

Fr. JEROME NADAL, SJ:

The Theologian of Ignatian Spirituality



Spain, 1507 † 1580

[I.] ... *The SPECIAL GRACE of this ARDUOUS and DIFFICULT VOCATION...* [CF # 185]

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[II.] The *OBSEQUIUM ROMANI PONTIFICIS* and the *FINIS/SCOPUS/MEDIA* in the APOSTOLIC MISSION
[CF ## 1; 49; 185; 255; 262; 283]

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A Brief Introduction

[1] **A Brief Presentation:** Fr. Jerome Nadal, SJ¹, whose name is rendered in Latin as *Hieronymus Natalis*, [1507-1580], was a well known personality in the early History of the Society of Jesus. Five full substantial volumes are dedicated to his writings of Conferences in the well known Series, *Momumentis Historicis Societatis Iesu*. For our purposes here, there are three volumes of central interest, that are available, and they are formational, ascetical commentaries on **St. Ignatius' [1491-1556] Constitutions**:

P. Hieronymi NADAL. Commentarii de Instituto Societatis Iesu, edidit Michael Nicolau, SI. Romae: apud Monumenta Historica Soc. Iesu. 1962.

P. Hieronymi NADAL, Scholia in Constitutiones S.I., Edicion Critica, prologo y notas, de Manuel Ruiz Jurado, S.I., Granada: Facultad de Teologia 1976.

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

Jerome Nadal, Contemplatif dans l'action. Ecrits Spirituels Ignatiens [1535-1575]. Présentation par François Evain, SJ. Traduction du *Journal Spirituel*, par Antoine Lauras, SJ. Collection Christus n° 81. Paris: Desclee 1994.

The effort here will be to present the corner-stones of the Jesuit Constitutions as these were understood first by Fr. Jerome Nadal, and later, by **Fr. Francis Suarez [1548-1612]** [*De Religione Societatis Iesu*], who wrote under the leadership of the long-time Superior General [February 19, 1581–January 31, 1615], **Fr. Claudio Acquaviva**, a generation or so later. As will be seen, Fr. Suarez' work² is a most orderly apologetic, more defensive reflection on the Jesuit Constitutions, defending this 'new' way of life in the Church, which had found opposition even in high Church circles. For example, the Fourth Vow of special obedience to the Roman Pontiff – was not understood as something unique in that in faith, all believers are placed under the magisterial and spiritual direction of the Vicar of Christ.

Then, the applications will be made regarding these Jesuit theological and spiritual interpreters of the Rule of St. Ignatius – as this appealed to Fr. Gaspar Bertoni, Stigmatine Founder. In the booklet of the Stigmatine Founder's Rule, prepared during the Holy Year of 1950, Fr. Joseph Stofella has noted that a large majority of the *Original Constitutions* come from Fr. Francis Suarez, SJ – and many of these, *verbatim*.³

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¹ His special **Missionary** work, especially toward his own Jesuit confreres, has been admirably traced by recent Jesuit re-prints: cf. James Brodrick, SJ, *The Origin of the Jesuits*. Re-printed Loyal Press 1997; id., *The Progress of the Jesuits. [1556-79]* Chicago: Loyola 1986; cf. also John W. O'Malley, SJ, *The First Jesuits*. Cambridge MA: Harvard 1993.

² This has already been studied in the web-site: under **Constitutions, Suarez** - this later study will appear also under the **Constitutions**, as *Suarez 2*.

³ *Costituzioni del Ven. Servo di Dio, D. Gaspare Bertoni, Fondatore dei Preti delle Sacre Stimite di N.S.G.C., testo originale latino con traduzione italiana, introduzione storica e note.* ed. Fr. Joseph Stofella. Verona: A.M.B. April 1951.

[2.] A Brief Biography

In an effort to ‘situate’ Fr. Nadal in his time period, he was born on **August 11th, 1507** at Palma, in Majorca – when St. Ignatius was already 16 years old. When Nadal was 8 years old, St. Teresa of Avila was born. At the age of 18, he was an associate with St. Ignatius and his companions, but decided against joining them – then, on **April 20, 1538**, at the age of 31, he was ordained a priest, and a month later received a doctorate in theology.

