 'form' of the Apostolic Tradition.

a. Formulations of the Tradition: there are various literary criterion for discovering these. The shortest of all, yet one that is so full of meaning seems to be: The Lord Jesus! [cf. Rm 10:9; 1 Co 12:3; cf. Ph 2:11]. Some of the brief formula is the nucleus from which later the profession of Apostolic Faith would develop. In parallel form, there exist two-membered formulae [cf. 1 Co 8:6], upon which there was constituted the early profession of the tri-membered profession, for use in Baptism [cf. Ep 4:4 - "... **there is one Body, one Spirit ... one Lord, one Baptism... one Father...**" ].

b. **The Origin Use of the Formulae:** <sup>1</sup>Various circumstances occasioned the formulation of the Church's faith. The most important were the preaching [cf. I Co 15:3], the catechumenate and the profession of community faith at the moment of Baptism [cf. Ac 8:36-38; I P 3:18-22], in worship [cf. Ph 2:5-11], in time of persecution [cf. I Tm 6:12,ff.]. The mandate of Jesus, His call, His instruction, constituted the Apostles the messengers of His Gospel, and the dispensers of the Sacraments. In the communities which they formed, there 'sprang up' [under the simultaneous action of the apostolic authority and the faith of the community] certain expressions, or formulations, which clearly synthesized the content of the faith: these eventually became norms for future preaching.

c. The Formulae of the ***Kerygma***, the Condensation of the Tradition: the 'kerygma', in the strict sense, is the public proclamation of Jesus Christ as Lord, and the presentation of His Cross and Resurrection, which manifest Him as such. It is a formulated proclamation for the Apostle. So, the '***kerygma***' constitutes the nucleus and the norm of the apostolic preaching. It is not any 'mummified' formula of the 'living' Gospel: it is rather its source..

d. The dignity of the formulations of the Apostolic Tradition: the elements which make these formulae capable of arousing the faith of Christians, and serve, then, as their norm - are the character of divine revelation and its acceptance and proposal on the part of the Church. The Church is the apostolic witness of the Self-revelation of the Resurrected One, just as she received it, formulated it, and transmitted it. However, '***kerygma***' is objectively equal to 'dogma' in later terminology: 'those truths revealed by God and proposed through the Church.'

e. Various aspects of the apostolic tradition:

- its nucleus is the '***kerygma***' in the strict sense;
- a first development would be the professions of faith and the moral laws formulated with the collaboration of the apostolic authority, and the faith of the community.
- a further phase of development would be the '***kerygma***' in the broad sense: the apostolic preaching and traditions, both written, as well as oral. The enunciation of this global tradition brings us to Sacred Scripture.

f. The Normative Value of the Apostolic Form of the Tradition: the Revelation of God in Jesus Christ possesses a form which can be expressed in human language, capable of inspiring the faith. Already in the time of the Apostles there existed certain formulations with absolute normative value for any further statement of faith. It is not that at times, the same truth might be expressed in another manner, but the statements or preaching that might contradict that norm, cannot transmit the authentic tradition.

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<sup>1</sup> cf. A. Richardson, *Credo in the Making*. London:SCM 1935; Philadelphia: Fortress 1981

## 7. “Verbal” Tradition and “Real” Tradition:

a. The general problem of the formulation of the faith: human language can express the truth revealed by God - however, the formulae are not the ultimate “Truth”. The propositions of the apostolic tradition are ‘truths’ in so far as they say nothing that is false, and this is guaranteed by divine authority. However, they are always ‘human’ expressions and propositions which can never enunciate, “comprehend” totally the full “Truth” in itself, in an exhaustive manner. The reason for this is that even in the area of sensible experience, the concepts keep present the same reality, but they are not the same thing. They are always based on a certain **“adequation of the intellect to the object”**. On the level of faith - which refers to the Invisible [cf. Heb 11:1,ff.] - these concepts and human words are applied more by “analogy.”

### b. The Faith and its post-apostolic formulations:

- a later formulation can express with precision and in an adequate manner, the Truth of the faith. The apostolic formulation is the point of reference that gives testimony to its veracity;

- a later formulation could contradict the original apostolic expression;

- the later formulation could also develop the original apostolic formulation. It refers to the same object - however, the later formulation simply makes ‘explicit’ the implicit content of the apostolic formulation from the apostolic era. In this case, the later formulation explains and enunciates formally what was contained in the apostolic formulation, and yet manifests something different from what was originally transmitted.

c. The “Verbal” Tradition and the “Real” Tradition: the Tradition of Jesus is two-fold:

- it communicates the words and mysteries of the Father - on the part of the Christian, this aspect of Tradition is “heard” and so, this is called the “Verbal Tradition”;

- it was ultimately communicated on the Cross for us - on the part of the Christian, this part dwells within him/her. This is referred to as the “Real Tradition.”

In so far as Jesus is the Bearer of the divine tradition, He is followed, and His tradition is accepted, through the announcement made by the Apostles. In so far as Jesus is the Object of the Tradition, this is continued by the administration of the Sacraments. Of course, there is no “Real Tradition” without the “Verbal Tradition” - and there is no “Verbal Tradition” without a “Real” effect. In the ideal, the “Real” effect would be faith and grace.

d. The Preaching as it was delivered, susceptible of Tradition: whoever might receive the Word, and the Truth communicated by the Word, would retain an intimate ontological relationship. a relationship of life, with what had been received. It

was not the Apostles alone who bound their formulations expressing their experience of Jesus for the early Church - but this was also the work of the Holy Spirit. By divine inspiration, the Apostles formulated the authentic reality which they had experienced in Jesus. The Apostles then reflected on this immediate experience of Jesus, and they formulated their reflection in expressions which very validly could be called the Word of God. The same would happen in the Christian, and with the Church in general. However, all expressions would have to be compared with the first norm of the verbal apostolic tradition. Only the Church - and not the individual Christian - can be definitively sure of the conformity of her expressions with this norm.<sup>2</sup>

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## **DV 8 b: An Increase in Understanding Divine Revelation**

### **[B] The Development ['Homogeneous'] of Dogma**

**“... The tradition which comes from the Apostles, develops in the Church with the help of the Holy Spirit [cf. D-S 3020]. For there is a growth in the understanding of the realities and the words which have been handed down. This happens:**

- through the contemplation and study made by believers, who treasure these things in their hearts [cf. Lk 2:19, 51];**
- through the intimate understanding of spiritual things they experience;**
- and through the preaching of those who have received through apostolic succession the sure gift of truth.**

**For as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her.”**

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1. The text of the Council presupposes some knowledge of the context out of which it proceeds. What is being presented here is the official teaching of the Catholic Church on the Development of Dogma <sup>3</sup>

a. This “growth in understanding” has been a reality in the life of the Church from apostolic times, and was expressly formulated in Patristic times - some of the Fathers alluded to it in implied terms.

<sup>2</sup> cf. P. Langfield/ C.Soltero, “*La tradicion segun la Escritura*”, in: *Comentarios a la Constitucion ‘Dei Verbum’*. Madrid: BAC 1969, pp. 231-243.

<sup>3</sup> cf. J.H. Newman, *An Essay on the Development of Christian Doctrine*. Garden City: Doubleday Image Books 1960.



b. One of the oft-quoted texts is called the Vincentian Canon, named for a passage found in a work of St. Vincent of Lerins, entitled ***Commonitorium***, written about the year 434. Among his statements we read:

... I have, therefore, given the greatest pains and diligence to enquiring, from the greatest possible number of men outstanding in holiness and doctrine, how I can find a kind of fixed and, as it were, general and guiding principle for distinguishing the true Catholic Faith, from the degraded falsehoods of heresy. And the answer that I receive is always to this effect that if I wish, or indeed if anyone wishes, to detect the deceits of heretics that arise and to avoid their snares and to keep healthy and sound in a healthy faith, we ought, with the Lord's faith, to fortify our faith in a two-fold manner, firstly, that is, by the authority of God's law, then by the Tradition of the Catholic Church.

Here it may be, some one will ask, Since the Canon of Scripture is complete, and is in itself abundantly sufficient, what need is there to join to it the interpretation of the Church? The answer is because of the very depth of the Scripture all men do not place one identical interpretation upon it... Therefore, because of the intricacies of error, which is so multiform, there is great need for the laying down of a rule for the exposition of the Prophets and the Apostles in accordance with the standard of the interpretation of the Catholic Church.

"Now, in the Catholic Church itself, we take the greatest care to hold that which has been believed everywhere, always and by all.

"That is truly 'Catholic', as it is shown by the very force and meaning of the word, which comprehends everything almost universally. We shall hold to this rule if we follow universality [i.e., ecumenicity], antiquity and consent:

- we shall follow universality if we acknowledge that one Faith to be true which the whole Church throughout the world confesses;

- antiquity, if we in no wise depart from those interpretations which it is clear that our ancestors and fathers proclaimed;

- consent if in antiquity itself we keep the following the definitions and opinions of all, or certainly nearly all, bishops, doctors alike..."<sup>4</sup>

c. The 1st Vatican Council took up this question again, noting the quote from St. Vincent:

... For the doctrine of faith which God has revealed has not been proposed like a philosophical invention, to be perfected by human intelligence, but has been delivered as a divine deposit to the Spouse of Christ, to be faithfully kept and infallibly declared. Hence, also the meaning of the sacred dogmas is perpetually to be retained which our Holy Mother Church has once declared; nor is that meaning ever to be departed from under the pretence, or pretext of a deeper comprehension of them: 'Let, then, the intelligence, science and wisdom of each and all, of

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<sup>4</sup> cf. *The Documents of the Early Church*. Selected and ed. by H Bettenson, 2nd ed., Oxford University Press 1979, paperback.

**individuals and of the whole Church, in all ages and at all times, increase and flourish in abundance and vigor; but only in its own proper kind, that is to say, in one and the same doctrine, one and the same sense, one and the same judgment.' ;St. Vincent of Lerins]... [cf. D-S 3020].**

d. From the middle of the last century on, the theme of the 'homogeneous development', or "Evolution of Dogma", had particular interest for theologians because of the great developments in the natural sciences. Desirous of knowing more deeply the nature, laws and derivation of this "development", so that they might understand better its presence in the official teachings of the Magisterium, the theologians of the era defended the Church from the accusation of "inventing new dogmas", or of "imposing on the faithful merely human teachings", mixed with those which were indeed divine and truly revealed by God.

e. There are various considerations that come to the fore:

- to offer some comment on the content, and the teaching of the Development of Dogma offered in the words of Vatican II [DV 8];
- to attempt to offer some justification, or the reasons why theology maintains the legitimacy and the truth of this teaching;
- to explain in some way, the dogmatic value of the teachings, or definitions which in the long course of this "evolution" have been pronounced - or might yet be determined by the Magisterium of the Church.

2. This Tradition which comes from the Apostles, develops in the Church with the help of the Holy Spirit:

a. The Tradition which comes from the Apostles: includes the entire content of the divine revelation, both oral as well as written, that has been transmitted by the Apostles. This has already been stated in the preceding paragraph:

"... Therefore, the apostles, handing on what they themselves had received, warn the faithful to hold fast to the traditions which they have learned, either by word of mouth or by letter..."

b. Furthermore, as has been noted, this is already a point of Catholic teaching which is beyond discussion. Vatican II has already reaffirmed in a dogmatic constitution, dedicated to the very nature of Divine Revelation, that the deposit of revealed truths, which has already been completed in the apostolic age, and remembering that we await no further, new, public revelations - that there will be a "growth in the understanding of the realities and the words" which have been handed down.

c. The Council notes several ways that this "increase", or "growth" takes place within the Church:

1.] Contemplation: it is not surprising that the Council would place

this prayerful activity of the faithful in the very first place [cf. also SC 2]. While this goes hand in hand with the second intellectual response of the believer [ *fides quaerens intellectum* ] we might remember several principles from the great theological schools: “... **nothing is ever loved unless it is first known [OP] - and nothing is ever known profoundly, unless it is loved**”! [OFM].

2.] Study: through the intellectual activity of the believer, through contemplation, one perceives or discovers in the revealed truths, new aspects which are a formal part of them - which, however, up to the moment of this graced insight, have not been “explicitly” formulated. Hence, the study of the Church through the centuries must also be “contemplative”. This is achieved by a kind of “discursive activity”.<sup>5</sup> This procedure deduces from a revealed truth, another truth, logically and necessarily connected with the revealed truth, as virtually contained in it: this would be called theology, which is not yet “growth” in the understanding of sacred Tradition in the formal sense. In addition to being “virtually contained” in revealed truth, the Church may also discern, through the formal intervention of the Magisterium, a truth which is contained formally in sacred Tradition: in this sense, what was “implicit”, is made explicit.

3.] Through the intimate understanding of spiritual things they experience: this would seem to be so much in accord with the lives of St. Thomas, St. Bonaventure, Cardinal Bellarmine, and so many others, great theologians and saints - this seems to be an implied reference here to what theology would call the “affective way”, “*connaturality*”, or “affinity”. In modern terms we might describe the situation of these canonized doctors [and “doctoresses”, as Sts. Teresa of Avila and Catherine of Siena; St. Therese of Lisieux] of the Church who serve as models for the whole Church: they have made the long, difficult journey from the brain to the heart. In more technical terms, this “experience” [cf. LG 12], which the grace and the Gifts of the Holy Spirit, deeply present in the lives of Christians, believers - which enable them to discern within the Word of God its authentic meaning and value. This “increase in faith through the experience of God” is accessible to all who are faithful to God’s grace and Word - and is never achieved by mere intellectual dialectics.

4.] **To Heed the Magisterium:** this is the fourth manner, simultaneously required, to achieve dogmatic development or an increase of faith within the Church: “the increase also comes through the preaching of those who have received through episcopal succession the sure gift of the truth.”

c. These four ways of seeing the increase in the understanding in the divine deposit of faith, must be taken together. It would not be sufficient to take them separately, with no connection one between the other. These four “manners” assist and complete one another, and it is in the body of the Church as such, that there is this increase, always in fidelity to the original apostolic Tradition. The Council offers this thought in another context:

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<sup>5</sup> cf. A.D. Sertillanges, OP, *The Intellectual Life*, Westminster MD: The Christian Classics 1980.

**“...The body of the faithful, as a whole, anointed as they are by the Holy One [cf. Jn 2:20,27], cannot err in matters of the faith. Thanks to a supernatural sense of the faith which characterizes the People as a whole, it manifests this unerring quality ‘from the bishops down to the last member of the laity’, it shows universal agreement in matters of faith and morals.**

**“For by this sense of the faith which is aroused and sustained by the Spirit of truth, God’s people accepts not the word of men, but the very word of God [cf. I Th 2:13]. It clings without fail to the faith once delivered to the saints [Jude 3], penetrates it more deeply by accurate insights, and applies it more thoroughly to life. All this it does under the head of a sacred teaching authority to which it loyally defers...” [LG 12].**

d. The way the problem of the “homogeneous development”, or ‘evolution of dogma’ might be presented is as follows: how can this “progress” be equated with the sacrosanct principle, repeated many times: that the Deposit of Revealed Truths was definitively closed with Christ, in the Apostolic Period? The definitive response to this question might follow different theological explanations, but each should have these elements in it: this Deposit of Revealed Truth, objectively in itself, can never increase, for it is immutable. However, its knowledge, its increased understanding, the more intense penetration of it, subjectively, as far as believers are concerned, can and should increase and develop until the end of time, through the discovery of hidden, or, as yet unknown truths. This is perfectly understandable without implying any contradiction, and progress responds fully to the nature of human knowledge. It proceeds gradually, deductively, and from the contemplation, study, *obediential* acceptance and lived experience of these divine truths, there has been - is being - and will be verified within the Church, the homogeneous evolution, the doctrinal development in the Church.

### **3. The Theological Justification, or Legitimacy of the Development of Dogma:**

a. Vatican I: took up a number of questions pertaining to Divine Revelation, and offers a clear insight into this matter:

**“... The same Holy Mother Church holds and teaches that God, the beginning and end of all things, may be certainly known by the natural light of reason, by means of created things, ‘for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made’... [Rm 1:20]” [D-S 3004].**

b. There is, therefore, also a “natural” way to know God. However, there is also a “supernatural revelation”:

**“... but that it pleased his wisdom and bounty to reveal Himself and the eternal decrees of His will to mankind by another and a supernatural way, as the Apostle says: ‘God having spoken on divers occasions, and many ways, in times past to the fathers by the prophets; last of all, in these days, has spoken to us by His Son’ [Heb1:1,ff.].” [D-S 3004].**

c. The response of the believer is indeed 'rational', even though based on the power of God:

**"...inspired and assisted by the grace of God, we believe that the things which He has revealed are true; not because of the intrinsic truth of the things, viewed by the natural light of reason, but because of the authority of God Himself Who reveals them, and Who can neither be deceived nor deceive..." [D-S 3008].**

Thus, theologians have long presented one aspect of divine revelation, as "the word of God witnessing" [*locutio Dei attestans*].

1.] Concerning the specific concepts of divine revelation as the Word of God directed toward human beings, and the faith with which this revelation should be received, it might be stated that Divine Revelation is the formal object of the faith. This Revelation is then presented in fixed concepts and these are immutable, as the material object of the Faith. Chapters 2 and 3 of the Dogmatic Constitution on the Faith in Vatican I were dedicated to these questions.

2.] These themes were, without doubt, those that were the most pressing in the intellectual climate of the time. The Development of Dogma was given to be understood as not concerning the concepts of Revelation, or of the faith, as these were declared 'immutable'. The Development "takes place in the revealed and believed dogmas themselves. Vatican I gave little space to the question, other than quoting the incisive text of St. Vincent of Lerins [cf. D-S 3020]: there is a development, but only in its proper kind; "in one and the same doctrine, one and the same sense, one and the same judgment".

d. Vatican II represents the teaching of Vatican I concerning Divine Revelation as the "formal object" of the faith, and presents this in the "Preface" [cf. DV 1]: "...Hearing the word of God with reverence and proclaiming it confidently, this most Sacred Synod... follows in the footsteps of Trent and of First Vatican..." However, at the same time, the document recalls the doctrines and the events that have been the object of that divine word - which refer also to the "Plan of Salvation", the "Economy of the History of Salvation."

e. The word revelation can be applied in many ways:

- **active revelation:** the word of God actually being communicated;
- **objective revelation:** the content. doctrine, the words and deeds of God as these have been revealed.

Active Revelation is the formal object of faith. "Objective Revelation" is referred to as the material object of faith. It is with the varying terminology of theologians that one often encounters difficulty. There is also the possibility of confusing "active revelation" [the Revealing God] with the objects that are revealed. Revelation as "word" of God is always infallible and most holy - revelation as "object" of the word of God can also be something in divine Revelation which stands forever as rejected by God, e.g., sin, of which the Scriptures speak so often.

f. In this area of revealed truths, or dogmas, that the Church understands a "dogmatic development." "Faith" increases when one more intensely believes in the revealing God - doctrine "evolves", "develops" when there is "a growth in the understanding of the realities and the words which have been handed down."

1.] As far as human knowledge is concerned, it is of its nature, gradual - even concerning the same truths over which thought is given, and reflection is dedicated. In the first contact with truth, the vision is more or less obscure and imprecise. Grace-filled reflection, contemplation, in the matter of faith, discovers new aspects, new details, new relationships with other realities, with other ideas, with other problems. From this flow certain derivations, consequences and discoveries which prove to be more extensive, and "newer".

2.] In the area of revealed truth, these have been transmitted in human language, of which God has made use, in order to communicate with humanity. Divine Providence has accomplished this through the pens of inspired writers, through the words of inspired "prophets", the Apostles and Jesus Christ Himself. With this in mind, it must be stated that all human language, even the most rich and cultivated, is immensely poor, "inadequate" to express comprehensively all of the richness, all of the potentiality, all of the virtuality of the divine truth.

3.] If this human knowledge is indeed "true", as the Word of God always is, it will allow believers to come to know an objective reality - however, its "ontological plenitude" will demand of us great effort. Even with this, the divine truth will remain in great part veiled because of the inherent weakness of human words and thought. This opens the door wide to a gradual increase in the development of human knowledge of the things of God.

4.] However, this "veil" which hides in great part the "ontological fullness" of the revealed truths, appeals to the human intelligence. Impelled from within the human mind has a natural yearning to know, for truth. Aristotle had already noted that every human being "naturally desires to know." This natural inclination toward knowledge is all the more pronounced when the truths that are to be known are of supreme importance for life. Nothing could be of greater interest for the believer to know, in the fullest possible manner, than the Word of God which He communicates toward the world.

5.] Moreover - and this is the principal factor - it is necessary to keep in mind the impulse of the Holy Spirit. He assists the Church with His animating inspiration, that leads to the fullest share possible in the very life of God Himself. The Holy Spirit has been called "the soul of the Church"<sup>6</sup>, "Who will teach you all truth" [cf. Jn 16:13]. The Holy Spirit of God will be the first Promotor and Guide of the genuine evolution of dogma within the Church of Christ.

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<sup>6</sup> cf. Pius XII, *Mystici Corporis*, June 29, 1943, # 69

#### 4. The Infallible Magisterium:

a. The "homogeneous evolution" of doctrine, or the development of dogma in the Church, is a tenet held from earliest times. Manifest throughout the centuries, it has been accepted also by Vatican II: this evolution can be verified as the presentation of new dogmas in so far as the believer is concerned [*quoad nos et not in se*]. No assault is made here on the content of the revealed deposit of the Apostolic Tradition, and there is no new revelation. Prescinding from the long history, the many opinions, the almost endless discussions, contrasting points of view that can be read here in any history of this question, there is needed a "synthetic formulation" to explain the development in the Church of the understanding of divine revelation.

b. The essential principles to be safe-guarded in any "synthetic formulation" would be the following:

1.] The Infallible Magisterium: constituted by Jesus Christ in His Church - the Pope, ecumenical councils - are to be accepted in the words of Vatican II:

**"... In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent of soul. This religious submission of will and of mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking ex cathedra..." [LG 25] [compare with DV 5].**

However, the infallible definitions can refer not only to what has been **"formally revealed"** - but also [at least in the minds of many Catholic theologians] in all that pertains to what is merely "virtually" revealed, i.e., **theological conclusions**.

2.] The truth, or proposition, contained in a universal, would be considered "formally" contained.

c. As Pope Pius XII had noted in his Encyclical, *Humani Generis* [August 12, 1950]:

**"... theologians must always return to the sources of divine revelation: for it belongs to them to point out how the doctrine of the living Teaching Authority is to be found either explicitly or implicitly in the Scriptures and in Tradition. Besides, each source of divinely revealed doctrine contains so many rich treasures of truth that they can really never be exhausted..."**<sup>7</sup>

d. With the two principles noted above [that of the infallible Magisterium and that of the formal content of divine revelation, explicating what was implicitly contained in the sources of divine revelation], there is offered the key of a "synthetic formulation" for this tenet of the Church's faith. Assent must be given by the believer

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<sup>7</sup> cf. *The Papal Encyclicals 1939-1958*. McGrath Publishing Co. - A Consortium Book 1981, n. 21, p. 178 b.

to what was virtually revealed, or - to a truth that has been deduced from another truth expressly revealed by God, but already defined by the supreme Magisterium. For the believer, it would be necessary to respond that such a proposition would have the same value, and would merit an equal assent of faith, as would the truth expressly revealed from which it derives. Faith would be given not precisely in virtue of the fact that its derivation has been established, but because of its being defined by the supreme Magisterium.

e. This is never question of creating new revelation - but, rather it is entering more deeply into the real content of revealed truth:

**“...when either the Roman Pontiff, or the body of bishops together with him defines a judgment, they pronounce it in accord with revelation itself. All are obliged to maintain and be ruled by this revelation, which, as written, or preserved by tradition, is transmitted in its entirety through the legitimate succession of bishops and especially through the core of the Roman Pontiff himself.**

**“Under the guiding light of the Spirit of truth, revelation is thus religiously preserved and faithfully expounded, in the Church. The Roman Pontiff and the bishops, in view of their office and of the importance of the matter, strive painstakingly and by appropriate means to inquire properly into that revelation and to give apt expression to its contents. But they do not allow that there could be any new public revelation pertaining to the divine deposit of faith...” [LG 25, concluding paragraphs].**

f. It is to be noted that a great part of the dogmas of our faith is presented, or formulated, in universal propositions:

- all are created by God;
- all have an immortal soul;
- all have been redeemed by Jesus Christ;
- all will one day be judged by God.

If, from these universal formulae, it is not proper to deduce that these apply only in individual cases, than the dogmas of faith would be of little value for one's daily life of faith.

g. In the Catholic faith, it is believed that God Himself has decreed that all the definitions of the supreme Magisterium of the Church, past, present and future [all is 'present' to God] are infallibly true. For the **de fide** definitions, the Church believes that these already pertain to divine revelation - and that the infallible definition of the Church presents a truth explicitly which had already been implicitly revealed by Him<sup>8</sup>.

h. The recent Magisterium has treated of the question of the “dogmatic formulae” in her teaching role:

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<sup>8</sup> cf. *The Papal Encyclicals 1939-1958*. McGrath Publishing Co. - A Consortium Book 1981, n. 21, p. 178 b.



“... In reality, while the exercise of the episcopal magisterium was relatively easy when the Church lived in close contact with the society of its time, inspired its culture and shared with it its forms of expression - there is asked of us today a serious effort, so that the doctrine of faith might retain the fullness of its content and meaning, expressing itself in a form that would permit it to reach the minds and hearts of all those to whom it is directed.

“No one better than our predecessor, John XXIII, in his discourse for the opening of the Council sessions, has shown the duty that we have in this regard:

‘It is necessary, that in response to the vivid doctrine of the many who are sincerely attached to all that is Christian, catholic and apostolic, this doctrine is to be more quickly, more widely and more profoundly known [*citius... certius...communius...*]; that human beings become more intimately penetrated and transformed by it. It is necessary that this doctrine, which is sure and unchanging, which must be faithfully respected, that it be penetrated more, and presented in such a way that it might respond to the needs of our time.

“ In fact, one thing is the deposit of faith itself, i.e., the truths contained in our venerated doctrine - and something else again is the form with which this doctrine is enunciated - while the truths, nonetheless, conserve the same meaning and the same value.

“ It will be necessary to give much time to this form with which these truths are enunciated ... it will be necessary to have recourse to manners of exposition that better correspond to a teaching that is above all, of pastoral nature...

“In fact, we are not the judges of the Word of God: it is this Word which judges us, and which sheds light on our relationship to the world...”<sup>9</sup>

5. The Permanent Validity of the Formulae of Faith: [cf. International Theological Commission, October 11, 1972]:

“10. The dogmatic formulae are to be considered as responses to precise problems, and in this perspective, they remain always true. Their constant interest is bound to the lasting actuality of the problems of which they treat. Furthermore, there should not be forgotten that the successive questions that Christians put before themselves concerning the meaning of the Word of God, with their solutions already acquired, are so vitally connected among them, that the responses of today, presuppose always, in some way, those of yesterday, even though they cannot be reduced to them.

“11. The dogmatic definitions usually employ the current vocabulary, and also when such definitions use clearly philosophical terms, these do not commit the Church to any particular philosophy, but only express the realities which lay under the human experience, and which the terms in question have the right to clarify.

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<sup>9</sup> cf. Paul VI, *Quinque iam anni*, December 8, 1970, II - in: *Enchiridio Vaticanum*, Vol. 3, nn. 2880, ff.

**“12. These definitions should not ever be considered apart from the particularly authentic expression of the Word of God in the Sacred Scriptures, nor separated from the whole announcement in each epoch. They, on the other hand, do furnish the norms for this announcement through an interpretation that it is always better adapted to revelation. This revelation, however, remains always the same - not only in its substance, but also in its fundamental enunciations...”**<sup>10</sup>

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### Summary

[1] Before any solemn declaration on the part of the Magisterium, there is practically unanimous consent among the great theologians and doctors of the Church through the centuries.

[2] It should also be noted that this is not a matter merely of speculative theology, which will be of interest solely to the doctors in the sacred sciences. The Development of Dogma pertains to matters of practical faith, fundamental for the whole of Christian life. This development results for the teaching and the formation of the Christian people.

[a] Today some theologians speak of “ecclesiastical faith” - an expression not found in these centuries of reflection on the Development of Dogma. The expression is not found in Vatican II. Throughout the centuries, the Magisterium has been called to define questions merely virtually contained in the deposit of revelation, and the assent that is due to these declarations is a theological assent, or of ecclesial faith. This would not be “divine faith” in the strict sense.

[b] This “theological assent”, or “ecclesiastical faith”, are expressions that not all accept. Some believe that these expressions leave the Church open to the criticism made by the Protestant position, namely, that the Church “invents” dogmas, imposes matters of faith that have not been revealed.

[c] A dispute does arise when it is held that this **“theological assent”** is reserved only for those matters **“virtually”** contained in the **“Deposit of Revelation.”** These would be truths in a particular comportment, specifically distinct from the dogmatic revealed truths in the deposit of faith. This distinction of “ecclesiastical faith” arose mid-way through the last century, and gained adherents through the years. It does seem that the distinction arose from the excessively intellectualist approach of pondering on Divine Revelation.

[d] The Church does not impose on the faithful, with the obligation of absolute assent, human doctrines developed within the Church herself. All of the dogmatic definitions as testified to by God - all created truth is defectible - only divine truth is infallible.<sup>11</sup>

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<sup>10</sup> cf. Enchiridion Vaticanum, o.c., n. 4, nn. 1810-1812].

<sup>11</sup> cf. F. G. Martinez, *Justificacion de la evolucion del dogma*, in: *Comentarios a la Constitucion ‘Dei Verbum’*, Madrid” BAC 1969, pp. 244-265.

**DV 8 c: THE “MONUMENTS” OF TRADITION****[C] The Uninterrupted Conversation****between the Bride of Christ & the Holy Spirit**

**“The words of the Holy Fathers witness to the living presence of this Tradition, whose wealth is poured into the practice and life of the believing and praying Church. Through the same tradition, the Church’s full canon of the sacred books is known, and the sacred writings themselves are more profoundly understood and unceasingly made active in her; and thus God, Who spoke of old, uninterruptedly converses with the Bride of His Beloved Son and the Holy Spirit, through whom the living voice of the Gospel resounds in the Church, and through her, in the world, leads unto all truth, those who believe and makes the word of Christ dwell abundantly in them [ cf. Col 3:16].**

**[C] The Uninterrupted Conversation between the Spouse of Christ and the Holy Spirit****Introduction:**

[1] Sacred Scripture is the pre-eminent document of the preaching of the Apostles, because of its divine inspiration. The books of the OT are as the point of reference and the ‘proof’ of what they taught. The books of the NT are its expression, constitute by the deeds and words referred substantially as they happened and were pronounced. Both the OT and the NT, because they are divinely inspired, are useful for teaching, convincing, correcting, and forming minds and hearts in justice. [cf. 2 Tm 3:16].

[2] However, Scripture is not simply identified with Revelation. It is only the sign and witness, and furthermore, “incomplete’. Scripture is as a Code, the manuscript of God [St. Augustine], in which He makes use of human words, and puts a limit to the expression of revelation. Furthermore, the experience had by the Apostles who lived in the time of Revelation, surpasses the words they wrote to give witness to this.

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**1. The Necessity of Revelation:**

a. Sacred Scripture cannot be in contradiction with the lived preaching from which it derives - and cannot substitute for the lived preaching. The Apostles, therefore, in addition to the written books, also left to the Church that which they taught or did, without writing it all down, and which continued to be the object of their lived preaching, even after the composition of the sacred books.

b. The Apostles themselves make this understood. While they instruct the faithful, by transmitting to them that which they themselves have in their turn received [cf. 2 Tm 2:15], they exhort them to remain firm in the faith transmitted once and for all [cf. Jude 3]. The Apostles directed the faithful to retain the traditional truths: i.e., the whole preaching of the Gospel, in which they were taught both by living voice and by writing.

c. Different from Scripture, the living preaching translates into practice what had been announced, and achieves it and its full reality, in so far as circumstances might permit. It is one thing to teach, and another to celebrate the Eucharist - it is still one thing to celebrate It, and quite another to participate in It fully. The recounting of the message will remain of necessity on the historical level, and be somewhat "provincial", even though intended for the whole world. The celebration of the Eucharist offers the spiritual experience of the message, and confers the grace which saves.

d. The transmission of the apostolic preaching outside of Scripture - and also all that of which it is the object - is called "Tradition."

## **2. The Nature and Properties of Tradition:**

a. Tradition is the Revelation made to the Apostles by Jesus and by the Holy Spirit. The Apostles then manifested it, and applied it in their teaching, in the organization and in the life of the Church, in the interpretation of Scripture and in the celebration of the cult. In these various forms the Apostles transmitted the Tradition to their successors, the bishops. In this way, by divine plan, the Tradition would continue uninterruptedly through the entire life time of the Church, "the end of time."

b. It is a property of Tradition to be either written [Sacred Scripture] or oral. This signifies that a part of Tradition would be the spoken word through the centuries of the formation of the deposit of faith. Since "Tradition" is not constituted solely by words, but also by the full Christian reality, then Tradition could not be completely translated in any verbal formulation, not even divine.

c. Tradition, in its being constituted, does not exceed the time in which the Sacred Books were written. All that has entered into them is "Scripture" - and the remainder of the Deposit of Faith not found in Scripture, could be called as pertaining to the oral Tradition.

d. Tradition has in common with Scripture that of constituting the principle of continuity and of identity of the apostolic Church, with that of every generation that would come later. What it has "proper" is that it does this in a different manner: it is not only on the level of "knowledge", but also on the plane of experience, by perpetuating all that which was the effect of the personal contact [cf. I Jn 1:1,ff.] that the Apostles had with Jesus, and which they impressed on the structures and the comportment of the early Church.

e. Therefore, Tradition transmits not only the divinely revealed doctrine, but also its concrete application. It is not only that which the Church believes, but

also that which she "is", all that she "does" according to the demands of faith.

### 3. Progress in Tradition

a. Because of its content, Sacred Tradition is not a mechanical repetition, but rather a living transmission of the preaching and the apostolic activity. Therefore, tradition remains open, and subject to continual development, in the sense of a deeper understanding. This is written within the act of its transmission, and is the indispensable condition of its conservation.

b. Progress, therefore, is a constitutive element of Tradition, and it is also a constitutional law of the Church, in which it is incorporated. Because both "Tradition" and the "Church" are living realities, it is proper to every living being to conserve itself, by developing itself. If the Church and her doctrine were absolutely immobile, they could not have a history that is ever in act. They could not, then, become "incarnate" in the various human situations and historical realities through the ages, all of which differ one from another. The different ages, as they come and go, all have deep need of being influenced by divine Revelation, to be thus the instrument of salvation, in accord with the demands of the Incarnation, through which God, in Jesus, has come to elevate creation.

c. Such progress can only be achieved in absolute fidelity to the Apostolic message. This revealed Tradition, therefore, cannot undergo an increase from the outside which would in any way, alter its content, or make to it a "numerical addition". There can be nothing in Divine Tradition that does not come from the Apostles - and nothing can ever be taken from what they have sent on. It is a question of a "growth", a development, which is born and matures within the message. The growth in the understanding refers to the divine realities which have been transmitted, without changing their nature. The development does not add to the substance, but brings to this divine Revelation insights that are indeed "new" as far as the Church is concerned.

d. This delicate balance between immutability of content and diversity of expression in the same divine Tradition, is made possible by a particular intervention of the Holy Spirit. As He presided over the apostolic preaching and over its concrete applications, so does He guarantee the integrity and the fidelity of its implications for the entire life of the Church - which, by divine plan, is established for an ever more intense living of the message, and an ever more profound penetration of it.

### 4. Factors in the Progress of the Apostolic Tradition:

a. Since the Apostolic Tradition is deeply immersed in the life of the Church, every ecclesiastical activity contributes in some way, to its development. This happens more in particular in these ways:

- the intellectual penetration of its mystery through contemplation and study;
- coupled with the affective response to it, through the "experience" of God and His message;

- by heeding the authentic preaching and authoritative interpretation of the Tradition, through the Magisterium. It is the charism of the Magisterium to promote and direct this increase in the understanding of the truths that have been revealed, and the application in life of the entire revealed deposit.

b. Contemplation and study have a profound bearing on one another. Yet, the concrete living, or “experience” of the message has a certain appeal, particularly in our own time. It has always been the case, in the development of the content of Tradition itself, as well as the gradual and deeper understanding of the message - that these were preceded by an inspired living of the message, and a deeper living of the revealed mysteries, before any increase was bestowed by God. The disciples at Emmaus recognized Jesus in the Breaking of the Bread, and by the fact that their hearts were “burning” as He opened the Scriptures for them [cf. Lk 24:30-35]. Some interpreters see at Emmaus the repetition of the multiplication of the bread to feed the hungering multitudes who had followed Jesus - cf. Mt 14:19; Mk 6:41; 8:6; Lk 9:16].

c. Since divine revelation is not only concepts, but is also a whole totality of divine communication, theology has a distinct role to play in this increase<sup>12</sup>. The doctrinal formulations, which are the result of prayerful, contemplative study, in cooperation with the Magisterium - leading from and toward an ever deeper living of God's Word, reflect [not unlike the poets] the consciousness of a believing people and the divine realities which have been committed to it.

d. The preaching of the Magisterium, in addition to having a protective, productive function, which is the first and direct cause of progress, also has a critical function of vigilance and rejection, through which the sacred deposit of Tradition is maintained immune from any anomalies which would vitiate the normal, yet supernatural, development of doctrine. While these functions in theologians are bound to the validity of their rational arguments - in the bishops, in addition to the intellectual effort - there the special charism of their office.

## 5. The Travail of the Progress of Tradition:

a. From the realization of all that is required, on the intellectual, spiritual and experiential levels for the development of Revelation within the Church, it can be seen that this whole reality must pass through a lived process of purification. There will be within the believing body, periods of apparent darkness, threatening divisions, and cleansing pluralism. The reason for all this is as clear as the Mystery of the Incarnation: divine truth is fully immersed in the human reality of the life of the Church.

b. The “human condition” of Christians is not changed by the graces that come through the Sacraments. Human weakness, intellectual as well as spiritual, and sometimes the separation of the message of Jesus from lived experience of His word, contribute to rendering the process of increase a painful one, and make of it

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<sup>12</sup> cf. Congregation for the Doctrine of the Faith, *Donum Veritatis*, Ascension, May 24, 1990

the task of all. Some would place the difficulty into two general categories of "indocility to the Word":

- on the one hand, the "lazy acquiescence", and the shutting off of any re-thinking on a personal level, of the Word of God. A fresh contemplation and study of His word, in union with the teachings of the Magisterium, lead, with God's grace, to conversion and deeper faith. There is a recurring temptation within the People of God of immobility, total contentment with the "*status quo*";

- on the other extreme, is the over rationalistic -or overly "sensate" response to the Word of God. Excessive rationalism "would leave no room for the Holy Spirit" - the overly "enthusiastic"<sup>13</sup> experience, may "read into" the divine Word, and make it subject to human whim.

In both instances: the exasperated [even though it is very often generous and self-sacrificing] rationalistic approach in the quest for God, not coupled with the contemplative aspects or adherence to the Magisterium - as well as the "intuitive", appealing and often subjective reading of the Word of God - there is a rather "forced" adaptation of the perennial word of God to modern circumstances, as though this age, finally and definitively reads God's word. In both instances, there is verified a falsified evaluation and evolution of the faith and doctrine. There are aberrations of indifference, as well as those of excessive rationalism.

c. As in the moral order, the Holy Saturday Liturgy ponders the mystery of ***felix culpa*** [the "happy failure" which has merited so great a Redeemer!] - in a similar way, the intellectual incapacity or unilaterality have brought readings of the message not in accord with the integral teaching of the Church. The presence of such systems of thought in the Church have been useful, however, and very often have signaled, led to a true development in the Church's authentic understanding of her message. Doctrinal aberrations have always evoked a greater commitment to God's word within the thinking and believing body of the Church. The Church has been compared to the Mother of God, who treasured these things in her heart" [cf. Lk2:19,51 - cf. DV 8]. Mary pondered the Word of God in her profound contemplation, study and experience of Jesus in full accord with the Word of God.

## 6. The "Progress of Tradition" and the "Development of Dogma":<sup>14</sup>

a. The full consciousness on the part of the Church of the realities and the words of God is yet to be fulfilled. In this process, divine Tradition retains its original identity of content - but the increase in understanding is manifested through a more defined representation, that satisfies the yearning of the mind for truth, and that of the will for goodness, and the human person for beauty. As is true of living beings, they pass from the embryonic stage, in which there is already the

<sup>13</sup> cf. Ronald Knox, *Enthusiasm*, Oxford at the Clarendon Press 1960

<sup>14</sup> cf. also Aidan Nichols, OP, *From Newman to Congar. The Idea of Doctrinal Development from the Victorians to the Second Vatican Council*. Edinburgh: T. & T. Clark 1990

completeness of their specific being - and they eventually reach perfection, through a gradual process of maturation - during which, more and more, they come to assume the form and the manner to which they have been destined. The progress achieved becomes the constitutive element of the body. Tradition, therefore, is not something that is immobile, that periodically is discovered. It is of the nature of Tradition to penetrate more the mind, the heart and the life of the Church. Divine Tradition consists in the *explicitation* of the potentialities placed by God within the divine deposit of faith, which is the object of continuing fecundation on the part of the Holy Spirit.

b. The progress of Tradition, looked at in this way, reaches its most evident expression in that which is called dogmatic progress - not to be confused with the 'progress of dogmatic theology'. While simple "progress in theology" consists in the ever more suitable verbal or notional formulation of a truth that has already been established - dogmatic progress consists in the formulation of truth, through the irrevocable decision of the Magisterium.

c. Thus it happens that the revealed deposit, while it does contain so many and such varied treasures of the truth - that it can never be completely exhausted [cf. D-S 3886] - it gradually does receive an ever less partial representation. The Church comes painfully and gradually, through trial and tribulation, to an ever deeper introduction into the full possession of Divine Revelation. This will be consummated only in its eschatological transformation, when the light of faith will become the light of glory, in the "Beatific Vision".

## 7. The "Progress of Tradition" and the "Fullness of Revelation":

a. Tradition, therefore, is the living leaven which animates and moves the entire life of the Church: the Church is, therefore, dynamically yearning forward toward the process of a complete revelation - until the designs of God are completed in her, and limitations will give way to the full perfection that will be achieved [cf. I Co 13:10]: "... once perfection comes, imperfect things will disappear..."

b. This is never a matter merely of "knowing" - but means the full possession of Divine Revelation. Since the knowledge of truth is correlative to its possession, neither can be lacking: "Truth" begs to be understood, lived. The Church is not an anonymous and impersonal subject: all that the Church possesses, can be known and enunciated through the Magisterium assisted by holiness and learning. The history of dogmas indicates that many truths divinely revealed, have been "defined" only in later ages. And no one knows what still lies ahead. This "history" clearly shows that the Church earlier was not yet in possession of the truth it has now - and today's truth is not yet what the future will make known.

c. The gradual possession of Revelation conditions and stimulates the progress of the Church herself. Therefore, the Church, in the measure in which Tradition unveils Revelation, will come to know ever more profoundly the mystery which constitutes her, and includes within itself: that is, the Mystery of the Incarnation, and all its implications. The Church is led ever more intensely to a deeper



penetration and assimilation of this central mystery of her existence.

## 8. The Texts of Tradition

a. Even though Tradition has been definitively closed regarding its content with the death of the last apostle [or, “**with the end of the apostolic age**”], at the same time, it remains open to unforeseeable developments. It is, therefore, inevitable that Tradition be made manifestly present in the life of the Church, and this in various ways and measures. It can be said that every activity and institution that are authentically “ecclesiastical” receive an imprint for a fuller grasp of Tradition.

b. However, there are some manifestations more in particular - which, either because of the authority of Persons who studiously contemplate the Divine Revelation, or because of the collective form that these contemplative studies have taken, merit the title of “qualified and privileged” proponents of the understanding of Tradition.

1.] To the first category belong the Fathers of the Church who have gathered the elements of the revealed Deposit of Faith, precisely at that crucial moment of passage from the apostolic age to that of the early Church. These special witnesses to the word have, however, an historical trait, and their scope was one of true and proper teaching.

2.] To the second category pertain those indications that have been preserved through the Liturgy. These are clearly the prayerful contemplation on the revealed Deposit of Faith as this was lived and celebrated. These elements are not so much deliberated doctrinal affirmations, as they are the “praxis” of the faith by the whole ecclesial community. This factor gave rise to the adage: **lex orandi, lex credendi** - the Liturgy is also a Rule of Faith.

c. These qualified testimonies, these Monuments of Tradition show how the patristic reflections as well as the liturgical celebrations attest in simple and profound manner to Tradition in a stage - that can always be surpassed - in which the witness of the early Church most profoundly expressed itself. These “texts” do not reproduce all of the content of Revelation - so, they are not simply “identified” with it. Nonetheless, these “Monuments” have merited entire courses, and even Faculties apart: hence, we have Patrology, [cf. the “**Augustinianum**”, Rome] and an entire Institute dedicated to the Sacred Liturgy. [cf. the “Anselmianum”, Rome].

1.] The Fathers of the Church: <sup>15</sup>

{a} By this title is included all those who have received from Jesus Christ, the power and the mandate of transmitting, guarding and interpreting Divine Revelation, in that age of transition following the close of the Apostolic Age. These early Fathers were practically all contemplative bishops. Their ecclesial

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<sup>15</sup> cf. Congregation for Catholic Education, *Patres Ecclesiae. On the Study of the Fathers of the Church in the Formation of Priests*. Nov. 10, 1989

“paternity” stems from their ministry of generating the faith and a way of life. They are called “Holy” because this is a quality that inheres not only their teachings, but even more so, their lives and was the ultimate inspiration of their mission. The Councils of the Church have referred to the privileged situation of the Fathers at different times: among the “criteria of Tradition”, the Church has listed “the consent of the universal Church” - “the consent, or the Tradition of the Fathers”<sup>16</sup>

{b} With the passing of time, the bishops assembled in Council were referred to as “the Council Fathers”. The title “Holy Father” came to be reserved out of reverence for the Supreme Pontiff. However, in the “technical sense”, referred to here, a “Father of the Church” would have these traits:

- antiquity: because of closeness to the Apostolic Age: there is usually assigned a certain limitation for the “end of the Age of the Fathers”;

- the Eastern, Greek Fathers: usually considered to have ended with the death of St. John Damascene [+ 749] - more than a full century longer than the

- the Western, Latin Fathers: the period came to an end with the death of St. Isidore of Seville [+ 636];

- holiness of life;

- teaching in full accord with the Apostolic Tradition.

{c} The value of these **Witnesses of Tradition** derives from the fact, too, that these men had given to their teachings a kind of systematic form, which in the early times proved to be impossible. Their doctrine is a kind of re-thought contemplation of the apostolic preaching, and an ordered homogeneous evolution, flowing from the central inspired nucleus of the Deposit of Faith. A certain analogy may be made: the Fathers of the Church were for the development and interpretation of the Deposit of Faith what the Apostles were for its constitution and composition [St. Augustine]. However, even the teaching of the Fathers cannot reflect the faith of the entire Church: these “Fathers” of the Church remained also among the most docile children of the Church. While they did offer to the common faith a profoundly systematic and imaginative expression, enabling the whole Church to understand her treasure the more - yet, they remained throughout docile to divine Tradition and obedient to the Church.

{d} The Witness of the Fathers is determining for the Church in the interpretation of Scripture - or, when it comes to integrating other matters of Revelation which alone would not be sufficient to establish dogmatic certainty about a given truth. The Magisterium often has had recourse to the Fathers to understand better the Apostolic preaching.

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<sup>16</sup> cf. D-S ## 271; 370; 396; 399; 485; 501/520; 548; 550; 575; 635; 710; 824; 850; 1510; 1542; 1600; 1692; 1750; 1766; 1800; 1820, f.; 2090; 2855, f.; 3284; 3541 - as interpreters of Sacred Scripture, cf. ## 1507; 1863; 2771; 2784.

## 2.] The Sacred Liturgy:

{a} While Liturgy is not a rigorously formulated expression of the Deposit of Faith, it is a concrete expression of the “experience” of spiritual realities, a celebration of faith. Therefore, in the Liturgy, not only do we find witnessed the complexity of the truths of faith already defined - but, very often there is resplendent in the Liturgies profound insights for future development in Tradition. The Sacred Liturgy, therefore, the lived testimony which the Church offers of herself as a believing community, a praying assembly, celebrating in the form of adoration, praise, thanksgiving and petition - making present the Sacred Memories and the glorious hope for the future. The extraordinary value of this Witness of Sacred Tradition consists particularly in the “presence” it establishes, which “represents” the entire Mystery of Redemption, and anticipates the Mystery of the Resurrection for believers.

{b} The fact that the Liturgy “reproduces” divine Revelation in so far as this has been grasped by the Church and believed by the Christian assembly, it tells us that it is not of itself, creative, or constitutive of Divine Revelation, but simply its attestation. It is not, therefore, the liturgical usage which establishes the norms of faith, as though the Liturgy were meant to be the progressive creation of collective piety. On the contrary, the Rule of Faith which establishes the rule for prayer, and confers upon it the authentic “catholicity”. The old saying should be read that “the Law of Faith establishes the Law for Prayer” [cf. D-S 246].

{c} It is not easy to measure concretely the value of the testimony which the Liturgy renders to Tradition. The cultic language, the “*mysteric*” structure, the various elements which together make up the Liturgy, of their nature, impede one from analyzing them too closely. There is contained in the statements words and rituals that reflect, present, and celebrate the divine realities. Some liturgies reflect dogmatic definitions [cf. the great Marian Fasts, the Assumption, the Immaculate Conception]. In cases such as these, the Liturgy takes the next step of translating the mystery into life.

{d} To attempt any judgment on the effect of formulae that are not directly influenced by the Magisterium, it would be necessary to abide by very strict criteria. Each liturgical text must be read in the theological context in which it arose, and be compared with the connected rituals. Furthermore, it is necessary to keep in mind whenever they are available to note the motivations which convinced the ecclesiastical authorities to accept any given liturgical text. History has examples that some liturgical texts were not sufficiently founded and seemed much more to be the effect of merely a casual and local interpretation that in the long run was shown to be not so much the result of true deliberation.

{e} When it is a question of prayers, in the true and proper sense of the word, it is necessary to distinguish whether in them there is something attributed to God, or whether it is the petitioner asking this from Him. There is always the danger of excessive subjectivity. that might reflect a certain theological opinion,

destined to disappear in time.<sup>17</sup>

**[D] Summary: Dynamism of Sacred Tradition**

**1. A Shift in Emphasis within the II<sup>nd</sup> Vatican Council Itself**

a. The early texts prepared for the reflection of the Council Fathers spoke of two fountains of divine revelation. The first Chapter would have been entitled: The Two-fold Fountain of Revelation.

1.] The title reflected the motivating ideas of many theologians prior to Vatican II. A title of this nature was clearly "dated", in that it reflected the disputes with which the Council of Trent and Vatican I were concerned.

2.] The final results of Vatican II would represent a theological progress, even though there are no dogmatic definitions. Earlier Councils of the Church were conducted in a kind of polemic situation due to many doctrinal disputes.

**2. The Earlier "Propositional" Theory:**

a. This theory of divine Revelation does indeed present a true aspect. However, a danger concerning it arises when this aspect becomes either exclusive, or the preponderant understanding of the complex reality of divine Revelation<sup>18</sup>. Earlier understandings of Revelation would be presented with such expressions as: revealed realities...the truths of faith...revealed truths...

b. In the "propositional theory", much more attention would be given to the conservation of Tradition - and perhaps less emphasis to its development. Even though the Church herself believed that the "conservation" of the body of truth did not mean merely a tired repetition of formulae from the past, the emphasis, though, was not placed on "development", "homogeneous evolution", "progress in the understanding of the truth".

c. In this "propositional theory" of Revelation, other emphases logically followed:

- the "literal" dimension of Tradition, i.e., the development of the faith within the Church was not pondered as much as it is in our own time;

- the affirmation of the development was limited to the Magisterium [which still, of course, is the authoritative interpreter of God's Word];

- the role of the theologian was not as enhanced perhaps as it is today - even

<sup>17</sup> cf. U. Betti, OFM, *La trasmissione della divina rivelazione*, in: *La Costituzione dogmatica 'Dei Verbum'*, Torino-Leumann LDC 1966, pp. 168-182].

<sup>18</sup> cf. Avery Dulles, SJ, *Models of Revelation*, Maryknoll: Orbis 1983, 1992

though in the classical listing of **"Theological Places"**, the role of the theologian was indeed noted: "... Divine Revelation, the Magisterium, the Fathers, theologians, philosophers... culture, ...etc.

- there was given much emphasis to the affirmation that "increase" or "development" is limited to the understanding of the revealed data - and perhaps not much emphasis on "*explicitating*" what was already implicitly contained in Revelation.

d. The rejection of the earlier schema did not imply that the "propositional theory" is erroneous - just that a unilateral emphasis of it would not respond sufficiently to today's pastoral needs.

### 3. The Dynamic Nature of Divine Revelation:

a. Jesus began a movement, but also most emphatically, taught a doctrine. Jesus' teaching is a dynamic one, and His movement of its nature, also teaches. The teachings of Jesus are translated into life - and the whole life of Jesus was a teaching, which is still alive in the Church today.

b. Therefore, the very nature of Divine Tradition is that it is dynamic, "alive" - there is great insistence on "life" in the phrases the Council selected to describe this:

**"...In order to keep the gospel forever whole and alive...Now what was handed on by the apostles includes everything which contributes to the holiness of life and the increase of faith of the People of God...and so the Church, in her teaching, life and worship, perpetuates and hands on to all generations all that she herself is and believes...The words of the Holy Fathers witness to the living presence of this tradition, whose wealth is poured into the practice and life of the believing and praying Church... the Holy Spirit, through whom the living voice of the gospel resounds in the Church..." [DV 8].**

c. "Tradition" has its great parallel in the Church herself: Jesus willed her to "live", and made her "alive" by nourishing her with the streams of living water, and the Bread of Life. The Church is called to be both "alive" and "vivifying", the transmitter of a full life. She transmits life, her very own life, which she receives constantly from the Author of Life.. Human life, of its nature, includes "doctrine" - and the transmission of life includes the responsibility of formation, education, truth. If one were to reduce "life" as a mere series of propositions, gathered somehow in a complete catalogue, handed down from generation to generation, verbally and in written documents, then "life" would be extremely limited - by the same token, to imagine that "life" could be lived and handed on without some instruction, teaching, doctrine, would be just as extreme. In the concept of the Dynamism of Divine Tradition, one sees the fuller reality implied in the Life of the Church. Behind all this

is the Holy Spirit, "the Lord and Giver of Life"<sup>19</sup>.

#### 4. The Transmission of the Living Deposit of Faith:

##### a. The Act of Transmitting:

1.] The old manuals of theology offered the classical distinction between "Active Tradition" and "Passive Tradition": the act of "handing on", and "the reality that was handed on." Generally, studies on Divine Revelation emphasized far more the passive revelation, as a Deposit, a body of teaching, a catalogue of truths. Vatican II believed that the new insights would bear much fruit by insisting far more on the act of transmitting, another way of presenting the Mission of Jesus Christ. The Father sent the Son - and the Son sent His closest earthly collaborators on their Apostolic Mission - and the Apostles, in their turn, send their successors. Then finally, the whole Church is called to hand on this sacred treasure from generation to generation. Jesus communicated His life to the Church, to be sustained and renewed through the Holy Spirit. It is the appropriated activity of the Holy Spirit [which, however, is the action of the entire Trinity] that the life of Jesus be accepted, and then transmitted - and that the People of God tend forward toward this complete sharing in the life of the Trinity.

2.] The act of transmission is essential to the life of the Church - this is simply the realization of the blessing given at creation: increase and multiply. Using the example of motherhood, this implies that the basic function of the Church is to communicate life, impart love and education, a share in the very life of Jesus Christ. The Church is indeed "rich" in the treasures of Jesus - it transmits these to succeeding generations, by giving of herself, by sharing unstintingly in her life.

3.] This vital plan - the "consortium in the divine life" [cf. 2 P 1:4] - is the ample substrate, or the endless horizon offered to those docile to the word of salvation, to be worked out in historical circumstances. Salvation is communicated through doctrinal propositions, the sacraments and the life of Jesus shared in His message.

##### b. The Transmitting Subject:

1.] It is the Church in her fullness which transmits the Deposit of Faith. Even in the case where the minister of baptism may not be in the state of "life", the salutary act performed is still valid: "look not on our sins, O Lord, but on the faith of the whole Church". In the old Canon Law, there was insistence on: ***Ecclesia supplet*** - in that the Church ministers the Sacraments entrusted to her. In an exceptional manner, the Church realizes the vital action in supplying for an instrument, to which, if for some reason, true ecclesial life is lacking. It is always the Church who baptizes, teaches. [Thus her theologians, preachers, representatives - always need her "mandate."].

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<sup>19</sup> cf. Pope John Paul II, Encyclical Letter, *Dominum et Vivificantem*, Pentecost May 18, 1986

2.] The vital act of transmitting corresponds primarily to the entire Church, as a living organism. This means that in some way, in accord with the variety of gifts, each person in the Church shares in the vital function of transmitting in some way. The parent - the teacher - the confessor - the nurse, doctor - the Christian witness: all are able to impart the faith, develop it - all achieve a sublime share in the Church's role, in this call of the entire body, which is the family of God. In the highest sense, the Magisterium, meeting in extraordinary manner, officially and in an infallible manner, communicates the divine truth, transmits the treasure of divine Revelation.

## 5. The Object, Content Transmitted:

a. In the usual presentation of this matter, it was generally held that the doctrine was transmitted orally, through the preaching and the teaching of the Church. This is indeed one of the elements which were transmitted. Furthermore, the Deposit which was conserved tended to be looked upon almost as "**a timeless catalogue of truths**." It is true that many elements of divine Revelation had already acquired a state of formulation, which in its assertive formality, surpassed all temporal restriction.

b. The present Constitution, *Dei Verbum*, has considerably broadened this aspect: it is not only the transmission of a doctrine [which it always will be}, but further it is the transmission of an entire way of life. God has not only communicated doctrine, but further, He has shared spiritual values flowing from the offered share in His own life. The emphasis here is new, while the truth was believed in the Church faithfully, perseveringly, for centuries.

c. What is transmitted is "living". While it is a Deposit of Faith, which has been transmitted, this Deposit is not inert, stagnant - it is not a kind of talent to be buried in the desert until the time of accounting. It has been compared to a "seed", a "leaven" which increases and develops. If one thinks of the Deposit of Faith, as a Body of Doctrine, this would not be a kind of body of inscriptions - but, much more, with emphasis on a living "Body", which grows, increases, develops, strengthens.

d. This is particularly true for doctrine. The Revelation that has been entrusted to us is the Word of God, by both oral promulgation and in written register. In whatever form it may come to us, the Word of God is "living" [cf. Heb 4"12]. It is a mystery which has been manifested, and with the passing of time, more and more of it may be more deeply penetrated and understood. It would even be limiting to think of the transmission of divine Revelation merely as the handing down of timeless formulations, that could never be changed. It is true that truth is indeed timeless, and will never be abolished nor "become false" - the truth of these defined formulations will never be changed into falsehood. However, the formulations might be "changed", clarified, *explicitated* - in the sense that later interventions could indeed shed new light, make explicit what has been up to the present time, merely implicit.

e. Sacred Scripture is one of the first realities which has been transmitted,

one of the principal “objects” of divine Tradition. Scripture, as the formal Word of God, is a living reality, which increases in meaning as it is more broadly, deeply understood: this does not happen through negation of what went before, but much more through the surpassing of the previous manner in which earlier ages understood the word. The later, deeper understanding of Revelation incorporates and elevates the earlier understanding. This increase in meaning through a deeper understanding, and the *explicitation* of God’s word takes place only in fidelity to the mystery of Jesus. The Scriptures assist the reader with its simple expression, and elevates him/her with its sublime meaning, and in a certain manner, Scripture thus “increases”, “intensifies” with its readers. The simple believer might understand it to an extent, and those who ponder over it, regularly will find it ever anew.

f. The frequent use of the word “implicit” must be used in a broad sense. A scientific statement might contain further implicit data concerning the terms, and might also contain implicit conclusions. This implicit material might increase further when the statement is associated with other statements. However, Scripture is not a treatise which contains a certain number of assertions. Scripture is rather a literary document, with unity and structures of enormous variety, that are not of the “scientific” character. It contains a great many formulations of symbolic character. Some today use the “expression: global context.

g. The act of establishing in writing the aspects of divine Revelation does not mean in any way that this would immobilize the life of the literary body. It is true that the writing does fix, establish, verbalize - in that this determines for very many verbal structures: however, this “fixed nature” of Sacred Scripture is the guarantee of the stability, the continuity, and its control is always possible. These fixed statements do not “fossilize”, nor does it “incarcerate”, “paralyze” the Word of God. It does not transform the written word into a complete catalogue of technical statements. For many theologians, it is simpler to say: Tradition transmits divine Revelation, in the first place, by transmitting Scripture - Tradition is a living reality in its totality.

h. The same might be said concerning the transmission of Revelation through preaching, or other writings that do not have the mark of divine inspiration in the technical sense [e.g., the writings of Scripture, which are divinely inspired - as compared to those marvelous insights of the Fathers, Doctors, Doctoresses of the Church, which are not]. In some of its formulations of dogma, which are also the object of the transmission of Tradition, the concept of “implicit” has an easier application [cf. many modern discussions concerning **the Person and Mission of Jesus Christ**]. The necessity to accumulate the data of Revelation to explain a passage would indicate that in the final analysis, the unity of the revelation is the living power which actuates in each one of its “articles.”

i. The mission of the Church is to transmit the entire divine Revelation, and each generation of believers has the right to receive it in its entirety, integrity. Should the case ever occur, [however, there is the promise that this could not happen because of the abiding presence of the Holy Spirit - cf. LG 12] that a generation of the Church should ever hand on just a part of Revelation, then the whole deposit of faith would be deformed, the Church would have proven unfaithful to her destiny.



The fact is that this does not happen thanks to the special charism of the Church to continue herself. Within the total transmission, there can be a certain emphasis given [even for a long time] to the apparent neglect of other aspects of God's Word [In our own time, for example, theology has begun to give much greater attention to the Resurrection of Jesus]. So it is, that the succeeding generations of the Church, for the historical situation in which they find themselves, often have the distinct "challenge" to "re-discover" some aspects of the Deposit of Faith.

1.] Many theologians today are of the opinion that when one generation transmits to the following generation, Sacred Scripture, then in the Scriptures, the integrity [at last implicitly] of Revelation has been handed on, transmitted. There are many other theologians, however, who think of the classical view of theology that there is also an oral tradition that is handed on to the succeeding generations. One generation may also hand on to the succeeding generation the entire body of defined propositions of the Church. In this instance, the transmission to the succeeding generation is called the verbal Tradition, both written and oral.

2.] In addition to this, theology speaks of a real Tradition. In this instance, the previous generation hands on life, vitality, activity. "Life" in this sense, is separated from "doctrine", and clearly is distinct from it. What is being transmitted would be the deeds and realities which have not known doctrinal elaboration.

3.] All the generations of the Church have offered to the Father the mystical, sacramental sacrifice of His Son. This practice is the center and font of the life of the Church in every age, and is transmitted from generation to generation. The priest who celebrates, transmits Something substantial pertaining to the intimate life of the Church. Even when the doctrinal nature of "sacrifice" is not formally explained, the Church realizes this in each offering of the Eucharist. This is so even when its full depth and richness are not comprehended, they are still realized. Through the daily Eucharist, through the long Christian centuries, an essential part of her life is transmitted, in "memory of the Lord". The same holds true for the Sacraments: the Church receives them and administers them - and therefore, transmits them as an essential part of her life, as fonts of the divine life which is actively shared.

4.] The same might be said of Christian charity - this is far more practical than doctrine. One does not love so much with words, but with deeds, with truth, life, loyalty, heroism. Charity is essential to the life of the Church. The simple faithful, religious and priests, who dedicate themselves to the People of God, hand on a precious treasure of divine Revelation. A dedicated life, in the Christian sense, is both witness and transmission of a reality of Jesus, an experience of Him, far more than it is a teaching, such as the Most Blessed Trinity. The same goes for the full realization of the Christian way, is a handing on of the divine Revelation in the heart of the Church. The prayers of the faithful and their living of the life of Jesus, are a precious heritage they have received, and which they hand on to succeeding generations.

j. Many times in the current language of the Magisterium, mention is made of realities that have "**apostolic origin**", and they refer to practices or realities of the Christian life. Theologians have cited a number of examples: the "Easter duty", the Baptism of infants, many liturgical uses, the veneration of images. Others would see as stemming more from the times of the Fathers: such realities as the Sign of the Cross, monastic vows, the mixing of water with the wine at the offertory, the offering of the Eucharist for the deceased, the distinction of minor orders.

This manner of speaking, even though at times, it might be somewhat "exaggerated", at least in the technical sense of the word "Tradition" [because some of these practices are indeed simple "ecclesiastical traditions" of ancient date – [cf. here Y. Congar, OP, *Tradition and Traditions*] - do indicate a better understanding of what is meant by real tradition.

k. Life in one sense, includes everything and so there is much insistence on it in the Council document. Earlier theology had stressed almost unilaterally the idea of passive tradition that always had broader insights, but the insistence was frequently on doctrine, propositions of revealed truth. However, in the effort now, in present day theology, to emphasize much more the vitality, the dynamic nature of Tradition. Some care is needed to present the content of Revelation, and not to overlook the fact that truths indeed have been transmitted from Christ, through the Apostles, to their successors, right down to the living Church today.

## 6. The Means of Transmission:

a. Chapter I of the Dogmatic Constitution teaches that Revelation is realized by words and deeds, intrinsically united. Chapter II teaches that Revelation is transmitted by means of words and deeds - and the relationship between these is clearly multiple. It is not correct to say that the "words", therefore, just communicate other "words", or truths - and the "works" would just communicate "works". There is a great overlapping: it is through the "works" that the truth is clarified - and the "words" are a great "work" of the "Word of God". We cannot say that "teaching alone" transmits doctrine, and the sacraments just communicate the "work". The sacraments are doctrine, and the teaching is one of the "works" of the Heavenly Father.

b. The Council has a beautiful sentence which describes this fullness:

**"... now what was handed on by the apostles includes everything which contributes to the holiness of life, and the increase in faith of the People of God; and so the Church, in her teaching, life and worship, perpetuates and hands on to all generations all that she herself is, and believes..." [DV 8 a].**

There is a general allusion here to the basic institutions of the Church, and in particular, to her Liturgy -- the reason is that the Sacred Liturgy, in so far as it expresses itself in "works and words", constitutes a privileged witness of the living Tradition. The Liturgy is made up of word and ritual: in such a way that the "ritual" teaches with its presence, and realizes profound meaning. The "word" in its turn, explains the ritual and actualizes the mystery. The Liturgy speaks also by its

gestures, and realizes the mystery with its words. As the Liturgy is the center and model of the Christian life, so it is also the center and model of the transmission of Revelation. The term Liturgical Action is more inclusive.

1.] This unique relationship parallels and intertwines with what is transmitted and the manner of transmitting Revelation. This sheds further light on the enormous complexity of Tradition.

2.] The Word treats of life, the message treats of Jesus, Who is the Life and Who came for human beings that they might have life more abundantly. The Gospel is the source of the full salvific truth, and the norm for ecclesial customs.

3.] The Word is transformed into life: the word of mandate is carried out, is fulfilled through obedience. The word of exhortation, or counsel, is realized by the acceptance and practical execution. Thus, transformed into life, the word increases and develops into a form of more life:

**“... the words of the Holy Fathers witness to the living presence of this tradition, whose wealth is poured out into the practice and life of the believing and praying Church...” [DV 8 c].**

4.] The word transmits life: because it is the Word of Jesus, pronounced for His Church, and this is a salvific message: “... For I am not ashamed of the Good News - it is the power of God saving all who have faith...” [cf. Rm 1:16] - “...It was for this that I raised you up, to use you as a means of showing my power and to make my name known throughout the world...” [cf. Rm 9:17; cf. also Ex 9:16] - “... So faith comes from hearing and what is preached comes from the word of Christ...” [cf. Rm 10:17].

5.] The word realizes life in the sacrificial and sacramental action.

6.] Thus, the words of Jesus and those of Scripture little by little are achieved in the life of the Church, until that time when “the words of God reach their complete fulfillment in her.”

7.] “Life” is, in a certain sense, word in its nature as “sign”. The Church is “Sacrament”, “Sign”, “manifestation” of the salvific will of the Father. In this sense, “life” is also “word”. The simple celebration of the Eucharist is a “memorial: and in the broad sense, This, too, is ” Word”.

8.] Life is transformed into word, which proclaims it, explains it, investigates it. Doctrine formulates life, explains mystery. The Church contemplates her own life received from Jesus and at various given moments of her history expresses herself concerning it. In this sense, the Document **Lumen Gentium** is an authentic expression of the life of the Church: in so far as it is an “expression”, it is life made “word”. This is one of the pressing tasks of “Pastoral Theology”: to reflect on the concrete, present life, the problems that are part of it, and elevate these to a theological expression. Such theology has great importance for life, not so much because it is immediately applicable, but also because its conclusions are deduced

also from life.

9.] Life asks for a word: it asks that some light be shed on existence, and also for assistance for the solution of new problems with which all of life encounters.

10.] Life confirms the Word, and in a certain manner, explains the word, showing its vital dimension, its dynamism, offering a point of reference. In this way, the word does not remain aloof, and "dis-incarnate", but rather always shows itself to be deeply inserted into life.

c. Along with the word and deed, some interpreters would add the category of image, symbol, art as a transmitting power. Some develop this idea, by studying profoundly the idea of form which possesses revelation, as the manifestation of the Glory of God and as transformation from chaos of sin and reflecting on the function of art and the various art-forms evident in ecclesiastical proclamation.

d. Even certain aspects of her message that in earlier times the Church did not emphasise as much as she does now - [e.g., the Resurrection, the value of the OT] - she kept alive through the celebration of the Eucharist and through Liturgy in general. Some refer to the "subconscious" of the Church that ever has the Word of God before her, but sometimes - and even for extended periods of time - seems to emphasize some aspects of her message over others. In the History of the Church there has been remarkable evidence of the slow maturation process of certain aspects of the Word of God, as well as a sudden brilliant "dawn" in other instances. Thus, the Church will always need "contemplative theology" and "studious contemplation" in order to reflect integrally her life<sup>20</sup>.

e. The "Development" in Vatican II was a greater insistence on the active Tradition over the passive, or the "content." There was a concerted effort to distinguish between divine Tradition [which is immutable] and ecclesiastical tradition. The Council Fathers spoke of explicative Tradition, i.e., the rendering explicit which previously had been implicit - and additive tradition, as points of discipline, or insights, that may be urged for pastoral reasons, but not pertaining to "passive, divine revelation", in the strict sense. The Council also emphasizes somewhat the real Tradition, and not only the verbal Tradition, or notional. The real Tradition is transmitted through rituals, customs, practices. Tradition was also identified with the very life of the Church, and a greater emphasis was given to the role of the Holy Spirit in all of this matter.

f. With the emphasis given by the Document *Dei Verbum*, it does not mean that many other aspects of Tradition are now officially "suppressed", e.g., the passive, notional, verbal aspects of Revelation; or the "two-source" theory of Divine

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<sup>20</sup> cf. Congar, *Tradition and Traditions*, pp. 296-307

Tradition, verbal and written. ***Dei Verbum*** simply offers a fuller picture of the reality, and represents a development in understanding within the Church.

7. The Two "Poles" of Tradition:

a. Having considered Tradition as a living reality, in its various aspects:

- in the Subject transmitting it;
- in the act of transmitting it;
- in the manner of transmission.

Hence, it would be unilateral to think of Tradition merely from its aspect of conservation. "Conservation" of Tradition is only one pole, and other pole is progress, development, increase, intensification. The persevering tending forward toward the realization of both poles truly "unifies" Tradition. If theology should ever strive unilaterally toward one, with the exclusion - or neglect - of the other, then the very concept of Tradition would be disturbed, and one of the two aspects would be artificially isolated.

b. When the interest in Tradition is placed on its beginning, then the areas of fidelity and continuity will be emphasized: Tradition must always retain its "identity". But, when the interest is placed rather toward the finality of Tradition, then the area of emphasis will be on its tendency, its innate tension, To bring these two poles together, it is the call of the Church to conserve this dynamism, experiencing a lack of satisfaction with all that is incomplete and to live in hope of fulfillment,

c. Even when one reflects on the "beginning" of Tradition, one will discover a most dynamic impulse in so far as Tradition might well be compared to a talent to be developed, a seed that is intended to grow, develop and increase. At the same time, the pronounced eschatological tendency must be deeply embedded in its sources, demanding great conservation and fidelity - only with its roots deeply immersed in its sources, will Tradition ever properly develop.

d. For commodity of expression, some would make this division, or distinction:

- we can consider the aspect of conservation, as looking toward the beginning of divine revelation, toward the past;

- we can think of progress as looking ahead, to the final fulfillment of the divine message.

Throughout the history of the Church it will be necessary for her to maintain both statures: revelation is a divine openness toward humanity with the revealed finality of salvation - the process is still alive in the hearts of believers.

## 8. The Eschatological Tendency of Revelation

a. The theology of Tradition has increased its interest in this aspect. To “conserve”, in the fullest meaning of the word, is not only successive transmission, because the “time of the Church” is not only successive. The whole reason of being of the Church is to act in history between the two Comings of Jesus - at the present instant, the Church draws on the graces imparted in the first coming, and perpetually renewed. The Second Coming now draws the Church forward, under the sure guide of the Holy Spirit. This “drawing forward” deeply effects the entire Church, both in its doctrinal aspect as well as in her lived experience.

b. This means that in any particular moment of her history, the Church is still incomplete, imperfect, open toward “a growth in the understanding of the realities and the words which have been handed down.” The Church is “incomplete” because it has not yet fulfilled the truth and holiness committed to her to be worked out as long as time lasts. She is “open” toward the future, to receive through the Holy Spirit further gifts - all that has been given to her is “pledge.” This does not mean that the Church will ever receive further revelation beyond and above, outside, what she already has - for the simple reason that all has been given in Jesus, and Jesus has committed it all to the Church. The progress in revelation is the unfolding of the internal dimensions of Jesus Himself. The Church was established as “open” to receive a further internal, homogenous development, evolution. The increase of a living organism does not happen by the addition of more members to the body - but, rather that there occur development and perfecting what has been given in a “germinal” manner. The full maturity of the Church will be achieved only in the **Parousia** - and like Tradition, this full progress must be “given” to her. Each existential moment in the life of the earthly Church is a gradual tending toward that fullness.

c. **Dei Verbum**, c. 2, goes over this idea in a variety of ways, carefully indicating the direction of the handing on of divine Revelation:

1.] DV 7 indicates the states: the Father, Son, the Apostles, their successors, all through the Holy Spirit. For the “Pilgrim Church” these sacred truths are a kind of mirror in which she contemplates herself through the Plan of God. Paul indicates the incomplete nature of our understanding in this world: “...Now we are seeing in a dim reflection, in a mirror; but then we shall see face to face. The knowledge that I now have is imperfect; but then I shall know as fully as I am known... [cf. I CO 13:12].

St. Augustine applies the image of the “mirror” to sacred Scripture: all that is written here is a mirror for us. God has placed before you the mirror of Sacred Scripture. It can also be said that looking into the mirror is a kind of expressed hope, that offers the impulse to the Church, and sustains her in the arduous **itinerarium mentis** [the journey, exodus of the mind] in the pursuit of truth. There is emphasized the importance of Tradition and Scripture within the Church. By means of them, the Church contemplates God, in the manner permitted in the present life - which is, certainly, an introduction, a kind of beginning of the perfect eschatological vision:

***“... My dear people, we are already the children of God but what we are to be in the future has not yet been revealed: all we know is that when it is revealed, we shall be like him because we shall see him as he really is... “***  
[cf. 1 Jn 3:2].

2.] DV 8 registers two different stages in the transmission of Tradition: the apostolic age, and that of their successor, the bishops - and in the lives of all the faithful: **“... For as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her....”**

It is interesting that this passage speaks of “truth” in the singular - whereas earlier suggested texts spoke of “truths”, in the plural. The Document always speaks of divine truth. The preference for the use of the singular seems to indicate the organic vision of the Council Fathers: there is a unique totality, a total unity, and this was so from the one Source from which all divine truth flows - with the innate nature of tending inexorably forward toward fulfillment. The many words that are necessary in the intervening centuries all are provisory articulations of the unique truth being applied in the varying circumstances of the Church’s existence. The Divine Word will come at the end of time for the accomplishment in full of the Father’s Plan.

d. The eschatological dimension of Tradition demands that the Church never declare herself “satisfied” with her present [limited] understanding - that has been acquired up to now, with such effort, holiness and brilliance - of the global mystery of Jesus Christ - or, even of any of the partial mysteries associated with Him. However, she can never look back and then reject any aspect of the truth she has already obtained through an infallible dogmatic definition. In the dynamism that will last forever toward divine truth, and toward the penetration of the mystery, a dogmatic definition is at one and the same time, a point of arrival and a point of departure. The same might be said of the diffusing and communicating salvation. Through the eschatological nature of the Church, the Trinity infuses a powerful and constant dynamism toward “the fulfillment of divine truth.” It is this eschatological nature of Tradition, and also of the Church [cf. LG 48-51] is the underlying reason for the “progress” which is so important for the Church to remain faithful to her basic nature.

e. “Progress” consists in bringing to formulation that is both clear and explicit, of what has already been contained in the divine Deposit of Tradition in an “obscure” and “implicit” manner. The Progress spoken of here is an “internal” one, which is proper to any living reality. This progress can never change the substance of the reality which is making progress, but more and more intensifies, perfects it. An ever greater understanding of the words and the realities which have been transmitted is not something ‘alien’ to them, nor outside them - but, human beings more and more are transformed, and elevated by this assimilation, by their fuller understanding and living of the divine truth. The Church really tends toward the fullness of the revealed truth. The Church does not arrive at the truth - ordinarily - at

a single jump, but ordinarily only with time, sacrifice, contemplative study, translated into an *obediential* experience. This eschatological tension seems to derive from the very nature of God, the Alpha and Omega. It is evident in the mystery of the Incarnation, with Jesus' urgent sense of time - until the Father's plan be completed.

f. Therefore, conservation and progress have been presented as the two poles in this difficult, delicate process. The gospel must be kept alive, conserved in its vitality. And the progress must be faithful to its origins: the branch disconnected from the vine will only wither and die. Scripture is not a document that is exclusive to a certain historical epoch - it is permanent dialogue between God and the Church: **"... the God, Who spoke of old, uninterruptedly converses with the Bride of His Beloved Son; and the Holy Spirit ... leads unto all truth those who believe and makes the Word of Christ dwell abundantly in them...."**

## 9. The History of the Development of Tradition within the Church:

a. The Salvation brought to the world by the Incarnate Word, Jesus Christ, is a mystery - totally inaccessible to the human mind. Nevertheless, as Jesus Himself was inserted in time, salvation, too, is a "history". As salvation is achieved, it manifests itself, and this is an increase in the understanding of divine realities.

1.] Furthermore, the very manifestation of salvation is a partial realization of it - the manifestation of revelation as accepted is already something of salvation as possessed. Salvation as received is a mystery which is lived, is experienced, presents itself to the understanding and affections, and urgently invites to a fuller penetration.

2.] In the Eucharistic celebration, the mystery of salvation [the passion, death, resurrection and ascension of Jesus] is realized through ritual and words. In and through the Eucharist, the Christian lives and draws life - there is the mystery of definitive incorporation into Christ, the culmination of Baptism, it is sacramental union with Jesus, anticipating eternal life and joy shared with the Trinity. Thus, in the Eucharist, the mystery of Jesus is experienced, lived, contemplated, meditated, communicated. While the Eucharist unfolds in the celebration of ritual, the hearing of the word, and the handing over of the Gifts, the mystery of Jesus is realized and explained. With each Holy Communion, there is received a fuller understanding of the mystery which is to be communicated to others.

b. The Mystery of Salvation is not merely a historical succession of events, confined to the past - it is present actively in every age of this "this day" of the Church, yearning, striving inexorably forward toward the future. Salvation is eminently epitomized by the **Eucharist: Memorial, Presence and Promise**. Its past is Promise - its Presence is memory - its future is already anticipated here and now. Throughout the succeeding generations of believers, the experience, knowledge and understanding of the mystery are repeated on a certain level. The Mystery of Jesus does not increase - just the Church's understanding, clarification, deeper penetration of this Mystery increase.



c. In the Plan of the II<sup>nd</sup> Vatican Council, steeped in God's Word, before the Mystery of Jesus is truly lived, and perceived, it must be contemplated. This appeal to contemplation was already present in the OT yearning:

**"...when shall I go and see the face of the Lord? " [cf. Ps 42:2] - "... I long to gaze on you in the sanctuary, and to see your power and glory..." [cf. Ps 63: 3] - "...Every face turned toward him grows brighter..." [cf. Ps 34:6] - "...until the day I pierced the mystery..." [cf. Ps 73:17] - "...How good is Yahweh! only taste and see! ... [cf. Ps 34:8].**

Jesus has entrusted His Mystery to the Church so that she might live and contemplate Him. This is realized by the generations of Christians: the mysteries of the life of Jesus have been contemplated for centuries in the Rosary - studied in theological tracts - celebrated in the annual Liturgical cycles. Whenever one places him/herself in the presence of mystery, this opens itself up to anyone who would be docile to it - it begins to unfold in one's heart moved by grace - it gradually penetrates one, envelops the believer.

d. The mystery may also develop through theological study, as is noted in the magnificent formula of Vatican I:

**"...Reason, indeed, enlightened by faith, when it seeks earnestly, piously and calmly, attains by a gift from God some understanding, and that very fruitful, of the mysteries; partly from the analogy of those things which it naturally knows, partly from the relationships the mysteries bear to one another and the last end of man: but, reason never becomes capable of apprehending mysteries as it does those truths which constitute its proper object..." [cf. D-S 3016].**

e. This greater understanding is part of the realization of the salvific mystery in the routine of life of the Church - and the accumulated insights are transmitted to new generations. The greater understanding in one of the aspects of mystery, is a component part of the new experience of Jesus, and this has its influence on even further penetration of God's Word. And because of the total unity within the mystery, each and every progress has its effect on the totality. Every penetration of some aspect of the overall mystery, sheds some light on the rest of the aspects within it.

f. The mystery of Jesus is present under many forms in the Church: in the Eucharist in a special way, in the sacraments, in the Word, in the whole Christian life, in the promulgations of the bishops, the successors of the apostles - especially when they authoritatively announce, explain the Word, they realize the mystery [cf. SC 7 for a partial listing of the various 'presences' of Jesus in His Church - cf. also Paul VI, *Mysterium Fidei*, Sept. 1965]. In the sacramentality of their apostolate, the bishops are not mere "conservers" of the divine Word, of a word looked upon as inert, or mere theory, or "theological opinion" - they are by divine institution, the privileged, gifted communicators of Divine Tradition, and instruments in its progress.

g. The Dogmatic Constitution makes special reference to Mary, as a Model of the Church, contemplating and treasuring these things in her heart [cf. Lk 2: 19,51]<sup>21</sup>. Mary participated in a unique relationship with the Holy Trinity in the realization of the Mystery of Salvation, and she was the immediate and uniquely privileged witness of the events. Not content with her initial grasp of the Word, she pondered the developments of the Word within her, and contemplated them profoundly, thus constantly augmenting her understanding of the mystery. Thus, up until her own Assumption, and through all eternity, she incorporates the full glorification of her Son.

h. The primacy that the Constitution gives to **contemplation** is of great interest. Contemplation is found before study, and a priority is presupposed before any proclamation. With this added insight of proclamation within the Church, the increased attention given to the Word in the Church, and for the Liturgy - there is a possibility of over-looking the need for silence.

1.] Liturgical silence offers a few moments for the prayerful assimilation of the mystery being celebrated - the interior silence that is suggested to allow the word "to resound" in one's heart, abets the increase in the understanding of divine things. Silence is often considered to be the fertile soil in which the "seed" of the Table of the Lord, the Eucharist and the Word - will flourish.

2.] Silence enables the Eucharist and the Word to strike ever greater roots, enables the preaching to be assimilated. Silence is the particular area of the Holy Spirit, Who gives increase to the human spirit. The full commitment of one's life to contemplation will always remain indispensable to the Church - and prayerful reflection is incumbent upon all. A certain capacity for the exercise of contemplation is bestowed on all with the grace of vocation. Each Christian, like Mary, is called to ponder, penetrate and to treasure the Word of God in his/her heart. It is a grace that should be requested: O Lord, teach me how to pray!

i. Furthermore, theological, biblical study acquires depth through contemplation. "Contemplation" is not intended here in the philosophical sense of the term: it is to be understood also as the exercise of the Gift of loving Wisdom, seeking to penetrate the ultimate in Goodness and Truth. The great Fathers, Doctors, Doctresses of the Church had that enormous quality of being open in fervor to all things of God. Without contemplative study, theology is really not that authentic Christian theology handed down through the centuries.

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<sup>21</sup> cf. A. Serra, *Sapienza e Contemplazione di Maria secondo Luca*, 2:19, 51 b. Roma: Edizioni Marianum 1982

## Summary

[1] One and the same Spirit aided the Apostles in their ministry, bringing to their minds and memories [and also to those of certain personalities of the apostolic era] the words and deeds of Jesus Christ. This same Holy Spirit then inspired them to register in writing this mystery so that the words and deeds of Jesus might be handed on to the Church. This Holy Spirit today is active and present in the Church, seeing to it that the Deposit of Divine Tradition will indeed increase in the understanding of the faithful, and that the voice of the Gospel will be actualized as a present penetration of the Revelation of the full Mystery of Jesus Christ. The Holy Spirit Who confided to the Apostles the Mystery of the Word of God now illumines their successors, so that they might expound and diffuse the Sacred Word. The Holy Spirit assists the Magisterium so that it might hear and expound in fidelity this Word. The Holy Spirit unites the action and the functions of Tradition, Scripture and the Magisterium.

[2] The entire people of God, 'united with their shepherds, remain always steadfast in the teaching of the Apostles - this is achieved by the Holy Spirit of God. In this area, the Church calls upon the great tradition of the East and its highly developed sense of the presence of the Holy Spirit.

[3] Pope Leo XIII wrote a magnificent Encyclical on the Holy Spirit, entitled *Divinum Illud Munus*, for Pentecost, May 9, 1897, in which he states:

... The Church, which already conceived, came forth from the side of the Second Adam in His sleep on the Cross, first showed herself before the eyes of humanity on the great day of Pentecost. On that day, the Holy Spirit began to manifest His gifts in the mystical body of Christ, by that miraculous outpouring already foreseen by the Prophet Joel [2:28-29], for 'the *Paraclete* came upon the apostles as though new spiritual crowns were placed upon their heads in tongues of fire' [St. Cyril of Jerusalem].

"Thus was fully accomplished that last promise of Christ to His Apostles of sending the Holy Spirit, Who was to complete, and, as it were, to seal the deposit of doctrine committed to them under His inspiration: 'I have yet many things to say to you, but you cannot bear them now; but when He, the Spirit of Truth, shall come, He will teach you all truth.' [Jn 16:12-13]. For He Who is the Spirit of Truth, in as much as He proceeds both from the Father Who is eternally True - and from the Son, Who is the substantial Truth, receives from each both His essence and the fullness of all truth.

"This Truth He communicates to His Church, guarding her by His all powerful help from ever falling into error, and aiding her to foster daily more and more the germs of divine doctrine and to make them fruitful for the welfare of all peoples. And since the welfare of the peoples, for which the Church was established, absolutely requires that this office should be continued for all time, the Holy Spirit perpetually supplies life and strength to preserve and increase the Church: 'I will ask the Father, and He will give you another *Paraclete*, that He may abide with you forever, the Spirit of Truth' [Jn 14:16,17]...

**“6. ... Let it suffice to state that, as Christ is the Head of the Church, so is the Holy Spirit her soul. ‘What the soul is in our body, that is the Holy Spirit in Christ’s Body, ‘the Church.’<sup>22</sup>**

[4] The Church, then, invites contemplation of and with the Holy Spirit, as the divine power behind and within the simultaneous conservation and development of divine Tradition. The Trinitarian dimension appears throughout from the varied expressions the document uses: “... God chose to reveal Himself [DV 2] ... spoke in many ways [Heb 1:1,ff.] [DV 4]...God, through the Word, gives an enduring witness... [DV 3]... He sent His Son as the eternal Word [DV 4]... The interior help of the Holy Spirit [DV 5]... with the help of the Holy Spirit [DV 8].

[5] Jesus is “ the Way, the Truth and the Life” - is open to a variety of readings:

[a] In the strict sense:

- Jesus is the Pathway in so far as He offered divine Revelation for the life of the world;
- Jesus is the Truth in so far as He manifests divine Revelation making the Father known;
- Jesus is also the Life, since the Revelation of the Father is the gift of life.

[b] In a broader sense” in its three-fold structure, in that no one of the aspects: the “Way”, “Truth”, or “Life” alone - would indicate Revelation in its fullness. This opens the way to a wide variety of variations on the same theme”

- Jesus is the true way, living and vital;
- Jesus is the true life, the truth which only gradually unfolds;
- Jesus is the living truth<sup>23</sup>.

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#### OUTLINE

- A. Objective Rule, or “Material Content” of the Church’s life of faith
  - 1. Constitutive places: Scripture, unwritten Divine Tradition
  - 2. Declarative places: Magisterium, Liturgy, Fathers, facts of Church life
- B. The Subject of Tradition - the Church actively living in faith
  - 1. The Church: believing, living the faith infallibly, teaching infallibly
  - 2. The Magisterium - interpreting the content of Tradition
    - a. Ordinary
    - b. Extraordinary<sup>24</sup>.

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<sup>22</sup> St. Augustine, Sermon 187, de Temp.] [cf. *The Papal Encyclicals 1878-1903* . A Consortium Book/McGrath Publishing Co. 1981, p. 412 a & b.

<sup>23</sup> cf. L.A. Schockel, *El dinamismo de la Tradición*, in: *Comentarios a la Constitución, ‘Dei Verbum’*. Madrid: BAC 1969, pp. 266-309].

<sup>24</sup> cf. Congar’s outlines, in: *Tradition and Traditions*, o.c., pp. 307, 425,ff. For a further text from St. Vincent of Lerins, cf. the Second Reading from the Liturgy of Readings, Week 27 of the Year, Friday - A Reading from the First Notebook of St. Vincent of Lerins, ch. 23

## PART TWO: Senses of Sacred Scripture [CCC]

### The Holy Spirit, Interpreter of Scripture

109 In Sacred Scripture, God speaks to man in a human way. To interpret Scripture correctly, the reader must be attentive to what the human authors truly wanted to affirm, and to what God wanted to reveal to us by their words.<sup>75</sup>

110 In order to discover the sacred authors' intention, the reader must take into account the conditions of their time and culture, the literary genres in use at that time, and the modes of feeling, speaking and narrating then current. "For the fact is that truth is differently presented and expressed in the various types of historical writing, in prophetic and poetical texts, and in other forms of literary expression."<sup>76</sup>

111 But since Sacred Scripture is inspired, there is another and no less important principle of correct interpretation, without which Scripture would remain a dead letter. "Sacred Scripture must be read and interpreted in the light of the same Spirit by whom it was written."<sup>77</sup>

The Second Vatican Council indicates three criteria for interpreting Scripture in accordance with the Spirit who inspired it.<sup>78</sup>

112 Be especially attentive "to the content and unity of the whole Scripture". Different as the books which compose it may be, Scripture is a unity by reason of the unity of God's plan, of which Christ Jesus is the center and heart, open since his Passover.<sup>79</sup>

The phrase "heart of Christ" can refer to Sacred Scripture, which makes known his heart, closed before the Passion, as the Scripture was obscure. But the Scripture has been opened since the Passion; since those who from then on have understood it, consider and discern in what way the prophecies must be interpreted.<sup>80</sup>

113 2. Read the Scripture within "the living Tradition of the whole Church". According to a saying of the Fathers, Sacred Scripture is written principally in the Church's heart rather than in documents and records, for the Church carries in her Tradition the living memorial of God's Word, and it is the Holy Spirit who gives her the spiritual interpretation of the Scripture ("... according to the spiritual meaning which the Spirit grants to the Church"<sup>81</sup>).

114 3. Be attentive to the analogy of faith.<sup>82</sup> By "analogy of faith" we mean the coherence of the truths of faith among themselves and within the whole plan of Revelation.

#### 1. Literal Sense

Typical – Moral – Anagogical – Spiritual

115 According to an ancient tradition, one can distinguish between two senses of Scripture: the literal and the spiritual, the latter being subdivided into the allegorical, moral and anagogical senses. the profound concordance of the four senses guarantees all its richness to the living reading of Scripture in the Church.

116 The literal sense is the meaning conveyed by the words of Scripture and discovered by exegesis, following the rules of sound interpretation: "All other senses of Sacred Scripture are based on the literal."<sup>83</sup>

117 The spiritual sense. Thanks to the unity of God's plan, not only the text of Scripture but also the realities and events about which it speaks can be signs.

□1. the allegorical sense. We can acquire a more profound understanding of events by recognizing their significance in Christ; thus the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism.<sup>84</sup>

2. the moral sense. the events reported in Scripture ought to lead us to act justly. As St. Paul says, they were written "for our instruction".<sup>85</sup>

□3. The anagogical sense (Greek: anagoge, "leading"). We can view realities and events in terms of their eternal significance, leading us toward our true homeland: thus the Church on earth is a sign of the heavenly Jerusalem.<sup>86</sup>

118 A medieval couplet summarizes the significance of the four senses:

The Letter speaks of deeds; Allegory to faith; □The Moral how to act;  
Anagogy our destiny.<sup>87</sup>

119 "It is the task of exegetes to work, according to these rules, towards a better understanding and explanation of the meaning of Sacred Scripture in order that their research may help the Church to form a firmer judgement. For, of course, all that has been said about the manner of interpreting Scripture is ultimately subject to the judgement of the Church which exercises the divinely conferred commission and ministry of watching over and interpreting the Word of God."<sup>88</sup>

But I would not believe in the Gospel, had not the authority of the Catholic Church already moved me.<sup>89</sup>

## 2. Use of Senses of Gods word

### a. The Theory of the Existence of a *Sensus Plenior*<sup>25</sup>

**Definition:** The *Sensus Plenior* is the deeper meaning, intended by God, but not clearly intended by the human author that is seen to exist in the words of Scripture when they are studied in the light of further revelation or of the development of the Church's understanding of Divine Revelation.

First the *Sensus Plenior* is like the literal sense, a meaning of the words of Scripture; and in this it differs from the typical sense. As distinct from the literal sense, the *Sensus Plenior* was not within the clear intention of the human author. For those who prefer the broad definition of the literal sense in which the intention of

<sup>25</sup> Cf. *The Jerome Biblical Commentary*, "Hermeneutics" §§ 71:50, ff. Raymond Brown, pp. 1157, ff. Englewood Cliffs: Prentice, re-edition 1968 1990

the human author is not made part of the definition, the *Sensus Plenior* is only a subdivision of the literal sense. It seems better, however, to keep the two senses distinct.

In saying that, that the *Sensus Plenior* was not clearly intended by the human author, we have hedged on one of the disputed points about it. All who accept the *Sensus Plenior* would agree that it was not clearly intended; but some would suppose that the human author must have had a vague awareness [e.g., *Abraham saw my day and was glad!*] of the *Sensus Plenior*, while others would require no awareness at all –

[12 *For which cause there sprung even from one (and him as good as dead) as the stars of heaven in multitude, and as the sand which is by the sea shore innumerable... 13 All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing that they are pilgrims and strangers on the earth.* [Heb11].

The latter view seems preferable since there is a formidable difficulty in explaining what this vague awareness would have consisted in and how it would have been obtained ...

When we speak of the development withion the understaning of revelation, we mean that even after the end of the biblical era and the close of public revelation, it may have been possible to uncover a *Sensus Plenior* as the contents of revelation came to be more clearly understood. Benoit would reject this possibility, too, but *a priori* there seems no reason to reject it. God guides the Church and Christians in the understanding of revelation; and he can thus make clear the full purpose, not hitherto recognized, that he had in inspiring a particular section of Scripture.<sup>26</sup>

Different Forms: In particular, two types of *Sensus Plenior* have been suggested as especially important.

First, there is a series of OT passages, principally in Psalms<sup>27</sup> and in the Prophets which have been classically identified as prophecies pertaining to Jesus and to the Christian dispensation. In an older exegesis it was often thought that the human author foresaw specific details about the career of Jesus. Today we recognize that the authors of the OT were concerned with their own times and not with the distant future and details of the future of God's Plan were hidden from them.

The descriptions of the Suffering Servant in Dt-Is, of the suffering innocent figure in Psalm 22 and of the anointed Messiah-King-Priest in Pss 2 & 110 - all seem to have had contemporary meaning rather than intended references to a distant future.<sup>28</sup> Yet, as

<sup>26</sup> cf. Niels Christian Hvidt, *Christian Prophecy. The Post-Biblical Tradition*. Oxford Press 2007.

<sup>27</sup> Cf. Pierre Grelot, *Le Mystere du Christ dans les Psaumes*. Jesus et Jesus Christ 74 Desclee 1998

<sup>28</sup> cf. The Pierced One [King Josiah?]; The Suffering Sage of Ws 2 [Socrates?]

Christians have understood God's Plan these passages were to have their full significance unfolded when they were read in the light of the earthly sojourn of Jesus Christ. The advocates of the *Sensus Plenior* think that through it they preserve what is valid in the traditional arguments from Prophecy while still acknowledging the limitations of the human author. This theory permits a Christian to find the same literal sense in an OT passage that a Jew would find.

**62.** A second important form of the *Sensus Plenior* pertains to the field of biblical theology. Individual passages of a biblical book have deeper meaning when seen in the context of the whole Book. Individual books of the Bible have greater meaning when seen in the context of the whole Bible. Themes like faith, sin, and justice have profundity when seen in the context of the whole biblical teaching on the respective subjects. The fuller meaning uncovered in a text which has been placed in a larger biblical context, would be a *Sensus Plenior*...

#### b. Accommodated Sense

**80.** In addition to the senses of Scripture intended by the human and/or divine author, there are applications of Scripture on the part of the reader or interpreter that we call accommodation. This is not a sense of Scripture but a sense given to Scripture – it is not a product of exegesis, but of eisegesis. The range of Accommodation is immense, running from catechetical application to literary embellishment. Much of the –more-than–literal exegesis in the Fathers and in the Liturgy is Accommodation – a fact that is quite intelligible when we remember that Scripture was looked upon as the basic text from which a wide span of Christian knowledge was taught. When Gregory the Great told his audience that the Gospel parable of the five talents referred to the five senses, he was accommodating. The Liturgy accommodates to the lives of Christian Confessor Pontiffs the praise of Sirach 44-45, heaps upon the Patriarchs. A very frequent use of accommodation is used in sermons, e.g., when preachers eulogized Pope John XXIII, citing Jn 1:6: There was a man sent by God whose name was John. Books on the spiritual life accommodate Scripture by applying passages to new spiritual problems.

**81.** Accommodation is inevitable with a book that is familiar and as respected as the Bible. And in truth, a certain tolerance can be extended to Accommodation when it is done with intelligence, sobriety and taste. In matters of taste, for instance, it is not unbecoming to apply Jn 1:6, in Eulogy of a beloved and saintly Pope; its application to other well-known men named “John” not particularly noted for sanctity, is more dubious. Too often spiritual passages, such as: *The Truth shall make you free!* [Jn 8:32], are applied to political or social situations with which they have nothing to do.

But even when Accommodation is handled with a certain sobriety, we must insist that it should only be an occasional use of Scripture and not the principal use. Preachers may find accommodation easy and may resort to it rather than taking the trouble to investigate the literal sense of Scripture. Occasional use of the imagination in accommodating Scripture can be attractive, but to substitute it for the literal sense is to

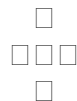


substitute man's ingenuity for God's inspired word. If the writer or speaker makes clear to his audience that he is accommodating and not really giving an exegesis of Scripture, some of the danger is removed. But, in general, it must be said that in this age, when we have come to recognize the tremendous wealth of the literal sense of Scripture, a sound exposition of that sense will render far more service than ingenious accommodation.

## 82. c. Authoritative Interpretations

Following the rules of Form Criticism and Literary Criticisms are the best guidelines to the meaning of Scripture. As Catholics, do we not believe that the authentic interpretation of Scripture actually belongs to the official Magisterium? In the popular understanding there remains a certain confusion about the Church's role in exegesis as opposed to "Private Interpretation". The latter phrase is often an over-simplification of what is regarded as a Protestant position

First of all, it should be stated that in the more traditional Protestant groups there is no suggestion that each individual can authoritatively interpret Scripture. There is Church tradition among Protestants, even as there is among Catholics. Moreover, since the correct interpretation of Scripture requires education and effort, the average Protestant is no more capable of picking up the Bible and determining at a glance what the author meant than is the average Catholic. A Protestant's understanding of Scripture comes through Sunday schools, sermons and Church authority – even as the average Catholic's understanding comes from those who taught him. A true difference between Protestant and Catholic opinions is not centered on the existence of a traditional interpretation of Scripture but on the binding value given to that tradition...



## 3. The Words of St. Gregory the Great

### PROLOGUE OF HIS *Moralia* <sup>29</sup>

[1] In this work, the Great Pontiff considers the multiplicity of biblical senses. One must begin with the Literal sense before passing on to the Mystical sense – or prior to finding useful applications for the Moral life. This seems to be the trajectory that the Great Pope followed: first seeking the Literal sense, then being elevated to the Mystical interpretation, and then coming back down to Moral applications.

[2] In addition to these three basic senses, the author is well aware of the so called Spiritual Sense, which is on the Moral level as well as on the Mystical plane. Gregory points out that he is aware from his stand-point as the author of this classic that he might be giving the impression that he is not sure where is going in all this.

<sup>29</sup> Giuseppe CREMASCOLI, *L'esegesi biblica di Gregorio Magno*. Brescia: Queriniana. Interpretare la Bibbia oggi. 2001, pp. 11-16.

He does note that he sometimes glided somewhat over the Literal sense, to bestow a greater commitment to the Mystical as well as to the Moral sense.

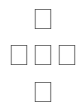
[3] The author points out that he should “stick to his guns”, and develop the moral, spiritual senses – otherwise, by adhering too slavishly to the Literal sense alone he would end up with what was called the much-abused traditional Judaic sense. His entire endeavor was undertaken in his conviction that it is necessary for anyone who is called to speak of God, must have great concern to render all those who would listen to him to be better than they were prior to his composition.

[4] One immediate effect of this procedure in methodology that he has assumed can very readily render his discourse much less ordered and coherent. However, with a view to the vast horizons that he desires to reach, the Author is always challenged to conduct his theme with clarity – and when an opportunity arises to edify his students, he can readily withdraw from any over-emphasis on the Literal sense alone. His over-riding question was: what are the words of sublime truth ever uttered in the first place unless they are primarily understood as being nourishment for the hearts, minds and souls of the Faithful.

[5] Gregory speaks also of an Historical Exposition – from which one passes then to Allegory, and this leads to a Typical investigation, or meaning. He makes recourse as well to the instruments of allegorical morality. There is asked of the exegete in all this a real commitment and dedication to each of these three senses. Gregory offers a caution to avoid dispersing, or losing the genuine sense – under the pretext of discovering profound and researched meanings, while removing at the same time forcing the research, and losing sight of the sure and clear meaning of the words. One needs to have recourse to the Letter in order to find the sure way to the divine Mind.

[6] The typical wisdom of the Great Pontiff fortunately inspires every passage of his teaching. He compares Scripture to a river of deep waters where there is space for the delicate lamb to wash off, and for the giant elephant to take a swim! All that is found in God’s word is there under divine intention to bring the message and Plan of Redemption, as well as a deeper insight into the very being of God.

[7] In recounting the message of Job, the divine author communicates His message so that the suffering servants of all ages would get a deeper insight through their experience of God.



### 3. GREGORY'S OWN WORDS<sup>30</sup>

... But, yet whosoever is speaking concerning God, must be careful to search out thoroughly whatsoever furnishes moral instruction to his hearers; and should account that to be the right method of ordering his discourse, if when opportunity for edification requires it, he turn aside for a useful purpose from what he had begun to speak of; for he that treats of sacred writ should follow the way of a river, for if a river, as it flows along its channel, meets with open valleys on the side, into these it immediately turns the course of its current and when they are copiously supplied, presently it pours itself back into its bed.

Thus unquestionably, thus should it be with everyone who treats of the Divine word, that if I discussing: any subject, he chance to find at hand any occasion of seasonable edification, he should, as it were, force the streams of discourse towards the adjacent valley, and, when he has poured forth enough upon its level of instruction, fall back into the channel of discourse which he had proposed to himself.

III. But, be it known that there are some parts, which we go through in a historical exposition, some we trace out in allegory upon an investigation of the typical meaning, some we open in the lessons of moral teaching alone, allegorically conveyed, while there are some few which, with more particular care, we search out in all these ways together, exploring them in a threefold method:

- For first, we lay the historical foundations;
- Next, by pursuing the typical sense, we erect a fabric of the mind to be a strong hold of faith;
- And moreover, as the last step, by the grace of moral instruction, we, as it were, clothe the edifice with an overcast of clothing.

Or, at least how are the declarations of through to be accounted of, but as “food” for the refreshment of the mind? These being handled with the alternate application of various methods, we serve up the viands of discourse in such sort as to prevent all disgust in the reader, thus invited as our guest, who, upon consideration of the various things presented to him, is to take that which he determines to be the choicest.

Yet, it sometimes happens that we neglect to interpret the plain words of the historical account, that we may not be too long in coming to the hidden senses, and sometimes they cannot be understood according to the letter, because when taken superficially, they convey no sort of instruction to the reader, but only engender error; for here, for instance, it is said, *Under whom they are bent who bear the world* [Job 9:13].

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<sup>30</sup> St. Gregory The Great, *Moralia In Job*. Vol. I – Parts I & II. Ex Fontibus 2012, Letter To Leanderm pp. 11-13, *passim*.

Now, in the case of one so great, who can be ignorant that he never so follows the vain fictions of the poets, as to fancy the weight of the world to be supported by the labor of giants. Again, under the pressure of calamities he exclaims: *So that my soul chooseth strangling, and death, rather than life* [Job 7:15]. Now who that is in his right senses, could believe that a man of so high praise, who in a word, we now, received from the Judge of that which is within, the reward of the virtue of patience, settled amidst his afflictions to finish his life by strangling? [v. 5]

And sometimes even the very literal words forbid its being supposed that perchance they ought to be understood according to the letter. Thus, he says, *Let the day perish wherein I was born, and the night in which it was said: There is a man-child that is conceived* [Job 3:3] And a little while afterwards he subjoins: *Let darkness seize it, and let it be involved in bitterness* [v. 5]. And in cursing the same night he adds: *Lo! Let that night be solitary*.

Assuredly the day of his birth, which rolled itself out in the mere current of time, could never stand fast. In what way, then, did he wish that it be involved in darkness? For having gone by, it no longer was, neither yet, if it had existence in the nature of things, could it ever feel bitterness; it is evident therefore that the words cannot possibly be spoken of a day without feeling, when the wish expressed is that it be struck with a feeling of bitterness; and if the night of his conception has gone by, blended with the other nights, after what fashion would he have it become solitary, which as it could not be arrested from the flight of time, so neither could it be separated from union with the other nights.

Again, he says: *How long wilt thou not depart from me, nor let me alone, till I swallow down my spittle* [Job 7:19]. Yet, he had said a little above. *The things which my soul refused to touch are as my sorrowful meat* [Job 6:7]. Now who does not know that spittle is more easily swallowed than food? It is wholly inconceivable then in what connection he, who tells of his taking food, declares that he cannot swallow his spittle. Again he says: *I have sinned; and what shall I do unto thee, O Thou preserver of men?* [Job 7:20]. Or, more unequivocally: *Wouldst Thou destroy me by the iniquities of my youth.* [Job 13:26]. And in another answer he subjoins; *My heart shall not reproach me so long as I live* [Job 27:6].

How then does his heart not condemn him so long as he lives, who by a public avowal testifies that he has been a sinner, for faultiness of practice and acquittal of conscience can never meet together. Yet doubtless whereas the literal words when set against each other cannot be made to agree, they point out some other meaning in themselves which we are to seek for, as if with a kind of utterance they said: "Whereas you see our superficial form to be destructive to us, look for what maybe found within us that is in place and consistent with itself."

IV. But sometimes, he who neglects to interpret the historical form of words according to the Letter, keeps the light of truth concealed which is presented to

him, and in laboriously seeking to find in them a further meaning, he loses that which he might easily obtain on the outside. Thus, the Saint says:

*If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; ... if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep... [Job 31:16-20]*

– where it is to be observed that if these words be violently strained in an allegorical signification, we make void all his acts of mercy.

For as the word of God, by the mysteries which it contains, exercises the understanding of the wise, so usually by what presents itself on the outside, it nurses the simple minded. It presenteth in open day that wherewith the little ones may be fed; it keepeth in secret that whereby men of a loftier range may be held in suspense of admiration.

It is, as it were, a kind of river, if I may so liken it, which is both shallow and deep, wherein both the lamb may find a footing, and the elephant float at ease. Therefore, as the fitness of each passage requires, the line of interpretation is studiously varied accordingly, in that the true sense of the word of God is found out with so much the greater fidelity, in proportion as it shifts its course through the different kinds of examples each case may require...

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## PART THREE: “PROGRESS” in the Charism of St. Gaspar Bertoni

### The Stigmatine Vocation A Share also in the Prophetic Role of Jesus Christ

#### PROGRESS in PRAYER & STUDY

#### Presentation

**CF 6.** The Means [to be employed]:

The spiritual perfection of each one [the perfection of oneself];

Perfection in ecclesiastical doctrines [doctrinal proficiency];

Common Life;

The perpetual exercise of obedience, chastity and poverty

The program of living regarding food, clothing and lodging, will be in harmony with the more observant clergy among whom the Missionaries live, for the edification of the faithful, both regarding Christian parsimony and evangelical poverty.

#### INTRODUCTION

[1] In this ***Compendium Rude***, St. Gaspar Bertoni lists the principal Means to be used in the realization of the Apostolic Mission: this might best be seen in the Latin Vulgate translation of **1 Tm 4:16: *Take heed to yourself and to doctrine...***<sup>31</sup>. This needs to be seen in its context in the Latin Vulgate:

*... Till I come, attend unto reading, to exhortation and to doctrine. Neglect not the grace that is in you, which was given to you by prophecy, with imposition of the hands of the priesthood. Meditate upon these things, be wholly in these things: that your profiting may be manifest to all. Take heed to yourself and to doctrine; be earnest in them. For in doing this you shall save yourself and those that hear you... [cf. 1 Tm 4:11-16]*

[2] **St. Thomas' Commentary**<sup>32</sup> here unfolds thus:

**# 171:** By two means is one suitable then for teaching, i.e. through reading in which one acquires **knowledge** – and by its exercise, in which one is rendered ready. And therefore when the Apostle says, *until I come, attend unto reading*, i.e. of the holy books. **1 M 12:9: *We, though, needed none of these things, having for our comfort the holy books that are in our hands.*** **Jn 5:39: *Search the Scriptures.*** And this is what is meant in **Ex 25:12, f.** where it is said that in the Ark of the Lord there ought always to be carrying rods and four golden rings, which you shall put in

<sup>31</sup> *Attende tibi et doctrinae ...* [2 Co 4:16]

<sup>32</sup> *S. Thomase Aquinatis, Super Epistulas S. Pauli Lectura*. Vol II. Ed. VIII revisa. Taurini / Roma: Marietti 1953, ## 171-176, pp. 245, f.

the four corners of the ark: and this was as though **to be always ready** for carrying the Ark of the Covenant.

And for the exercise, or practice, there is necessary our exhortation as for acting, and doctrine for knowing. Jr 3:15: ***And I will give you Pastors according to My own heart, and they shall feed you with knowledge and doctrine.***

**# 172:** Therefore, when he says ***Neglect not*** the Apostle establishes the reason for the above warning; and

- first, the text places the cause from the **gift** received;
- secondly the Apostle notes the cause from **the expected reward**, when he says:

***Attend to yourself ...***

Then, he establishes the reason;

Secondly, he shows how that which is contained in the reason can be fulfilled, in n. 175: ***Meditate on these things.***

**# 173:** Here therefore says, ***Neglect not the grace***, as though he meant: ***Pay attention***, because whoever receives grace should not be negligent in it, but ought to profit by it. That servant hiding money in the earth, is punished due to his negligence Mt 25:24: ***Do not, therefore, neglect the grace***, etc. Understand by this, either the **Episcopal** dignity, or the gift of knowledge, or **prophecy**, or of **miracles**, of which nothing should be neglected. 2 Co 6:1: ***And we helping do exhort you, that you receive not the grace of God in vain***.

I say ***grace which is given to you for prophecy***, i.e. by divine inspiration. For in the early Church where indeed and on account of God elections took place, no one was assumed into the episcopacy unless by divine election, as Ambrose and Nicholas were elected. And the text calls this inspiration a **prophecy**. As a result, the Gloss says, i.e., 'by the election of the saints', because the saints did not elect the one that they did not know was elected by God. Thus the Apostle foresaw how this would take place for the people. Pr 29:18: ***When prophecy shall fail***, i.e., such a manner of election, ***the people shall be scattered abroad***.

And how? ***With imposition of hands of the priesthood***. Another reading has ***by the hands of the priests***. And just as was said above, the words **presbyteri**, or **episcopi** are interchangeable, because **sacerdotes** and **presbyteri** were those who received their order with the imposition of hands. Nb 27:18: ***take Joshua, the son of Nun, a man in whom is the Spirit, and put your hand on him.*** etc. Also the Lord imposed hands on children, as it is said in Mt 19:15. Likewise, the Apostles did on the seven deacons Ac 6:6. Therefore, hands are imposed on those to be ordained as a bishop.

**# 174:** But, the question is whether the bishop ought to be ordained by three, and why is this said in the singular number of the **presbyteri**?

I respond: This the Apostle states, therefore, because even though this is applied to many, nevertheless, **one** is the **principal** ordaining prelate and the others are co-assistants. Nonetheless it can be said that then this constitution had not yet been made, as then there were few bishops, who could not be gathered for a ceremony.

Another reading here is *presbyteri*, i.e. those who imposed hands not in so far as they were simply men, but in so far as they were priests. And this imposition signified a conferral of grace, not that the ministers themselves would give the grace, but because they would signify grace given by Christ. Thus, it is of those alone who are ministers of Christ. And therefore, the text says *presbyterii*, or, *presbyteri* because the imposition of the hand, one is that which is conferred by deacons, and another which is done by priests.

**# 175:** Then the text continues: *Meditate upon these things*, and this shows how there is to be fulfilled that which is said, i.e. that one continuously meditate on those matters which pertain to his office. Heb 13:17: *...For the prelates watch as being to render an account of your souls. - Meditate upon these things*, i.e., think over them frequently which pertain to the care of your flock; *be wholly in these things*, i.e., that your whole virtue be committed to this. And why? That your progress might be manifest to all. Mt 5:15: *Neither do men light a candle and put it under a bushel...* Ph 4:5: *... Let your modesty be known to all*.

**# 176:** And each should keep all these things on account of the expected reward, on account of which the Apostle adds: *Some so attend to their doctrine that they neglect the care of themselves; but the Apostle states that first each should attend to himself, and to doctrine afterwards*. Si 30:24: *Have pity on your own soul, pleasing God*. Thus Jesus began to do and to teach. Continue in these things, exercise them insistently. 2 Tm 4:2: *...Be instant in season!*. And the fruit from this will be copious, because doing this, *and yourself*, and so on. And this is great. Jas 5:20: *...He must know that he who causes a sinner to be converted from the error of his way, shall save his soul from death*. Dn 12:3: *... But they that are learned shall shine as the brightness of the firmament; and they that instruct many to justice as stars for all eternity*.

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In his legislation on 'ordered charity', that the first goal of our apostolic mission is our own confreres [cf. **CF ## 188, 262**], for an aspect of this ministry, St. Gaspar quotes **Si 30:24** in his *Original Constitutions*:

**283.** The second condition is: that [private **conversations**] be carried on with great moderation and circumspection. Moreover, the manner and the measure are to be taken from the purpose already mentioned, in which two aspects need to be taken into consideration. One of these pertains to God, or, which comes to the same, for one's own growth in charity: and the other pertains to the good of our neighbors. For, unless some fruit is hoped for our neighbors, all such conversation is a waste of time. Furthermore, St. Bernard states [Letter 8]: 'Right order requires that one first strive to satisfy one's own conscience, and then, that of others. Indeed the first level of piety, about which it is written, is this: *Have pity on your own soul pleasing God* [**Si 30:24**]. From this first step, ordered charity proceeds by a straight path, for indeed the precept is to love the other in the measure of oneself.'

### [3] Important Paragraphs from Vatican II:

**SC 2:** For it is the liturgy through which, **especially in the divine sacrifice of the Eucharist**, 'the work of our redemption is accomplished' and it is through the liturgy, especially, that the faithful are enabled to express in their lives and manifest to



others the mystery of Christ and the real nature of the true Church. The Church is essentially both human and **divine**, visible but endowed with **invisible** realities, zealous in action and dedicated to **contemplation**, present in the world, but as a **pilgrim**, so constituted that in her the human is **directed toward and subordinated to the divine, the visible to the invisible, action to contemplation, and this present world to that city yet to come, the object of our quest** [cf. Heb 13:14]...

**DV 8 b:** ...The Tradition that comes from the apostles makes progress in the Church, with the help of the Holy Spirit. There is a growth in insight into the realities and words that are being passed on. This comes about in various ways. It comes through the **contemplation** and **study** of believers who ponder these things in their hearts [cf. Lk 2:19, 51]. It comes from the infinite sense of spiritual realities which they **experience**. And it comes from the preaching of those who have received, along with their right of succession in the **episcopate, the sure charism of truth [Magisterium]**. Thus, as the centuries go by, the Church is always advancing towards the plenitude of divine truth, until eventually the words of God are fulfilled in her...

**[4] Brief Commentary:**<sup>33</sup> This second paragraph of Article 8 of *Dei Verbum*, treats of the **dynamic nature of Tradition**. This Deposit of Faith begins in the Trinity and is transmitted first to and through the Apostles to the Church of all ages. There is meant to be a **growing** understanding of the words and realities that have been handed down to us. The factors listed are: **contemplation**, **study** on the part of believers and their **inner understanding** flowing through **spiritual experience** – in the proclamation of the **teaching office**. The Church and its understanding of revelation are moving forward towards the fullness of the Divine Word in the life after death. This development in understanding is deeply rooted in the whole life of the Church.

The **spiritual experience** of the Church is its believing, praying, liturgy, monuments of Tradition through loving exchange across the centuries of the faith being lived. It is the duty of the Magisterium in this process is to conserve and hand on the word of God in its **integrity**. The law of progress, continuing conversion, are indeed the vocation of the Church – the Word of God is compared to a seed in the Parable of the Sower of the Seed of God's Word [cf. Mk 4:1, ff., par.; cf. Jn 4:36] – the Divine Word is a 'talent' [cf. Mt 25: 14, ff.] bestowed on the Church. The Church is called to be trustworthy' by developing this special 'talent.' The law of life in the Church is one of development of understanding the Divine Word, and an intensified living of it.

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<sup>33</sup> Joseph RATZINGER, 'Chapter II. The transmission of Divine Revelation', in: *Commentary on the Documents of Vatican II*. Edited by Herbert Vorgrimler. Volume 3. London/NY: Burns & Oates/Herder & Herder 1968, pp. 186, ff.

## A. SPIRITUAL PROGRESS

[cf. CF ## 34; 42;47; 48; 263; 283; 284; 313-314]

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

#### Presentation

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

[I] Living the Constitutions comparable to a portrait :The dynamic nature of St. Gaspar Bertoni’s *Constitutions* as a Contemplation toward Hope, is also indicated by the progressive nature of a development indicated for **Spirituality, Doctrine, Membership** and the **Apostolate**. His Constitutions are an effort to make a **portrait** of Jesus Christ in our lives – Fr. Joseph Stofella, CPS, explains this in his commentary on the *Memoriale Privato* [his Spiritual Diary] of St. Gaspar:

26th FEBRUARY 1809

[113.] **We must make in ourselves a portrait of Jesus Christ.**

...This entry could very well have been inspired by a text of Fr Da Ponte in a Meditation on the Incarnation<sup>34</sup>:

*...God showed, in the last days, His Holiness and all His Virtues by impressing them on the God-made-man. **He wanted Him to be a visible portrait of them all, so that we may be stimulated by His example to imitate them** while he helps us by His grace to acquire them. In this way nobody can excuse himself from doing it...*

We want to report here a quotation from Fr Surin's Spiritual Letters. Fr. Bertoni read with great interest his *Life* which he will quote also in his writings. That great Jesuit said:

*...What is needed is **the image of Jesus Christ. It is this divine portrait which we have to draw in our hearts...***<sup>35</sup>

In the index of the more *notable matters* the word which refers to this quotation has the French ***portrait***.

This ‘portrait’ is not comparable to an immediate snap-shot – perhaps a better example would be the work of **iconographers** working on a revealed theme – each

<sup>34</sup> Fr. DaPonte, I, of Part 2, n. 3.

<sup>35</sup> Fr. Surin, *Lettres Spirituelles*. Tome I, Letter 24. Lyon 1843.

personality is an individual, in the community context. They artists take a biblical passage – meditate, contemplate upon it – do some penance and mortification, in the hopes of ‘experiencing’ the mystery at hand. Here it is the mystery of Jesus Christ, that of **putting on His mind** [cf. Ph 2:5, of **imitating, following after Him**. This is the work of an entire life-time.

**[II]** Therefore, the living of the **Original Constitutions** is intended one of a **hope-filled work in progress**. This principle of ‘growth’ applies to all spirituality, learning, to the juridical levels of membership as well as **gradually** assuming the **more important ministries** [cf. **CF ## 158; 185; 262**], the true office of the **Apostolic Missionaries**.

**CF # 34:** In like manner, every six months there will be a scrutiny of the Novices so that both their perseverance and also their **progress** in the virtues and interior discipline might be the more apparent.

Progress in formation, in the Stigmatine Life and Mission, its spirituality and its learning, are a major concern of the Founder for the Community . The context for this Constitution may be noted when pondering its location in the **Original Constitutions** :

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

**CF # 33:** scrutinies every six months [cf. also **CF # 34**]; n. 98: Examen, c. 4, n. 41:  
concerning general, particular laws of **Church** - n. 18: Examen, c. 1, n. 13; nn. 198, 199: Part I, c. 4, n. 5 & E;  
instructions of the **Master**  
the general, particular statutes of this **Institute** - [cf. **CF ## 31; 155**]; n. 18: Examen, c. 1 n. 13; n. 198: Part I, c. 4, n. 5, E; n. 395: Part IV, c. 7, n. 2; n. 428: Part IV, c. 10, n. 6 6; n. 585: Part VI, c. 3, n. 3 3; n. 654: Pars VII, c. 4, n. 12; n. 811: Part IX, c. 6, n. 14, I.  
draw up a ‘**compendium**’ - n. 20: Examen, c. 1, n. 13, G; nn. 195, 196: Pars I, c. 4, n. 3, B & C.

As is well known, St. Gaspar does introduce his basic ideal with a **Compendium Rude** [cf. CF ## 1-8] – summarizing what is to follow:

**CF # 34:** scrutiny ever six months:  
perseverance - n. 193: Part I, c. 4, n. 3; n. 243: Part III, c. 1, n. 1;  
progress in interior discipline - [cf. **CF ## 47, ff.**]

Here the legislation asks for a deeper appreciation on the par – their development in the interior discipline of their lives will contribute greatly also in their perseverance in it, if indeed this is their vocation to serve God in living the life of the Congregation. Regarding the various candidates, this law of Progress leads to the ultimate Juridical Promotion, that of serving God in the Congregation as an **Apostolic Missionary** - properly so-called:

### [III] Apostolic, Spiritual Experiements:

**CF # 42 [ Continuing Spiritual ‘Experiments’ after Novitiate]:** In this time, through varied and new experiments and testing, each will show himself to be formed, so that his piety, humility and prudence will be evident to all, especially to the Superiors.

The six ‘Experiements/Experiences’ of St. Ignatius for the first and on-going formation of candidates for the Company of Jesus are the following [CSJ nn. 6570]:

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

The second experience is to **serve for another month in hospitals**, or one of them. The candidates take their meals, or sleep in it, or in them, or serve for one, or several hours during the day, according to the times, places, and persons. They should help and serve all the sick and the well, in conformity with the directions they receive, in order to lower and humble themselves more, thus giving clear proof of themselves to the effect that they are completely giving up the world with its pomps and vanities, that in everything they may serve their Creator and Lord, crucified for them. [n. 66].

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

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

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

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

St. Gaspar speaks of these **Experiments** in a variety of his Constitutions:

[a] In that Formation after Novitiate:

42. In this time, through varied and new experiments and testing, each will show himself to be formed, so that his piety, humility and prudence will be evident to all, especially to the Superiors.

[b] Part V of St. Gaspar's ***Original Constitutions*** speaks of that period of time just prior to the Priesthood, in preparation for the reception of the Sacrament of Holy Order:

### Chapter 1 Those to be promoted to the Priestly Office

69. They will not wear any clerical garb until after high school has been completed.

70. They will attend class until their twenty-fifth year, and only then receiving Minor Orders.

71. They will apply themselves to the of those doctrines and liberal arts which are cultivated among us, and in which their own native talent is the most inclined, until their thirtieth year. In this time, they will be initiated into Sacred Orders and into the Priesthood.

72. While not omitting any study of those matters in which they are the more proficient and which are the more necessary, gradually they will be exercised in preaching in our own churches, in teaching catechism to children and to the unlettered, in hearing confessions of children and adolescents.

73. Then, they will be assigned to the hearing of confessions of men of all walks of life, and to giving sermons also in the churches of the city where they dwell, in giving retreats and the like.

74. Sometimes they will be given to the Missionaries as their helpers, and at times they will hear the confessions of women.

75. Then they will more often hear the confessions of women, and serve ordinarily in the work of the Missions.

76. Finally, they will accept the task of directing the Missions, and will give themselves over totally to the salvation of souls.

[IV] The ***Schola Affectus*** for one more year, prior to anyone's being promoted to the ***Profession***, that of the Grade of ***Apostolic Missionary*** [cf. CF ## 158, ff., Part IX]:

152. Once their studies have been completed so that should any of their fervor for virtue grown tepid it might be rekindled, the students will be proven still for another year, both in the exercises of devotion and humility [spiritual progress], as well as in the ministries of the Congregation [apostolic progress].

**CSJ n. 516:** The ‘Third Probation’ is noted primarily in Ignatius’ Constitution here, the first Constitution of his Chapter Two [“The Qualities of those to be admitted”] in his Part V, Admission, or Incorporation into the Society. The text reads:

1. Since no one should be admitted into any of the aforementioned categories unless he has been judged fit in our Lord, for admission to Profession those persons will be judged worthy whose life is well-known through long and thorough probations and is approved by the Superior General, to whom a report will be sent by other superiors or others from whom the General desires information <sup>36</sup>.

For this purpose after those who were sent to studies have achieved the diligent and careful formation of the intellect by learning, they will find it helpful during the period of the last probation to apply themselves to the **School of the Heart**, by exercising themselves in **spiritual and corporal pursuits** which can engender in them greater humility, abnegation of all sensual love and will and judgment of their own, and also greater knowledge and love of God, our Lord <sup>37</sup>; that when they themselves have made **progress** they can better help others to progress for the glory to God our Lord.

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**[V] Spiritual Practices:** The nourishment of the Spiritual Life is a major contributing factor, of course, to this life-long spiritual development:

**CF ## 47-48:** [The 1<sup>st</sup> Chapter of Fourth Part of the *Original Constitutions* refers to the Spiritual Development of Candidates].

**Chapter I: Concerning the Perfection of Oneself [## 47-48]** - always to be sought [cf. CF # 6; # 159; ## 283; 284 - CSJ nn. 98; 260]

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

47. The first means of achieving Spiritual Progress is Prayer.

In addition to the daily, common prayers and those that are obligatory, which are most especially the **Divine Office and Mass**, to be celebrated by divine grace, attentively and devoutly - whenever possible the following prayers are offered:

Every morning **meditation** before Mass for one half hour. Then, **Spiritual Reading** after lunch, for twenty minutes.

<sup>36</sup>This segment refers to other Jesuit Constitutions, nn.12, 308, 657. 819.

<sup>37</sup>This segment refers to other Jesuit Constitutions, nn. 16, 71, 119, 514.

The **three-fold examination of conscience**, namely, in the morning as soon as one awakens; at noon; and before retiring at night.

One should listen to **sermons** which are publicly delivered in our churches, as well as at home, for the purpose of exciting devotion.

Everyone should make the **Spiritual Exercises** for eight or ten days each year. Each shall go to Sacramental **Confession** to the regular Confessor once a week.

The **manifestation of one's own conscience** is to be made to the Superior, either in Sacramental Confession, or outside it, whenever he sees fit.

The **manifestation of the faults of another**, or of any of his serious temptations that are known outside of Confession, is to be made out of charity.

[The two concluding numbers of St. Gaspar's **Original Constitutions** (## 313, 314) are directly from **Ignatian** sources. This entire concluding Chapter II of Part XII represents quoting from early rules on the Practice of Manifestation of Conscience, both one's own, and that of ones confreres. It is seen as a means of Spiritual Progress. CF ## 308 and 309, quote the Rule of St. **Benedict**; **CF # 310**, it is the Order of **Preachers**; **CF # 312**, it is the **Franciscan Constitutions** ]:

**313.** St. Ignatius [in his **Constitution n. 63**] states: 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**; **Compend. Const. n. 9**].

**314.** St. Ignatius also adds that 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 **Examen c. 4, § 8**].

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

- In addition to the daily, common prayers [Rosary? - nn. 343, ff. [cf. Footnote n. 2 here in CSJ Latin Text; cf. also CSJ n. **345**], there are also required the following:
  - the Divine Office, attentively and devotedly [**Formula CSJ n. 8: ...Socii autem omnes cum Presbyteri esse debeant, ad dicendum officium secundum communem Ecclesiae ritum, sed privatim, and non communiter in choro, teneantur...**]- not in choir: n. 586;
  - Mass [every 8 days for Communion - nn. 80; 261; 342, 343; 584]; with divine grace;
- Each can also offer these prayers:
  - daily:
    - Meditation [ n. 277; each morning, for one half hour; [St. Gaspar also adds "Meditation and Prayer as special means to assist in keeping the Vow of Chastity" - CF # 110]; Fr. Bertoni often

- speaks of **prayer & meditation** - in addition to # 47, cf. ## 110; 152];
- Spiritual Reading [n. 277] after dinner for twenty minutes; during meals - nn. 251, 252; read the Constitutions - n. 826;
  - Three-fold Examen, i.e., as soon as the mind awakes from sleep - at noon - and before going to bed - n. 261; two-fold examen, nn. 342, 344;
  - Sermons that are given publicly in our churches, as well as those at home [Domestic Exhortations] for the sake of exciting fervor -
  - each year: the Spiritual Exercises for eight, or ten days - nn. 65 {for a month} ; 98; 261;
  - each week: Sacramental Confession to be made to the common Confessor; - every eight days, as Holy Communion -
  - Manifestation of Conscience to be made to the Superiors [nn. 93; 97; 551; 764;
  - Denuntiation to be made out of charity to the Superior: n. 63; 263; 381; 516.
    - either of one's defects;
    - his temptations that are serious and known outside of Confession.

†

#### [VI] **Ascetical Practices**

48. A further means of **Spiritual Progress** is the zealous exercise of the following:

Eliminating vices and defects, and developing the contrary virtues;  
 Increasing and perfecting the infused theological and moral virtues;  
 Fulfilling the religious virtues, namely obedience, chastity, poverty;  
 Denying the inclinations of the flesh, of the senses, of self-love, and of this world;  
 The perfect observance of all the precepts, which are divine and civil, as well as those duties which pertain to the priestly state - and what the religious life adds to these, pertaining to the rule, as well as what flows from all the responsibilities of one's own Institute;

Flight from idleness and **the assiduous commitment to all that seems to be a part of the ministry of the Church**, to one's religious duties, or to the observance of discipline and to that obedience which is due to Superiors.

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

- purging vices and defects, and inserting the contrary virtues - **nn. 260; 263; 283; 307** [Proemium to Part IV]; **486**;
- increasing and perfecting the infused theological and moral virtues [**nn. 260; 263; 486; 637; 671; 813**];
- fulfilling the religious virtues, namely, obedience [n. 284], chastity, poverty [n. 81];
- denying the inclination of the **flesh** [**nn. 296; 297**, the senses, self love [n. 83], and love of the **world** **nn. 30; 50; 53; 81; 101; 103; 117; 280; 289; 308; 671**;



- the perfect observance of all the precepts, the divine and human, ecclesiastical and civil;
- the perfect observance of all the duties which pertain to the priestly state - the dominating example of the “more observant clergy” [cf. **Formula n. 8**];
- those duties which religious life super-imposes:
  - either that which pertains to the **rule** - **nn. 134; 136; 746; 547; 602** [do not oblige under sin]; **826** ;
  - or, all the requirements pertaining to **one’s own Institute** [**nn. 547; 602**;
  - the avoidance of every aspect of laziness [cf. CF # 113] - **nn. 253; 378**];
  - the assiduous occupation in all matters pertaining to the:
    - **ecclesiastical ministry** [**nn. 91; 603; 618; 621; 622; 637-640; 642; 653; 824**] [this Constitution proved to be controversial: that of retaining the good favor of ecclesiastical and civil superiors, through prayer, for the greater service of God and the Church] ;
    - to one’s religious duties:
      - or to the observance of discipline [**nn. 547**]<sup>38</sup>;
      - and all that seems to pertain to the obedience due to Superiors.

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## [VII] The Role of Superiors in the Spiritual Growth of the Confreres:

### Chapter 9

#### Mutual Concern for the Spiritual Progress of the Confreres

**263.**Therefore, there should arise that care and diligence which the Superiors of the Congregation ought to maintain for the spiritual progress of their sons.

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### Summary

**[1]** On the ‘negative’ side, or **ascetically** speaking, St. Gaspar follows the traditional means of developing **spiritual progress**. There is a great need of eliminating vices, and avoiding idleness. These would be true obstacles to spiritual growth in the life of an individual called to ***paint a portrait of Jesus Christ*** in his own life. Accompanying these practices, all members were enjoined to manifest their own consciences to assist the Superior in directing them on their Apostolic Mission – and St. Gaspar’s Constitutions, as has been seen, conclude with a citation from the *Examen* of St. Ignatius telling all candidates should be willing to have their faults made known – St. Gaspar changes this to ‘novices’. Those candidates in formation must also accept the fact that reports will be written about them.

**[2]** In a most **positive** listing of the **mystical** practices to further spiritual progress in candidates. At the basis of it all, one’s prayer life stands in constant need of

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<sup>38</sup> These numbers in **bold print** refer to the Jesuit Constitutions, Part VII, ***On the Missions***. These Constitutions provide the Society with the principles of **Apostolic Missionary discernment** for entire Company of Jesus – for the Superiors and for the individual Jesuits.

attention with a view toward intensifying it. There is the appeal to increase the theological and moral virtue and the evangelical counsels.

[3] As would be expected of an ***Apostolic Missionary*** community, the renewed commitment to one's religious duties and **to the apostolic mission** are offered a means to intensify the spiritual life.

[4] This law of progress if followed with an allusion to the ***Experiments/Experiences*** of St. Ignatius of Loyola. In his original rule, there were six of them: one month's commitment to the full Spiritual exercises; one month's commitment to hospital work; one month's pilgrimage experience; commitment to the lowly duties around the house; explanation of Christian doctrine to the unlettered and children; and those who are already priests should be committed to preaching and hearing confessions.

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### [VIII] The Ministry of *Evangelical Conversations* :

This will be treated more fully in the segment on the Apostolic Missionary growth of the confreres. For now, it suffices to note its purpose: for the **confreres' growth in charity**:

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**283.** The second condition is: that it be carried on with great moderation and circumspection. Moreover, the manner and the measure are to be taken from the purpose already mentioned, in which two aspects need to be taken into consideration. **One of these pertains to God, or, which comes to the same, for one's own growth in charity**; and the other pertains to the good of our neighbors. For, unless some fruit is hoped for our neighbors, all such conversation is a waste of time. Furthermore, St. Bernard states [Letter 8]: 'Right order requires that one first strive to satisfy one's own conscience, and then, that of others. Indeed the first level of piety, about which it is written, is this: ***Have pity on your own soul pleasing God*** [Si 30:24]. From this first step, ordered charity proceeds by a straight path, for indeed the precept is to love the other in the measure of oneself.'

**284.** And so, among the very first principles: it is required that this conversation should not be excessive, because in no way could such a practice **not impede one's own spiritual growth**. Moreover, according to the doctrine of **St. Thomas [II-II, q. 187, a. 2]** this undertaking will be excessive for these three reasons:

1. if it be carried on without the Superior's permission;
2. if it impedes one's own spiritual exercises, and works of divine worship, which each religious is obligated to fulfill according to his rule;
3. if it should so occupy and distract the religious soul that it in some way would render it secular.

However, anyone who would be faithful to the religious state regarding the first two situations here would also maintain right reason toward God, and can **hope in the divine assistance**, so that he would not fail in the third, but would observe right order. Moreover, **to inform the Superior, regarding his own weakness and condition**, in so

far as this will be possible, is an excellent counsel, and supremely necessary in our Congregation, so that the Superior would not assign anyone to those tasks in which he would become entangled, or burdened with so many activities toward his neighbor that he could not sustain these without spiritual harm to himself.

The main goal is each one's spiritual development so that every one will be a more effective ***Apostolic Missionary***, for the greater service of God and the Church.



**[IX] Insistence on Recreation: for Spirituality, Balance in Study [cf. CF ## 59; 128; 132; 250; 256] – a sign of religious moderation: with this *arduous and difficult* vocation [cf. CF # 185], St. Gaspar gave much attention to legislation on Recreation: the goal: a relaxation of spirit, and a celebration of intelligence.'**

**[a] Religious Moderation in Study [CF # 59]**

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

**[b] Rules for Modesty: in Words and Gestures [CF # 128]**

**CF # 128.** In the third place, the confreres will **moderate** all that pertains to the movements and actions of the body, and this so that they will be performed decently and uprightly, both in what is done seriously, as well as what is done for the sake of recreation.

**[c] Rules for Modesty: for just repose and in jokes [CF # 132]**

**CF # 132.** Each one should take part in the usual and proper common recreations. In these, no one should manifest inopportune harshness and excessive severity and a morose visage. This would inhibit the proper recreation and rest of others. So, through religious modesty, there is avoided both in words and deeds in jest, every worldly impertinence, so that in no manner would the harmony of good works and virtues be broken.

**[d] Extended daily Time Commitment [CF # 250]**

**CF # 250.** Every day, for an hour after lunch, and another hour after supper, or a half hour, if one abstains from supper, all the confreres will come together in the same place, if this is possible, and converse in a familiar and friendly manner.

**[e] A Spiritual Pleasantry is sought [CF # 256]**

**CF # 256.** That which **St. Thomas Aquinas** counsels [II-II, q.168, a. 2] is to be heeded: 'be careful so that religious gravity might not be totally destroyed.' He cites a similar admonition from St. Ambrose [Book I, *Offic.*, c. 20]: 'Let us take care so that while we might intend to rest the mind, we dissolve all harmony, as a concert of good works.' To this responds the elegant insight of St. Basil [*Const. Mon.*, c. 13]: 'In conversation, all base witticisms, and all scurrilous, biting banter, and the like, are to be

altogether avoided.' And further on, he adds: 'If, at times, we make use of these, for the sake of alleviating somewhat the cause of sadness in speaking, we are brought to joviality, this whole enterprise must be totally such that our speech be full of **spiritual pleasantries and seasoned with evangelical salt**, which is the more interior. All our conversation must breathe outwardly of the **pleasing odor of wisdom**, and might delight the listener in a two-fold manner, both by **a relaxation of spirit, and a celebration of intelligence.**'



## B. INTELLECTUAL PROGRESS

[cf. CF ## 41; 49-68; 164-166; 173; 175, ff.]

**Introduction:** The **Stigmatine Life of Study** must be read in the context of St. Gaspar Bertoni's own life of study. **Fr. Joseph Fiorio, CPS**<sup>39</sup> describes this to a remarkable degree:

**n. 72: Necessity of Study** - According to the thought of St. Gaspar, our Congregation has as its special purpose that of giving itself over to helping Bishops, **with the varied and proper ministries of its vocation**. This is an **arduous and difficult end** [cf. **CF # 185**], he observed, and for this reason the community will have the responsibility of preparing and of disposing its members, endowing them with those **necessary means and helps**, and to fortify them against the dangers and the difficulties.<sup>40</sup> Their first disposition will be **the desire for perfection, the zeal for the glory of God**: after this, there is required **a serious application to study**.<sup>41</sup>

Profoundly convinced of **the great usefulness of studies for the promotion of the divine glory and for the utility of the u** he applied himself from his early years with ever increasing ardor, occupying himself in them throughout all the time that remained free to him from the ministries, and even stealing for this purpose a great part of his nights and necessary rest. And he succeeded in this in such a manner that **he acquired that great treasure of learning**, with which he was then always able to serve to great advantage, **especially the Veronese Clergy**: both in preserving it from Jansenism, which in those days threatened to spread itself into Verona – as well as assisting its members with his exhortations and counsel. With this in mind, Fr. Lenotti once wrote: *As for the good that Fr. Gaspar brought to the Clergy with his counsels, this is indescribable and only known to God alone.*<sup>42</sup>

**n. 73: Extension of our Studies:** For this same reason he also recommends to us with great concern, these studies and he prescribes them for us with the same extension: nor does he legislate that we study only the sacred sciences, but also those

<sup>39</sup> *Lo Spirito del Beato Gaspare Bertoni. Fondatore degli Stigmatini*. Verona: Stigmatini [reprint of the 1914 edition for St. Gaspar's First Centenary] Oct. 9, 1977, nn. 72-76, pp. 138-147.

<sup>40</sup> **CF # 185.**

<sup>41</sup> **CF # 49.**

<sup>42</sup> *Life of St. Gaspar: His zeal for the Missions.*

called 'profane', such as philosophy, mathematics and physics, a bit of medicine and the fine arts, as well as the languages and various literatures, Italian, Latin, Greek and Hebrew, because all of these studies can serve us for the good of the Church.<sup>43</sup> However, even though it is not necessary to mention it he did not pretend that each individual of the Congregation would have to become suitable in all kinds of ministry: rather, he insists much on the necessity of dividing and **specializing in studies**. And it is impossible, he observes, that any individual could become profound in all the sacred and profane sciences: on the other hand it is incumbent on the body of the Congregation in order for it to achieve its end, **the perfect knowledge in all those sciences and languages**.

As a result, he prescribed: in every branch of knowledge, literary and scientific, there should be **those confreres who apply themselves with a special study and for a longer time**, in order to render themselves suitable to offer to the Church those services which the various times and circumstances would demand.<sup>44</sup> Although these studies pertain **principally to Sacred Theology** and the interpretation of **Sacred Scripture**, there should be those who would occupy themselves for a longer time in the inferior studies, in order to deepen themselves in them, always with the purpose of assisting the Church. And the Founder willed that the **members of the Congregation should hold themselves ready for the teaching of the theological or philosophical sciences, whenever they might be invited, especially in Seminaries**: and he permits them to receive academic degrees in the Universities.<sup>45</sup> And further on, when speaking of the students who had completed their theological courses, he says:

**That they should apply themselves to the sciences and arts which among us are cultivate, and in those which may be more in accord with each one's intelligence, while not neglecting some particular studies in which they can the more greatly succeed.**<sup>46</sup>

While lacking in those special studies, the Founder recommended to Priests the study of letters, having them observe with their study, in addition to other advantages, they might obtain the advantage of **avoiding laziness**, of **purging the mind** from inopportune imagination, and also **to mortify their bodies, to their greater spiritual advantage**.<sup>47</sup> Also in the first years of his Priesthood, St Gaspar particularly committed himself to these studies. We know in fact from Fr. Bragato [who at the time was a young student] who each evening used to go to St. Gaspar's home to read and to study the Italian classics: Ariosto, Tasso and especially Danae. Fr. Bragato remembered how St. Gaspar would interpret these with such clarity and depth, *as to make their published commentators to be ignorant by comparison*.<sup>48</sup>

And even years later at the Stimate the Founder continued these studies: concerning him, Fr. James Giaccobe offered this deposition in the Diocesan Process of his Canonization: *Whenever I visited him, I saw him always with some classical*

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<sup>43</sup> CF # 54.

<sup>44</sup> CF # 57.

<sup>45</sup> CF ## 58; 68.

<sup>46</sup> CF # 71.

<sup>47</sup> It is to be noted that St. Gaspar treated **Studiosity** under Chastity [cf. CF ## 122-127.

<sup>48</sup> Letter of Fr. Bragato to Fr. Marani – cf. Summ. Add., p. 287.

*book in his hands, such as Valsecchi, Verger, Baronio, and the like., noting also that sacred Scripture was his daily bread.* And Fr. Leontti, speaking of his studies, made among other statements this one to the effect that even well advanced in age, he read from top to bottom *all seven unbound volumes of Vitruvio*.<sup>49</sup>

All the norms he left behind regarding study, **St. Gaspar applied to the first students and Priests of the Congregation.** He directed the students in addition to their study of **Sacred Scripture** that they read and study those works which served to complete their scholastic knowledge: the **Dogmatic Theology** of Petavius; the great **Moral** works of St. Alphonsus; the founts of **Canon Law**, etc. And he waned these studies to be continued by the Priests. And Fr. Giacobbe noted that in the choice of studies and the others, the Founder knew how to tap into the inclination and abilities of his Seminarians and Priests: some he would have study the more accredited works of Canon Law; to others, he assigned the challenge of studying the **Holy Fathers**; and to some others he directed toward special studies in Gregorian Chant, making use of the Codices and manuscripts that could be found in the public libraries of the city, and in the Churches where earlier there had been Convents.<sup>50</sup>

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

**n. 74: Learned Conferences** - Learning is not only garnered from books: ad in fact, St. Gaspar has taught us by his example **to obtain assistance from all means in order to increase within us and in others the treasure of learning.** From his priesthood, when he had been assigned the St. Paul's Parish, and then later to St. Fermus', he gathered in his own home some zealous priests to reason together and **to discuss points from the sacred sciences.**<sup>51</sup> At those meetings and conferences, also a young priest by the name of Fr. Nicholas Mazza attended. Cavattoni wrote: '...and every day, these priests studied together, especially St. Thomas Aquinas and St. Alphonsus, whose moral theology [which some of the elders at first thought was suspect and called it too broad and gentle in its interpretations] and they were the first to follow and to render his work most useful and highly esteemed...' <sup>52</sup>

Then later also at the Stimate **he held similar conferences**, to which a number of the diocesan priests also attended. The principal scope was the study of St. Thomas and in those gatherings, St. Gaspar used this method: a question would be proposed, he would invite one of those present to respond: then, after the response of St. Thomas was continued.<sup>53</sup>

Since also then in 1836, the Church of Holy Mary of the Lily reopened for public worship, and he sent two of his Priests there to officiate at it. Under his direction, they also organized similar meetings to those held at the Stimate. We know this from a passage in a letter that St. Gaspar had written to Fr. Bragato. In this Letter after having spoken of the hard work of Fr. Marani at the Stimate [where he taught school] and at

<sup>49</sup> Leontti, *Life of Fr. Gaspar*. Concerning his Knowledge.

<sup>50</sup> Fr. Giacobbe, *Life of Fr. Gaspar*, p. 126.

<sup>51</sup> Fr. Giacobbe, *Life of Fr. Gaspar*, p. 234.

<sup>52</sup> *Manoscritti Cavattoni*. Communal Library of Verona.

<sup>53</sup> Letter of Fr. Foschesato to Fr. Lona.

the House of the Derelicts [where he often heard many confessions especially on Saturdays and Sundays], Fr. Bertoni then continued:

***In the other evenings, he holds a Conference on Moral Theology with 10 or 12 Priests, like we did in the old days at St. Firmus' After the methodical readings, he carried on then as Fr. Guerreri*** <sup>54</sup> ***used to do. He draws his conclusions and makes his definitions according to the situation, and this is held daily, regarding the most intricate cases. The Lord has given him the light and prudence and clarity that are beyond the ordinary.*** <sup>55</sup>

**n. 75: Importance of studies for us:** from what has been said thus far, we believe that it can be concluded that our Congregation, according to St. Gaspar's thought, ought to be a center of study and that the life of study is one of the principal duties of the Priests which pertain to it. And a Congregation also applied to study, according to his thought, is also that of the Foundress of the Institute of the Holy Family, about whom St Gaspar so busied himself, so much so as to be called by her as the Founder also of that Institute<sup>56</sup>.

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

***... I will proceed in the intervals in my own occupations to place under your eyes the entire perfect model of the thrust in studies, as something that is to the great glory of our Lord Who is the author of this: God, is the Lord of all knowledge. And without the help of this natural knowledge it is impossible to arrive at the sublimity of spiritual matters, as St. Gregory says so clearly: And I dare to add in their circumstances that this is so delicate and is the main work of your enterprise. It is necessary to remember that even though it might be built up it cannot be retained without that bit of great learning among its various members and that the first germ of corruption of this great Work will be ignorance, or that which is the same that in know much that is known badly, which is to have squandered good taste. However, regarding this, we will have occasion and necessity to speak later on in other circumstances: in the mean time, after charity and the virtues. You Reverend Mother, should pay special heed to be sure that studies are the principal support of the building, and you need to implore good direction and a plan from these studies, much light from His Divine Majesty.*** <sup>57</sup>

**n. 76. The Manner of cultivating them** - our Founder certainly recognized the dangers that studies can also bring, i.e., to dissipate the mind and lead to hear to vanity: however, in speaking to diocesan Priests he used to say that such dangers were incurred by anyone who cultivated studies through vanity, or through curiosity:

<sup>54</sup> Fr. Guerreri was a Dominican Father, well known hen in Verona, who held similar conferences.

<sup>55</sup> Letter to Fr. Bragato, September 1, 1837 [cf. *Epistolario* , pp. 315, ff.]

<sup>56</sup> This is the way Mother Leopoldina Naudet referred to him: see the latter to her on p. 166, *Epistolario Bertoni*.

<sup>57</sup> *Epistolario*, pp. 74, ff.

hence, he observes while learned men might become less devout, this is because curiosity distracts them, knowledge inflates them, pride blinds them<sup>58</sup>.

But when one studies with the proper purpose in mind that of cooperating in the glory of God, or of making oneself useful to the Church, according to the spirit of his Institute, then study cannot hurt him, rather it will provide assistance for his spiritual profit. And this is what he said speaking once to diocesan priests: ***“Humble knowledge is a great contribution also for prayer and meditating.”***<sup>59</sup>.

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



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

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

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



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

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

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

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

<sup>58</sup> *Reread to the Clergy:* Meditation.

<sup>59</sup> Meditation 52 on *I Regum*.



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

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

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

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

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

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

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

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

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

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

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

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

...

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

**CSJ n. 400:** In view of the objective which the Society seeks by means of its studies, toward the end of them it is good for the scholastics to begin to accustom themselves to **the spiritual arms** which they must employ in assisting their fellowmen...

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

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

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

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

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

**CSJ n. 407:** In regard to the confessions, beyond the classroom study and the cases of conscience, especially in the matter of restitution, it is good to have a compendium containing the reserved cases and censures, that one may know how far his jurisdiction extends, and the extraordinary formulas of absolutions which occur. Moreover it is good to have a brief list of questions about the sins and their remedies, and an instruction helping toward the good and prudent exercise of this ministry in the Lord, without harm to oneself and with profit to one's fellowmen. Especially at the beginning of the confessor's ministry, when someone has heard a confession he should accustom himself to reflect to see whether he has been deficient in any regard, and to improve himself for the future.

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

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

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

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

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

Thus as is seen in n. 414, there is an **apostolic palliative** built into the **varied and proper ministries** [**CF # 185**] of the Stigmatine Congregation. If one mode, or ministry, is not feasible, there are many others that can be chosen from the changing needs of the Diocese and the world [cf. **CF ## 5; 37; 57; 220**].



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

**CF # 49.** In this religious, clerical Institute, the purpose of which is not only to contemplate, but to hand on to others what has been contemplated, **there is required not simply ordinary knowledge, but rather one that is perfect in those matters**

which pertain to faith and morals. And as a result, it is also necessary that **the religious clerics commit themselves in this religious state to the acquiring of the knowledge of this kind.**

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

[1] The “end” of the Congregation is both contemplative and active, as St. Gaspar describes it, in his dependence on **St. Thomas Aquinas**<sup>60</sup>. The work of the active life is two-fold: one of which is derived from the fullness of contemplation, as doctrine and preaching. And this is preferred to simple contemplation: just as it is greater to illuminate than simply to light up. Thus, it is greater to **hand on to others what has been contemplated**, than simply to contemplate. The other work of the active life which consists totally in exterior activity: as to give alms, to accept guests. Therefore, the supreme grade is held by those religious communities which are ordered toward teaching and preaching, and these are very close to the perfection of Bishops. The second level of religious life is that of communities ordered to contemplation and the third level, those orientated toward activity. [This is noted by Fr. Stofella in his footnote here<sup>61</sup>].

[2] This number seems to add Fr. Bertoni’s own insight with his insistence on a “more than ordinary knowledge” - this is an intellectual spirituality, so much insisted on by Sertillanges<sup>62</sup> - and much in accord with Fr. Bertoni’s own insistence on **Studiosity** - which he presents under the “Four-fold Modesty”, as **Section III, Chapter 2** of his treatment on Chastity<sup>63</sup>. Fr. Bertoni seems to develop **studiosity** both with regard to the **Vow of Chastity** [for which the Ignatian Constitutions do not add anything “particular” over the other religious Communities that preceded them] as ascetical, and sublime ideas - and also the goal of **sublime knowledge** upon which St. Gaspar insists.

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

<sup>60</sup>cf. St. Thomas Aquinas, II-II, q. 188, a. 2.

<sup>61</sup>cf. Fr. J. Stofella, note for n. 49, in: *Costituzioni del ven. Servo di Dio, D Gaspare Bertoni...* o.c., Verona: 1951, p. 70.

<sup>62</sup>Sertillanges, OP, *The Intellectual Life*. Cork: Mercier Press 1946. Re-printed CUA 1987.

<sup>63</sup>cf. CF ## 122-127.

[4] As will be pointed out in subsequent studies, both of these Constitutions, **CF ## 49 & 50** are taken *verbatim* from Francis Suarez' classical theological reflection on the Ignatian **Constitutions** <sup>64</sup>, with very minor adaptations made by Fr. Berton.

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

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

- **the purpose of which is not only to contemplate, but also to hand on to others what has been contemplated** – early in Jesuit training the candidates were accustomed to making a month's retreat for a life review, and preparation for what lay ahead – [cf. CSJ n. 65];

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

...**Theology** is the chief source of the scientifically reasoned Christian philosophy of life and the source of integration for the other branches. The importance given to **theology** [cf. n. 446] is a matter of **emphasis and outlook, or attitude**, rather than of the hours of instruction, or number of courses prescribed; of an atmosphere in which professors and students alike think that all the particular truths learned in other faculties should be viewed also in the light of God's revelation whenever this throws light upon them - as it sometimes, though not always, does. The light of theology was meant to filter down to all the students in various ways because of the environment. Virtually all the professors had some theological training<sup>65</sup>.

...Even the Council of Trent did not lay down clear and specific requirements of subject matter, **proficiency**, or years of study for ordination to the priesthood. The Council

<sup>64</sup>F. Suarez, *De Religione Societatis Iesu*, lib. VI, c. 1, n. 10, p. 803, a. cf. also CSJ **nn. 518, ff.**; cf. *Monumenta Historica S.J. - Monumenta Pedagogica*, Vol I [1540-1556]; Vol II [I:1557-1572]; Vol III [II: 1557-1572].

<sup>65</sup>*St. Ignatius of Loyola. The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary*, by George Ganss, SJ, St. Louis: The Institute of Jesus Sources 1970, p. 213, # 2.

stipulated only that candidates should study grammar, singing, ecclesiastical computations, and some other fine arts, and then pass on to the study of Scripture, ecclesiastical books, homilies of the saints, and the rites and forms for administration of the sacraments, especially those opportune for hearing confessions. Against this background, much of the evolution of the two grades among priests in the Society after Ignatius' death is more clearly seen to hinge on divergent interpretations of the word **conspicuous** in the Bulls of 1540 and 1550 [**Formula 6**]: **this Institute requires men... conspicuous in the integrity of Christian life and learning**...

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

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

After the long Generalate of Fr. Acquaviva [1581-1615], the distinction of **Grades** was regarded as one of the 'substantials' of the Society. He issued an instruction, ***De promovendis ad Gradum***. This distinction of membership gave rise to difficulties, sadness and sometimes bitterness - to remain a "coadjutor" was often seen as a "stigma"<sup>66</sup>.

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



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

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

<sup>66</sup> cf. Ganss, o.c., pp. 349-356, *passim*

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

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

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

Toward achieving this purpose the Society takes charge of the colleges and also some of the universities, that in them those who prove themselves worthy in the houses but have entered the Society unequipped with the necessary learning may receive instruction in it and in the other means of helping souls. Therefore with the favor of the Divine and Eternal Wisdom and for His greater glory and praise, we shall treat first of what pertains to the colleges and then of the universities.<sup>67</sup>

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

Therefore all of us, desiring **to preserve and develop the Society for greater glory and service of God our Lord** have thought it wise to proceed by another path. That is, our procedure will be admit young men who because of their **good habits of life and ability** give hope that they will become **both virtuous and learned** in order to labor in the vineyard of Christ our Lord. We shall likewise accept colleges under the conditions stated in the Apostolic Bull whether those colleges are within universities or outside of them; and if they are within universities, whether these universities are governed by the Society or not. For we are convinced in our Lord that in this manner greater service will be employed in that service will be multiplied in number and aided **to make progress in learning and virtues**.

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

[b] so that they might illumine the minds of others [n. 446]:

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

who may be immersed in darkness;

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

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

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

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

**Formula n. 3:** Whoever desires to serve as a soldier of God beneath the banner of the cross in our Society, which we desire to be designated by the name of Jesus, and to serve the lord alone and the Church, His **spouse**, under the Roman Pontiff, the Vicar of Christ on earth, should, after a solemn vow of perpetual chastity, poverty and obedience, keep what follows in mind. He is a member of a Society founded chiefly for this purpose: **to strive especially for the defense and propagation of the faith** and for the progress of souls in Christian **life and doctrine**...

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

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

†

#### 4. The Studies to be Undertaken

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

Premise:

There are presented here the lists of subjects that the Apostolic Missionaries in formation need to study [cf. St. Ignatius, Part IV, c. 4, nn. 351-391]. These two



Chapters - 3 & 4 [CF ## 51-55]- are not taken *verbatim* from Suarez, as are Chapters 2 [ CF ## 49-50 already studied] and 5 & 6 [CF ## 56-68]. The two Chapters [3 & 4] seem to be an adapted summary of St. Ignatius' Program of Studies.

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

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

# 65 [1 S 2:3];  
# 109 [2 Co 11:2];  
# 123 [Rm 12:3];  
## 124; 150 [1 Co 3:18 - same text twice];  
# 127 [Ps 118:66];  
# 131 [Ecclus 44:6];  
# 166 [Ep 6:4]; # 185 [Ph 1:6];  
# 185 [Is 6:6, ff; Jr 1:6];  
# 187 [Jn 13:15]; # 188 [Ga 6:10; 1 Tm 5:8];  
# 189 [Ac 3 & 4; Ac 4:32];  
# 226; Ac 2:45, ff.; 4:33];  
# 191 [Ep 4:26; Mt 5:23];  
# 195 [Ga 5:13];  
# 196 [Mt 18:15];  
# 217 [1 Tm 5:17];  
# 222 [Ps 38:4];  
# 232 [Ac 4:35];  
# 259 [Ac 14:26; Ep 6:21];  
# 270 [2 Tm 2:9]; # 276 [Col 4:6];  
# 280 [Ecclus 17:12];  
# 283 [Ecclus 30:24];  
# 299 [Ecclus 32:24; Pr 13:10,16].

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

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

- the name of the Society [nn. 1; 51];
- bond of union [nn.671];

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

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

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

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

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

Frequently mentioned by Ignatius:

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

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

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

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

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

**Sacred Liturgy** with its commentators.

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

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

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

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

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

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

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

## 5. Then Studies which embellish Theology

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

Premise:

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

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

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

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

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

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

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

**CF # 54:** The students will also study diligently:

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

Metaphysical Philosophy, physics, and mathematics;

Natural History and the History of Literature;

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

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

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

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

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

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

- **catechism** - initiation into the faith;

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

- **sermons** [ *concio* ] - exhortation to live it [nn. 404; 645] <sup>68</sup>.

***Praedicare in paupertate*** was the apt expression used by Ignatius to **formulate his ideal of the Apostolic Life** <sup>69</sup>. The modern Jesuit commentators have much

<sup>68</sup>cf. A. deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c. pp. 259 ff.

<sup>69</sup>l.c., p. 260.

praised Pope Paul VI's Encyclical, *Evangelii Nuntiandi* [nn. 43-46] and its list of **ways of preaching** - as has been noted in other studies on these matters <sup>70</sup>.

## 6. Specialization

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

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

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

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

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

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

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

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

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

- **n. 366: hierarchy of studies:** Latin and Liberal Arts provide solid foundation for Theology and Scripture;

- **n. 367:** very helpful to know the **languages** in which Scripture was written, and into which it was translated;

- **n. 384:** especially in the Liberal Arts and Theology;

- **n. 450:** the Liberal Arts and natural sciences dispose for Theology.

- **n. 453:** the lower studies dispose for theology.

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<sup>70</sup>cf. J. Henchey, [Suarez & Bertoni] - as *Euntes Docete* [for **teaching** -cf. CF # 182, **Duties of the Professed**] has a broader interpretation - and so does the Jesuit Constitutions for **preaching**, as in: **praedicare in paupertate.**

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

As a result, in each discipline there should be some one, or those who diligently, by a particular study, over a longer period of time committed to these. Keeping in mind **the various services of the Church** [cf. **CF # 185**] that we offer because of the **diversity of times and occasions**, these would be very useful. [It should be noted in this Constitution the *varia Ecclesiae obsequia*, as these are noted again in **CF # 185: *per varia et propria suae vocationis munera***. The expression ***pro temporum et occasionum diversitate***, [cf. above **CF # 37**] is often used for the variety of apostolates offered and to engender specialization. [cf. **nn. 354; 395; 447; 716**]<sup>71</sup>, an indication of the community's **flexibility** [cf. **n. 351**].

These ideals are dear to St. Ignatius:

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

## 7. Principally Theology

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

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<sup>71</sup>cf. de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...*, o.c., pp. 164, ff.

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

St. Ignatius' reflections:

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

## 7. A Variety of Aids to Serious Study

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

Premise:

[1] This Chapter, too, by and large, is taken *verbatim* , from Fr. Suarez, as Fr. Stofella indicates in the footnote here <sup>72</sup>. Special care needs to be taken of the students' health - they are to be properly clad - and have sufficient recreation and balance fervor in study with their piety - and all with moderation.

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

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

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

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<sup>72</sup>*Costituzioni del Ven. Servo di Dio...* o.c., footnote on p. 75. Substantially, and total phrases, are taken from F. Suarez, *De Religione Societatis Iesu*, Book V, c. 3, nn. 11, 12; c. 4, nn. 9, 10 [pp. 815 b-816, b, 822, b]. St. Gaspar Bertoni fully agrees here with St. Ignatius that the Superiors also play a key role in **preparing future Apostolic Missionaries**. They need to take special care of those undergoing the rigors of **extended and serious study** - being careful that they get sufficient sleep, recreation - and that they do not have excessive manual labor that would take them away from the principal duty of study - and the long range preparation of future Apostolic Missionaries.

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

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

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

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

This is so that their **health** might suffer no harm,

and that also the necessary **comfort** be provided for them.

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

with fitting and necessary **recreation** provided;

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

so that they might the more easily bear the burden of their studies,

and be **content in moderation**.

A number of Ignatian ideas are noted here:

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

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

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

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

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

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

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

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

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

†

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

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

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

†

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

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

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

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

so that they might persevere longer in learning,

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

- nn. 292-306: is a rather detailed expose' on a balanced care of the body regarding food, clothing, dwelling, duties and exercises;

- n. 339: nothing damaging to health should be permitted to the students - that they do not lose sleep and that they might maintain the proper measure in mental labor;

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

†

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

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

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

- n. 296; 822: the works of the body should be limited so that the spirit be not harmed; moderation of the works of both spirit and body are also the responsibility of the manner in which the Institute is maintained;

- 362: excessive mortifications or ministries should never be allowed that would hinder studies of those in formation.

†

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

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

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

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

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

†

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

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

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

- for the divine glory - and the benefit of souls.

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

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

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

[3] Fr. Stofella offers a note here <sup>73</sup> in which he mentions a sheet of paper left behind by Fr. Marani, upon which he quotes a letter dated June 1, 1551. from St. Ignatius to a certain Fr. Brandao <sup>74</sup>, of Portugal, who had asked his Founder 15 questions on formation for clarification. This rather startling principle noted in the Saint's response, is noted in Part IV, c. 4, # 3, of the Jesuit *Constitutions* - **nn. 340-345**. The gist of the comments are as follows: The Scholastics, keeping in mind the purpose of their studies, cannot give themselves over to long meditations, other than the regular daily exercises. And these are: Mass, an hour's prayer, the examinations of conscience, and in addition to Confession and Holy Communion every week, they can exercise themselves in **seeking the presence of God in everything**, as in conversing with others, in looking about, in eating, in listening, in studying and the like. Since it is true that the Divine Majesty dwells in all things by His presence, by His essence and by His power: and this manner of meditating is one where God is found in everything. This is the more helpful than that other form of prayer in which one ponders the more obtruse things, and only with great effort are they made present. Praying this exercise, one will prepare great visits of the Lord within a very short time of prayer <sup>75</sup>.

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

- n. 156 : under admissions, the zeal for souls is presented as a requirement;

<sup>73</sup>cf. *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni...*, o.c., p. 77, footnote.

<sup>74</sup>cf. *Obras de San Ignacio de Loyola*. Madrid BAC 87, 6 a Edicion, 1997, pp. 884-889.

<sup>75</sup>cf. this episode noted in deAldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., pp. 161 f.

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



St. Gaspar is a legislator of utmost balance:

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

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

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

There is to be noted here Fr. Bertoni's axiom that when one is excessive in work, he should pray - and excessive piety, should lead one to a deeper involvement in the Apostolic Mission <sup>76</sup>. This balanced approach regarding study and work is noted just above **[CF ## 62-63; 72; 127; 152]** - and here the same rule of balance is applied to the life of piety. This is most important in the Ignatian ideal:

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

- ***...ne fervore studiorum intepescat***
- ***solidarum virtutum ac religiosae vitae amor; ita mortificationibus, orationibus ac meditationibus prolixis eo tempore non adeo multum loci tribuetur.***
- n. 361: ***serio et constanter animum studiis applicare deliberent; sibi que persuadeant nihil gratius se Deo facturos in Collegiis quam si cum ea intentione de qua dictum est studiis se diligenter impendant...***
- n. 362: ***...impedimenta etiam removeantur quae a studiis animum avocant, tam devotionum ac mortificationum quae vel nimiae vel sine ordine debito suscipiuntur...***

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<sup>76</sup>St. Gaspar Bertoni, *Memoriale Privato*, July 12, 1808.

- n. 582: ....*ne nimius...huiusmodi rerum usus* [ieiunia, vigiliae.. ad austeritatem] *tantopere vires corporis debilitet... nec in illis tanta sit relaxatio ut, fervore spirito refrigescente, humani ac inferiores affectus incalescant.*
- n. 583: ....*ne excedant vel deficiant in spiritualibus exercitiis...* - this is "the rule of thumb".

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## 9. Special Interest for Seminaries among the Apostolic Missionaries :

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

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

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

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

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

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

University degrees may be accepted, provided that:

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

One might be reminded of Pope Paul VI's reminders concerning a comparison between further education and wealth <sup>77</sup>. St. Ignatius treats of this *ex professo* [cf. Part IV, c. 15, nn. 471-480]:

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

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

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

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

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

In view of the time and approval of their life through which those wait before being admitted among the Professed and even among the formed coadjutors, it is presupposed that they will be men who are spiritual and sufficiently advanced to **run in the path of Christ our Lord** to the extent that their bodily strength and the exterior occupations undertaken through charity and obedience allow. Therefore, in what pertains to prayer, meditation and study and also in regard to the bodily practices of fasts, vigils and other austerities or penances, it does not seem expedient to give them any other rule than that which discreet charity dictates to them [cf. n. 134], provided that the Confessor should always be informed and also, when a doubt about expediency arises, the superior [cf. nn. 8; 9; 283; 300]. The following statement is the only one which will be made in general. On the one hand, the members should keep themselves alert that the excessive use of these practices may not weaken the bodily energies [cf. nn. 292; 300] and consume time to such an extent that these energies are insufficient for the spiritual help of one's fellow man according to our Institute;

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<sup>77</sup>cf. Paul VI, Apostolic Exhortation, *Evangelica Testificatio*, June 29, 1971, # 54

and, on the other hand, they should be vigilant that these practices may not be relaxed to such an extent that the spirit grows cold and the human and lower passions grow warm [cf. n. 340] [n. 582].

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

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

- two examinations of conscience, at noon and at night;
- recitation of the Hours of Our Lady [the “Little Office”];
- other prayers according to the devotion of each individual, until the hour is completed.
- it is only in the following ***Declarations*** [nn. 343; 345] where it is said that at times, some of the scholastics, not obliged to recite the Divine Office, may substitute for the Little Office and other exercises, that of mental prayer and other spiritual exercises <sup>78</sup>:

To go [to Confession and Communion] more frequently than every eight days, should not be permitted, except for special reasons and more because of necessity than of **devotion**. But, neither shall the reception be deferred beyond eight days without special reasons. For such reasons Mass, too, could be omitted on some days, and with some the period of prayer could be lengthened or shortened. All this will remain within the discretionary power of the Superior.

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

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<sup>78</sup>Usually ***Spiritual Exercises*** refers to the course of a 30 day Retreat for which St. Ignatius is most well known. However, “**spiritual exercises**” also refer to the customary expressions of the prayer life of committed Christians, and as described by Ignatius in nn. 342-345.

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

All of this, and what follows, however, are to be regulated by the Superior. The reason for this insistence on the part of the Saint is his emphasis on the situation of Scholastics “**who are in studies**”, in an intense period of intellectual formation - not of Novices, and not of Religious already formed <sup>79</sup>. It should be noted that Ignatius fixed this norm for the approved Scholastics who had already passed through the “experiences” of the Novitiate, during which they had laid down the proper foundation for self-abnegation [n. 307]. These men had already made the month of the full course of the ***Spiritual Exercises*** and would be supposed to have emerged as inclined to prayer and devotion. Thus, Ignatius felt there was more need for restraint rather than exhortation.

“Discreet charity”, is sometimes translated “prudent”, and “discerning love” is a phrase characteristic of Ignatius, a figure of speech by which he means the charity exercised by a discreet person, one who exercises natural and supernatural prudence or judgment in his actions. This discreet charity impels him to choose the objective better course after all the circumstances have been considered. Ignatius presents discreet charity as a norm of citing [cf. nn. 209; 237; 269; 582]. In his usage, the phrase denotes a discernment of spirits, in which he exercised his natural and supernatural prudence with special care <sup>80</sup>.

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

... In regard to the recitation of the Rosary, they should be instructed how to think or meditate about the mysteries which it contains, that they may take part in this exercise with greater attention and devotion...[cf. n. 277] [n. 345] <sup>81</sup>.

<sup>79</sup>These will be treated in Part VI, nn. 582, ff.; the **Religious Life of the Society**

<sup>80</sup>cf. George E. Ganss, SJ, *The Constitutions of the Society of Jesus*. Translated, with an Introduction and a Commentary. St. Louis: The Institute of Jesuit Sources 1970, p. 261, n. 2]; cf. St. Gaspar Bertoni, *Memoriale Privato* Prolonged prayer is an advantage: Nov. 16, 1808; Prayer & activity mutually temper one another - July 12, 1808.[NB Fr. Bertoni speaks of Charity as ordered : CF ## 187-190; 208; 216; 220; 262; 220]

<sup>81</sup>cf. St. Teresa of Avila, *The Way of Perfection*, c. 30.



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

c.] **“Specialization”**:

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

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

d.] **Theology dominates** [n. 446]:

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

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

e.] **The Plan**:

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

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

It is apparently from this number where Fr. Bertoni got his 6, or 7 year commitment to theology<sup>82</sup> - as in the old system, after six years one became a "Bachelor" in theology - to become a "Master", or "Doctor", the new "baccalaureus" had to continue at the university for another six or eight years, teaching, debating, and preaching. For the early Jesuit Scholastics, the time given to each one of these branches is not fixed, nor when they are to move on from one to another. All was left to the view of the Rector. Later it will be clarified: in order for one to be promoted to profession, he would have had to have studied theology for at least four years [cf. n. 518].

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

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

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

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<sup>82</sup>cf. Antonio M. deAldama, SJ, *The Constitutions of the Society of Jesus. An Introductory Commentary*..., o.c., p. 167 - [cf. here CF # 40].

Furthermore they should keep their resolution firm to be thoroughly genuine and earnest students, by persuading themselves that while they are in the colleges they cannot do anything more pleasing to God our Lord than to **study with the intention mentioned above** [cf. nn. 340; 360]; likewise, that even if they never have occasion to employ the matter studied, their very labor in studying, taken up as it ought to be because of charity and obedience, is itself work highly meritorious in the sight of the Divine and Supreme Majesty. [n. 361].

Some obstacles are:

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

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

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

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

The student should not be passive before the lecturer, but should actively take part in his own formation, with much exercise. In addition to attendance, the Scholastic is encouraged to private and undisturbed study, to understand ever more profoundly what has been treated [nn. 373; 376; 384-385; 389]. Teachers need to be learned, diligent and assiduous [nn. 369; 450].

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

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



### C. JURIDICAL PROGRESS

#### [II] Promotion in the Apostolic Experiments:

[A] of the Students and the Brothers [CF ## 69-82]

and

[B] the Schola Affectus [CSJ n. 516][CF ## 38; 40 c; 152-157]

[III] Promotion to the Apostolic Mission and to the Grade and the Life of the Professed [Part IX, CF ## 158-186]



#### [I] Admission and Post Novitiate [CF ## 27-46] [Part III, cc. 1-3, ## 27-39]

#### [A] FIRST PROBATION

##### Presentation:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CF # 30: indications of a **divine vocation**:

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

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

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

CF #31: three kinds of formation:

**documents pertaining to the Institute** - [cf. CF # 33]: - n. 18; 20: Examen, c. 1, n. 13 & F; n. 98: Examen, c. 4, n. 41; nn. 198, 199: Pars I, c. 4, n. 5 & E;

**Spiritual Exercises, Confession & Holy Communion** - n. 98: Examen, c. 4, n. 41; nn. 198, 199: Part I, c. 4, n. 5; & E; n. 200: Pars I, c. 4, n. 6

**specimen of doctrine, art and physical strength** - n. 198: Part I, c. 4, n. 5.

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

**with the habit of religion** - [cf. above, CF # 29]

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

21-28.

†

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

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

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

instructions of the Master

the general, particular statutes of this Institute - [cf. **CF ## 31; 155**];  
n. 18: Examen, c. 1 n. 13; n. 198: Part I, c. 4, n. 5, E; n. 395: Part IV, c. 7, n. 2; n. 428: Part IV, c. 10, n. 6 6; n. 585: Part VI, c. 3, n. 3 3; n. 654: Pars VII, c. 4, n. 12; n. 811: Part IX, c. 6, n. 14, I.

draw up a 'compendium' - n. 20: Examen, c. 1, n. 13, G; nn. 195, 196: Pars I, c. 4, n. 3, B & C.

**CF # 34:** scrutiny ever six months:

perseverance - n. 193: Part I, c. 4, n. 3; n. 243: Part III, c. 1, n. 1;

progress in interior discipline - [cf. **CF ## 47, ff.**]

**CF # 35:** a month's Spiritual Exercises, the first of the 6 Ignatian "experiences" [**CSJ n. 65**]:

**[CF ## 35-38]** these are the Ignatian *Experientiae, Experimenta* of Formation [cf. n. 18: Examen, c. 1, # 13]- [cf. also **CF ## 38 & 42**] - cf. nn. 64-77: Examen, c. 4, nn. 9-77:

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

The second experience is to serve for **another month in hospitals**, or one of them. The candidates take their meals, or sleep in it, or in them, or serve for one, or several hours during the day, according to the times, places, and persons. They should help and serve all the sick and the well, in conformity with the directions they receive, in order to lower and humble themselves more, thus giving clear proof of themselves to the effect that they are completely giving up the world with its pomps and vanities, that in everything they may serve their Creator and Lord, crucified for them. [**n. 66**].

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

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

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

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

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

**CF # 37:** **Christian Doctrine** is the fifth Ignatian "Experiment" - a key Ignatian aspect of the "Apostolic Mission"<sup>83</sup>:

**Teach: to children, unlettered** - n. 69: Examen, c. 4, n. 14; n. 77: Examen, c. 4 n. 22; n. 410, 411: Part IV, C. 8, n. 6 & F

**Learn:** n. 277: Part III, c. 1, # 20;

**Time and Places** as determining apostolates - [cf. also **CF # 57**] - in CSJ nn. 351; 395; 414; 447; 746; etc., etc. - a common Ignatian expression motivating the choice **various and proper ministries** [cf. **CF # 185**].

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

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

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## **[B] THE SECOND PROBATION**

<sup>83</sup>cf. *Index de l'Examen General et des Constitutions*. Subsidia 2. ROMA: CIS 1973, "Doctrina" - perhaps 50 references in all in the Jesuit *Constitutions* to this form of the Apostolic Mission.



## [CF cc.1-3, ## 40-46]

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

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

(2) Fr. Bertoni never considered “colleges” and “universities” for his small community - but presents in his **Third and Fourth Parts** of the ***Original Constitutions***, some of his ideals for Second Formation [the period of **temporary vows**], Spiritual and Intellectual Formation, with his somewhat developed plan of **study** for Stigmatine students. So there is not a neat correspondence between Fr. Bertoni’s **Third and Fourth Parts**, and the Jesuit Part IV.

(3) The Third Part of the ***Original Constitutions*** unfolds this way with three Chapters:

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

**CF # 40.** The necessary studies: humanities, languages - two years;  
 Philosophy - for **three** years;  
 Theology - **four** years;  
 The study of the Fathers, and going over other important matters - **two or three years** - thus six, or more years, for theology.

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

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**CF # 42.** In this period, each candidate in his life and discipline [spiritual formation], through various and new *experiments* and experiences, should show himself formed, so that his **piety, humility and prudence** should be evident to all, especially to the Superiors.

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

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

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

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

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

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

These will be determined for him and will be moderated.

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

**[CF ## 45-46]:**

[The "content" of these two numbers do not seem connected - and have little to do with the title <sup>84</sup>].

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

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

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

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

**Commentary**

**[a] Renewal of Simple Vows** [nn. 346-347]: Fr. Bertoni will discuss this in his **Sixth Part – The Vows** - **[CF ## 83, ff.]**. For St. Ignatius, this served a variety of purposes:

<sup>84</sup>cf. Fr. G. Stofella, Note on p. 64, of the printed *Original Constitutions* : "The title of this chapter is quite improper, given the matter of which it treats: in fact, regarding the Divine Office, not a word is said, and the Masses spoken of here, are rather Masses of impetration and simply for suffrages."

- that the Scholastics would recall their **obligation to serve God**, and **confirm** themselves in their vocation [n. 346] [**spiritual** dimension]. This would provide the Society with a greater guarantee of their **perseverance**. At this time, Scholastics were not obliged to anything more than taking a simple vow of entering the Society [**juridical** dimension];

- **fostering devotion** [**spiritual** dimension] was another objective of the renewal of the vows. Hence, Easter and Christmas were chosen, as good occasions in which the men are **the more disposed toward God**. A triduum of preparation was devised to prepare for these events in the Scholastics' life.

**[b] The Scholastics: Intellectual Progress** [nn. 351-391]: [Fr. Bertoni discusses this aspect in his Fourth Part, Progress in Ecclesiastical **Doctrines**: **[CF cc. 2-6, ## 49-68]**. The central theme of St. Ignatius' Part IV is the **intellectual** and **pastoral, apostolic** formation. The Jesuit Founder dedicates two chapters to intellectual formation: Chapter 5 [nn. 351-359] on the subjects to be taught; c. 6 [nn. 360-391], on the means used for making progress in studies. Then cc. 12-15 unn. 446-480 deal with subject matter, teaching methods, books, courses and degrees.

Subject Matter: the purpose of all Jesuit learning, acquired through God's favor, is to help the souls of the members of the Institute and those of their fellow man [n. 351] - the whole idea is "**to help souls**". It is to fulfill the function of **sowing and dispensing the divine word** and attending to the spiritual assistance of their neighbors - for this, there is needed a **sufficiency of sound learning** [n. 109; 446].

To form priests-apostles: the whole purpose of the educational system is to **imitate the apostles**, and to **provide the church with Apostolic Missionaries**. The Scholastic was called to be a "prophet", i.e., to become an interpreter of Scripture. For this, knowledge of **languages** becomes a necessity. **Latin** opens the door to many of the treasures of the Church. Thus, there develops great **flexibility**: whatever helps the more to fulfill the End in view, viz., **the spiritual help to our neighbor**.



## **[II] Juridical Promotion** **in the Spiritual, Intellectual Apostolic Experiments**

### **[A] Students and the Brothers [CF ## 69-82]**

#### **THE ADMISSION OF THE CONFRERES INTO THE INSTITUTE**

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

##### Presentation

[1] In St. Ignatius' Plan there was a long and gradated approach from early admission to **progressive incorporation**, to the priesthood and, for a select few, for the "**Profession**" with the four solemn vows: the **Fourth Vow** is **Missionary**

**Obedience**, complements the traditional Vow of **Corporate, Community Obedience**. The ultimate goal was to be in the “**Company of Jesus**”, in **imitation of the Apostles**. Ignatius and his companions wanted to imitate the *apostolic life* in the Institute of the Society<sup>85</sup>.

[a] Everything is aimed at forming **a priest apostle, missionary**. In this vocation of **imitating the Apostles**, prayer is offered for the grace in studies that the Jesuit would be a “prophet”, i.e., **a learned interpreter of the Scriptures**, one who would know the languages well, the vernacular of the areas of the Mission, that they could make such **progress in philosophy and theology** that they could become **teachers to rescue others from darkness for God’s glory to illumine others**<sup>86</sup>.

[b] This would be particularly evident in Ignatius’ Part VII, **On the Missions**, where there is presented the “distribution” of the personnel into the Lord’s vineyard, to evangelize in the various parts of the world, **in imitation of the Apostles** - the life of the Jesuit is nuanced, but always missionary - his work is always **flexible**<sup>87</sup>.

[c] It is in the intention of the Fourth Vow [cf. n. 605] that one understands that the purpose of these “**Friends in the Lord**” is to be a union based on **a shared ideal of evangelizing the world in imitation of Christ and the Apostles**<sup>88</sup>.

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

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

- those promoted to the **Priestly Office**, only after age 30 - and with an ever intensifying involvement in the Apostolic Mission [**CF ## 69-76**];
- those **clerics**, who started for the priesthood, but were **not ordained** priests
- due to an impediment - they will remain at the grade of the Order received - and will be as **Spiritual Coadjutors** [**CF # 77**];
- those **non-clerics** who will serve in the **temporal** needs of the house - need to be well imbued with Christian doctrine, and will work in simplicity and edification [**CF # 78**]. These are the **Material Coadjutors**. Their various offices are spelled out

<sup>85</sup>cf. de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* o.c., p. 50.

<sup>86</sup>o.c., p. 164.

<sup>87</sup>o.c., p. 245.

<sup>88</sup>o.c., p. 265; cf. also Javier Osuna, SJ, *Amigos en el Señor. Unidos para la dispersion*. Bilbao: Mensajero-Sal Terrae. [**NB**: Fr. Bertoni’s ideal seems to have been a **Family of Brothers** - **CF ## 188; 301 c**].

[**CF ## 79-82**] - and when they are in charge of a sector, others will obey them as the superior;

- the properly so-called. , properly so-called.

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

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

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

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

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

b. Those who are not yet “formed” but are **the approved Scholastics** - these members do have vows, and with the next two categories, the “Coadjutors” and

the "**Professed**" [with the four vows]. All belong to the Body of the Society. These may take the vow of eventually "entering" the Society. There is a greater and lesser **incorporation** beginning here: **Approved Scholastics** are **incorporated**, in that they do form part of the body. [It has been noted that from the time of the Generalate of St. Francis Borgia, this category has no longer been admitted <sup>89</sup>].

c. This is a more intimate **incorporation**. These are the finally professed **Coadjutors, Spiritual or Material**: some of these may even have three solemn vows. With the "**Professed**" [with the four solemn vows] this third category makes up the "Body of the Society".

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

3. The "**Third Probation**": the **Schola Affectus**, the "**School**" <sup>90</sup> of the Heart" [n. 516]: [this will be treated under Fr. Bertoni's ], just prior to the key Ninth Part, **De Professorum Gradu**, ## 158-186], which speaks of the **graviora ministeria**. St. Ignatius' idea:

**CSJ n. 516**: Since no one should be admitted into any one of the aforementioned categories unless he has been judged fit in our Lord, for admission to **Profession** those persons will be judged worthy whose **life is well-known through long and thorough probations and is approved by the superior general**, to whom a report will be sent by the other superiors or others from whom the general desires information.

For this purpose, after those who were sent to studies **have achieved the diligent and careful formation of the intellect by learning**, they will find it helpful during the period of the last probation to apply themselves to the **School of the Heart**, by exercising themselves **in spiritual and corporal pursuits** which can engender in them **greater humility, abnegation of all sensual love and will and judgment of their own, and also greater knowledge and love of God our Lord**; that when they themselves have made progress **they can better help others to progress for glory to God our Lord**.

<sup>89</sup>cf. Estanislao Olivares, SJ, "Quinta Parte Principal. De lo que toca al admitir, o incorporar en la Compania", in: *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura...*o.c., p. 204. He also provided the statistics for the time of Ignatius' death.

<sup>90</sup>One might make the connection in Fr. Bertoni's writings with his use of **School** : as the "School of God" for Suffering - cf. *Epistolario* : Letter 45, p. 109; Letter 157, p. 256.

**4. “Sufficient” [CSJ nn. 12; 308; 518] Learning [cf. CSJ nn. 516-521], or *More than Ordinary* [cf. **CF ## 49; 125 [Rules for Study]; 159]???:****

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

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

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

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

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

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

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

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

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

[It is interesting to note that in the ***Ordo Professionis Religiosae***, of the Congregation of Divine Worship [1970], n. 15 notes that since it is less in conformity with the true sense of the Liturgy, religious profession before the Blessed Sacrament, before Communion, will not be allowed from that time on in new communities. However, nothing was stated about the Jesuit custom]<sup>91</sup>.

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

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

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

c. The Content of the Promise:

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<sup>91</sup>cf. E. Olivares, SJ, o.c., p. 210.



1.] The Substantial Vows of Religion: the evangelical counsels of obedience, poverty and chastity - it is common doctrine, well established by **St. Thomas Aquinas**, that **the religious state essentially consists in the three vows**<sup>92</sup>. For the Jesuits, this observance is to be in accord with the manner of living contained in the Apostolic Letters of the Society of Jesus and its Constitutions. The *forma vivendi*, includes the **Formula**, and its explanation, the **Constitutions**.

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

I, N.N., make profession, and I promise to Almighty God, in the presence of His Virgin Mother, the whole heavenly court, and all those present and you, Rev. Father N., Superior General of the Society of Jesus and the one holding the place of God, and to your successors [or, to you, Reverend Father N., representing the Superior General of the Society of Jesus and his successors and holding the place of God], perpetual poverty, chastity, and obedience [cf. nn. 4; 547-581]; and in conformity with it, **special care for the instruction of children** [cf. nn. 7; 602; 603; 605], according to the manner of living contained in the apostolic letters of the Society of Jesus and in its Constitutions...

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

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

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

- a. **For the Three Solemn Vows** [cf. n. 532]:
- b. **A Ritual for non-Solemn Vows** [cf. n. 535]:

<sup>92</sup>St. Thomas Aquinas, II-II, q. 186, a. 7.

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

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

**Premise**

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

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

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

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

[4] While the exercise of studies goes on, the men need to be applied **gradually** to the apostolic **Experiences/ Experiments** [cf. **CSJ nn. 64-70**] of earlier and continuing formation. Those noted specifically here are: **preaching; catechizing; and hearing confessions**: these are listed by Ignatius as his Fifth and Sixth Experiments : the Fifth is the teaching of **catechism** either publicly, or privately [cf. n. 69]; and the Sixth is: after having given good indications of one's formation, he should be further applied to **preaching**, and to hearing **confessions** [ n. 70]. This gradated approach begins in the two years of Novitiate [n. 71]; the scholastics continue this [n. 537]; and so also for young priests [nn. 400-416]. These are the “**spiritual arms**” that the young scholastics/and priests learn how to use [cf. also nn. 400; 595].

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

[6] As this Chapter 1 of the Fifth Part is concerned with being ordained to the Priestly Office [cf. **CF ## 69-76**], the **continuing gradual approach** to the apostolic mission goes on until one is promoted to be an “Apostolic Missionary” - in Fr. Bertoni’s **Original Constitutions** this is the subject matter of the **Ninth Part [cc. 1-7, ## 158-186]** where his ministries are listed.

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

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

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1. **Fifth Part - Chapter 1: Concerning those promoted to the Priestly Office** [nn. 400-416: the gradated **Experiments** [CSJ, nn. 64, ff.] are noted here for Jesuits]- **[CF ## 69-76]**

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

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

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

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

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

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

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

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

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

- n. 77: the preaching begins in our own houses - and then to other places;
- n. 113: confessions, exhortations and Christian Doctrine - prime ministries;
- n. 308: prime exercises of the ministry;
- n. 407: among the **ministries for the young priests still in formation**;
- n. 528: specially mentioned aspects of the apostolic missions [n. 528] - Ignatius' concern was that **catechism** would be neglected due to the more "glamorous" [*magis speciosa...*] apostolates, such as **preaching** and the like a concern of Pope John Paul II<sup>93</sup>.

[The Apostolic Exhortation of Pope Paul VI, ***Evangelii Nuntiandi***, stresses the intimate connection between the Sacraments and the Ministry of the Word. From the beginning, St. Ignatius saw the importance of providing good confessors for the Church<sup>94</sup>.]

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

- n. 408: this is a **prime "spiritual weapon"** in which the men need to be exercised, after having experienced them themselves - the means of the "spiritual combat" noted elsewhere by Ignatius -cf. nn. 400 in general, the ministries] ; 595, in assisting the dying.
- n. 409: the many benefits of this ministry are rather fully outlined;

<sup>93</sup>cf. John Paul II, Apostolic Exhortation, *Catechesi Tradendae*, October 16, 1979, ## 15;16; 18; 40; 45; 52; 64 65.

<sup>94</sup>cf. de Aldama, *The Constitutions of the Society of Jesus. An Introductory Commentary...* oc., pp. 259, ff.; Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*, December 8, 1975. ## 20; 47.

- n. 437: the Rector of the Colleges where the candidates study are to assign the young priests to spiritual conversations, giving the Exercises, hearing Confessions, preaching, giving lectures, and teaching Catechism - all prime Jesuit apostolates;
- nn. 622-624 [in the Part VII, on the "**Missions**": the varied and proper ministries of the Society, there are given here the **Rules for Apostolic Discernment**: whatever serves the "more", the "greater" - [cf. **A.M.D.G.** is the ultimate rule. In the comparison between hearing **Confessions** or giving the **Exercises**, whatever is the more universal, and which extends help to the greater number; what will have the more lasting effect, etc.]
- nn. 645, ff.: the Apostolic Mission in the Colleges: **preaching, giving lectures, catechism**;
- nn. 648, 649: even **pious conversations**, and the **Spiritual Exercises** [a proper mission of the Society] to name just a few, are prime Jesuit ministries.

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- CF # 74:** At times, they will give themselves to serving as helpers to the Missionaries, and sometimes they will even hear the **confessions of women [*feminarum*]**.
- n. 588: strict rules for not hearing the confessions of nuns regularly - the Latin adverb is **semel**.

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

**[2] The Direction of the Missions : CF # 76:** Finally, they will accept the task of directing the Missions, and will be totally committed to the salvation of souls. [This Constitution needs further reflection: this promotion presented here is to even directing the [varied and proper] Missions of the apostolates. This promotion may happen as part of the gradual insertion into the **graviora ministeria** of the Congregation, long before a candidate is called to add still one more year, in the **Schola Affectus** [cf. CF # 152] prior to being **professed** formally, after being hand-picked by the Father General **[CF # 160]**:

[a] In the Stigmatine community, there is a varied acceptance of the word "**Missions**" here:

- one view is that the Stigmatine Founder's intention here is to assist primarily in the Parish Missions conducted by one of the "Professed" Members of the community - in the light of the interpretation of the **Compenium Rude # 2**: this view holds that **the central "Mission" the *idea matrix*** ] in Fr. Bertoni's Plan is the **Parish Mission**- Fr. Marani stated that other ministries would only be offered once the Parish Missions were emphasized - **praeter missiones** ;

- another view holds that the Parish **Mission** is only one of the important many tasks [**varia et propria ... graviora...accommodata ministeria** ] of the Apostolic Missionary – that for long years was excluded from consideration by the invasive civil legislation of the time.

[b] The **Compendium Rude # 2** speaks rather of the **modus**, reflecting the **ecclesial service through Missionary Obedience of the Fourth Vow** in a general **manner** [**Nuestro modo de proceder**] of St. Ignatius <sup>95</sup> - ; in which the Stigmatine is to be committed to the **service of the Bishops** - always getting faculties beforehand from the Bishops, chosen by the Holy Spirit [cf. **CF # 185**; cf. **Ac 20:28**] for the **varia et propria suae vocationis munera** ] to rule the Church - **ad non errandum in via Dei** - this ideal seems to be from Ignatius' explanation of the Intention of the Fourth Vow [cf. **n. 605**: **ne in via Domini errarent...; ad res graviores ...non errare...**;[**n. 624**]: these terms interpret the **Formula # 3** and its explanation for the Fourth vow: ***ob devotionem tamen maiorem ad obedientiam Sedis Apostolicae, et maiorem voluntatum nostrarum abnegationem, et certiore Sancti Spiritus directionem summopere conducere iudicavimus...***

[c] In this connection, Fr. Bertoni's interpretation of St. Ignatius' promotion to the Fourth Vow [or, for Stigmatines, to the **Profession** - **CF ## 7; 158, ff.**] happens only **long after priesthood** has been received - in **CF # 71** he speaks of candidates being **initiated** into Holy Orders and the Priesthood - a common enough phrase, but a fuller meaning is possible: that still after ordination, the **continuing, intensifying application** in the **Experiments** [**CSJ n. 71**] goes on, and eventually after "**many trials and proofs**", one would be approved for the "Profession". The work of the Apostolic Missionary is only brought forward in the **Original Constitutions**, after the living of the Vows, there is the Third Probation [**Part VIII, CF ## 152-157**] - and finally, The Grade of the **Professed** [**Part IX, CF ## 158, ff.**]

[d] The meaning of **Mission** in the Society of Jesus <sup>96</sup> is that the members will exercise **any ministry whatsoever of the Word of God**, for the men of the Society use for helping their neighbor [cf. **CSJ Formula # 1**; nn. 308; 743]. **The "Pontifical Mission" is any apostolic work or ministry of the Word of God exercised gratuitously in any place by order of the Pope**<sup>97</sup>. On February 11, 1544, St. Ignatius wrote in his **Spiritual Journal** :

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

[1] In the Jesuit Constitutions, the concept of **Mission** is treated often throughout the **Constitutions** often as the "**End**" the "**Scope**" "**Purpose**" of the Society, its studies, its **gradual** apostolic commitment, as part of the formation program - [cf. e.g., **nn. 3; 109; 156; 163; 258; 304; 307; 340; 351; 398; 400; 446; 586; 603; 813**]. One example of the Apostolic Mission for St. Ignatius is noted in **n.**

<sup>95</sup> Cf. the Jesuit study: William A. Barry, SJ, ***Our Way of Proceeding***. St. Louis: The Institute of Jesuit Sources 1997.

<sup>96</sup> cf. deAldama, ***The Constitutions of the Society of Jesus. An Introductory Commentary...***o.c., pp. 249-251. Same source for the quote following from Ignatius' ***Spiritual Diary***.

<sup>97</sup> Cf. ***Epitome CSJ***, n.n. 612, ff.

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

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

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

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

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

### **[2] A long preparation for the Profession of four Solemn Vows:**

**CSJ n. 12**: First, some are received to make the **profession** in the Society with four solemn vows [as has been said]. After they have undergone the required **experiences** and probations. These members should possess **sufficient learning**, as is explained later on in the Constitutions [nn. 518, 519], and **they should be tested at length** in their life and habits in conformity with what a vocation of this kind requires. Also, all of them must be priests before their profession.

**[3] One of the unique features of St. Ignatius: Spiritual Coadjutors were envisioned as being considered to be the Rectors of Colleges, Universities, etc.**

**CSJ n. 421**: [Government of the Colleges]: Therefore, the General by himself, or through another to whom he delegates his authority in this matter, will appoint one of the **Coadjutors** in the Society as the Rector who is to have the principal charge. This Rector will give account of his charge to the provincial, or to whomever the general designates. The General will likewise have power to remove the rector, or to change him from this charge, as seems better to him in our Lord.

It was originally thought better by St. Ignatius for the colleges, universities to have ordinarily a spiritual coadjutor – and not one of the **Professed** - as

Rector. But, the practice was not rigid.<sup>98</sup> What is clear, though, is that colleges and universities for Ignatius was an aspect of the **Missions** - and one who was not yet formally **Professed** could accept the **munus dirigendarum Missionum** [CF # 76]. In this sense, one could direct a school, or Parish Mission, even before being formally a **Professed**.

[4] **Fr. Jerome Nadal**, appointed the '**theologian of the Jesuit Constitutions**' by St. Ignatius, comments on this number:

... the General ... will appoint one of the Coadjutors – There is to be understood here, one of the **Spiritual Coadjutors**. For indeed the selected Spiritual Coadjutors can be sufficiently suitable, especially those professed with the three vows, and these in the first place should be chosen to govern our colleges. It will not ever be necessary to chose anyone from the **Professed** with the four vows that he become the Rector ...<sup>99</sup>

**CSJ n. 557:** the **Professed** should live on alms in the houses [when they have not been sent away on **Missions** ], and **they should not hold the ordinary office of rectors of the colleges or universities** of the Society [unless this is necessary or notably useful for these institutions]; and they should not avail themselves of the fixed revenues of these colleges.

**CSJ 558:** The statement that the **Professed** should not live in the colleges is understood to mean a prolonged stay. But they may remain there in passing for a day or some fitting time. They could also live there for a longer time when this is necessary or expedient for the good of the same college, or university, for example, if they are necessary for the administration of the studies, or **if they lecture**, or devote themselves to **the spiritual exercises of confessions and preaching** in order to relieve the scholastics who would have to do this, or in order to supply what the scholastics cannot do, or if they are sent to make a visitation of these colleges or universities and to set things right in them; and also when it is necessary or fitting for the universal good, for example, if someone with an explicit commission from the superior general retires there for a time for the purpose of **writing**.

**Fr Jerome NADAL comments on the task of directing the Missions of the Colleges, Universities:**

[253]... There follow here the Spiritual Coadjutors ... It will very often happen that their preaching will be like the seed which Christ said fell along the path-way, and it was trampled underfoot by those who passed by [cf. Lk 8:5]; and thus it could not be irrigated so that it might bear fruit. And in this the Spiritual Coadjutors can be of assistance in haring confessions, giving the Exercises, holding spiritual conversations, and preaching in a familiar manner and in teaching Christian Doctrine; and all this is

<sup>98</sup> Cf. 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, pp. 205, footnote n. 3

<sup>99</sup> Jeronimo NADAL, SJ, *Scholia in Constitutiones S.I.* Edicion critica, prologo y notas, de Manuel Ruiz Jurado, SI. Biblioteca Teologica Granadina 17. Granada: Facultas de teologia 1976, pp. 114, f.



also the task of the **Professed**, whenever he does not have to attend to preaching. In like manner, the Spiritual Coadjutors are ordinarily to be the rectors of our colleges and universities; because the **Professed** should not have these charges ordinarily, whenever there is no necessity...<sup>100</sup>

†††

### [III] Chapter 2: The Promotion of the Other Members [CF ## 77-78]

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

1. **CF # 77** There are two categories of these confreres:

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

which however, does not disturb domestic discipline - such as infirmity, or something like that;

nor does it impede the edification of one's neighbor, whether within the house or outside.

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

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

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

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

Individuals of this kind will still be useful and suitable

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

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

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

For this reason, in the case of those who have not yet been ordained, it is wise to defer their Sacred Orders, in order to keep them from being impeded in this way before they

<sup>100</sup> *P. Hieronymi NADAL, Commentarii de Instituto S.I.* Edidit Michael Nicolau, SJ. Romae: Apud M.H.S.J.. 1962, Exhortationes Complutenses [Alcala'] [1561], pp 466, f. cf. also: MHSJ Vol. 63, *Constitutiones* I. Roma: 1934 p. 274; Vol. 64, *Constitutiones* II Romae 1936, pp.193-196.

come to the end of their studies. However, because of arising needs, it is necessary from time to time to grant a dispensation, or the like.

Moreover, this work of helping one's fellowmen could be supplied by some of those who have finished their studies, or by some of those who could be sent to the colleges chiefly for this purpose [cf. nn. 356; 558]. In regard to those domestic offices which are more time-consuming in the college, it will also be good to have some persons who do not have study as their chief purpose, such as the temporal coadjutors [cf. nn. 114; 148; 149; 364; 433], or some members of the Society who are in their probation and not present for the purpose of study [cf. nn. 68; 83].

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

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

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

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

- **The many duties of the Material Coadjutors:**

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

**CF # 79:** Their duties are the following:  
Sacristan, Porter, Gardener, Wardrobe Keeper, Launderer, Wine Keeper, Maintenance, Brick-layer, Dispenser, Secretary, Cobbler, and the like.

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

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

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

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

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

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

**CF # 82:** Several offices may be committed to each one of these men due to the nature of the matter or necessity will require. [cf. also **CF # 139**].

- **n. 432:** when there are not many of them, one may sustain the obligations of several offices <sup>101</sup>.

†††

**[B]      Seven Years of Theology [CF ## 40 c; 69-76] -  
a Long and Extended Period of Further Probation, the 'Experiments' [CSJ  
nn. 64-70] -**

**& The Schola Affectus [CSJ n.516] [CF ## 38; 152-157]**

†

**[I]    Long and Gradual Initiation to and in the Priestly Office  
[CF ## 40 c; 69-76]**

**CF # 40.** Those who are still to apply themselves to the required studies, must first become well versed in the Humanities and in the study of languages for at least two years.

<sup>101</sup>For the Ignatian background for these pages, cf. Estanislao Olivares, SJ, “Quinta Parte Principal. Do lo que toca al admitir o incorporar en la Compania”, in: *Constituciones de la Compania de Jesus. Introduccion y notas para su lectura*. o.c. pp.203-214, *passim*; cf. Antonio de Aldama, S.J., “Chapter IX. Incorporation into the Society. [Constitutions, Part V]”, in: *Constitutions of the Society of Jesus. An Introductory Commentary...*, o.c., pp. 189-213, *passim*.

Then, they will learn the philosophical disciplines over a **three year course**. Afterwards, Scholastic Theology will be taught to them for **four years**.

Lastly, **two or three more years** are granted to them for the private study of the Fathers and for reviewing the more serious areas of study.

†

[II] **Various Steps - FIFTH PART<sup>102</sup>: THE PROMOTION OF THE MEMBERS OF THE INSTITUTE**

**Chapter 1**  
**Those to be promoted to the Priestly Office**

**CF # 69.** They will not wear any clerical garb until after high school has been completed.

**CF #70.** They will attend class until their twenty-fifth year, and only then receiving Minor Orders.

**CF # 71.** They will apply themselves to the study of those **doctrines** and **liberal arts** which are cultivated among us, and in which their own native talent is the most inclined, until their thirtieth year. In this time, they will be initiated into Sacred Orders and into the Priesthood.

[There are clear indications of this ongoing initiation among the ordained Priests until some among them may eventually be chosen by the Father General for **Progression**. ]

**CF # 72.** While not omitting any study of those matters in which they are the more proficient and which are the more necessary, gradually they will be exercised in **preaching** [6<sup>th</sup> Ignatian experience – CSJ n. 70] in our own churches, in **teaching catechism** [5<sup>th</sup> Ignatian Experience – CSJ n. 69] to children and to the unlettered, in hearing **confessions** [6<sup>th</sup> Ignatian experience – CSJ n. 70] of children and adolescents.

**CF # 73.** Then, they will be assigned to the hearing of **confessions** [6<sup>th</sup> Ignatian Experience – CSJ n. 70] of men of all walks of life, and to giving **sermons** also in the churches of the city where they dwell, in giving **retreats** [1<sup>st</sup> Ignatian experience – CSJ n. 65] and the like.

**CF # 74.** Sometimes they will be given to the **Missionaries as their helpers**, and at times they will hear the **confessions** of women [Spiritual Coadjutors – CF n. 7 c].

**CF # 75.** Then they will more often **hear the confessions of women** [6<sup>th</sup> Ignatiance experience – CSJ n. 70], and serve ordinarily in the work of the Missions.

<sup>102</sup> Fr. Stofella notes that the **Third Probation** does not take place for St. Gaspar until **Chapter VIII, CF # #152-157**. Therefore, the task of **Directing some of the Missions** takes place also as part of **the last phase of training of candidates for the Profession** - realized perhaps in the 40<sup>th</sup> to 50<sup>th</sup> year of age of the candidates chosen for this by the Fr. General.[cf. CF ## 7; 160].

**CF # 76.** Finally, they will accept the task of directing the Missions, and will give themselves over totally to the salvation of souls. [This happens before the Third Probation, the Year of School of the Heart (cf. **CF # 152**) just before being promoted to the **Profession** **[CF # # 158-160]**.

†

### A Note from the Jesuit Tradition

In the various kinds of formation, Ignatius envisages two periods [cf. **CSJ nn. 514-516**]: one intellectual, and the other spiritual, or '**affective**.' At times these emphases – along with pastoral formation- over-lap. His final ideal on the Third Probation, the **Tertianship**, seems to have been distilled from his lived experience. The commitment to the apostolates such as preaching, etc., required long-continued self-abnegation, commitment and humility. The Saint found himself spiritually dry at times. In his response to his affective raining, his spirit warmed to the tasks ahead.

Ignatius – as St. Gaspar [in his description of the Third Probation: **CF ## 152 - 157**] - clearly expresses two central purposes for the Third Probation: probation through willingness to perform **humble tasks**; through increased **apostolic ministries** inspiring the zealous confrere.<sup>103</sup>

†††

### [III] The Schola Affectus [CSJ n.516] [CF ## 38; 152-157] Balance of Piety and Study

#### [1] Ordained Priests, long before being promoted to the **Profession** :

**CF # 38:** Lastly, anyone who would have already offered good example in all these experiments, and after having completed the required studies, had already been initiated into the Priesthood, **will be applied for a time to the ministries of preaching and hearing confessions**.

#### [2] The EIGHTH PART of the *Original Constitutions* : ON THE PROMOTION OF THE STUDENTS

##### Chapter 1

##### On the Final Formation after the Completion of Studies

#### [a] One more year: Spiritual and Pastoral Formation:

**CF # 152.** Once their studies have been completed so that should any of their fervor for virtue grown tepid it might be rekindled, the students will be proven still for another year, both in the exercises of devotion and humility, as well as in the ministries of the Congregation.

<sup>103</sup> Cf. Gans, *St. Ignatius of Loyola. The Constitutions...* o.c., p. 234, ff.]

**CF #153.** This formation might be conducted either in the same place as the Novices, if their number is small, or in a separate house, removed from the customary contacts of their friends and relatives, either personally, or by letter.

**CF #154.** If their number should warrant it, these confreres will gather in the same house under one Instructor, who will be suited for this office due to his own authority and experience in governing.

### **[b] Commentary and Sources**

The Stigmatine Founder divided his Eighth Part into two chapters:

- the fact of this Third Probation **[## 152-154]**;
- its nature **[ ## 155-157]**.

### **c. 1: The remaining Formation upon the Completion of One's Studies [CF ## 152-154]**

**CF # 152:** the concern that one's **piety** might wane through tepidity, or that one's **fervor** would cool off, runs through Fr. Berton's Constitutions:

- **# 42:** a further application to the "**experiments**" so that the candidates' piety, humility, prudence, remain "conspicuous":

**42.** In this time, through varied and new **experiments** [cf. **CSJ nn. 64-70**] and testing, each will show himself to be formed, so that his **piety, humility and prudence** will be evident to all, especially to the Superiors.

- **# 66:** always balance: the **fervor for studies** should not weaken **piety**
- nor **excessive piety weaken study**;

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

- **# 127:** learning is not to be preferred to the spiritual exercises of prayer and meditation, and the required reading and examen:

**127.** They will also keep that order so that they do **not prefer knowledge over the spiritual exercises of prayer and meditation, spiritual reading and the required examinations of conscience, and other similar exercises.** Neither should they **place studies ahead of religious discipline or the orders of Superiors.** They should always be prepared to interrupt them immediately, even totally, at the hint of the Superiors, they should be willing to give up studies altogether already undertaken, according to that line in the Psalm: '**Teach me wisdom and knowledge.**' [cf. **Ps 118:66**].

- **# 152:** the Third Probation is meant also to re-ignite **piety**;

- **# 253**: excessive hospitality, vacation, should not lead one to laxitude [always a concern!], or **tepidity of spirit**:

[This **sense of balance** can be noted from the Stigmatine Founder's own **Spiritual Diary**: those who are excessively inclined to action, should return to prayer; and those who are attached to prayer, must be encouraged to activity <sup>104</sup>].

[In the understanding of this **CF 152**, it would be helpful to return to **# 38**, where Fr. Bertoni suggests the continuance of the Ignatian "**experiments**" for the young priests].

When their studies have been completed, in case any of their fervor for virtue should have weakened through their **dedication to letters, the students will be proven by still another year of probation** so that they might rekindle it both in exercises of devotion and humility, as well as in being applied to the ministries of the Community.

### **[c] Chapter 2: On the Nature of this Formation [CF ## 155-156]**

**155.** This Instructor will take care to form all the students **spiritually**, and will explain **the universal nature of our Institute**, on a few assigned days of each week, as well as making clear to them the practical matters of **helping out their neighbors work out their salvation**.

**156.** The Instructor might also privately impose penances and mortifications, which he may judge would lead to their perfection. However, whatever pertains to the external discipline, he will do all only after having consulted the Superior of the House of which perhaps only a certain part is for their dwelling.

**157.** Should it happen that any one of the candidates prove to be less than satisfactory in this period of formation, he would be sent away and this put off until another time.

### **[d] Commentary and Sources**

[This is a matter not treated perhaps in this detail in the Jesuit Constitutions].

**CF # 155:** The Instructor will take every care to form all of the candidates spiritually, and will explain to them **the universal nature of our Institute** on a few assigned days of each week, as he will make known to them **the means of assisting their neighbors** in working out their salvation. [cf. **CF # 33**, a similar element of formation for the Novices]

**CF # 156:** [The imposition of penances and mortifications comes up at various intervals in the **Original Constitutions** of Fr. Bertoni [ **# 43: no common rule** for them; **# 44**, penances which the Confessor, or the Superior will impose; **# 48**: under the progress in one's perfection, abnegation is noted; **# 112**: each one will practice some, in accord with the Superior or Confessor].

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<sup>104</sup>MP - July 12, 1808.

The Instructor might also impose penances and mortifications privately among the candidates, which he will judge might lead to their perfection. Whatever pertains to external discipline, however, he will only decide after having consulted with the Superior of the house, of which a certain part of it might have been indicated for their dwelling.

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**CF # 157:** Should anyone prove to be less than satisfactory in this probation, he should be sent away, and this probation put off to another time.

†  
†††  
†

[C] **Actual Promotion to the *Apostolic Mission***  
**and to the *Grade and the Life of the Professed***  
 [Part IX, cc. 1-7: CF ## 7; 158-186]

**NINTH PART**

**THE GRADE OF THE PROFESSED**

**Premise**

**CF # 7.** The promotion from one Grade to another differs according to the qualities of those received.

For some, whose talent and piety are equal to the task, they are to be promoted to **the perfect priestly task, assuming the *Apostolic Mission***.

Others, however, whose strength and faculties of mind and body do suffice, are to be promoted to **the perfect service and assistance of the Missionaries.**

**General Introduction: Some Stigmatine History**

[1] Numerically, this **CF # 158** opens the second half of St. Gaspar Bertoni's ***Original Constitutions***. Numerically, this reflection will rather precisely cover the second half of Fr. Bertoni's Original Constitutions - there are 314 of these in all, so this study takes up the second half of these, the last 157 Constitutions. This second half contains most important Parts:

- **PART IX:** the **Mission:** the ***Apostolic Missionary***;
- **PART X:** the **CO-Mission:** Unity or Union of the ***Apostolic Missionaries***;
- **PART XI:** **Communication** among the ***Apostolic Missionaries***
- **PART XII:** **Sub-Mission** and Correction of the ***Apostolic Missionaries***.

[2] **A Capitular Commission for the Constitutions:** Therefore, the Stigmatine 'Post-Capitular Commission' was established by the **16 'Graduate Fathers'** assembled for the opening of the IXth General Chapter, on **February 17,**



**1880**<sup>105</sup>. These **Graduate** Fathers were called upon to present a reflection on the Founder's original Plan. A Capitular Commission of 7 confreres was immediately established to prepare the list of the 46 proposals submitted for this Chapter's discussion<sup>106</sup>. **Five Capitulars** were eventually chosen for the Post-Capitular Commission<sup>107</sup>. The matters to be studied by this Post-Capitular Commission are presented at the conclusion of this General Chapter<sup>108</sup>, which closed on the 25th of February 1880.

[7] **The Grade of 'Apostolic Missionary'**: One year later, on Feb. 18, 1881, the Xth General Chapter opened in the Founder's room at the Stimate<sup>109</sup>. In this General Congregation, the work of this Post-Capitular Commission on the Constitutions was put off until the next General Congregation<sup>110</sup>, that would not take place for eight more years. So, throughout this extended period of nearly a decade, the Post-Capitular Commission carried out its task. This Commission then made its final report to the XIth General Congregation that was held from September 12th-25th 1889<sup>111</sup>. In a Document dated from **Sezano, October 1, 1889**, the II<sup>nd</sup> Addenda was submitted in Five Parts<sup>112</sup>. Under Part IV, Chapter IV of this document, the text is dedicated to the **"Promotion of the Students"** - after clearly delineating **the 'gradual' insertion** of the young confreres **into the Apostolic Mission**, the following are the qualifications of those who are to be promoted to the Grade of Apostolic Missionary:

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

Moreover, there is required in him:

- besides outstanding **piety**,
- love for regular **discipline**,
- and **zeal** for the salvation of souls,
- that he be endowed with **suitable doctrine**, i.e., that he has passed with praise his last exam, after having completed the entire curriculum of theology -

also that **he be of great merit to the Institute**,

- **either** because he was engaged in giving **Sacred Missions**;
- **or**, the **Spiritual Exercises**;
- **or**, for a full three years he had been **Director of some House of ours**;

<sup>105</sup> cf. English Translation of Chapter Minutes, Vol. II, p. 203.

<sup>106</sup> l.c., p. 204 - Frs. Bassi, Gurisatti, Morando, Zara, Sembianti, Rigoni, D. Vicentini.

<sup>107</sup> l.c., p. 214 - the five Commission members were: Frs. Bassi, Morando, D. Vicentini, Tabarelli and the Superior General, Fr. P. Vignola.

<sup>108</sup> l.c. p. 229]

<sup>109</sup> l.c. p. 236.

<sup>110</sup> l.c. p. 246

<sup>111</sup> l.c. pp. 269, ff.

<sup>112</sup> l.c. pp. 286-324].

- or had been a **teacher of the sacred disciplines** for four years,
- or, was dedicated for many years in **instructing the youth**;
- or, lastly, he had performed **well some other office, or duty** for the good of the Sodality.

The judgment of this merit is absolutely up to the Superior and the General Councilors, who will promote those to the Grade of Apostolic Missionary, who are endowed with those qualities we have noted above: they will then announce, by Decree, their promotion to the entire Sodality <sup>113</sup>.

There does not seem to be anything in this legislation that would indicate the Fr. Tabarelli could have been consistently able to 'bring the water to his own mill' through this long process, and totally manipulate these General Chapters of the Congregation, prior to the more stormy 12th General Chapter of 1890. The question of the **schools as a necessary aspect of the Apostolic Mission**, seems to remain in full accord with the Founder's legislation, as they were often a matter of discussion held in various early General Congregations.

**[IV] In those promoted to the Profession, there is needed an Erudition that is not mediocre.** Again, there is the coupling of both spiritual and intellectual proficiency hoped for in the Stigmatines:

**CF # 159.** For this promotion, there are required **an outstanding basic intellectual formation**, as well as each one having given proof of **a life-style and good example**, providing every indication of moderation of human affectivity.

**[a]** It is very helpful to look at the Stigmatine Founder's over-all- context of these ideals: it is necessary to ponder the important **Part IX** of Fr. Bertoni's **Original Constitutions**, noting that it is a kind of application to the Stigmatine community of the **VIIth Part of the Jesuit Constitutions, On the Missions** [cf. CSJ ## 603, ff.].

†

**[b]** The more immediate context for more than ordinary erudition: A brief analysis of the **Seven Chapters** of Fr. Bertoni's **Part IX**, yields the following:

**c. 1: On Solemn Profession** [## 158-160]

**c. 2: Media** [## 161-164]

**In General:**

**[1] Spiritual Formation: c. 4: De Mediis ad honestatem in pueris conservandam, augendam** [## 168-174]

**[2] Intellectual Formation: c. 3: De Puerorum et Iuventutis Institutione** [## 165-167]

**In Particular:**

**[1] c. 6: De Munere Professorum** [## 182-184]

**[2] c. 7: De Praecipuo Scopu Professorum** [## 185-186]

†

<sup>113</sup> l.c., p. 309.

[c] This over-all *schema* may be presented in another way:

**The Apostolic Missionary** {[# 158]

**Spiritual** readiness [*magna probatio*] – **Intellectual Proficiency**  
[*non mediocris*] [# 159]

Clerical state [# 158;161] - disposition for Progress toward  
perfection [# 160]

Gratuitous Service [## 184; 185]

*ardua, difficilis... specialis gratia ad non errandum...* [# 185]

**His Apostolic Mission**

**Graviora Ministeria** [# 158] - *varia et propria* [# 185] - *accomodata*  
[# 262]

Sacraments {# 162}: Eucharist, Reconciliation [# 183]- Masses for  
apostolic fruitfulness [#162]

*Verbi Dei Quodcumque Ministerium* [## 163, ff.]

*Clericorum institutionem* [intellectual] *et disciplinam* [spiritual] [#  
164]

*De Puerorum et iuventutis institutione* [## 165, ff.]

**Spiritual**: *praecipue honesta morum* [## 167; 168, ff.]

**Intellectual**: *ubi fieri potest...* [## 166; 175, ff.]

*De Praecipuo Scopo* : *per varia et propria ministeria...*

**Quocumque**: *...nullus in hanc vel illam partem...* [# 186].

[d] **The Apostolic Mission to the Youth**, that aspect of the Apostolic Mission, described as *one of the principal ends* in which our Congregation was born and flourished [cf. above here, Gen. Intro. n. 3], is elaborately developed here as *the Formation of Boys and the Youth* might be synthesized in this manner: **cc. 3-5, ## 165-183:**

a. **Spiritual Progress of the Young**

[*Honestas Morum*] [# 167]

Monthly Confession [# 168]

Daily Mass [# 169]

Weekly Catechism [# 170]

Weekly Exhortation [# 171]

Virtue [# 172]

Prayer before Mass

Corrections [# 178]

b. **Intellectual Progress of the Young**

[*Institutio Christiana ad profectum litterarum*

Oratories - Catechism Private Instructions [# 165]

*Litteris* [# 166]

Good books [# 174; 177]

Sufficient and Diligent Teachers [# 175]

Order, Method, Private Study [# 176]

Expulsion [# 179]

Rewards [## 180; 181]



[e] **Ignatian Influence**

[Pars VII, cc. 1-4: nn. 603-654]

Presentation

[1.] St. Ignatius composed the technical title of this section as: ***The Distribution of the Incorporated Members in Christ's Vineyard and their Relationship with their Fellowmen.*** The four Chapters are entitled:

- 1.] Missions from the Holy Father [nn. 603-617].
- 2.] The Missions received from the Superior of the Society [nn. 618-632].
- 3.] A Member's Free Movement from One Place to Another [nn. 633-635].
- 4.] Ways in which the Houses and Colleges can help Their Fellowman [nn. 636-654].

[2.] This 'distribution' is done in two ways <sup>114</sup>:

- either by the men being **sent** to evangelize in various parts of the world, **in imitation of the Apostles** <sup>115</sup>,
- or, by their **residing** at a fixed place in expectation of being sent - this is **availability**.

The Jesuit life is **missionary**, but **not nomadic**. While Jesus did wander about preaching the Reign of God, He did have His "own town" [cf. Mt 4:13; 9:1; 11:1; Mk 1:35; 2:1]. It is said that this is the oldest part of the Jesuit Constitutions. St. Ignatius had a particular notebook entitled "**Constitutions regarding Missions**" - his notes would eventually make up this Part VII. For this Part there is required the **special Fourth Vow of Obedience to the Pope** [n. 617]. It is interesting to note that the Jesuit Founder did not treat of this Vow in Part VI with the other three vows, but reserved its treatment for Part VII. This is found in the Formula for Profession: *Insuper promitto specialem oboedientiam. Summo Pontifici circa missiones* [n. 527]. The Pope's Missions are always in line with the Society's general purposes: **the spiritual progress of souls and the propagation of the faith**.

[3.] The word **Mission** may be variously interpreted: the most common interpretation is that of commission, charge, or mandate - in a derived sense, destination, or vocation. The *Epitome of the Institute* defines it thus:

***...Missiones dicuntur expeditiones apostolicae iussu Summi Pontificis, vel Superiorum Societatis acceptae, ad maiorem Dei gloriam et animarum auxilium, ut plurimum extra loca residentiae nostrae... [n. 612].***

<sup>114</sup> For these comments, cf. Antonio M. deAldama, SJ, *The Constitutions of the Society of Jesus. An Introductory Commentary on the Constitutions*. Chapter 11, pp. 245-263, passim.

<sup>115</sup> Cf. M.-H. Vicaire, OP, *L'imitation des Apotres. Moines, chanoines, mendiants. [IVe-XIIIe Siecles]*. Paris: du Cerf 1963.

These "Missions" involve each and every member [ *quicumque* ], to go anywhere in the world [ *quocumque* ], for any ministry of the Word of God whatsoever [ *quodcumque* ]. It is clear that such missions, or 'sendings' have an apostolic purpose. They have as their objective *to exercise any ministry of those the Society uses for helping the neighbor* [nn. 308; 743]. Thus, the Pontifical Mission is any apostolic work, or ministry exercised in any place by order of the Pope.

[4.] Ignatius always had in mind the imitation of the Apostles. On February 11, 1544, he wrote in his Spiritual Journal:

*...at this moment other lights came to me, namely, how the Son first sent the apostles to preach in poverty and afterwards the Holy Spirit, giving His spirit and the gift of tongues, confirmed them and thus, the Father and the Son sending the Holy Spirit, all Three persons confirmed the Mission.*

[5.] On the part of those taking this Vow, there are various requirements:

- the first one is indifference - these 'missions' may neither be rejected, nor sought. The **Formula** of the Institute had already stated as much. The attitude of **constant preparation** and **availability** were emphasized: being day and night clad for traveling, prompt in carrying out this obligation.
- here the attitude of availability is more interiorized;
- one's entire judgment and desire, understanding and will, are wholly subjected to Christ our Lord and to His Vicar, through whom Christ sends us ;
- each one should be without subterfuges or excuses Here is the challenge of promptitude and effective indifference, touching on affective and positive indifference.;
- each one is to make an **offering of his person** [ *obsequium* ] an **unconditional oblation** of oneself [cf. **Rm 12:1, ff.**].;
- the Holy Father will judge what is **for the greater glory of God** - each member is to be ready for every service.

[6.] As can be readily seen, this **VIIth Part** is the central nucleus of the entire Book of the Constitutions - the over-all challenge is simply service in mission<sup>116</sup>. The Constitutions unfold in a kind of 'logic': once the admission practicalities are taken care of, there is insistence on formation and promotion of the candidates - and all of this is geared to that they might **serve in the Mission**. The first six Parts of the Jesuit Constitutions are before the members always to open up for each this apostolic horizon - and the last four Parts insist upon the communion, government and whatever might further this Company-commitment. Part VIII indicates a full

<sup>116</sup> Cf. Ignasi SALVAT, SJ, "Septima Parte Principal. De lo que toca a los ya admitidos en el cuerpo de la Compania para con los proximos repartiendose en la vina de Cristo nuestro Senor", in Aa.Vv. : *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. 247-275, passim]. Cf. also Andre' de Jaer, SJ, *Together for Mission. A Spiritual Reading of the Constitutions of the Society of Jesus*. St. Louis: Institute of Jesuit Sources 2001.

realization of how difficult it is to **unite** the community, committed to such a variety of aspects in the service of the Lord. Then, Part IX speaks of **the spiritual leadership** of the General: both in sending in different apostolates, but also serving as a point of union. Part X offers a synthesis of means **how the body of the Company might be improved**. In so many ways, the Constitutions are a conclusion to St. Ignatius' ***Spiritual Exercises***, and they are the result of the Founder's own prayerful experience. This is a process of discernment between the two Banners and the whole-hearted following of Christ. The call of the King is a great help in contemplating the path to eternal life. This is followed, then, by a profound reflection on the **Incarnation** - and the Saint consecrated the weeks of the ***Exercises*** to reflections on **the mysteries of Jesus' life**. Three characteristics developed from this profound contemplation:

- insistence upon the universality of the redemptive decision of the entire Trinity - the "whole" earth, "all" peoples;
- underlying this reflection is the fact that the Divine Son has been sent to save the entire human race;
- looking at the world as it is, the challenge is to seek after for what is "better", "greater".

## Chapter 6 Concerning the Duties of the 'Professed' Fathers

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

### [7] **Apostolic**: [cf. **CF ## 72-76; 163-186**]

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

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

**particular** - then the **Eighth Part, Promotion of the Students** - and then finally, the all important Ninth Part, on the "**Profession**", the "**Apostolic Missionaries**" properly so called.

[c] Then, following this **Dispersal** of the Missionaries in the Vineyard of the Lord, in the apostolates of the Church, a strong and rather long section on keeping the community together, through the **Unity** of the Institute [**Tenth Part** - it should be noted that **c. 9** here, **CF ## 262-266**, also treats of '**Progress**' in the care of Confreres] - then an unusual section on **Familiar and Friendly Conversation** among the members [**Eleventh Part**] - and finally, the **Government** of the Community [**Twelfth Part**]. This was entrusted to one, so that primarily the Apostolic Mission would go on without much interruption.

[d] In this section, presently under discussion, the reflection will be on the **Fourth Part**, taking the **six Chapters** individually. There will be a slight departure here in the manner of the presentation of the customary "**Ignatian Influence**", due to the overlapping of his Parts and Chapters, treated differently by Fr. Bertoni.

The 'Content' of this VIIth Part of the Ignatian Constitutions:

- the intention of the Fourth Vow is to determine the field of the apostolate among the many possible choices, **to avoid erring in the path of the Lord** [cf. n. 605; **CF 185**];
- the Missions from the Superior of the Society are necessary to be able to respond with greater facility, with greater security, assurance - without awaiting in each instance a recourse to the Supreme Pontiff;
- in the **process** of discernment, **CSJ nn. 622-623** provide the principle of what is for the 'greater glory of God, service of one's neighbor': those apostolates should be chosen which show:

the **greater necessity**, where the **greater fruit might be expected**; where **there is the greater debt to be paid**; where the **means are the more spiritual**; where **greater perfection might be hoped**; the **more urgent**; the **greater ease in accomplishing them**; where the **more universal good would be expected**; where the **commitment would be the less long-lasting**.

- the Jesuit charism asks for a **greater mobility, availability**, to undertake what might be the more expedient for the glory of God [n. 633].
- **the Jesuit manner [modus]** for assisting souls might be noted summarizing **nn. 637-653**: to be a good example, striving always to edify with good works; one can offer prayers, Masses and other divine offices; administer the sacraments. The Word of God must be propounded assiduously in the Church - even in private conversations, in the Spiritual Exercises. The works of mercy might be offered, assisting the sick, resolve conflicts, reach out to the poor and the imprisoned - and to write books helpful for the common good.

It has been noted that that there are **three separate lists of apostolates** that St. Ignatius offers in his Constitutions the **Formula # 3; Part IV, c. 8, nn. 400-414** [here there is noted that in addition to the ***spiritual arms*** with which the young Jesuits need to be equipped, there is need to become proficeint, competent in broad fields of the ministry - and hence, the need to draw up a ***Compendium; Part VII, nn. 637-653***<sup>117</sup>; one Jesuit scholar has pointed out the surprising coincidence of these Ignatian lists with the Apostolic Exhortation of Pope Paul VI, in his ***Evangelii Nuntiandi*** [Dec. 8, 1975]<sup>118</sup>.

[e] A brief analysis of some of these means:

- **Good Example and Prayer:** what the modern Pope has described as the 'first apostolate' for religious: the witness of an authentically Christian life, St. Ignatius speaks of desires for a greater divine service and glory [n. 638] that human beings might come to know and love the Lord more and more. The celebration of the Eucharist is the highest form of prayer. He considers the Mass not so much from the aspect of liturgical worship [cf. n. 686], as from its value as a prayer of petition as the Benedictines may be wont to do - but much more as a supreme prayer of Petition [cf. n. 640] Mass should be offered for benefactors [nn. 309-316; 640] - for those sent on a "Mission" [n. 631], petition for a General Congregation [nn. 693; 711] - for election of the General [nn. 692-697] - for the preservation and increase of the Society [nn. 790, 803; 812]

- **Administration of the Sacraments** - the sacraments were instituted by Christ *propter homines*, for the building up of the Body of Christ, to nourish and strengthen the faith, to worship God and to live charity. Thus, they are fully part of the Ignatian undertaking - in their intimate connection with each and ever form of the Ministry of the word of God. From the beginning, the early Jesuits were much sought after as Confessors, and St. Ignatius included this ministry [ *for the spiritual consolation of Christ's faithful through hearing confessions* ].

- **Any ministry of the Word of God whatsoever**<sup>119</sup> - this is noted first in the *Formula* in order to indicate that it is the ministry that is the most proper to the Society of Jesus. The *Examen* alludes to the parable of the sower of the seed [cf. Mt 13:1-23]. The ministry is described in generic terms, as ***Praedicare in Paupertate***<sup>120</sup> - a generic title that emphasizes more the poverty of Jesus Christ and His apostles, as the ideal **of every Ministry of the Word of God whatsoever**. The broader nature of this word preaching is noted in the encouragement to **preach and exhort**, and that the ministry proper to the 'Professed' is one that demands learning and ability in preaching [CSJ n. 521].

<sup>117</sup> Cf. study on Suarez-Bertoni, pp. 111, .ff.]

<sup>118</sup> cf. deAldama, *An Introductory Commentary on the Constitutions*, o.c., pp. 288, ff.

<sup>119</sup> cf. *Formula* 1.

<sup>120</sup> Cf. Gunter Switek, *Praedicare in Paupertate. Estudios sobre el concepto de pobreza segun Ignacio de Loyola*. Centrum Ignatianum 1975.



- The Jesuit Constitutions offer a broad understanding of various forms of 'preaching': - as sermons, sacred lectures, teaching of Catechism [n. 645]: these follow the three steps of evangelization: initiation into the faith [catechesis]; instruction in the faith [sacred lectures]; and exhortations to live it through life [sermons]. Ignatius always gave special importance to catechesis - that even after it ceased to be a special vow, he made sure it was included in the **Formula of Profession** <sup>121</sup>.

- Spiritual Conversations <sup>122</sup> are a part of the Ignatian and Papal conception of the 'preaching of the word of God' <sup>123</sup>. In addition to that more formal proclamation of the gospel in the liturgy, in the class room, in catechetical instructions - there is still another very effective and highly important manner - by inter-personal contact, that sharing of one believer's faith with another human being. Our Lord used this method most efficaciously, as the Pope noted: as with Nicodemus, Zacchaeus, the Samaritan woman, Simon the Pharisee - and the Apostles continued this in the early Church.

- The Spiritual Exercises are linked to 'spiritual conversations' [n. 648] - Ignatius' idea seems to be to create a person-to-person relationship with the retreatant in order to better help each one to respond more intensely to the divine call.

- **Works of Mercy** [nn. 650-651]: the implication here seems to be any office of charity towards; one's neighbor, which does not specifically belong to the spiritual ministry, such as the Ministry of the word of God and the sacraments. Such works are not of themselves alien to the Society of Jesus - as they are in the very first number of the **Formula**. The Apostles were sent by the Lord so that, as He did, they would heal the sick, besides preaching the coming of the Reign of God [cf. Mt 9-35-10:8]. However, the Jesuits were to apply themselves to these 'to the extent that the more important spiritual activities permit and their energies allow' [n. 650]. The **Formula** had already rather clearly delineated this: The wording indicates this: the society was founded **especially** [*potissimum*], in order that it **preferably** [*praecipue*] work for the defense and propagation of the faith and the welfare of souls in Christian life and doctrine, through **any ministry of the word of God whatsoever and the administration of the sacraments**.

- **Colleges**: Fr. Bertoni does not include these in his General Plan - but, both Founders would emphasize **scholarly lectures, seminary instruction**. St. Ignatius also brings out **the writing of books useful for the common good** [n. 635].

<sup>121</sup> Cf. A.M. deAldama, SJ, "Peculiarem curam circa puerorum eruditonem", in: *Recherches Ignatiennes* 4 [1977], n. 5.

<sup>122</sup> Cf. 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*. St. Louis. The Institute of Jesuit Sources 1978.

<sup>123</sup> Cf. EN # 46.

## Summary

The Jesuit scholars maintain that in this Part VII, Ignatius has explained the most clearly his basic ideal on the “Missionary” intention: i.e., *to travel throughout the world*. When the desired spiritual fruit would not be possible in one region, they would pass on to another, solely intent on seeking the ‘greater glory of God’ and the help of souls [n. 605]. This is the **Imitation of the Apostles**, this is the original ideal of the **Mission**. In this sense, this Part VII for Ignatius is the most important of all - this Part Sheds light on all the others - what precedes simply prepares for the **Apostolic Mission** - what follows is what can aid and abet this.

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**The Role of CF # 159:** this Constitution presupposes that the two-fold **progress** asked for in **Part Four** [CF ## 47, ff.] has been realized to a marked extent: **progress in the ecclesiastical disciplines**; and the spiritual progress **in one’s own life and morals**. Then, there is added under this latter a **sublime probity, moderation of one’s affective life**;

- an **erudition** that is not mediocre: this has been repeatedly discussed - this **more than ordinary knowledge**, an **authentic intellectual proficiency** is needed is also due to the varied apostolic service the community is called to render [cf. CF ## 49; 59; 71; 72; 158]. St. Ignatius noted: *...minimum vero omnium in Professos; non enim alii quam spiritus et doctrinae selectae viri...* [CSJ n. 819]. This expression is found in Suarez in these words: *...hoc ministerium docendi Christianam doctrinam... ad quod saepe non mediocris scientia necessaria est, et in dogmatibus exponendis, et maxime moralibus rebus..* [p. 854 a].

- to be outstanding in the conducting of **one’s life and morals**: this is the living out of the **Perfection of Oneself** [cf. CF # 6] as one of the key characteristic signs of the Stigmatine: in all that pertains to clothing, nourishment and living quarters all live as the more perfect clergy strive to do among whom they live and work <sup>124</sup>.

- an extraordinary witness of **affective moderation**: CF # 220 offers some good hints: the love of charity needs to be well ordered. For this, there would be required the well known **schola affectus** suggested by St. Ignatius. The Third Probation, the **Schola Affectus**, the School of the Heart [cf. CSJ n. 516], is required prior to ultimate admission. This ‘Third Probation’ seems to be handled by Fr. Bertoni in the VIII Part [CF ## 152-157]. This is all connected to the **graviora ministeria** of the **Apostolic Missionary**.

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<sup>124</sup> l.c., n. 5, p. 838 b: *...Rursus postulatur eruditio non mediocris in litteris, ut infra c. 5, n. 7, attingemus; et in vita et moribus conspicuis magna probatio...*

#### IV. COMPENDIUM RUDE

1. The Objective of this Community is to be: Apostolic Missionaries for the service of Bishops.

2. The Manner of Achieving this Goal: [the Apostolic Missionaries are] *to work under the direction of, and dependent on the Ordinaries of those places in which the Missions may be offered. The Missionaries are to be totally submissive to these Bishops, concerning all that pertains to the exercise of their Apostolic endeavor. The Missionaries are to receive beforehand from them their permission, along with the necessary faculties, always observing the guidelines set down by these Ordinaries concerning the places and the time in the exercise of their apostolate. [From the Decree of the Sacred Congregation of the Propagation, December 20, 1817].*

3. Weapons: The Divine Word and Prayer

The End – The Manner: As the Company of Jesus is with regard to the Pope, we are we towards the Bishops, without binding ourselves by vow to individual Bishops. – *Prepared for all* - The Weapons: the sword of the Word of God and the armament of Prayer. The saying of Fr. Carafa – Exhortation.

Beginning to read our *Original Constitutions*, we read that which our Saintly Founder puts at the forefront.

... It is seen clearly that Fr. Bertoni's intention would have to have been that of instituting a Congregation, which like the Company of Jesus is in a special manner dedicated, directed toward the assistance and the dispositions of the Roman Pontiff, would be that of being dedicated and determined in a very special and outstanding manner to the service of Bishops: however, with this difference, that while the professed of the Company of Jesus make a Vow of Obedience to the Pope, our Members do not make the Vow of Obedience to the Bishop, but seek in every way that they can, to help him, to assist him obsequiously, in a particular manner to be dedicated to him. Since it is one matter to vow oneself to the Pope who has the administration of the entire Catholic Church, it is another to be committed to a Bishop in this way. For, by dedicating oneself to a single diocese would mean to restrict also the sphere of our ministry. We would then be *Apostolic Missionaries for the Assistance of a Bishop*, and not of the *Bishops*: indeed a single Bishop could, in such a case, by sending us here and there, now one confrere, and then another, this would destroy us and consume us. This, then, is the essence of our Institute, its end and the manner of obtaining it<sup>125</sup>.

<sup>125</sup> This is a very important text: the model for Fr. Bertoni's *Compendium Rude* seems to have been the *Formula* of the Society of Jesus. The nine numbers of this *Formula*, contain 'Five Chapters', perhaps the original Ignatian jotting: 1. the **End** of the Company and its Fundamental Regimen; 2. The **Special Obedience** to the Supreme Pontiff; 3. **Obedience within the Company**; 4. The **Poverty** of the Company; 5. **Miscellaneous**: no specific habit; no service in Choir, etc. Fr. Lenotti's emphasis in this comparison he makes is the special obedience the Stigmatine owed to Bishops [in the plural]. This is the *Stigmatine Modus* - there is an interesting study on the Ignatian *Modus*: *Appunti di Spiritualita'* 12. *El modo nuestro de proceder – il nostro modo d'agire*. [Conference of Fr. General,

## D. APOSTOLIC PROGRESS

***Ad perfectum opus sacerdotum [CF # 7 b] - ad graviora ministeria [CF # 158]  
– ad varia et propria... ardua et difficilis res [CF # 185] - ministeria accomodata  
fini [CF # 262].***

### The Eucharist and the Missions

**CF # 162.** The 'Professed' are to be assigned to the administration of the Sacraments, especially of Penance and the Eucharist. They are to be committed to begging from God, even through the offering of the sacrifices of the Mass, in order to obtain from God the fruits of the Missions and the preaching and the Confessions.

**CF # 162:** flowing from the very nature of the Priesthood - instituted by Jesus Christ at the same time and in the same place and ceremony as the Eucharist, shows the intimate nature of the two, the Priesthood instituted for the Eucharist <sup>126</sup>, Fr. Bertonni lists the immediate priestly service as 'sacramental', under various captions:

- **especially Confessions:** the sacraments particularly [n. 642] asked of the Society are Penance and the Eucharist. The early Jesuits saw the hearing of confessions as intimately linked to the proclamation of God's word. Nadal is quoted as saying that people often flock to confession after sermons and the sacred lectures. If there were not those spiritual coadjutors prepared to hear their confessions, much fruit would be lost.

- and the **Eucharist:** our neighbor can be particularly benefited by the administration of the Eucharist [n. 642]- the **priestly prayer for fruit** to be obtained from God in the Apostolic Mission, from **the ministry of the Word of God [ *concionum* ]** <sup>127</sup> and the hearing of **Confessions**. St. Ignatius often brought together 'desires' and prayer' [cf. nn. 424; 638]. The Saint noted that prayer which is assiduous and full of desires is how the Fr. General will ensure the preservation and the development of the Society. This is how **all** are to help souls, those sent on missions must use good example and prayer that is full of desires. This prayer must be for the Church [n. 638] - for all who are of great importance for the common good [n. 638], especially the Supreme Pontiff and ecclesiastical princes [cf. n. 639]. Prayer needs to be said for benefactors and friends, living and dead [n. 638]. Since Ignatius was convinced of the 'weakness, insignificance' of the Society, the members always needed much prayer for each

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**January 18, 1979.** Fr. Stofella has noted that the Founder's **CF # 185** articulates the headings left as incomplete sentences in the *Compendium Rude*. It seems that for Fr. Leonotti the essence of the Stigmatine Community is this qualified *obsequium* – service of the Bishops.

<sup>126</sup> The long-reigning Pope John Paul II, often reiterated this view of St. Thomas Aquinas. Cf. for example General Audience, May 12, 1993, in: *Priesthood in the IIIrd Millennium. Addresses of Pope John Paul II 1993*. Scepter 1994, pp. 39, ff.

<sup>127</sup> cf. A.M.deAldama, SJ, *The Constitutions of the Society of Jesus. Missioning*. St. Louis 1990, pp.159, ff.: ...God's word is proposed to the people 'by means of **sermons, lectures, and the teaching of Christian doctrine**' [CSJ n. 645].

other as instruments in the hands of God for the Apostolic Mission. The offering of **Mass** was **also a pastoral ministry** - hence, priests do not only serve God's people with the proclamation of His Holy Gospel. Special aid can be given to our fellow human beings through the Mass [n. 640]<sup>128</sup>.

### PREMISE

[1] Fr. Bertoni's intention seems clear in his Letter 4 to Fr. Bragato, offering his description of Fr. Marani:

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



[2] Two Constitutions:

CF # 255: "Since the principal end of our Congregation aims at the conversion of souls, for the most part this is to be realized by conversing with our fellow men, speaking to them of divine things, kindly and prudently. For this they derive much benefit from the conversations they hold among themselves which quite often should be about the things of God..."<sup>129</sup>

CF # 262: "Since the end of the Congregation is the salvation of souls, consequently it assumes ministries accommodated to this end: therefore, religious should primarily and zealously work for the spiritual benefit of their own Confreres before that of non-members, because charity is very well ordered. As it, therefore, inclines one to seek his own spiritual salvation before that of others, so also among others, it first intends and seeks the spiritual benefit of one's spiritual brothers, and of the entire body of the Congregation, before that of those outside the Congregation."<sup>130</sup>



<sup>128</sup> ib, pp. 137,ff. These numbers are also taken from Suarez, as is what follows: Lib. 1, c. 3, n. 10, p. 572 b.

<sup>129</sup> This insightful rule is taken *verbatim* from Suarez, p. 960 a.

<sup>130</sup> Suarez, p. 262. [Well ordered Charity]

[3] **The Apostolic Missionary:** it is most worth while to learn from one of these very special sons of the saintly Founder the genuine portrait of the Apostolic Missionary, according to St. Gaspar's heart, in the new Congregation of the Priests of the Sacred Stigmata of Our Lord Jesus Christ. Let us consider Fr. John B. Lenotti: he was a man by nature and by grace who would have been the very least capable of altering the ideal handed on by the Founder. He was the first Master of Novices in the Congregation, [as the Founder himself had been his!], and then later, the Superior General. He tried to put together a **Directory for Novices** a work that remained incomplete at his death <sup>131</sup>. He also wrote a most wonderful **Proemium** to this work – while it may not stand out for its elegant Latin, the ideal presented is familiar to generations of Stigmatines:

...The End of the Sodality is this: to be Apostolic Missionaries, for the service, or help, of Bishops. Therefore, its members ought to be always ready and prepared, both day and night, at any hint on the part of their own Superior, even in an instant, to go anywhere, whether near, or far, whether within the city, or outside, to undertake any office or ministry conferred upon them: to giving instructions, sermons, the Spiritual Exercises, to any group of men whatever: to hearing confessions of those held in prisons, and to be with those who may be condemned to death; to supplying for this or that Chair of Philosophy or Theology, as well as filling in at a Parish for a time which may be unexpectedly deprived of its Pastor; and whenever a given work has been completed, and even when not yet perfectly accomplished, they should be ready to give up the place to someone else, and be ready to take on some other more grave [graviora] and difficult [ardua et difficilis] assignment. And they should do all this, and all the more so when this should come about: with a joyful spirit, a happy face, without offering excuses of their own ineptitude, or that they have had too little study, without seeking the reasons for all this, and without receiving or demanding any compensation [gratis]. They are to be prepared for all [parati ad omnia] to which the Superior might send them. The Superior should try to meet the needs of the Bishop, and deny nothing to him, in so far as this would be possible and the Community has confreres who are suited for a given task. And the Superior will deny nothing, and indeed will even try to met the requests of pastors, wherever they may have a need, in so far as this will prove possible, and to provide the means...

This same Fr. Lenotti in his Instructions to the Novices did not cease repeating to them that the Stigmatine Religious is a **religious soldier** <sup>132</sup>, that each one should have the spirit of the soldier: an absolute spirit of generosity and sacrifice, in the total dedication to the glory of his Sovereign. Fr. Marani summarized this in his oft-repeated motto: **Prepared for all** - this was the motto also during the 'heroic years' of the decline of the Congregation.



### Introduction:

<sup>131</sup> NB: His commentary on the *Original Constitutions* may be found in **CS III**, pp. 386-539. [The English translation appears on this Web-Site, as one of the entries under **Constitutions**.

<sup>132</sup> Cf. **CS III**, p. 404, ff.

**[1] There are repeated indications in St. Gaspar's Rule of a gradual assuming of the more challenging and important apostolates:**

**CF # 7.** a. The promotion from one Grade to another differs according to the qualities of those received.

b. **For some, whose talent and piety are equal to the task, they are to be promoted to the perfect priestly task, assuming the Apostolic Mission.**

c. Others, however, whose strength and faculties of mind and body do suffice, are to be promoted to the perfect service and assistance of the Missionaries.

The Promotion of the **Grades** of Membership: Promotion, in general is found in **CF Part V, ## 69-82.**

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

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

**[2] A long experience in Holy Orders arise needed to fulfill the clerical nature of the more important ministries entrusted to the Congregation – for this, the Father General will promote certain men to the *Profession* [cf. Part IX]**

**CF # 158.** Only **Priests** are admitted to the '**Profession**', because the principal government of the Congregation, as well as its **more important ministries** require the Priesthood.

**CF # 159.** For this promotion, there are required **an outstanding basic intellectual formation**, as well as each one having given proof of **a life-style and good example**, providing every indication of **moderation** of human affectivity.

This Constitution presupposes that the two-fold **progress** asked for in **Part Four [CF ## 47, ff.]** has been realized to a marked extent: **progress in the ecclesiastical disciplines**; and the spiritual progress **in one's own life and morals**. Then, there is added under this latter **a sublime probity, moderation of one's affective life:**

- **an erudition** that is not mediocre: this has been repeatedly discussed - this **more than ordinary knowledge**, an **authentic intellectual proficiency** is needed is also due to the varied apostolic service the community is called to render [cf. **CF ## 49; 59; 71; 72; 158**]. St. Ignatius noted: *...minimum vero omnium in Professos; non enim alii quam spiritus et doctrinae selectae viri...*[n. 819] This expression is found in Suarez in these words: *...hoc ministerium docendi Christianam doctrinam... ad quod saepe non mediocris scientia necessaria est, et in dogmatibus exponendis, et maxime moralibus rebus..* [p. 854 a];

- to be outstanding in the conducting of **one's life and morals**: this is the living out of the **Perfection of Oneself** [cf. **CF # 6**] as one of the key characteristic signs of the Stigmatine: in all that pertains to clothing, nourishment and living quarters all live as the more perfect clergy strive to do among whom they live and work <sup>133</sup>.

- an extraordinary witness of **affective moderation**: **CF # 220** offers some good hints: the love of charity needs to be well ordered. For this, there would be required the well known **schola affectus** [cf. **CF ## 152, ff.**], prior to being promoted to the **Profession**, as first suggested by St. Ignatius. The Third Probation, the **Schola Affectus**, the School of the Heart [cf. **CSJ n. 516**], is required prior to ultimate admission. This 'Third Probation' seems to be handled by Fr. Bertoni in the VIII Part [**CF ## 152-157**]. This is all connected to the **graviora ministeria** of the **Apostolic Missionary**.

**CF # 160.** The decision as to who will be promoted, and when this 'Profession' will be made, is **solely up to the Superior of the Congregation.**

### [3] The 'Profession'

This might be described as the **Mission ad intra**, meaning the situation of those confreres raised to the rank of '**Apostolic Missionary**.' These three numbers indicate the nature of the '**Grade**', what is needed for one to be constituted as one of the '**Professed**':

There are three elements to be kept in mind here: the **Priestly** state and to these men the principal government of the Community belongs; these assume the **more serious ministries**:

- the **Priestly state**: the Stigmatine Founder had made it quite clear that his community is '**clerical**' - because of its positions of leadership, and the types of ministry to which it is applied. This fact was already made clear in **CF # 49** - where the community is described as '**clerical**' and '**religious**' - and its members need to acquire a more than ordinary knowledge, not mediocre. The need of the clerical state arises again in **CF # 161**, where first among the means to achieve the goal of the community there is noted the assumption of the clerical state. In the Jesuit Constitutions, it is clear that the Father General makes this appointment [cf. CSJ nn. 511, 512, 513, 522, 523, 776].

- the **principal Government**: under the promotion of to the priestly office [cf. **Part V, CF ## 69, ff.**], all are called to the priestly service. This is noted in **CF # 7 b**, where in the **Compendium Rude** it is noted that some who have the talent, should be elevated to the perfect level of priestly endeavor.

<sup>133</sup> l.c., n. 5, p. 838 b: *...Rursus postulaatur eruditio non mediocris in litteris, ut infra c. 5, n. 7, attingemus; et in vita et moribus conspicuis magna probatio...*



- **the more important ministries**: these *graviora* undertakings for the Church are elsewhere called *varia et propria* [cf. **CF # 185**]; and *accomodata* [**CF # 262**], according to what might be needed in order to achieve the end of the Sodality which is to procure the salvation of souls - for this, ministries accommodated to the apostolic needs for the working of this out [cf. **CF # 262**].

[NB: This number is taken from Suarez <sup>134</sup>, almost *verbatim*].

**[4] There are Various and Proper Ministries to be exercised in this arduous and difficult undertaking – demanding a special grace of the Holy Spirit:**

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

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

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

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



**[5] c. 7: The Principal Scope of the Professed Members**  
**[CF ## 185-186]:**

This concluding chapter of Fr. Bertoni's all-important Part IX, would take its own commentary - which hopefully, will develop.

Research is continuing in the quest for **the broad presentation of the Apostolic Mission**, as presented by Fr. Bertoni in his opening numbers of chapters 6 and 7 of this central Part IX of his Constitutions, describing the duty of the 'Professed' and the **scope** of his community:

<sup>134</sup> Cf. *De religione Societatis Iesu*, Lib VI, c. 1, n. 5 - p.838 b: *...Societas est religio sacerdotum, ut supra lib. I, c. 5, ostensum est, et quia gradus professorum est supremus in Societate, ad eosque pertinet principale regimen ejus, et graviora ministeria, quae sacerdotium requirunt..* cf. also Suarez, o.c., Book I, c. 1, p. 560 b: *...Quia vero inter eos professi sunt praecipui et apud eos est principaliter regimen Societatis et ministerium ejus...*

**CF # 182:** Eorum munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria vel utilia sunt, sed etiam rudimenta fidei et morum, praesertim ridibus et pueris...

**CF # 185:** Cum ejusdem Sodalitatis scopus sist, Ecclesiae sub Episcoporum directione obsequium praestare per varia et propria suae vocationis munera...

Constitutions: **CF ## 185 & 186** are considered by Fr. Stofella as taken from Suarez, Book I, c. 6: *Whether it is fitting for the Society of Jesus to make use of those means that are suited for the instruction of external students [scholastics]*<sup>135</sup>. On further analysis, however, one may also cite Suarez, , Book VI, c. 4, n. 25, which asks the question: *'Whether the [Fourth] Vow of obedience directed toward the Supreme Pontiff, which the Professed of the Society emit, is solemn, and distinct from the other three vows'*<sup>136</sup>? The Jesuit Theologian offers a lengthy analysis of the **Fourth Vow [Missionary Obedience]** - and Fr. Bertoni's **CF ## 185-186** are copied *verbatim* from this section, and adapted - except for the introductory phrases for **CF # 185** noted in the table above.

To understand this better, it is useful to reflect on the development of Suarez' thought. In Book I, c. 4, Suarez asks the question whether the community of the Society of Jesus was fittingly instituted and approved<sup>137</sup>. In his affirmative response, the Jesuit theologian notes three aspects of the Foundation:

- **Historical:** **St. Ignatius** was the Founder of the Society of his Companions, chosen as God's instrument in a providential manner and time, for the assistance of souls in the Christian life and doctrine for the propagation and defense of the faith this purpose has proven to be most opportune, as the defense of the faith is supremely necessary, its propagation most opportune and the perfection of morals most useful for the Church.

- **Principal:** the **Holy Spirit**, however, is considered to be the primary cause of the Society. In St. Ignatius' view, the Holy Spirit teaches his Church through the Vicars of Christ. Fr. Bertoni adapted this thought in his **CF # 185**, that the Stigmatine to follow the direction of the orthodox Bishop whom the Holy Spirit has placed to rule the Church of God [cf. Ac 20:28]. For St. Ignatius, this provides the reason for the Fourth Vow:

...But we have judged nevertheless that the following procedure will be supremely profitable to each of us and to any others who will pronounce the same profession in the future, for the sake of our greater devotion in obedience to the Holy See, of greater abnegation of our own wills, and of surer direction from the Holy

<sup>135</sup> Cf. *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni. Fondatore dei Preti delle Sacre Stimite di N.S.G.C.*, o.c., p. 122, footnote.

<sup>136</sup> Cf. Suarez, o.c., pp. 854-866, a lengthy discussion of this Fourth Vow.

<sup>137</sup> Cf. Suarez, o.c., pp. 575, ff.

**Spirit.** In addition to that ordinary bond of the three vows, we are obliged by a special vow to carry out whatever the present and future Roman Pontiffs may order which pertains to the progress of souls and the propagation of faith...[**Formula 3**]

**CSJ 605 [De Missionibus]:** The intention of the Fourth Vow pertaining to the Pope was not to designate a particular place but to have the members distributed throughout the various parts of the world. For those who first united to form the Society were from different Provinces and realms and did not know into which regions they were to go, whether among the faithful or unbelievers; and therefore, **to avoid erring in the path of the Lord [ne in via Domini errarent]**, they made that promise or vow, in order that His Holiness might distribute them for the greater glory of God. They did this in conformity with their intention to travel throughout the world and, when they could not find the desired spiritual fruit in one region, to pass on to another and another, ever intent on seeking the greater glory of God and the greater aid of souls.

Therefore, the role of the Holy Spirit is central - Fr. Bertoni phrases it this way: ***ad non errandum in via Domini...*** It is here that Suarez cites **Ph 1:6: *I am convinced that He who has begun a good work in you will bring it to perfection until the day of Christ...***<sup>138</sup>. And this is the text cited by Fr. Bertoni here. Suarez brings this text up<sup>139</sup> in connection with his explanation of the Holy Spirit being the primary and principal author of the Society of Jesus: St. Ignatius and his companions simply could not have done this work of the Lord unless the Holy Spirit began and perfected such an undertaking. The Spirit would be behind the foundation of the Society either by communicating a certain inspiration; or through some extraordinary motion from within; or with that infallible direction, such as would have been given to the Prophets and the other Sacred Writers of God's Word: for Suarez, this is where this Institute got its beginning. For a believer, in simple terms, no work of piety such as this could ever have been begun without the precise inspiration of the Holy Spirit. Thus, in Jesuit circles, it was commonly believed that Ignatius and his companions were moved and assisted by the Holy Spirit<sup>140</sup>.

- **Authoritative:** the third cause of the Society according to Suarez is the Apostolic See - which, as noted by the Papal documents noted that it was by the Apostolic authority, by the protection of the Apostolic See, that this Society came into being for its apostolic purposes proposed, for the glory of Jesus Christ and in full harmony with the needs of humanity.

Suarez goes on, then, to specify what is so distinct about the Society of Jesus in order that it would be approved by the Holy See:

- it is a **clerical** community - made up of priests, with a priestly function - which goes back to the style of life of the Apostles and Jesus Christ Himself. When Augustine came along, he simply restored and reformed this kind of life;

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<sup>138</sup> Douay version.

<sup>139</sup> Cf. Suarez, o.c., p. 580 a.

<sup>140</sup> cf. ib., p. 580 a.

- therefore, St. Augustine did not so much institute a new religious community as he assumed the purpose of **the union of the Apostles around Christ**. What Ignatius wanted to do was to give life to a way of religious life that would be most similar to the Apostolic way of life in all that pertains to what is substantial, i.e., regarding the end and the means, the manner of living, of imitating Christ, with a view to the salvation of souls. The Apostles professed that they had left all to preach the Gospel. So it is with the Jesuits: they consecrated themselves to Christ in a particular manner, to go anywhere that He would choose to bring about the salvation of souls - and that after the death of Christ, they would keep alive their obedience to Peter. Pius IVth described the Jesuits in this way: as they assumed the name of Jesus, so in their work, doctrine, and example, they wanted to imitate Jesus Christ, and **set out to follow in his foot-steps** <sup>141</sup>.

Therefore, the principal task of this Society is to work for the salvation and perfection of their neighbors, and to achieve this purpose, they would make use of all congruous means. The longer and more diligent studies prepare for this variety of services [*obsequia*] [**CF ## 57; 62**]. Since therefore, spiritual activities are intimately joined to the doctrine regarding divine realities - this would be done ***non solum per publicas lectiones, et conciones, sed etiam in secreta confessione, et in secreto colloquio ac instructione tradiditur...*** [cf. **CF ## 182, 183; cf also Part XI, *De Familiari Conversatione...***].

In harmony with the Stigmatine seal - ***Euntes Docete*** [cf. Mt 28:19, the Apostolic Mission] reflected in Fr. Bertoni's own words: ***Eorum ['Professorum'] munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam necessaria, vel utilia sunt...*** [**CF # 182**].

[6] **Special Grace:** Suarez then asks the difficult question how is it possible to balance ***contemplata aliis*** and ***tradere*** [cf. **CF # 49**] - how is the Society able to satisfy these many activities with contemplation <sup>142</sup>? This is the **special grace of vocation** that makes what is **arduous and difficult** [cf. **CF # 185**] possible, because one does not rely on human strength [***...non humanis viribus, sed Spiritus Sancti gratia...***] To bring this multiple activity inline with contemplation is not impossible with divine grace. And even though it might seem difficult, nonetheless perfect virtue for such difficulty is poured out so that this real difficulty, through the providence of religion and its perfect institution, , with the **special grace of this vocation** can be overcome.

This **special grace of vocation** is surely necessary, because no one by reason of his state of life could live piously, let alone perfectly, without the special grace of God. It is piously believed, or rather, it is morally certain that God would communicate a special grace for every religious community, which He communicates to all who are called by the Holy Spirit to that community, if He is not hindered by

<sup>141</sup> cf. Suarez, o.c., p. 586.

<sup>142</sup> Cf. Suarez, Book I, c. 6, n.6 - pp. 592, ff.

them, so that they might be able to fulfill the end, the purpose, scope of this institute. Therefore, **Ph 1:6** speaks **of a grace, assisting, exciting, assisting**, which it is believed that God offers a major and more special grace for those who would be a part of such an institute. Suarez quotes St. Thomas for all this <sup>143</sup>.

Therefore, all approved religious communities, according to Suarez, by right maintain that they have been instituted by a special Providence of God. Hence, it is not to be doubted that each one of these have a special help prepared for them, proportionate to their vocation. Therefore, the more challenging, difficult the scope is for a religious community, the more sublime and hard its purpose is, and since it has been instituted so much the more for the **obsequium** of God and the greater utility of the Church, then these communities are ordered and assisted by Him. It is piously believed that the Society of Jesus came into existence through the instinct of the Holy Spirit, and it was established for the intention of divine worship and giving Him glory, through the most grave [**graviora, gravissimo**] ministry and the task of procuring the salvation of souls. As a result, it cannot be doubted that the Society would have from God a **special grace of vocation** prepared specifically for it. Therefore, the **arduous and difficult** challenge of bringing together a most varied apostolic program, and a life of intense contemplation, needs a **special grace of vocation** to overcome this and all challenges inherent in the life. Suarez has already made clear the purpose of this community <sup>144</sup>, and this is that it has been established directly that it might undertake the challenges of both the contemplative and the active life, for the sake of **teaching and preaching, and for those other spiritual works to be exercised in behalf of our neighbors, with the greatest perfect and impulse** <sup>145</sup>.

The Society of Jesus has been specially established to offer its ministry to the Apostolic See. Based on an unusual comparison made by St. John Chrysostom <sup>146</sup>, where he says that the priest is called to be the heart, or the stomach [!] of the Church - since it is through their priests that the Christian people receives through their priests the positive influence for life, and spiritual nourishment. In the Jesuit vocation to assist the Holy See, the early Jesuit tradition saw the Society as the 'right hand of the Apostolic See'. The purpose of the Society, as instituted by Ignatius, was indeed most sublime, and is the same as the institution of the Apostles - the Jesuits being called to do all that possibly can be done in their level of service to bring about the coming of the reign of God into this world.

This is **the special grace** of the Jesuit vocation, behind the inspiration of St. Gaspar Bertoni, which he adapts for the Stigmatines in **CF ## 185, 186**, which he copied from Suarez, paraphrasing to suit his own needs. Grace is accommodated according to the need in each approved religious community. Therefore, grace will be

<sup>143</sup> St. Thomas Aquinas. IV Sent., d. 4, q. 1, a. 2, ad 9 um; d. 38, q. 1, a. 5, ad 2 um; III, q. 27, a. 5 ad 1 um

<sup>144</sup> cf. Suarez, Book I, cc. 1 & 2

<sup>145</sup> cf. Suarez, o.c., p. 594, b.

<sup>146</sup> In Mt., Hom. 38 - cited by Suarez, o.c., p. 594 a.

all the more copious and all the greater in accord with the more elevated effects of divine grace are hoped for. The belief is that God confers **a special grace** according to the measure of the obligation and the task at hand. Grace is given to increase in accord with the disposition of the recipient. To such grace there pertains to intensify that affection by which the recipient encounters the greater difficulty for the sake of the reign of God. The Society was seen to have this unique excellence in the grace of the Founder. The Society was founded on the influence of the Holy Spirit to bring about the more excellent effects of divine grace, included in the ideals set down by Ignatius: the propagation of the Church, the defense of the faith, the conversion and perfection of souls.

On the part of the individuals called to this form of religious life, there is demanded of them an exquisite abnegation so that they might never have any place, or office, or any other security for themselves. Rather, the Jesuit ideal set down by the Founder was that all the members of the Society would be called for any change, exposed to many difficulties, and they must keep this disposition alive. As far as God is concerned, **the special grace** of the vocation will meet this challenging difficulty. The members who are properly disposed and prepared will be **perfected through this special grace**. The Society is founded both for the **spiritual benefit of its members** in their **communicating to their neighbors**, for whose salvation they are called, in overcoming evils, in surpassing obstacles, and spiritual impediments. In Book VIII, Suarez will discuss the spiritual means that Ignatius suggests for the sanctification of the Jesuits - and in Book IX, those **varied and proper ministries [CF # 185], those more serious apostolates [graviora - CF # 158], always accommodated [CF # 262] to the changing times, places and needs**, which make up the **Apostolic Mission** for the Society of Jesus, as well as being adapted for the Stigmatines <sup>147</sup>.

**[7] Fourth Jesuit Vow:** All of this is in explanation of the "Fifth Vow". Suarez proposes the objection that either this vow is distinct because it brings with it a new obligation concerning the same matter as the other vow of obedience that Jesuits take - or, it obliges to something new entirely. In the Jesuit tradition, this Fourth Vow was approved as something special, and totally distinct from all others <sup>148</sup>. St. Ignatius expresses the unique nature of this Vow:

In addition to the three vows mentioned, the Professed Society **also makes an explicit vow to the Sovereign Pontiff** as the present and future Vicar of Christ our Lord. This is a vow **to go anywhere** His Holiness order, whether among the faithful, or the infidels, without pleading any excuse and **without requesting any expenses** for the journey, for the sake **of matters pertaining to the worship of God and the welfare of the Christian religion** [CSJ 7].

In this paragraph, the emphasis is on ***quocumque... gratis omnino***, with a hint of the ***quodcumque***. The matter of this vow, then, is not simply the matter of all

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<sup>147</sup> cf. Suarez, o.c., p. 597.

<sup>148</sup> o.c., pp. 854, ff.

religious obedience, but the special matter of the apostolic mission. This vow of obeying to go anywhere requires in one's mind that obedience of remaining even to the end of the task, always in accord with the intention of the one sending, which **accommodates** this to the matter at hand [cf. **CF # 262**]. The 'mission' would prove useless unless one would see it through to the end, in so far as this would be necessary for the end to be accomplished for the carrying out of the mission.

This vow, then, does not only oblige the Professed to go on these Missions, but also to be totally committed to carrying out those actions, or services which are included in them. By the name of 'Missions' according to the true sense and common use of those using this word, there should not only be understood those journeys, or residences in those places to which these journeys are ordered - but, also the activities and ministries to be undertaken. The obedience, then, regarding the 'Missions' implies the journeys to the assigned places, and also the ministries, services to be undertaken there. The Companions, then, vow not only to go where they have been sent, but also that they carry out there whatever they may have been ordered to achieve: both of these aspects, then, are the matter of the vow. The Jesuits are not obligated to journey just anywhere for other purposes - the sole goal of the Apostolic Mission is to work for the salvation of souls and the propagation of the faith, using **various and proper, the more serious, the accommodated ministries** to accomplish this.

It would be unrealistic to claim the vow authorizes travel in various places for other purposes. Religious pilgrimages, for example, to the Holy Places, would not be included. **The Apostolic Mission has a specific purpose: the salvation of souls and the propagation of the faith.** For St. Ignatius this is developed in Part VII of his Constitutions, and for Fr. Bertoni in Part IX, presently under discussion. Under the 'matter' of this vow are included all the spiritual ministries which the Society exercises in behalf of their neighbors - the Apostolic Mission includes all those tasks to which the Roman Pontiff could send missionaries, in accord with the Jesuit Constitutions. Under the word '**Apostolic Mission**' would also include residence, the existence of the Jesuit in some specific place. One would be sent so that he could **preach, teach, or perform some other like ministry** - it involves whatever [*quodcumque Verbi Dei ministerium*] to which the Roman Pontiff might send one for the progress of souls and the propagation of the faith. There are various accompanying "circumstances" of the Apostolic Mission <sup>149</sup>:

- ***gratis omnino*** : when the 'Professed' are sent on these missions there will be no requesting expenses for the journey [cf. **CF # 184**]. All must be undertaken in the ***Jesuit manner of Mission, under the Vow of Mission.*** The only reward that one would seek would be from God;

- **without making excuses**: in the Saint's Letter on Obedience, this is one of his emphases. This circumstance is also included under the vow - unless silence would run counter to the Pontiff's ultimate intention for the command;

<sup>149</sup> cf. Suarez, o.c., pp. 855-858, *passim*.

- **to go wherever one is sent [ *quocumque* ]**: the content of the vow is geographically indifferent regarding place, people to whom one is sent. This is why the vow is in the hands of the Pontiff with his universal apostolic mission. It is in the Pope's own Mission to work for the **obsequium** for the entire Church, for the assistance of souls. As head of the entire Church the Pope would have a better knowledge of the needs of the entire Church looking toward the future.

There is great insistence on the fact that the choice of ministries needs to be **accommodated** [cf. **CF # 262**] to the salvation of souls in changing circumstances. The Fourth Vow, then, concerns an excellent reality, and is carried out for an excellent goal. This Vow has nothing else in view other than the **greater glory of God, the more common good of the Church, the broader salvation of souls, and the more intense defense and propagation of the faith**. This is part of the excellence of the Vow: the choice of ministries, apostolic services, depends on the present challenge of the salvation of souls wherever one may be sent. All of the Ministries, Apostolic Services of the Society are oriented by their very nature to the salvation and sanctification of souls, such as through various aspects of the *preaching* of the Word of God in its broadest acceptance of the term, and all other services that might accompany this. One cannot 'engineer' his service here, as all is done under the direction of the Holy Spirit, acting through the supreme Pontiff. The most excellent **Jesuit manner** under which one can be sent by obedience is this **holocaust** most pleasing to God: thus we see in Fr. Bertoni such almost liturgical terms as *liberaliter se offerant omnino et praestent* [**CF # 184**]...*praestare obsequium* [**CF # 185**].

Therefore, the Holy Father is the Supreme Prelate of every region of the Church. The 'Professed' of the Society, on the strength of this Fourth Vow, can be sent by him, precisely in the strength of the primary task of the 'Professed' [cf. **CF ## 182-184**] to **preaching the word, in the broad sense of the word as used by Ignatius**, as for **any other exercise of the Word of God whatsoever, as listed in the Constitutions**, in behalf of their neighbors for their spiritual needs. This is what is 'new' in the Fourth Vow - all religious are bound to obey the Holy Father. As the Franciscan **manner** of poverty was a new insight for the Church so also the Society of Jesus has this novel insignia, this mark that sets it apart within the Church, for a specific **manner of Obedience in the Apostolic Mission, in the strength of the Fourth Vow**. Every approved religious community has a certain scope, purpose, or "end" which identifies it in a particular manner throughout the Constitutions. In the Society of Jesus, this ministry regarding the salvation of souls, **under a special obedience to the supreme Pontiff**, constitutes its **special scope, end or purpose**, to which it is called and is ordained by the special institution of the Holy Spirit. This 'singularity', individuality is not based on the human reasoning of the Founder, but came into being by **the special grace of vocation from the Holy Spirit**, for the sake of disseminating the faith in the most remote regions and to defend the Church from the incursion of heretics.



Suarez' summary here <sup>150</sup> provided the background of St. Gaspar Bertoni's thought, and was then copied and adapted by him, to serve as his concluding **Chapter VII** of his **Part IX, De Professorum Gradu, [CF ## 158-186]**: even though Fr. Bertoni's universal Apostolic Mission is expressed in somewhat general tones:

*...ad exercitium Apostolici Muneris...gratis omnino servire Deo et Ecclesiae ... quocumque euntes in diocesi et mundo ... Perfectum Opus Sacerdotum ... assumentes Apostolicam Missionem [cf. Compendium Rude], ...ad Verbi Dei Quodcumque Ministerium [under the Grade of the Professed, for the means to be employed *ad extra* for the salvation of our neighbors]. This is Fr. Bertoni's *obsequium*, a holocaust, noted in expressions such as: obsequium praestare per varia et propria suae vocationis munera [cf. CF # 185].*

Suarez' text, copied almost word for word, but adapted and somewhat abbreviated, provides for Fr. Bertoni his two concluding Constitutions of Part IX, **CF ## 185, 186** - beginning mid-way through line five of his **CF # 185**:

*...Quamvis autem hoc votum sit de re valde ardua et difficili, et, si ad fragilitatem hominum comparetur, periculis expositum [id enim non negamus], non tamen propterea imprudens aut temerarium. Primo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur; qui autem coepit et inspiravit illud, ipse perficit [cf. Ph 1:6], si per nos non steterit, nam [ut in superioribus, Lib. I, cap. 6, numero nono - Suarez pp. 592, ff - et cap. Septimo, numero decimo - Suaarez, pp. 597, ff.] diximus - haec est specialis gratia hujus vocationis, quae potentior est omnibus periculis et difficultatibus. Deinde per hoc votum [Fr. Bertoni renders this as follows: *per hanc intentionem*] non promittimus [Fr. Bertoni renders this: *non proponimus*] nos periculis exponere, nec has vel illas regiones [Fr. Bertoni renders this: *nec hunc vel illum locum*] adire, aut has vel illas actiones exercere, sed obedire Christi Vicario [Fr. Bertoni renders this: *sed directionem orthodoxi Episcopi, quem Sanctus Spiritus posuit regere Ecclesiam Dei* - cf. Ac 20:28], quo medio nullum potest esse certius [Fr. Bertoni renders this: *quod medium satis cautum est*] ad non errandum in via Dei. Accedit tamen religionis providentia, tum in disponendis et probandis personis, tum etiam in eis eligendis.... <sup>151</sup>.*

**NB:** [Very significantly, Fr. Bertoni adds these concluding words to his **CF # 185**, not found in the Suarez text here : ...et omni ope suffulciendis et confirmandis.

It would be very helpful to note here the significant particular differences that Fr. Bertoni either omits, changes or adds to this important text:

- Fr. Bertoni does not include Suarez' comment in line 2 above: *si enim non negamus*;

<sup>150</sup> Cf. Book VI, c. 4, nn. 25, ff. - pp. 862 a, ff.

<sup>151</sup> cf. Suarez, o.c., p. 862 a.

- Fr. Stofella omits in the printed edition, the two biblical quotes here: **Ph 1:6; Ac 20:28**;
- Fr. Bertoni does not include Suarez' parenthetical note here: *ut in superioribus, Lib. I, cap. 6, numero nono* [cf. Suarez, pp. 592, ff.], *et cap. Septimo, numero decimo* - [Suarez, pp. 597, f.]
- Fr. Bertoni alters Suarez' text:
  - in place of Suarez' **per hoc votum** - Fr. Bertoni writes: **per hanc intentionem**;
  - in place of Suarez' **nec has vel illas regiones** - Fr. Bertoni writes: **nec hunc vel illum locum**; [This seems the logical corollary from Fr. Bertoni's omitting the seventh ministry of the word of God, under **CF # 163**: Fr. Bertoni does not include **ad quascumque orbis partes ... etiam remotissimas, et inter barbaras nationes...**
  - in place of Suarez' **obedire Christi Vicario** - Fr. Bertoni writes: **directionem orthodoxi Episcopi, quem Sanctus Spiritus posuit regere Ecclesiam Dei** [cf. **Ac 20:28**];
  - in place of Suarez' **quo medio nullum potest esse certius** - Fr. Bertoni writes: **quod medium satis cautum est**;
  - then, as noted, very significantly, Fr. Bertoni adds his own conclusion about on-going formation: **et omni ope suffulciendis et confirmandis**.

[8] **A Broad Interpretation of the Apostolic Mission**: Historically, with the death of the Stigmatine Founder's first successor, Fr. John Mary Marani [+ July 1, 1871], there emerges almost immediately a much broader interpretation of the words: **Apostolic Missionaries for the Assistance of Bishops**. Fr. Marani believed that the central community apostolate **should primarily be Parish Missions**, and that all the rest of the entire broad apostolic commitment legislated by the Stigmatine Founder should only be taken up, only in addition to the parish missions [**praeter missiones** - this was Fr. Marani's expression, never used by the Stigmatine Founder himself]. Fr. Marani maintained that the 'schools' were only a 'palliative' that the Founder employed to 'cover' his intention of founding an order. The word *palliative* has been interpreted by some to mean that the schools really do not pertain to the essential charism of St. Gaspar Bertoni - but, served solely as a 'cover' in the presence of a hostile environment for Fr. Bertoni's real intention of establishing a religious community. However, many others in the early Stigmatine community, and since, have believed that if one aspect of Fr. Bertoni's program of the **varied and proper ministries** contained in the multiple ideal of the one **Apostolic Mission** could not succeed, or was impeded for whatever reason, then, any of the many other apostolic possibilities that he envisioned still remain open to it. The **varia et propria ministeria** [**CF # 185**] Ministries, **accomodated** [cf. **CF # 262**] **to the different times and places** - [**CF ## 2; 37; 57**] to which the Community is equally meant to be dedicated, then, other apostolic services can be substituted one for another - according to the diversity of times and places.

## THE MNISTRIES

### [1] Schools being 'One of the Principal Ends of Our Congregation':

Almost twenty-one years after the death of the Founder - and two and one half years after the death of Fr. Marani, **the Community of the Stimate** in Verona gathered as a '**House Chapter**' on **February 24, 1874**. The eight members of the Community on that day issued a very clearly worded **proposal** for a decision to be rendered by the impending Vth General Chapter [February 25, - 27, 1874]. **Frs. Peter Vignola [Superior] Joseph Marchesini, Charles Zara, Thomas Vicentini, Louis Morando, Peter Beltrami, Lawrence Pizzini and Lawrence Righetti** signed the following **Petition** to which they all agreed:

...When various proposals had been discussed and formulated, and put to a secret vote, the three following resulted as the ones to be presented to the General Congregation:

1. The Congregation is asked to review the Rules for the special offices of the individual Superiors, for the purpose of avoiding the danger of conflicts.

2. It is asked that **there should be opened an Elementary, and a High School**. If this should not be presently possible, it is asked to look into the possibility of opening at least a high school, for the purpose of:

1st, corresponding to **one of the principal ends of our Congregation**, that was born and flourished with teaching;

2nd, corresponding to the desires of the public, which in the present circumstances is asking for this;

3rdly, avoiding scandal, in having such a large building without any scope of public benefit - furthermore, because of this statement of our Holy Father, Pius IX: **For the instruction of the youth, go to any extreme, save sin...**<sup>152</sup>.

[2] The matter of instruction and the education of the youth appears often in the discussions of these **early General Chapters** - and by no means did this discussion begin solely in the context of the General Chapter of 1890. **Five years after** the proposal above was submitted, another Stigmatine community - that of **S. Maria del Giglio**, on **January 29, 1880** presented their own lengthy proposal, signed by **Frs. Francis Benciolini [Superior], Pio Gurisatti, Richard Tabarelli and Angelo Graziani**, which furthered this idea of the schools in their proposal to the impending

<sup>152</sup> Document of the Vth General Chapter of Feb. 1874. English translation, pp.100, f. One of the men signing this - **Fr. Charles Zara** - later compiled a magnificent Chronicle in which he continued his **broad view of the Apostolic Mission** from still another perspective, in changed times: *...What a beautiful experience this 'Fourth Class' is, and what an important Mission. This is perhaps the most useful and necessary among all the missions...* [cf. Chronicle May 6, 1875; May 7, 1877; May 6, 1880 - he considered teaching **Catechism as a major aspect of the Apostolic Mission**.

General Chapter - all of this discussion occurred, then, **a good ten years before the difficult Chapter of 1890**. The subject of the '**schools**' was repeatedly seen not only as a viable apostolate for the Apostolic Missionaries, but also one **that pertained to the core apostolic missions of the community**. The House of S. Maria del Giglio submitted this proposal:

...IV. In the fourth place, there was a discussion also on the high school education for extern students, and it was asked if it would be out of place to beseech the General Congregation if it wanted to promote and decree the erection of a public High School, that there might be gradually continued the education, and the instruction, imparted in our elementary schools with such profit to the youth, and the applause of good people - **And it was found that this had already been decreed, or better, discussed, in the Fifth General Congregation**, having **unanimously recognized** [as appears in its authentic Minutes] **the necessity of taking part in the public education of the youth**, there was imposed on the Superior that he provide that some of our members might obtain legal qualifications for high school teaching, so that then there might be begun [with the agreement, though, of the Councilors] the erection of a public high school. - However, it was believed proper to ask the General Congregation that at the renewal of these good intentions, that there be added authoritative decisions that would tend to direct practically, the attention of this matter of utmost importance, to the Superior. And, this petition is **unanimously** forwarded...<sup>153</sup>

[3] **The Religious, Catechetical Instruction and Formation of Youth:**

Furthermore, **the religious instruction and formation** of the youth, through the teaching of **Catechism, and other apostolic means**, for Fr. Bertoni pertained to the ***graviora ministeria*** for the Community [CF # 158]. This seems due to what he perceived as the perennial need for the constant preparation for the Church of the future - catechetics is part of the ***opus perfectum sacerdotale*** [CF # 7 b] that would result in the Founder's plan of progressive human, intellectual, spiritual and apostolic missionary formation. As is true in the Constitutions of St. Ignatius, so, too, for Fr. Bertoni the teaching of Catechism served both as a tool for formation, and also a most important aspect of his **Apostolic Mission**, included among the tasks of the **Graduate Fathers, the Professed, the Apostolic Missionaries**, properly so-called. He legislated that each **Novice** needs to be trained, according to his ability and the needs and places and times, in explaining Christian Doctrine to the uneducated [CF 37]. Under '**Progress in Ecclesiastical Studies**', Fr. Bertoni directs that **all the Confreres** should learn by heart if possible, Bellarmine's rendition of Christian Doctrine [CF # 51]. **Stigmatine students** need to study eloquence and the art of teaching Christian Doctrine [CF # 55]. Under '**Promotion to the Priestly Office**', Stigmatine candidates are directed to train themselves gradually in preaching in our churches, and in teaching catechism to children and the uneducated [CF # 72].

<sup>153</sup> cf. Proposals for the IXth General Congregation, Feb.17-25, 1880. Cf. English translation, Vol. II, pp. 192, ff.

Under his principle of the gradual 'Promotion to the 'Grade of the *Professed*', St. Gaspar emphasized that all **Apostolic Missionaries** shall undertake the **Christian education** of the young and uneducated - both privately [CF # 163] and publicly [CF # 165]. All need to nurture the concern that the young be well instructed in Christian doctrine - they must teach it once a week [CF # 170]. In the list of the special duties of the ***Professed Apostolic Missionaries***, the explaining of the rudiments of faith and morals, especially to the uneducated and to children in **both public and private catechetical instruction is highly recommended**. [CF # 182]. It would seem that Catechetics was most important to Fr. Bertonni - and is still so much in accord with **Pope John Paul II's** very recent clarion call:

...[our second lesson] concerns the of **catechesis** in the Church's pastoral programs. The more the Church, whether on the local or the universal level, **gives catechesis priority** over other works and undertakings, the results of which would be more spectacular, the more she finds in **catechesis** a strengthening of **her internal life** as a community of believers, and of her **external activity** as a **Missionary Church**... Priests and religious have in **catechesis a pre-eminent field for their apostolate**... <sup>154</sup>.

#### [V] The Special tasks of the 'Professed', i.e., the *Apostolic Missionaries*:

##### [a] Assist in the Formation of Seminarians

**CF # 164.** The 'Professed' will be dedicated to contributing to **the formation and discipline of Seminarians**, whether these are living in Seminaries, or are extern students, assigned to parishes or living at home. The '**Professed**' will accomplish this either **through public courses, or private conversations**, by **promoting the Seminarians' life of study and spirituality**.

In this **CF # 164**, there is presented here the very important caption of helping young **clerics**:

- by assisting in their **instruction** [Intellectual development] and **discipline** [spiritual growth][ cf. **CF ## 47-50**];

- whether they live in the Seminaries, are helping out in parishes, or are living at home.

And they will do this by:

- public lessons;
- private conversations,
- promoting their **studies** [intellectual development] and their **piety** [spiritual growth].

**[b]** There is a long Stigmatine tradition in assisting priests and religious [Ven. Leopoldia Naudet; Frs. A. Rosmini and D. Comboni; Mother M diCanossa, Theodora Camestrini, etc.] in their vocations - without accepting the perpetual and

<sup>154</sup> Pope John Paul II, Apostolic Exhortation, *Catechesi Trandendae*, October 16, 1979, ## 15, ff.

permanent care of Nuns [cf. **CF # 4**]<sup>155</sup>. Preparing future priests certainly seems to pertain to the *perfectum opus sacerdotum* [**CF # 7**], and the *ministeria gaviora*. This is also a reverence in **CF # 67**, where it is expressly noted that Professors' Chairs - sometimes in Philosophy, and especially in Theology, might be accepted, particularly in seminaries. This is based on a Canon 15 of the First General Congregation of the Society of Jesus, and reads thus:

Cathedrae publicae in universitatibus, aut alibi, cum ea disceptatione suffragiorum, et oppositione quae solet fieri, non sunt admittendae; **si tamen sponte offerantur** ab universitatibus, nec quisquam se opponat cum quo sit disceptandum, **admitti possent, consulto Generali...**<sup>156</sup>

This **CF # 164** broadens this ministry quite a bit: it envisions assisting seminarians living at home, with private tutoring in studies, and in what seems to be personal spiritual direction: ... *per privatas collationes eorum studia, et pietatem promovendo...*

With this major apostolic work of the early Community, one would almost be ready to jump over now to **cc. 6 & 7** of this **Part IX**, viz., *De Munere Professorum Sodalitatis [## 182-184]* and then to the very central *De Praecipuo Scopo Sodalium Professorum [## 185-186]*. However, there intervene here three chapters on the Intellectual [cf. **CF ## 49, ff.: De Profectu in Ecclesiasticis Doctrinis**] and Spiritual Development of the Youth [cf. **CF ## 47-48, De Profectu Suiipsius**] - inserted precisely among the works listed for those with the 'Grade' of **Apostolic Missionary**. In Fr. Stofella's note here he does not place ministry on behalf of the youth on the same level of what is noted in **CF ## 182-184; 185, 186, c. 6 & 7**. However, this would be a very marked departure from the Jesuit ideal here - as Suarez devotes an entire chapter in his Book VI to this special obligation – upon whom St. Gaspar shows a marked dependence in this matter.

## [b] Catechism to the Young and the 'Uneducated':

**CF # 165.** Our confreres will **promote in every possible manner the Christian formation of children and the youth**, and also of those who are uneducated in the faith. Our men will accomplish this either through the **Oratories, Catechism Lessons, even through private instructions.**

This c. 3 of St. Gaspar's central **Part IX [On the Professed, the Apostolic Missionaries]**, is entitled: **Concerning the Instruction of Children and the Youth [## 165-167]**. This chapter seems to be an introduction to the next two: c. 4 speaks

<sup>155</sup> The early Stigmatine Chonicles and the *Epistolario* bear eloquent witness to the perennial early community commitment to assisting those called to live the priestly and religious pursuits of perfect charity.

<sup>156</sup> cf. Suarez, p. 822 b

of the means for the **Spiritual Development** of children [*pueris*] - and c. 5 speaks of the **Intellectual Development** of the youth [*iuventutis*].[cf. also CF # 203].

This **CF # 165**: high on the list among the duties of the 'Professed' is included the teaching of **Catechism** - found in almost all the major parts of the Constitutions [cf. **CF ## 37; 51; 55; 72; 163; 165; 170; 182**] - from one's early Novitiate all the way through the 'Professed' life – the **teaching of Christian Doctrine** is a major apostolate. This is dedicated to the Christian Instruction of Children and Youth [*puerorum et iuvenum, aliarumve rudium*], in catechetical **oratories**, with **private instructions** - will be promoted by our men to the utmost of their ability. This apostolate is contained in the Formula and also in the Formula of Profession - as Ignatius had wanted to make this a Fifth Vow - that all the members of the Society should teach Catechism.

**[c] Scriptural background presented by St. Gaspar for the integral formation of the Youth:**

**CF # 166.** Wherever it is possible, it is fitting that our men also assist in the education of the youth. In this ministry, there is to be observed that principle taken from the Shorter Rules of St. Basil: 'Since the Apostle has said: **And you, fathers, do not provoke your children to anger, but rear them in the discipline and admonition of the Lord [Ep 6:4]** - then, any of our men who teach the young, may they lead them with this mentality. May those who do instruct the youth be fully confident that they indeed can **form these students, educating them in the discipline and the correction of the Lord.** May our men observe the Lord's own precept: **Let the little children be, and do not hinder them from coming to me, for of such is the kingdom of heaven [Mt 19:14]. If any such ideal and hope are not present, then I think that this endeavor would not be pleasing to God, nor would it be proper, or advantageous for us.**

This **CF # 166** has been variously interpreted - some have seen it as very limiting, meaning that the teaching of the youth would only happen as a 'palliative', only after 'other more important ministries' would be taken handled. However, other Stigmatines have seen this more as an interpretation St. Ignatius' oft-repeated ideal, here presented in Suarez' teaching - where he, too, treats this under the special segment of the "**Professed**" with solemn vows, those promoted to the highest grade for all the confreres. Thus, it would mean that whenever this instruction is possible, it is among **the primary services** the Company of Jesus renders. Suarez explains this at some length. In the Jesuit documents, there are two passages that indicate the special role the 'Companions' were expected to play regarding **the ministry to the youth**:

...Whoever desires to serve as a soldier of God beneath the banner of the Cross... is a member of a society founded chiefly for this purpose: to strive especially for the defense and propagation of the faith and for the **progress of souls in Christian life and doctrine**, by means of **public preaching, lectures, and any other ministration whatsoever of the word of God**, and further by means of the **Spiritual Exercises, the education of children and unlettered persons in**

**Christianity**, and the spiritual consolation of Christ's faithful through the hearing of Confessions and administering the other sacraments...<sup>157</sup>.

### **The Jesuit Profession Ritual :**

I, N., make profession, and I promise to Almighty God, in the presence of His Virgin Mother, the whole heavenly court, and all those here present, and to you, Reverend Father [N], the Superior General of the Society of Jesus, and the one holding the place of God, and to your successors [or, to you, Rev. Father [N], representing the Superior General of the Society of Jesus and his successors holding the place of God], perpetual poverty, chastity and obedience; and, in conformity with it, **special care for the instruction of children**, according to the manner of living contained in the apostolic letters of the Society of Jesus and its Constitutions. I **further** promise a **special obedience to the Sovereign Pontiff in regard to the missions**...<sup>158</sup>.

These two elements: **the Special Obedience to the Pope, and the particular care for the religious instruction of children for life** - are characteristic of the charism of St. Ignatius and indicate his **interest also in the Church of the future**. When the '**Profession**' is spoken of regarding the Society of Jesus, this refers to those members of the community, chosen by the Father General, to make the **solemn profession, including the Fourth Vow** of special missionary obedience. The 'General Congregation' - the supreme authority in the Company would be made up exclusively of these men professing the Fourth Vow - they alone enjoyed both 'active' and 'passive' voice in these meetings. . A similar idea is found in Fr. Bertoni here in his **Part IX** of his Constitutions ***Regarding the Grade of the 'Professed'***<sup>159</sup>.

The Jesuit Constitutions have in mind two forms of **instruction** of the youth, and unlettered persons: one erudition to be provided for these persons is that in **letters** - and the other, is that in the **faith**, or **Christian Doctrine**. The Society of Jesus takes up both of these '**instructions**' - the former, **instruction in letters**, can be common to many Church groups - whereas expertise in communicating **Christian Doctrine is included among the special purposes of the Jesuits**. Even though the communicating of both 'instructions' was entrusted to all members of the Society, it is expressly committed to those who are the 'Professed' properly so called in the Society.

**Objections:** The reason why this is listed among the ***graviora ministeria***, is that it is often listed as of **being to the utmost necessity for the Church**, in that it provides **the foundation for all of Christianity**, as is noted in the Catechism of Pius Vth. Yet, this **simple** ministry was entrusted to **parents, Pastors** of souls rendering ordinary parochial service. In good Scholastic fashion [***videtur quod non!***], Suarez

<sup>157</sup> **Formula CSJ** 1

<sup>158</sup> **Formula of Religious Profession -CSJ n. 527**. Suarez offers his comments in Book VI, cc. 3, ff., pp. 850a-854 b, *passim*.

<sup>159</sup> cf. CF ## 158-186.



posits these reasons to doubt that this ministry should be expected of the '**Professed**' of the Society of Jesus:

- since this ministry might seem to some as a very simple matter, and so less important, and hence, less necessary. It would seem to such as these to be less necessary and that to place it among the more important [**gravissimis**] duties with which the Society should be concerned would seem to be an exaggeration.

- This is one of principal duties of Christian parents, that of educating their children in religion. Thus, **Ignatius**, the Martyr states in **Letter 9 to the Philadelphians** : Parents, train your children in discipline, and in the admonition of the Lord, and teach them the sacred letters and arts so that they might not hand themselves over to laziness and inertia. He goes on to say that when the father educates in honesty his children, his heart will rejoice in the wise child he has borne, as is read in Pr 10: The wise son will bring joy to his father.

The **Council of Trent** further made clear that this task pertains to Pastors and they have a serious obligation to educate children in the rudiments of Christian doctrine. Because of this, there are those who would say that the Christian Republic has sufficiently provided for this requirement - and therefore, it should not devolve upon the '**Professed**' of our Society to be particularly concerned about this. And some would conclude that as a result it is not readily apparent why anyone would think that there is a special responsibility for this ministry.

Response: Suarez offers his own responses to these 'objections' against the Society assuming the Apostolic Mission of teaching catechism as one of the **graviora ministeria** entrusted to the entire Society - but, as a special duty of the 'Professed.'

First Assertion: It is to the great merit of the Society that it has taken **up this ministry as one of its principle duties** to be exercised with greater care and perfection. The first reason Suarez alleges is the authority of the **Constitutions** themselves - written by such an authoritative author, and pontifically approved, not only in general, but also in particular. The first Papal Bull, that of Paul III, noted that this ministry is supremely necessary and that the Father General and his Council should watch over it. The edifice of the faith without foundation cannot be built up.

Following this argument from authority, Suarez brings forth three reasons in support of the importance of the ministry of teaching Catechism within the Society, especially by the '**Professed**':

[1] Even though this ministry may not seem to some to be so sublime, both in deed and in truth it is **the supreme service**. The reason for this is:

- that from learning the catechism, in great part depends the honest and holy life of the faithful.

- furthermore, the faith is the foundation of all justice - not only in the catechism are children taught what they ought to believe, but also what they should do. It is on this faith that all should base their lives. Therefore, teaching catechism is the supreme

work, in principle. It is not that believers are illuminated concerning these sacred truths, but further they are excited, inspired toward them. The faithful are nourished in various ways **accommodated** to their age. Therefore it should be taught while believers are still children, and also to men and women of adult age - and even to the elderly, **for believers are never sufficiently instructed regarding the faith.**

[2] Then, there are those who have forgotten what they once learned, and must apply themselves to these truths anew. Also, there are the many who cannot maintain attention and interest in the more serious preaching - either perhaps they do not understand them sufficiently; or, because in this manner through the Catechism that might be the more moved to doing penance and living virtue. Furthermore, since the greater part of human beings were unlettered and unlearned, it is only right that they should be fittingly exercised in the catechism. And thus there are so many believers who are able to make **progress in faith and virtue** than they would be moved by the more excellent and more sublime ministries. The Papal Bull has made clear that there can be no more fruitful exercise towards one's neighbor than the teaching of Catechism.

[3] This matter of teaching Catechism provides a means that it is the most efficacious in avoiding errors and false doctrines. This was one of the prime motivations of Blessed Ignatius who founded his community primarily against those who would give rise in tempestuous times to so many heresies. Through the **erudition of children**, believers are then helped through life to avoid **heresy**. So many of the ancient Canons speak primarily about their instruction in the faith and the communicating of its rudiments. Since the Society is a community of priests, rightly it has taken over the province not only of admonishing that they might learn these things - but, the members commit themselves so that the young people might live their lives in a given manner. The Jesuits do this by teaching in all places and occasions that they are able to do so - as in the churches, in the schools, in the public squares and streets.

Second Assertion: it is only right that this ministry should be expressed in the **Formula of Profession** under the vow of obedience. This is not simply to impose another obligation, as it is to commend this as a ministry. St. Ignatius offers his own Commentary on this in his Part V of the Constitutions, c. 3, Letter 'B':

**The promise to instruct children and uneducated persons** in conformity with the apostolic letters and the Constitutions does not induce a greater obligation than the other spiritual exercises by which one's 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 n. 528].

Suarez researched also the early General Congregations that discussed the early Jesuit customs - he notes the First General Congregation [June 19<sup>th</sup>-September 15, 1558 - he quotes the 134<sup>th</sup> [it should be the **138<sup>th</sup>**] Decree “After the Election”, which reads thus:

**Decree 138 [After the Election]** [cf. MS t, 6, d. 59]: **The professed are to be required to fulfill the vow of catechizing children** [cf. *Examen*, c. 4, n. 14; c. 2, dd. 30, 58, 65. *Compendium of Privileges*, n. 398. P. 5, c. 3, n. 3 B ]. Is it to be enjoined upon the **Professed** that they themselves fulfill, from time to time, their vow to undertake the catechizing of children? It appeared that this should be put before the Superior General. He decreed that **besides what belonged to the period of probation, this pious work is much commended to the Professed, who should practice it according to the mind of the apostolic letters and the Constitutions. In fact, our Father Ignatius enjoined upon each professed that they engage in it once for forty days**<sup>160</sup>.

Fr. Suarez notes further in the Second General Congregation [June 21 - September 3, 1563], in the **48<sup>th</sup>** [it should be the **58<sup>th</sup>**] “After the Election”, the following legislation:

**Decree 58 [After the Election]**: [cf. MS, d. 77]. **Explanation of how the teaching of Catechism is to be done by those advanced to the Grade of the Professed** [Part V, C. 3, b; Gen. Cong. I, Decr. 138].. Every professed of three or four vows and every formed spiritual coadjutor, within a year after pronouncing the vows of the ‘Profession’, or simple vows, **is bound to teach Christian doctrine to children, or uneducated persons, for forty days,** continuous or interrupted. Moreover, this was judged to be **holy and devout practice that should be commended to the Very Reverend Father General, so that forgetfulness of it may not at any time creep into our spirits,** even though we do include it in the Formula of our Vows. Therefore, Reverend Father General should make it his care that **Ours** will very frequently, according to how he himself will judge fitting in the Lord, **engage in a practice as holy as this**<sup>161</sup>.

As a theologian, Suarez dedicates an entire column<sup>162</sup> to a discussion of the Latin verb *teneatur* [ ***is bound*** ] and concludes that it is **not binding under pain of sin**, and must be made clear to each of the members by the Father General. Nonetheless, the **seriousness, the importance** of this ministry is brought home to us by the **nearly nine columns that the Jesuit theologian**<sup>163</sup> dedicates to this Ministry

<sup>160</sup> cf. *For Matters of Greater Moment. The First Thirty General Congregations. A Brief History and a Translation of the Decrees.* John W. Padberg, SJ, Martin D. O’Keefe, SJ, John L. McCarthy, SJ. St. Louis: In Aedibus SI. The Institute of Jesuit Sources 1994, p. 101 a.

<sup>161</sup> l.c., pp. 125 b - 126 a.

<sup>162</sup> c f. Suarez, o.c., p. 853 b.

<sup>163</sup> cf. Suarez, pp. 850 a - 854 b.

which Fr. Bertoni noted in copying this section of the Jesuit rule for his own **Part IX, cc. 2 & 3 [CF ## 161-167]**. The hope expressed in **CSJ n. 528** and in the Decrees of the early Jesuit Congregations that this practice should not fall into oblivion. Suarez notes that the wording of all this had as its ultimate purpose that of deeply impressing the souls of the Jesuit 'Professed' ever more, so that they would keep in ever greater estimation this ministry so vital for the Church.

**[d]     Modern Papal Teaching**

The 'teaching' **[docens]** Church is also a 'learning' **[discens]** Church - so, the saints have always had a profound impact on her teaching as well as on her mission. While receiving from the Church, the saints also contributed mightily to her.

The Society of Jesus came into being for the **sanctification of its own members** - but also for the **spread and defense of the faith**, as well as for **progress in the living the life of Christ, and His teaching**. It all comes down to the expression: any Ministry of the Word of God whatsoever, and the administration of the sacraments. The Ministry of the Word of God is a biblical expression, and the living of it culminated in the life of Jesus Christ with His Apostles. It might be noted in the **Acts of the Apostles**, where they continued to devote themselves to the service of God's Word [cf. **Ac 6:3; 20:24**]<sup>164</sup>.

In the years following the close of the II<sup>nd</sup> Vatican Council [December 8, 1965], and the promulgation of the Catechism of the Catholic Church [October 11, 1992 - the 30th anniversary of the opening of the Council] there are two major papal documents that have been incorporated into the new Catechism - both should be carefully read, but here a few high-lights of them will be presented:

**[a]     Pope Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi* - December 8, 1975**<sup>165</sup>

<sup>164</sup> Antonio M. deAldama, SJ, ***The Formula of the Institute***. St. Louis : Institute of Jesuit Sources 1990, pp. 41,ff.: ...The Society ... was founded chiefly for this purpose: to strive especially for the defense and propagation of the faith, and for the progress in Christian life and doctrine... Practically speaking, everything is reduced to the Ministry of the Word and the administration of the Sacraments... 'Ministration of the Word of God' is a biblical expression. The Acts of the Apostles relate how in the dispute over the assistance given to the widows, the Apostle said: ***It would not be right for us to neglect the Word of God, so as to give out food... We will continue to devote ourselves to prayer and to the service of the word ...*** [cf. Ac 6:2; 20:24 - [Vulg.]

<sup>165</sup> Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi* , December 8, 1970:

# 10: ...At in primis eadem bona quisque consequi potest per plenam sui ipsius renovationem, quae in Evangelio *metanoia* appellatur, scilicet **per totius hominis conversionem, quo ipsius mens et cor penitus immutantur**.

# 11: Haec Dei Regni nuntiatio a Christo peragitur per **adsiduam praedicationem verbi**, cui par et aequale nusquam invenias: *Quaenam doctrina haec nova? quia in potestate... imperat. Et omnes testimonium illi dabant: et mirabantur in verbis gratiae, quae praecedebant de ore*

*ipsius...Numquam sic locutus est homo.* Namque Christi verba Dei arcana revelant, eius consilium eiusque promissiones, **ac propterea cor hominis sortem permutant.**

# 13: Qui Bonum Nuntium sincero corde suscipiunt, vi eiusdem suscepti nuntii ac fidei secum communicatae, iidem in nomine Iesu congregantur, ut una simul Regnum quaerant, aedificent, **in vitam suam traducant.**

# 18: Ecclesia sentit **evangelizare** idem revera esse ac **Bonum Nuntium exportare in omnes** usque coetus generis humani, ut, dum hoc propria vi intrinsecus penetrat, **humanitatem ipsam novam efficiat:** *Ecce nova facio omnia*. Atqui nulla esse poterit **nova humanitas**, nisi prius **novi fuerint homines**, **ex baptismatis nempe novitate, et ex vita secundum Evangelium.** Eo igitur spectat **evangelizatio, ut perficiatur haec interior mutatio;** quod si necesse est id uno veluti verbo explicari, rectius ac verius dici potest Ecclesia tum evangelizare, cum ex sola divina virtute illius Nuntii, quem proclamat, convertere enititur et singulorum hominum et omnium universim conscientiam, deinde opera etiam, quibus vacant, ac tandem eorum vitam et omnem, in quo ipsi versantur, convictum.

# 24: Tandem, ipse **qui evangelizatus est, alios vicissim evangelizat.** Haec quidem veritatis probatio est, haec obrussa evangelizationis est: concipi, enim, animo non potest, quemquam Verbum suscepisse, et sese Regno dedidisse, quin simul testis et nuntiator is ipse fiat... Ut iam diximus, **evangelizatio est processus implicatio variisque elementis compositus, cuiusmodi sunt: renovatio humanitatis, testificatio, nuntiatio aperta, animi adhaesio, ingressio in communitatem, acceptio signorum, apostolatus opera.** Elementa haec videri possunt inter se dissidere, immo etiam excludere. Sed revera inter se complent ac perficiunt. Quapropter, oportet unumquodque elementum cum ceteris coniunctum inspicere...

# 43: Haec autem **praedicatio, qua Evangelium nuntiatur, multas induere formas potest, easque ardens animorum studium suggeret et in infinitum paene multiplicabit...**

# 44: Alia ratio, quam **evangelizatio nullo modo neglegere debet**, catechetica institutio est. Ex religionis enim **doctrina ordinatim tradita** oportet mentes in primis infantium et adulescentium comprehendant partes principales, vivum thesaurum veritatis, quam Deus nobiscum; communicare voluit quamque Ecclesia per longum suae historiae cursum plenius usque declarare statuit. Nemo praeterea negabit eandem doctrinam idcirco impertiendam esse, ut vitae christianae mores inde conformentur, non vero ut quoddam intellectus ornamentum maneat...

# 46: Quapropter, praeter illam Evangelii nuntiationem, quam generalem publicamque opportune dixerimus, semper probanda est suumque tenet momentum alia tradendi Evangelii forma, **ab altera ad alteram pertingens personam. ea enim ipse Dominus persaepe est** - quaeamodum colloquia cum Nicodemo, cum Zacchaeo, cum samaritana muliere, cum Simone Pharisaeo, testantur -, **ipsique Apostoli usi sunt.** Numquid exstat **alia evangelizandi forma ab illa, qua quisque res, quas in se quoad fidem expertus sit, alteri tradat?** Fieri sane non debet, ut necessitate Bonum Nuntium afferendi ad multitudines hominum oblitteretur memoria huiusce formae, qua **personalis hominis conscientia** contingitur, quippe cum moveatur mirifico admodum verbo, **quod ab altero accipit.** Equidem Nos paene impares sumus egregio merito sacerdotum, qui per Paenitentiae Sacramentum vel per pastorales colloquutiones sese impigros sedulosque, praestant ad personas secundum evangelii vias ducendas, ad eas quae enitantur confirmandas, ad eas si ceciderint erigendas, ad eas suo semper consilio studiosaque voluntate adiuvandas.

# 69: **Religiosi sodales** praeterea in sua ipsorum vita, Deo sacrato, adiuventum singularis excellentiae inveninunt ad evangelizationem efficaciter peragendam.

Ex **ipsa religiosae vitae natura** ii inseruntur in dynamicam actionem Ecclesiae, quam 'Absolutum'. quod Deus est, sitienter expetit et ad sanctitatem vocatur. Huius sanctitatis ipsi sunt **testes, cum Ecclesiam in se exprimant**, quatenus severioribus Beatitudinum postulationibus se committere exoptat. Per suam vivendi rationem signum sunt eius vitae status, quo quis Dei Ecclesiae ac fratrum famulatus **se totum addicit.** Quam ob rem, religiosi sodales peculiare momentum habent quod attinet ad testificationem illam, quae, ut supra diximus, primum est evangelizationis elementum. **Tacita huiusmodi testificatio** paupertatis et seiunctionis a rebus huius mundi castitatis et

... each individual can achieve the kingdom and salvation by a total spiritual renewal of himself, which the gospel calls *metanoia*, that is by a conversion of the whole man by virtue of which there is a radical change of mind and heart... [# 10].

...this proclamation of the kingdom of God by Christ is achieved by **the assiduous preaching of the word** - a word which is peerless: 'Here is a teaching that is new and with authority behind it. 'And all spoke well of him and wondered at the gracious words which came from his lips.' 'No man ever spoke like this man.' For the words of Christ reveal the secrets of God, his plan and his promises and thereby change the heart of man and his destiny.. [# 11]

...In this way, they establish a community which becomes itself a herald of the Gospel... [# 13].

...'We wish to affirm once more that the essential mission of the Church is to evangelize all men...' [# 14].

...The church appreciates that evangelization means the carrying forth of the good news to every sector of the human race so that by its strength it may **enter into the hearts of men and renew the human race**. 'Behold, I make all things new.' But, there cannot be **a new human race** unless there are first of all new men, men renewed by 'baptism', and by a life lived in accordance with the gospel. It is the aim of evangelization, therefore, to effect this interior transformation. In a word, the Church may be truly said to evangelize when, solely in virtue of that news which she proclaims, she seeks to **convert** both the individual consciences of men and their collective conscience, all the activities in which they are engaged, and finally their lives and the whole environment which surrounds them... [# 18].

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candidae vitae innocentiae, voluntatis in oboedientia acquiescentis, praeter quam mundo atque ipsi Ecclesiae considerandi causa suggerit, **fieri etiam potest diserta quaedam praedicandi forma, quae permovere valet etiam homines non christianos, recta praeditos voluntate et ad certa spiritualia bona aestimanda propensos.**

# 74: Ita nomine Domini Iesu Christi atque sanctorum Apostolorum Petri et Pauli, eos omnes, qui Spiritus Sancti instinctu ecclesiaeque mandato veri evangelii praecones sunt, cohortamur, ut vocatione, quam audierunt, digni sunt, illamque nulli dubitationi vel timori cedentes exercent, neque omnino omittant ea, quae ad evangelizationem non modo aditum faciant, sed assiduam etiam ac fructuosam reddant. en, prae ceteris, primarias quas iuvat condiciones commendare.

# 80: Satis habemus ex illis impedimentis, quae nostrorum etiam temporum sunt, illud indicare, quod et multiplex et tamen gravissimum est, cum sit domesticum: neglegentiam videlicet, et praesertim gaudii ac spei defectionem in multis evangelizatoribus. Nos itaque omnes hortamur, qui aliquam ob causam aliquove modo, evangelizandi funguntur munere, ut fervorem spiritus alant et augeant.

His fervor exigit in primis, ut excusationis titulos reiciamus evangelizationi contrarios. Omnium insidiosissimi ii sunt quibus quid conendit se hac vel alia doctrina, a concilio proposita, fulciri et sustineri.

... Finally, the man who has been evangelized becomes himself an evangelizer. This is the proof, the test of the genuineness of **his own conversion**. It is inconceivable that a man who has received the word and surrendered himself to the kingdom should not himself become a witness and proclaimer of the truth... As we have already said, **evangelization is a complex process involving many elements**, as, for example, a renewal of human nature, witness, public proclamation, wholehearted acceptance of, and entrance into the community of the Church, the adoption of the outward signs and of apostolic works... These elements... are complementary and perfect each other... [# 24]

**...This preaching by which the gospel is proclaimed may assume many forms and zeal for souls will suggest an almost infinite variety... [#43]**

...**Catechetical instruction** is another instrument of evangelization which must on no account be neglected. A **systematic course of religious instruction** should lead the minds of all and especially those of children and adolescents to an understanding of the principal components of that living treasure of truth which God has been pleased to communicate to us and which the church in the course of her long history has always been zealous to enunciate ever more comprehensively. No one will deny that this doctrine is to be imparted, not as a mere intellectual exercise, but in order to inculcate the Christian way of life... [# 44]

..Accordingly, in addition to this public and general proclamation of the gospel, the other form of **individual communication of the gospel** from person to person must be encouraged and esteemed. This is the method which **Our Lord himself constantly employed** - as we see in his discussions with Nicodemus, with Zacchaeus, with the Samaritan woman and with Simon the Pharisee - it is **the method employed by the apostles**. It may indeed be said that the only true form of evangelization is that by which **the individual communicates to another those truths of which he is personally convinced by faith**. We must not allow the necessity of proclaiming the good news to the multitude to make us neglect this method which the **personal conscience of the individual** is touched by some inspiring words which he hears from another. We cannot sufficiently extol the outstanding merit of those priests who, **in the sacrament of penance**, or in their **personal interviews**, exercise their zeal in leading souls in the ways of the gospel, in encouraging those who are striving to advance, in bringing back those who have fallen and in helping all with discernment and generosity... [# 46]

...**Religious**, for their part, find in their own lives consecrated to God an **instrument of special excellence for effective evangelization**. By the very nature of religious life, they are involved in the dynamic action of the church which, aspiring ardently towards the '**Absolute**' which is God, is called to sanctity. They themselves are witnesses to this sanctity since they are the living expression of the church's aspiration to respond to the more urgent demands of the beatitudes. **By their manner of life they are a symbol of total dedication to the service of God, of the church and of their fellow men**. Accordingly, religious have a special importance in regard to that form of witness which, as we have already said, is a primary element of evangelization. This **silent witness** of poverty, of detachment from the things of this world, of chastity, pure innocence of life and voluntary obedience, as well as offering a challenge to the world and to the church herself, constitutes **an excellent form of preaching** which can

influence even non-Christians who are of good will and appreciative of certain values... [# 69].

...In the name of our Lord Jesus Christ and of the holy apostles, Peter and Paul, we urge all those who, under the inspiration of the Holy Spirit and the mandate of the church, are true heralds of the gospel, to be worthy of the vocation to which they have been called, to yield to no fear or hesitation in carrying it out and to omit nothing which can prepare the way for evangelization or make it effective and fruitful. ..[#74 ].

...We, too, have many obstacles to contend with in our own times. we shall mention one which is complex and all the more serious because it arises from within: that is **the apathy and especially the lack of joy and hope in many of our evangelizers.** We earnestly exhort, therefore, all those who in any capacity are engaged in the work of evangelization **to nourish and increase their fervor...** to proclaim Christ and his kingdom with all due respect for others is not merely the right of the evangelizer: it is his duty...[# 80]

[b] **Pope John Paul II, Apostolic Exhortation, *Catechesi Tradendae* October 16, 1979**<sup>166</sup>

<sup>166</sup> Pope John Paul II, Apostolic Exhortation, *Catechesi Tradendae*, October 16, 1979

# 10: Christi docentis imago inhaeserat in mentibus duodecim Apostolorum ac priorum discipulorum; atque iussum: **Euntes ergo docete omnes gentes [Mt 28:19]. omnem vitam** illorum direxit...Totus autem liber Actuum Apostolorum testatur fideles illos acceptae vocationi missionique fuisse..

# 14: Patet ante omnia catechesim semper fuisse **sacrum Ecclesiae officium iusque perpetuum, a quo discedi non possit...**

# 15: Alterum deinde documentum afficit locum ipsum catecheseos in pastoralibus Ecclesiae propositis ac rationibus. Quanto enim magis Ecclesia tum localis tum universalis **ostendit se primum catechesi assignare** - prae aliis scilicet operibus et inceptis **etiam cum fructibus evidentioribus** - tanto quidem magis in catechesi detegit **confirmationem interioris vitae suae, uti communitatis credentium, et exterioris suae industriae, uti missionalis.** Exeunte hoc vigesimo saeculo Ecclesia movetur a Deo ipsisque rerum eventibus - quo totidem sunt ab eo missae voces - ut suam redintegret fiduciam **in catechetico opere collocatam quasi in parte sui muneris usquequaque vere praecipua.** Incitatur Ecclesia, **ut optimas suas opes catechesi reservet,** homines videlicet et vires, nullis parcens conatibus, laboribus, subsidiis materialibus, quoo melius ordinentur instituanturque idonei illius ministri. Neque haec sola aestimatio humana est, verum fidei affectio. Atque talis fidei affectio semper refertur ad Dei ipsius fidelitatem, qui numquam non respondet.

# 16: **...Sacerdotes praeterea, religiosi atque religiosae sodales habent profecto in catechesi fertilem agrum apostolatus exercendi..**

# 18: ... In universum affirmari potest catechesim esse educationem in fide impertiendam pueris, iuvenibus, adultis, potissimum **per institutionem doctrinae christianae, quae plerumque cohaerenti fit via atque ratione** eo nempe consilio ut credentes christianae vitae plenitudini initientur. Quae quidem institutio plura elementa pastoralis missionis Ecclesiae continet, quae sane catechesim sapiunt quaeque vel eam praeparant vel ab illa manant, quamvis cum iisdem elementis illa haud plane coalescat. Sunt autem: **prima Evangelii annuntiatio seu praedicatio missionalis per kerygma ad fidem excitandam; res apologetica seu inquisitio argumentorum, quae ad credendum moveant; exercitatio christianae vitae; celebratio sacramentorum; plena communitatis ecclesialis participatio; testimonium** demum vitae apostolicae atque missionalis....



...The image of Christ the teacher was stamped on the spirit of the Twelve and of the first disciples, and the commission: 'Go... and make disciples of all

# 40: Gaudio sane affecti sumus cum intellegeremus, tempore quarti Coetus Generalis Synodi et annis eum subsecutis, Ecclesiam longe lateque hanc curam communicavisse; **quomodo tradenda est catechesis pueris et iuvenibus?** Faxit Deus ut sollicitudo ita excitata diu in Ecclesiae conscientia persistat! Hoc demum pacto Synodus **utilitatem magnam Ecclesiae universae attulit** cum describere quam accuratissime studuit perpexam hodiernae iuventutis figuram, cum eandem illam iuventutem adhibere rationem loquendi ostendi, secundum quam **oportet aliquis patienter sapienterque sciat transferre, et non adulterare**, Iesus Christi nuntium, cum contra exteriorum rerum speciem demonstravit iuvenes habere, etsi confuse tantum et obscure, plus quam promptam voluntatem mentemque apertam sed magis etiam veram cupiditatem cognoscendi quis sit hic 'Iesus, qui vocatur Christus', cum denique pronuntiavit opus catecheos, si modo quid illud **serio religiosoque animo** exsequi cupiat, **hodie magis esse arduum magisque fatigare quam alias umquam propter impedimenta ac difficultates omnis generis, quae illi obstant, atque maioris etiam consolationis esse fontem propter altitudinem ipsarum responsionum, quas pueri et iuvenes reddunt. Ibi enim iacet thesaurus, cuius rationem ecclesia futuris annis potest ac debet habere.**

# 45: ...Istud dicere audemus extremum: in Ecclesia Iesu Christi **nemo immunem se arbitrari debet a catecheseos accipiendae officio**; cogitamus hac in re etiam **ipsos iuvenes sacrorum alumnos sodalesque iuvenes religiosarum familiarum** necnon omnes qui ad pastorum et catechistarum munus destinantur, qui tanto quidem melius idem munus procurabunt quanto demissius doctrix est, magna simul catecheseos receprix.

# 52: ...Etenim catechesis oportet ad Revelationem se conformet, ad Revelationem dicimus qualem Magisterium universale Ecclesiae tradit sive ratione solemni sive ordinaria. Haec Revelatio est patefactio Dei creatoris et redemptoris, cuius Filius, ad homines veniens, eorum carne assumpta, non solum in res vicesque cuiusque, hominis ingreditur sed etiam in ipsam historiam humanam, cuius centrum efficitur. Itaque haec Revelatio **ad penitus mutandos homines et universum spectat**, Iesu Christi Evangelio ducente, **ad mutandam totam compagem existitiae humanae**. Catechesis, hoc modo accepta, omnem moralismum, ut aiunt, externis observantiis nimis haerentem superat, licet veram de moribus doctrinam contineat. Praesertim vero omnem messianismum temporalem, sociale vel politicum egreditur; siquidem ea quae in homine sunt ima, exquirunt.

# 64: Quod ad vos, sacerdotes, pertinet, en ager, in quo **vos cooperatores proximi estis Episcoporum vestrorum**. Concilium vos vocavit 'educatores in fide.'; nonne hi maxime eritis, si quam impensissime conitemini, ut communitates vestrae in fide crescant? Ecclesia exoptat, ne quid neglegatis eorum quae operi catechetico recte ordinando recteque dirigendo conducant, sive in paroecia versamini sive pietatis magistros agitis in scholis, Lycaeis vel studiorum universitatibus, sive curatores estis rei pastoralis, in quovis gradu, sive animatores communitatum parvarum, vel magnarum, praesertim coetuum iuvenum...

65: Non paucae **familiae religiosae, sive virorum sive mulierum, ortae sunt, ut in christianam institutionem puerorum et iuvenum, praesertim maxime derelictorum, incumberent**. Temporum cursu **religiosi et religiosae plurimum versati sunt in actione catechetica Ecclesiae**, hac in re opus sane aptissimum et efficacissimum patrant. Nunc ipsum cum et religiosorum vincula cum pastoribus firmanantur et, consequenter, **actuosa praesentia** communitatum religiosarum, earumque sodalium propositis pastoralibus Ecclesiarum localium expostulatur, vos enixe cohortamur - quos **consecratio religiosa oportet promptiores efficiat ad serviendum ecclesiae - ut ad munus cateheticum quam diligentissime vos praeparetis**, secundum diversas vocationis rationes vestrorum institutorum et **secundum munera vobis commissas**, ubique vero de hac re solliciti. Utinam communitates summum ingenii virium et facultatum peculiari operi catecheseos impendant!

nations...' set the course for the whole of their lives.... The whole of the book of the Acts of the Apostles is a witness that they were faithful to their vocation and to the mission they had received.... [# 10]

[1]...to begin with, it is clear that the Church has always looked on **catechesis as a sacred duty and an inalienable right**... [# 14]

[2]... The second lesson concerns the place of catechesis in the Church's pastoral programs. The more the Church, whether on the local or the universal level, **gives catechesis priority** over other works and undertakings the results of which would be more spectacular, the more she finds in catechesis a **strengthening of her internal life as a community of believers and of her external activity as a missionary Church**. As the 20th century draws to a close, the Church is bidden by God and by events - each of them a call from him - to renew her trust in **catechetical activity as a prime aspect of her mission**. She is bidden to **offer catechesis her best resources in people and energy**, without sparing effort, toil, or material means, in order to organize it better and to train qualified personnel. This is no mere human calculation; it is an attitude of faith. And an attitude of faith always has reference to the faithfulness of God, who never fails to respond... [# 15]

[3]...The third lesson is that catechesis always has been and always will be a work for which **the whole Church must feel responsible** and must wish to be responsible... **Priests and religious** have in catechesis a **preeminent field** for their apostolate... [# 16]

...All in all, it can be taken here that catechesis is an education of children, young people and adults in the faith, which includes especially the teaching of Christian doctrine imparted, generally speaking, in an **organic and systematic way**, with a view to **initiating the hearers into the fullness of Christian life**. Accordingly, while not being formally identified with them, catechesis is built on a certain number of elements of the Church's pastoral mission that have a catechetical aspect, that prepare for catechesis, or that spring from it. These elements are: the **initial** proclamation of the Gospel, or **missionary preaching** through the **kerygma** to arouse the faith, **apologetics** or examination of the reasons for belief, **experience of Christian living**, **celebration** of the sacraments, integration into the ecclesial community, and **apostolic and missionary witness**... [# 18]

...It is reassuring to note that, during the Fourth General Assembly of the Synod and the following years, the Church has widely shared in concern about how to impart catechesis to children and young people. God grant that the attention thus aroused will long endure in the Church's consciousness. In this way, the Synod has been valuable for the whole Church by seeking to trace with the greatest possible precision the complex characteristics of present-day youth; by showing that these young persons **speak a language into which the**

**message of Jesus must be translated with patience and wisdom and without betrayal**; by demonstrating that, in spite of appearances, these young people have within them, even though often in a confused way, not just readiness or openness, but rather a real desire to know 'Jesus... who is called Christ'; and by indicating that if the work of **catechesis is to be carried out rigorously and seriously**, it is today **more difficult and tiring than ever before**, because of the obstacles and difficulties of all kinds that it meets; but it is also more consoling, because of the depth of response it receives from children and young people. This is a treasure which the Church can and should count on in the years ahead... [# 40].

...It must be restated that **nobody in the Church of Jesus Christ should feel excused from receiving catechesis**. This is true even of **young seminarians and young religious**, and of **those called to the task of being pastors and catechists**. They will fulfill this task all the better if they are **humble pupils of the Church, the great giver as well as the great receiver of catechesis**... [# 45].

...It is on the basis of Revelation that catechesis will try to set its course, Revelation as transmitted by the universal Magisterium of the Church, in its solemn or ordinary form. This Revelation tells of a creating and redeeming God, whose Son has come among us in our flesh and enters not only into each individual's personal history but into human history itself, becoming its center. Accordingly, this Revelation tells of the **radical change** of man and the universe, of all that makes up the web of human life under the influence of the Good News of Jesus Christ. If conceived in this way, catechesis goes beyond every form of formalistic moralism, although it will include every true Christian moral teaching. Chiefly, it goes beyond any kind of temporal, social or political 'messianism'. **It seeks to arrive at man's inner most being**...[52].

...For your part, **priests**, here you have a field in which you are the **immediate assistants of your Bishops**. The Council has called you 'instructors in the faith', there is no better way for you to be such **instructors than by devoting your best efforts to the growth of your communities in the faith**. Whether you are in charge of a parish, or are chaplains to primary or secondary schools or universities, or have responsibility for pastoral activity at any level, or are leaders of large or small communities, especially youth groups, the Church expects you to neglect nothing with a view to well-organized and well-orientated catechetical effort. ... [# 64].

**...Many religious institutes for men and women came into being for the purpose of giving Christian education to children and young people, especially the most abandoned**. Throughout history, men and women religious have been deeply committed to the Church's catechetical activity, doing particularly apposite and effective work. At a time when it is desired that the links between religious and pastors should be accentuated and

consequently the active presence of religious communities and their members in the pastoral projects of the local Churches, I wholeheartedly exhort you whose religious consecration should make you even more readily available for the Church's service to prepare as well as possible for the task of catechesis according to the differing vocations of your institutes and the missions entrusted to you, and to carry this concern everywhere. Let the communities dedicate as much as possible of what ability and means they have to the specific work of catechesis... [# 65].

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There is a hint of it in the following Ignatian Constitution in Part IV, c. 10: The Rector ought himself **to teach Christian doctrine for forty days... [CSJ n. 437].**

It needs to be pointed out again that even though in external appearances this ministry might appear to be less conspicuous, yet it is so necessary for the Catholic Church, and thus needs all the more greater humility, in accord with the very pressing recommendation it receives for the members of the Society. The recipients of this Jesuit catechetical instruction is not limited simply to children, but enjoys a broad latitude: so many among the adults have need of a greater instruction.

On the part of the teachers, even though it deals with the fundamentals of the faith it often needs a knowledge that is **not mediocre, more than ordinary** [cf. **CF ## 49; 71; 159**]. Such knowledge is needed to expose the dogmas of the Church, and most especially in moral matters. In these matters, it is surely presupposed that the students of the Society are not sufficiently instructed as yet. Therefore, in this ministry, there is need much industry, much solicitude and doctrine among our religious, especially of the older members that would be of great benefit to the Church in so far as up to the present experience has shown through divine grace. It is only right then that in the 'Profession' of the Society an expression mention of this work is to be made involving not only the students, but all the workers in the Society this work is to be commended. But, in a special manner the '**Professed**' are to understand that **this ministry of teaching Catechism pertains in a special manner** to them, as has already been declared.

**[e]** The manner of reaching out to the young people is suggested: as through Catechetical **Oratories** - and even private instructions: all this should be promoted to the extent that our members can accomplish this. This private tutoring was noted in the Constitution immediately preceding in assisting seminarians, both academically and spiritually. Personal conversations were praised by Pope Paul, as a method Jesus used - and personal contact remains a vital means of evangelization<sup>167</sup> as it provides the possibility of sharing one's own personal faith. Fr. Bertoni often

<sup>167</sup> cf. Pope Paul VI, Apostolic Exhortation, *Evangelii Nuntiandi*, Dec. 8, 1975, # 44.

promoted the value of one-on-one evangelization, through private conversations [cf. **CF ## 163/2; 164; 165; 255; 267-297**] even by letter [**CF # 260**]<sup>168</sup>.

[f] The Constitution **CF # 166** has been variously interpreted. Those who would see the schools in the history of the Stigmatines, merely as a 'palliative', a kind of 'cover-up' to hide from the government Fr. Bertoni's true intention of establishing a religious community - these scholars read the conditional phrase placed here by Fr. Bertoni: ***Ubi fieri postet, litteris etiam instrui a nobis iuventutem decet*** - to mean that only when all else was done, and that this would not have been the Stigmatine Founder's real intention. **However, this Constitution is taken almost word-for-word from St. Basil, as quoted by Suarez**<sup>169</sup> - who gives a totally different explanation why the Society of Jesus should commit its members to the work of teaching the youth, ***ubi fieri postet, litteris etiam instrui.... decet.***

In this section regarding **the Apostolic Mission to the Youth**, Fr. Bertoni relies heavily on the Jesuit theologian's **Book V**, treating of the reason for the Jesuit Scholastics' study. In **Chapter 5** of this Book, Suarez asks the question whether the Society **fittingly** should take up the ministry of the instruction of youth<sup>170</sup>. From the outset, he makes very clear that when the Jesuit rule speaks of the instruction of children, Ignatius did not intend that this would be limited only to their instruction in good morals, or simply the communication of the rudiments of Christian Doctrine. This ministry is not one he intended to limit solely to the colleges, or universities, **because this work is also proper to the 'Professed' of the Society**<sup>171</sup>. What Ignatius intended in all this is not simply the imparting of **knowledge**, but **the sharing of the justice of divine grace** ordained toward eternal salvation. What we are dealing with here is the **'integral' intellectual instruction leading to integral Christian formation**.

In this connection, Suarez distinguishes three separate orders of knowledge: that on the lowest [***infimum***] level; that in the middle [***medium***] sphere - and that which is supreme [***supremum***]. To this 'supreme' level pertain various branches of **sacred doctrine**. Cases of conscience pertain to this level as well. On the **middle** level, one will find the curriculum of the arts, which would include mathematics, and ethics, to some extent. This matter has some connection with sacred doctrine, properly so called - and pertains to a kind of religious contemplation. This is already a level beyond childhood, because of its difficulty of content. To the **lowest** level would pertain the instruction of children regarding perfection of

<sup>168</sup> Cf. 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*. St. Louis Institute of Jesuit Sources 1978.

<sup>169</sup> Cf. Suarez, o.c., pp. 827 b - 828 a

<sup>170</sup> cf. Suarez, Book V, c. 5, nn. 1, ff., pp. 824, ff.

<sup>171</sup> cf. Suarez, Book VI, c. 3 - already treated above regarding the Saint's insistence that the 'Professed' of the Society be engaged in the teaching of Catechism.

languages, beginning with the fundamentals of grammar, including Greek. Hebrew would be reserved for the adult age.

With these distinctions in mind, there is a further one: this ministry can be looked at 'absolutely', in itself - or, in comparison made to those other religious families by whom it is exercised by direct rule. Absolutely speaking, or, in itself, no one would deny that this instruction is most useful, most opportune for the youth and its supremely necessary for the republic. The reason is that while what is being discussed here is what pertains to good morals, it is immediately clear that for good government and its conservation, good conduct among the people is needed. Even Cicero noted that no other task would press more heavily on the Republic than that of instructing the youth. However, in this regard, with comparison to others, such instruction would seem to pertain more as a ministry to those communities who are engaged in it by rule.

As the text speaks of what 'conveniently' [*convenienter*], or fittingly pertains - the question is to whom: it is self-evident that it benefits the youth who receive the instruction; as well as the Republic which includes them in its citizenry - but, what about the Society? In what way is such instruction 'convenient', 'fitting' for the Society to be engaged in it, with all the other important tasks implied by the ***quodcumque Dei Verbum ministerium ?***

The benefit to the youth is self-evident: they not only are provided with the opportunity for a development in **doctrine** - but, they are led to the good conduct of their lives, so intimately connected with this **doctrine**. And both of these aspects would depend, to some extent, on the quality of the teachers imparting such instruction. Of the two aspects: growth in **knowledge** – growth in **spirituality** – the former depends the more on the quality of the teacher - whether these instructors are religious or lay, whether they are good or bad people. However, in full truth, **progress** in morals also depends to some extent on the good conscience of the teachers, that they might perfectly and integrally fulfill their task. As a result, the religious state, then, can add very much to the imparting of teaching. This is all the more true when the teachers perform their committed, competent task without a stipend. Since this challenging task is being offered to the young as a gratuitous service, this makes its own impact, communicates its own lesson. This good example, 'witness', can be a powerful incentive to good morals - as **Pope Paul said in his time what the world needs more than teachers, is witnesses**, those whose example communicates their message.

Of the two aspects intended by Ignatius by ***instructio, eruditio juvenum*** is two-fold: an increase in students' **knowledge**, but also a betterment of their lives. The Ignatian ideal of pedagogy is shown here: with Boetius one might accept the principle that nothing is more harmful to the disciple than the unruly life of the teacher. In the opposite sense, a **religious preceptor can have as his/her ultimate purpose more that good moral, spiritual preparation of a student over the simple imparting of knowledge**. The religious teacher can point out the challenges

of society, the dangers in bad books. The true artist is not content in depicting shapes, but presents an ideal. And a good instructor is called to do this in the minds and hearts of students.

Over the centuries, the Church Canons defended the view of the need of exemplary teachers. It is in this context that the Council of Trent, dealing with the Reformation [Session 23, c. 18], most seriously stipulated that Seminaries be erected, in which young men, from their tender years be instructed both regarding piety and their religion. Later legislation added that the instructors in these seminaries should **be truly suitable, lovers of the Catholic truth and not suspect of heresies**. St. Charles Borromeo further refined this legislation in the Council of Milan. An off-shoot of all this was also the fact that it became more and more clear both to the Church and to the state that this instruction of the youth should be in the hands of religious. The underlying reason for this is that these religious would be more perfect in the living of good morals, and that they would be more diligent in teaching their disciples regarding good morals, at the same time as doctrine. Suarez quotes The Council of Trent [Session 23, c. 18] which stated that whenever one would look for teachers for the Seminary in grammar, or those well prepared in music, Jesuit teachers should be preferred before all others<sup>172</sup>.

The difficulty of the challenge led some to think that this would discourage religious. Others saw that the instruction of youth would prove too great a distraction for the monks. A further objection leveled against religious - Jesuits - teaching the youth was that they had more important ministries to contend with. However, Suarez responds: the instruction of young people is supremely in harmony with the purpose and the institution of the Society of Jesus. From the time of the early Fathers on, it seems quite clear that the instruction of youth was proper to those involved in this religion, and is a ministry that is most useful to the Church.

It is in this context that Fr. Bertoni copied **CF ## 166** [word-for-word] and **167** a paraphrasing] from Book V, c. 5 of Suarez where the Jesuit theologian treats of the studies of the Jesuit Scholastics. And the Stigmatine Founder includes this under the duties of the 'Professed', sandwiched in between the initial two Chapters of his Part IX on the nature of the 'Professed', their commitment to **any aspect of the Word of God whatsoever** - and the final two chapters of this Chapter: **De Munere Professorum Sodalitatis** and the **De Praecipuo Scopo Sodalitatis Professorum**. Why would the Stigmatine Founder include these three chapters on the instruction and religious formation of the youth if they did not pertain to the heart of his charism? The popular mentality regarding the Stigmatine community has always been in response to the question: 'What do the Stigmatines do?' - one of the spontaneous answers has often been: '**Youth work!**' The central condition does not see so much as to whether the Stigmatines think this ministry is important - but, simply that all be undertaken with a view to their eternal salvation in view.

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<sup>172</sup> Cf. Suarez, p. 830 a.

[5] **Emphasis in teaching on the 'Spiritual' :**

167. Even though children might be accepted in our ministry for the purpose of educating them, nevertheless the **main goal to be sought and intended in any such instruction is their being directed toward their moral life.**

**CF 167:** It is important to reflect on the context in which these Constitutions discovered by Fr. Bertoni as presented by the Jesuit theologian. This concluding number of the first of three Chapters regarding the youth in this **Part IX**, dealing with **the Grade of the Professed** - is presented in response to the first of three objections noted above, as to why religious should not teach the youth. Even though the Episcopal ministry should not teach grammar and poems and the like - this ministry is most fitting for religious. It is proper for religious to dedicate themselves to the erudition of the youth even in the lower levels, simply because **this 'inferior' knowledge is necessary to grasp the higher matters**, and eventually that **doctrine leading to eternal life**.

A second objection noted above was that even though this ministry of instructing the youth would lead them to be distracted and a certain restlessness that would be involved with the multitude of young people seeking instruction. Nevertheless, this risk is worth taking on because **this ministry is both most useful and most necessary for the Church**. Even though this ministry seems almost insignificant, it is great in what it achieves, in that with this endeavor, the morals and the higher disciplines in the Church depend in a great part. This ministry can be compared to the smallest of seeds, the mustard seed - small in quantity, and large in effects. The higher matters have many teachers, both religious and secular. However, for the instruction of the youth, there are not many and these must be found and oriented in this way. Even though this work might be seen to be lower in dignity it is of greater merit with a view to the service of the Church.

While it was objected that this might impede such teachers from the higher ministries, not much insistence should be levied here since the responsibility pertains to the entire body of religion. And Paul pointed out in 1 Co 12 that the body is not one member alone but many - and thus, this ministry does not hinder the entire body. The **more perfect actions** may be accomplished by the higher faculties. When these lower ministries are handled within measure, in no way do they impede the higher services - and, in the long run, **the lower assist the higher, by preparing the matter**. The youth are gradually prepared that they might later on assume these higher disciplines. Little by little, these young people move from the interior studies to those on a higher level. Therefore, in the body of religion, this variety of services can indeed be rendered. **This lowly work in no way hinders the increase of substantial perfection**. To teach in this way is a work of great charity - when it is accepted out of obedience it increases and perfects charity. There will not be lacking the assistance of God for such work, which will be sure that commitment to this work, in no way will lessen the members' spiritual lives. Whenever there is any kind of danger by the same divine grace and vigilance of the Superiors and the other works of religion will all come together to overcome it.



Therefore, it goes without saying that **the instruction of youth is a ministry that is most opportune for the Church and the grace of God will not be lacking for it**. The Society of Jesus was founded for ministries in behalf of our neighbor, and the men can be applied to this ministry. Through the education of the youth, the good morals of the people will be built up. When one learns at a tender age the salutary Fear of the Lord will fulfill that saying of **Proverbs 22**: An old person will not withdraw from the path learned in one's youth. A further distinct advantage accrues here - in addition to the benefit of the youth, their parents are also drawn into this circle.

St. Ignatius did not deem the instruction of youth to be unworthy, or alien to the Society of Jesus, but did issue a caution:

**...To teach how to read and write would also be a work of charity, if the Society had enough members to be able to attend to everything. But, because of the lack of members, these elementary branches are not ordinarily taught. [cf. CSJ n. 451].**

In the Ganss commentary, it was pointed out that elementary schools are not among the ***graviora ministeria*** of the Society <sup>173</sup>. However, whenever any work is accepted out of charity, it must be done so with this intention: that the young students learn honesty in conduct and their religion. This intention, then, would make of this ministry a great and religious *oblation* [***obsequium***] to God. While the ministry of grammar school is one of those works 'less necessary' for the Plan of St. Ignatius Jesuits can be applied to supplementary services, instructing the young people in Christian Doctrine [as is seen throughout Fr. Bertoni's Constitutions] and good morality .

The concluding number of this Chapter III of Fr. Bertoni's Part IX, is **CF # 167**, in **Suarez** is actually the introductory paragraph of his **chapter 6, of Book V**. The ministry of instruction has a two-fold purpose: Progress in Doctrine and Progress in Morals. Once more this two fold **Progress** reflects Fr. Bertoni's **Part IV: *De Progressu Suiipsius - De Progressu In Ecclesiasticis Doctrinis*** [cf. **CS ## 47, ff.**]. Suarez writes as the introductory paragraph of c. 6 here: Even though doctrine is the proper material of this ministry, and the primary effect intended for the Colleges, nonetheless the principal intent is the honesty of morals <sup>174</sup>. This is the substance of **CF # 167**; cf. also **# 203**.

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**[6] School itself is meant to be a spiritual ministry**: A further indication of the importance of the **spiritual progress** for Stigmatines and those whom they serve is noted in this Constitution – insisting on prayer before and after cases – the hope is also for an intellectual progress:

<sup>173</sup> cf. the George E. Ganss Commentary, p. 214, footnote # 5.

<sup>174</sup> Suarez, o.c., p. 830 b, near the bottom.

**CF # 173.** The beginning of school, and the individual classes should be introduced by a public prayer. The young people are to be taught that this brief prayer has two purposes: **one is that they offer up to God all their school work**, and in particular their time and activity. The **second** goal is that the students accustom themselves to beg from God **the grace to profit by these studies**. This practice can prove to be very useful for the other activities of life.

As a background for this **CF # 173**, Fr. Suarez here presents what he calls a 'fourth' means - which by our calculation, would be a 'fifth' - as St. Gaspar separates the weekly teaching of catechism from the weekly domestic exhortation. In this context, the Jesuit theologian presents this 'excellent custom' **that at the start of school, or classes, these begin with a public prayer**. This is read from the life of St. Thomas Aquinas that he never committed himself either to study or to writing, unless he began it with a prayer. This should be done in all our schools in so far as this is possible to do. St. Ignatius has this in his c. 16, of Part IV, § 4, in these words:

...The teachers should urge their students to the love and service of God our Lord. To recall this to their minds, **before the lesson begins, someone should recite some short prayer which is ordered for this purpose...** [cf. CSJ n. 486].

Fr. Suarez offers two intentions for this:

- one is that the students learn to refer all they do to God;
- the second intention is that they pray to obtain from God the grace to make progress in their studies. This is most useful also in all the other activities of life<sup>175</sup>.

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**[7] The importance and role of good teachers are noted by St. Gaspar:**

**CF # 175. Competence and diligence** are first to be sought in the teachers. It is important that they not only be **learned**, but that they should also be assiduous and studious to assist in the **progress** of the youth in all their school work.

For the background of this **CF # 175** one might ponder Part IV of the Jesuit Constitutions, c. 6, where one might find the ultimate foundation for Fr. Bertoni's Constitution here:

All those who are studying should attend the lectures of the public professors whom the rector will designate for them. It is desirable that these professors should be **learned, diligent and assiduous**; and that, whether they be members of the Society, or from outside it, they should be eager to **further the progress of the students**, both during the lectures and in the academic exercises. [CSJ n. 369].

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<sup>175</sup> cf. Suarez o.c., p. 832 a.

Ignatius was often concerned about a sufficient number of teachers [cf. CSJ 457]. Under another heading, St. Ignatius speaks of the 'sufficiency' of learning for the Jesuits<sup>176</sup>. Here, though, the stipulation is on quantitative sufficiency, rather than 'qualitative'. The sufficiency and diligence in study is also discussed earlier by Suarez in this Book V<sup>177</sup>. In the Jesuit Constitutions, Part IV, c. 12, the challenge of both the sufficiency and the diligence of the teachers is addressed frequently<sup>178</sup>. In setting up seminaries, his was simply the challenge of Trent [Session 23, c. 18]<sup>179</sup>.

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**[8] Among the prime tasks of the *Professed* :**

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

As Vatican II noted a **broad understanding of preaching** [cf. **PO # 4: ...the ministry of the Word of God is exercised in many different ways according to the needs of the hearers and the spiritual gifts of the preachers ...** ]. The Congregation for the Clergy<sup>180</sup> also presents this broader manner of understanding ***preaching*** in a broad sense:

*... Proclaiming the Gospel is a ministry deriving from the Sacrament of Holy Orders and is exercised by the authority of Christ...Service demands a personal dedication on the part of the minister to the preached Word ... there is an essential relationship between personal prayer and preaching. From meditating on the Word of God in personal prayer, comes that spontaneous 'primacy of witness of life which discovers the power of the love of God and makes his word convincing.' Effective preaching is another fruit of personal prayer... Evangelizing means announcing and spreading the contents of revealed truth by every available good and congruent means... It is also important to teach people how concretely to translate these truths into life by means of spiritual and moral formation so that they become a witness to life and missionary commitment...*

In similar manner, St. Gaspar provides a **broad interpretation of Teaching is one of the principal duties of the *Professed***.

<sup>176</sup> cf. this whole discussion in comparing Fr. Bertoni's *more than ordinary knowledge* : [cf. CF ## 49; 59; 71; 72; 159] and St. Ignatius' *sufficiency* : CSJ nn. 109; 289; 307; 308; 369; 446; 450; 464; 518; 582. This discussion was made earlier in Vol. I of this series, pp. 70, ff.

<sup>177</sup> cf. pp. 811 a, ff.

<sup>178</sup> cf. CSJ nn. 447; 450

<sup>179</sup> cf. Suarez here, o.c., p. 833 b.

<sup>180</sup> *The Priest and the Third Millennium: teacher of the Word, Minister of the Sacraments and Leader of the Community*. Marc 19, 1999, Chapter Two: Teachers of the Word, ## 1 & 2

The next two chapters in this **Part IX** regarding *The Grade of the Professed*, go back now to the office of the **Professed** of the Sodality [c. VI, CF ## 182-184], and then to *the Principal Scope of the Professed Members* [cf. CF ## 185-186] are The last two chapters of this **Part IX** - like Chapter II[ *Regarding the Profession* - CF ## 158-160: *The Means through which this Institute promotes the Salvation of its Neighbors* - CF ## 161-164], leave Book V of Suarez, and go back to Book I.

It is a bit complicated to compare Fr. Suarez here with Fr. Bertoni's Part IX, *Concerning the Grade of the Professed* :

- **c. 1: Concerning the Profession: CF ## 158-160:** are from Suarez' Book VI, c. 1<sup>181</sup>;
- **c. 2: The [Apostolic] Means...: CF ## 161-164:** are from Suarez' Book I, c. 3<sup>182</sup>;
- **c. 3: The Instruction of Youth : CF ##167:** are from Suarez, Book V, c. 5<sup>183</sup>;
- **c. 4: The Means of Maintaining and Increasing Spiritual Growth in Youth: CF ## 168-174:** are from Suarez' Book V, c. 6<sup>184</sup>;
- **C. 5: Concerning the Means for Intellectual Growth: CF ## 175-181** are from Suarez' Book V, c. 6<sup>185</sup>;
- **c. 6: Concerning the Office of the Professed of the Sodality: CF ## 182-184:** are from Suuarez' Book I, c. 6<sup>186</sup>;
- **C. 7: Concerning the Principal Scope of the Professed Members: CF ## 185-186:** from Suarez' Book I, c. 6.

These last two will be studied now.

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

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

- **initiation** into the faith: **Catechesis**;

<sup>181</sup> Cf. Suarez, o.c., pp. 838, f

<sup>182</sup> cf. Suarez, o.c., p.572 a

<sup>183</sup> cf. Suarez, o.c., pp. 827 b, ff.

<sup>184</sup> cf. Suarez, o.c.,pp. 830 b, ff.

<sup>185</sup> cf. Suarez, o.c., pp. 833 b, ff.

<sup>186</sup> So indicated by Fr. Stofella, CSS cf. footnotes on pp. 120, 122 of Original Constitutions.

- **instruction** in the faith: **Sacred Lectures**;
- **exhortation** to live the faith: **Sermons** <sup>187</sup>.

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

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

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

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

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**CF # 182**: while the express text has not been found *verbatim* its substance is clearly presented in Suarez <sup>188</sup>. It is clearly stated that the principal task of this Society is to **work for the spiritual salvation and perfection of their neighbors, by making use of all the fitting means** <sup>189</sup>. The main task of the Jesuits is

<sup>187</sup> Cf, Antonio M. deAldama, SJ, *The Constitutions of the Society of Jesus. An Introductory Commentary on the Constitutions*, o.c., pp. 260, ff. The same author has put together another volume on Part VII of the Jesuit Constitutions, in which he explains the ‘Any Ministry of the Word of God Whatsoever’ more completely [ cf. *The Constitutions of the Society of Jesus. Missioning*. Rome: CIS 1973, pp. 158, ff.].

<sup>188</sup> cf. Book I, c. 6: Whether the Society of Jesus embraces the contemplative or active life.

<sup>189</sup> o.c., p. 587 b

described by Ignatius as leading souls in the way of Jesus Christ. The Jesuit is trained to seek through grace that **particular gift** of illuminating and directing men and women in the spiritual life <sup>190</sup>. They are called not to be the 'teachers' of the Holy Spirit, but His **ministers**, and they might become his apt instruments. The end of this Institute is that of assisting their own members in their own salvation, and in helping their neighbors to reach theirs. For these spiritual purposes, the primary purpose of this Society is contemplation. The end of the Community is to generate perfect men, perfect ministers and other perfect men - and this cannot be done without contemplation. An insight provided here by the Monk-Pope, St. Gregory the Great. The principal activities of the Society, Therefore, are those spiritual actions that proximately and of themselves are ordained to the progress of souls. As a result, it is necessary primarily and more principally for the Society to orient its members toward the contemplative life, the principle source of all such activities. Augustine includes doctrine and the Word of God as acts of the contemplative life <sup>191</sup>.

Spiritual activities are intimately connected to doctrine concerning the divine realities - as a result, these divine truths are handed on not only in public lectures and sermons, but also in secret and private confessions, conversations and instructions, as these are presented in **CF ## 182, 183** - remembering the beautiful phrase noted in Suarez <sup>192</sup>, recorded by Fr. Bertoni as **CF # 168** that a pure conscience is the seat of wisdom. The Society, then, has been founded to perfect other priests, under the instinct of the Holy Spirit, in those matters pertaining to the Body of Christ, as the Eucharist and as the Church. These perfected priests are then to be totally committed to the perfection of their neighbor, through these priestly tasks <sup>193</sup>.

The Society of Jesus does not pray the Breviary in choir, but like all clerics in major orders, each Jesuit is bound to celebrate this prayer of the Church, this sacrifice of praise, for the Church, the Flock of Christ. The reason for this abstention from 'choir duty' is so that the members of the Society would be all the more **free for the Apostolic Mission** - the Society is a missionary community. They are founded for the greater glory of God - and in the history of the religious life, this is promoted in a variety of ways. One of these, of course, was through the traditional means, the Choir, as kept alive across the centuries by the monasteries. The Society was not founded for this purpose but rather to be totally committed for the salvation of souls, through sermons, the spiritual exercises, lectures, leading the faithful to more frequent confessions and the life <sup>194</sup>. Under the word 'preaching' there was to be understood all the ministries of the word of God. Thus, the ministry of doctrine and communicating the word of God has to be preferred in the Society over ecclesiastical chant and psalmody.

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<sup>190</sup> o.c., pp. 588 b; 589 a.

<sup>191</sup> o.c., p. 590 a & b.

<sup>192</sup> o.c. cf. p. 831 a

<sup>193</sup> o.c., p. 591

<sup>194</sup> o.c., p. 598

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

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

The Catechetical Ministry is the one each was called to vow to perform 40 days each year. The early documents of the Society speak often of the teaching of the first elements of the faith. The pressing motive for catechizing children and the uneducated, then, was the pressing need for this basic instruction - nothing is so fruitful both for the edification of our fellow human beings and for the practice of charity and humility of the Jesuits. Catechetical teaching comes fully under the heading of the priestly ministries of the Society of Jesus - it was historically their first ministry <sup>195</sup>.

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

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<sup>195</sup> cf. Antonio de Aldama...*Missioning*. O.c., pp. 163-166, *passim*.. cf. Suarez, o.c., pp. 980 a, 966 a.

## CONCLUSION

### *Contemplata aliis tradere!*

[CF # 49]

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

†††

**The root of the Apostolic Mission in the Church is prophetic, sapiential Sacred Stigmata :**

*... Peace be with you... after saying this, He showed them His hands and His side... As the Father sent Me, so am I sending you!... [Jn 20:20, f.] –  
The Wounds of Christ are a prophecy in Isaiah – fulfilled in Peter: *... we have been healed by His [wounds] [cf. Is 53:5] - ... through His Wounds, we have been healed ... [I P 2: 24].**

St. Gaspar Bertoni fulfilled aspects of his prophetic vocation:

**1312:** *...If you wish to see me, look for me in the wound of the side of Christ. For it is there that I dwell; and here it will be easy to find me. You will search in vain in any other place.*

[St. Gaspar Bertoni, For 'Low' Sunday, April 5th of the year 1807, Verona, in St. Paul's of Campo Marzio].

**# 1771:** *His side, opened after His death, is used to show us that Heart, that same Heart wounded by the lance, that **WOUND RETAINED IN HIS GLORIOUS BODY**, render the Heart so sweet, evident, divine, so much so that it is impossible to venerate **the Wounded Heart without remembering and venerating His immense love** [St. Gaspar Bertoni, Sermon on Sacred Heart]*

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

[2] The "end" of the Congregation is both contemplative and active, as St. Gaspar depended on **St. Thomas Aquinas** <sup>196</sup>. The work of the active life is two-fold: one of which is derived from the fullness of contemplation, as doctrine and preaching. And this is preferred to simple contemplation: just as it is greater to illuminate than simply

<sup>196</sup>cf. St. Thomas Aquinas, II-II, q. 188, a. 2.



to light up. Thus, it is greater to ***hand on to others what has been contemplated***, than simply to contemplate. The other work of the active life which consists totally in exterior activity: as to give alms, to accept guests. Therefore, the supreme grade is held by those religious communities which are ordered toward **teaching and preaching**, and these are very close to the perfection of Bishops. The second level of religious life is that of communities ordered to contemplation and the third level, those orientated toward activity. [This is noted by Fr. Stofella in his footnote here <sup>197</sup>].

[3] This number seems to add Fr. Bertoni's own insight with his insistence on a "**more than ordinary knowledge**" - his is an **intellectual spirituality**, so much insisted on in modern times also by Sertillanges <sup>198</sup> - and much in accord with Fr. Bertoni's own insistence on ***Studiosity*** - which he presents under the "**Four-fold Modesty**", as **Section III, Chapter 2** of his treatment on the Vow of **Chastity** <sup>199</sup>. Fr. Bertoni seems to develop both the Vow of Chastity [for which the Ignatian Constitutions do not add anything "particular" over the other religious Communities that preceded them] - and also the goal of sublime knowledge upon which St. Gaspar insists.

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

[5] As will be pointed out in subsequent studies, both of these Constitutions, **CF ## 49 & 50** are taken *verbatim* from Francis Suarez' classical theological reflection on the Ignatian ***Constitutions*** <sup>200</sup>, with very minor adaptations made by Fr. Bertoni.

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

**the purpose of which is not only to contemplate, but also to hand on to others what has been contemplated n. 65; -**

**there is necessary not any ordinary knowledge, but the perfect knowledge of whatever pertains to faith and morals [cf. CF # 59] - nn. 109**

<sup>197</sup>cf. Fr. J. Stofella, note for n. 49, in: *Costituzioni del ven. Servo di Dio, D Gaspare Bertoni...* o.c., Verona: 1951, p. 70.

<sup>198</sup>Sertillanges, OP, *The Intellectual Life*. Cork: Mercier Press 1946. Re-printed CUA 1987.

<sup>199</sup>cf. CF ## 122-127.

<sup>200</sup>F. Suarez, *De Religione Societatis Iesu*, lib. VI, c. 1, n. 10, p. 803, a. cf. also CSJ nn. 518, ff.; cf. *Monu-menta Historica S.J. - Monumenta Pedagogica*, Vol I [1540-1556]; Vol II [I:1557-1572]; Vol III [II: 1557-1572]

[*sufficiens eruditio*] ; 289 [for abnegation]; 12; 307 [*satis instructi*] 308; 518 [*boni simul et eruditi*] 369 [*docti, diligentes, assidui*]; n.392 [*profecti in litteris*]; 446; 450 [*perfectam cognitionem ...eruditos Praeceptores*]; n. 464 [*solidioris ac securioris doctrinae*] [cf. also n. 582- here “**study**” is listed after “*prayer, meditation*” - and just before “*mortification*” n.656: [*quod ut plurimum letterari erunt*].

... Theology is the chief source of the scientifically reasoned Christian philosophy of life and the source of integration for the other branches. The importance given to **theology** [cf. n. 446] is a matter of emphasis and outlook, or attitude, rather than of the hours of instruction, or number of courses prescribed; of an atmosphere in which professors and students alike think that **all the particular truths learned in other faculties should be viewed also in the light of God's revelation** whenever this throws light upon them - as it sometimes, though not always, does. The light of theology was meant to filter down to all the students in various ways because of the environment. Virtually all the professors had some theological training [cf. Ganss, p.213, # 2].

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

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

[c] Thus, the words **conspicuous in the integrity of Christian life and learning** appear in the Examen and Constitutions left behind at his death [cf. nn. 12; 13; 112; 113; 518; 519; 521; 819]. Fr. Nadal had a demanding understanding of the word *conspicuous*, and *sufficient learning* [cf. Examen, 12; Constitutions 518; 519; 521] and *persons selected for their learning* [cf. n. 819]. Fr. Nadal interpreted the word *conspicuous* to mean **men so outstanding in theology that they could successfully teach it; so that ordinarily they should have the**

**doctorate in theology which required two years beyond the four prescribed by Ignatius for all** [cf. n. 476]. Very few received those extra two years. Of those admitted to the Society of Jesus by Ignatius only two received the doctorate in theology.

[d] After the long Generalate of Fr. Acquaviva [1581-1615], the distinction of Grades was regarded as one of the substantials of the Society. He issued an instruction, *De promovendis ad Gradum*. This distinction of membership gave rise to difficulties, sadness and sometimes bitterness - to remain a “coadjutor” was often seen as a “stigma” [cf. Ganss, o.c., pp. 349-356, *passim* ].

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

**[6] Life-long, serious Study of the sacred Sciences as a Mission, and a necessary means for the Stigmatine Congregation:**

[a] **A Life-long loving Commitment to learning is a Ministry:** this is a continuing conversion, on-gong formation, contributing both to one’s spiritual development and making of one an ever more competent missionary. One studies also for penance, mortification, new and good ideas – as St. Gaspar lists Studiosity under Chastity [**CF ## 122-127**] – **blessed are the clean of heart, for they will see God!** [cf. Mt 5: 8]. Commitment to study provides one with a deeper root in the prophetic gift from God to offer His Word. Through a loving dedication to study one grows in Wisdom, Understanding and Knowledge. There is Wisdom in the state of Grace – as is attributed to the eastern monks: if you are a theologian, then you should pray – and if you already pray, you are a theologian. There is an intimate bond, and impetus in the life of Jesus Christ and the life of Study. The obedience of the Will to the Word of God assists the mind to grasp it. Mary, the Seat of Wisdom remains our Model’ **as for Mary, she treasured these things in her heart!** [cf. Lk 2:19, 51]: the antiphon concluding the Infancy narratives, the Christmas cycle – the antiphon initiating the hidden years, the ‘Ordinary’ time – the majority of Christ’s life, and ours!

[b] **A Life of study is a part of Vocation to put on the mind of Christ Jesus** [cf. Ph 2:5] : one truly dedicated to pondering the Word of God can be disposed to receiving a deeper spirit of the Stigmatine call. This is not the place for mediocrity – a rapid superficial tincture alone – one cannot really be much rewarded by an overly rapid reading of dispersed works. The life of study is an exercise of authentic austerity. A man of study is comparable to an athlete of the understanding – the one who harshly treats himself for the long distance run, as with St. Paul:

**... I turn not without a clear goal and how I box ... I punish my body and bring it under control, to avoid any risk that, having acted as herald for others, I myself may be disqualified ...** [1Co 9:22-24, ff.]

*... Let your behavior be free of murmuring and complaining, so that you remain faultless and pure, unspoiled children of God surrounded by a deceitful and underhand brood, shining out among them like bright stars in the world, proffering to it the Word of life. Then I shall have reason to be proud on the day of Christ, for it will not be for nothing that I have run the race and toiled so hard...* [cf. Ph 2:16 – after the *kenosis* of Christ – Ph 2:5-11]

**[c] With a View to eternity:** there is the classical formula provided by Vatican II – that faith grows in the Church through **contemplation, study, heeding the Magisterium** and the **lived experience** [cf. DV 8] which follows. The challenge is to make this a life-long project:

*... I have fought the good fight to the end, I have run the course to the finish; I have kept the faith...* the goal is *the crown of uprightness which the Lord the upright judge, will give me on that Day; and not only to me, but to all those who have longed for his appearing* [cf. 2 Tm 4:7].

**[d] Grace builds on nature:** the natural curiosity in us all, this openness before the Splendor of Genuine Truth, is nurtured, *consecrated* by being orientated, ordained for set purposes. It is inscribed in our natural instincts and nourished by grace, fed by the Bread of Wisdom, God's revealed and Eucharistic word. Perhaps not unlike Newman's ideal of the **Development of Dogma**, taking our natural light of reason, elevated through hope – exercised in a given direction – a new truth evolves as an *illatio* – from a faith principle with a good sprinkling of natural intelligence. The old Italians would say: *l'appetito vien mangiando!* In a similar manner, commitment to a project – to a Gospel – to the Prophets – to the Psalms – or the Tract on the Life of Christ within of the CCC [## 1691, ff.] – the Trinity, the Eucharist – reading the rich Apostolic Exhortations, the treatises on the Theological Life by Benedict XVIth: the mind is elevated, the heart inspired, mental prayer enriched.

**[e] Study can be a most beneficial exercise in some of the necessary inner silence:** it was once said that religious houses were full of saints who got up twice a day at 5:00! The ultimate purpose of domestic silence was not only discipline – but, far more, union with God, consideration for others. There is an austerity of laboring on alone – but, loneliness becomes solitude by dialogue with the Living God in Whose presence we always are. There are many 'presences' of God among us: certainly where two or three gather in His Name; where one suffers, is tempted, celebrated God's Word. Above all these presences is the substantial, Eucharistic, sacramental presence of the **Emmanuel** Who lives among us in this unique way in the Tabernacle. As we prepare for spiritual communions – Benedict XVI gives us the Eucharist as a reality to be **believed** in; a liturgy to be **celebrated** and a life **to live** [cf. **Sacramentum Charitatis**, Post-Synodal Apostolic Exhortation, [Feb. 22, 2007].

**[f] Study is a religious Pilgrimage:** through grace and vocation, each of the Baptized lives life in union with Jesus Christ. Authentic human life is communion,

community as the Trinity; a harmony like the two natures of Christ; by **becoming what we eat at Holy Communion**. We are called to work with God's Word as if He were speaking with us – we talk to God when we pray, we listen to Him when we read the scriptures [DV 25]. As Christ needs us to make up for what is lacking in this time, in this place, to His Passion [cf. Col 1:24] - so we need His word to place our own in the proper perspective; He gives us His flesh to strengthen our human spirit; He accepts our death to give us His life; He empties Himself due to our sins, and fills us with His Mercy. In this challenging time, we witness an on-going drama. The world is lacking in heroes/ heroines – maxims, examples to live by. We cannot live in a sick nostalgia for what can never be again – nor, look forward in empty, unrealistic prophecy to what can never be. God never gets old – and renews our youth as we go unto the altar of God [cf. Ps 42] .

**[7] The Life of a student demands these qualities:** true virtue is needed in any committed student's life, in order to lead us to the proper end, by living the proper intention in study. True knowledge will show us that to know Jesus Christ, is not just intellectual – it needs to be experiential.

[a] The Eucharist, the Wounds of Christ heal us: say only the word and my soul will be **healed**. Virtue is the health of the soul. Spiritual vision helps us, like the Woman of Samaria, to see the ***Man out there, Who is the Savior of the world!*** [cf. Jn 4]. Experiential evidence lessens doubt.

[b] To be a successful student, one needs to exercise studiosity – for some, 'knowledge' is power; for us it is meant to be a blessing – a means to deeper mental payer, an aid to deeper mental acumen. Personal ambition can disorientate the entire endeavor, derail the enterprise.

[c] The leisure for deeper study is one of the 'perks' of this life – but needs to be exercised Study for a better grasp of God's word has its own rights. For the service of God study needs to leave ample space for worship, prayer, and a direct mediation on the things of God. This is one of the ways in which one exercises the divine office also of adoration – as the old rabbis noted: whoever ponders God's word, adores Him. In this way, the faithful believer comes to notice more the traces of God, His images.<sup>201</sup>

[d] Prayer can never be abandoned in a life of study, as Thomas is quoted to have said: ***orationi vacare non desinas***. It has been widely noted:

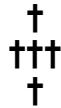
- Study without prayer, becomes proud;
- Prayer without study can get 'funny.'<sup>202</sup>

<sup>201</sup> For some of these thoughts, cf. A.-D. Sertillanges, *La vie intellectuelle*. Paris: du Cerf: FoiVivnte 1966

<sup>202</sup> For this latter, cf/ Ronald Knox, *Enthusiasm*.

Understanding thus exercises a religious role.

[e] Guigo the Carthusian<sup>203</sup> describing prayer [and we add, study] compared it to eating: ***seek in reading, and you will find in meditating; knock in mental prayer and it will be opened to you in mediation.*** He compares the exercise to breaking off a piece of bread [reading a passage] – chewing on it [thinking it over] – swallowing it [through acts of the theological virtues] - digest it [by contemplating].



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<sup>203</sup> CCC # 2654