On **October 10, 1545** [the same year that the Council of Trent began] – after being profoundly moved by a letter from St. Francis Xavier, he came to Rome – and from **November 5-29th**, he made the *Spiritual Exercises*, at the conclusion of which, he joined the Company of Jesus. With St. Peter Canisius, he established the Jesuit College at Messina in Sicily – and in 1554, he was elected Vicar of St. Ignatius, a position he filled until the Saint’s death, July 31, 1556. Nadal was named Rector, even before pronouncing his ‘Profession’. During the decade from 1553-1563, with the other Jesuit Fathers, Laynez, Polanco and Salmeron, he was a theologian at the Council of Trent – this experience does seem to have contributed to **his developing theology of grace**. For the most part, from 1554 -1573, he was a Jesuit General Councilor, or Vicar General of the Company. He also served as ‘Visitor’ of regions of Spain and Portugal and spent much time on journeys familiarizing the men of the Society of Jesus with St. Ignatius’ *Constitutions*. The last two years of his life, he spent at the Jesuit Novitiate at **St. Andrew’s at the Quirinal, in Rome** – where he died on **Easter Sunday, April 3, 1580**, in his 73rd year⁴. This Jesuit theologian – a contemporary of St. Ignatius – has provided a genuine theological and spiritual insight into the *Constitutions* of his Founder⁵.

During his life-time, Fr. Nadal was rather prolific in his compositions – many of which have been published by the Historical Institute of the Jesuits in Rome. The Commentaries of his pertaining to the Jesuit Constitutions are both instructions regarding their content – as well as exhortations, challenging the Jesuit audiences whom he addressed, perhaps over a 40 year period – are remarkable for their ability to influence and inspire. He offers his comments on Ignatius’ *Formula*, his *Examen*, which make up the early part [CSJ nn. 1-133] of the longer book entitled the *Constitutions of the Society of Jesus*⁶ [these number 827 in all, made up originally of four booklets: *Examen; cum Declarationibus; Constitutiones; cum Declarationibus*] - as well as of the body of the *Constitutions* themselves. So much of his writing provides the impression that it was the end result of the

⁴ For this data, cf. *Jerome Nadal. Contemplatif dans l’action. Ecrits Spirituels Ignatius [1535-1575]*. Paris: Desclee/Bellarmin 1994, pp. 23-26, *passim*.

⁵ Jerome Nadal is known to the English speaking world through the writings of James Broderick, SJ, *The Origin of the Jesuits*. London 1940; Second Edition. Chicago: Loyola Press 2000; John W. O’Malley, *The First Jesuits*. Harvard University Press 1993.

⁶ Translated, with an Introduction and a Commentary by George E. Ganss, SJ. St. Louis: The Institute of Jesuit Sources 1970; *Societatis Iesu Constitutiones et Epitome Instituti. Ad usum Nostrorum Tantum*. Romae: Apud Curiam Praepositi Generalis. 1949; the Jesuits have recently re-printed their Constitutions: *Constitutiones Societatis Iesu a Congregatione Generali XXXIV annotatae et Normae Complementariae ab eadem Congregatione approbatae*. Romae; Apud Curiam Praepositi Generalis Societatis Iesu. 1995; the original Spanish, may be found in: *Obras de San Ignazio*, Madrid: BAC 1997. [The Spanish edition of the Constitutions is found on pages 433-646].

lights received from of own personal, considerable study and of his own prayer - remembering, too, the personal contacts he enjoyed with St. Ignatius himself.

In **Jerome Nadal** there are many aspects of the strength and personality of this faithful follower of Ignatius. He was looked upon as a kind of a ‘model’ for the early Jesuits as an educator. His fervent doctrinal delivery and long travels, consumed his energies a number of years in which he was committed to the visitation of the far-reaching Society. In his own time, he was well known for his firm grasp on positive law – it was not only the particular prescriptions with which he was familiar, but he seemed to manifest a real sense of the law, or **the philosophy, theology and spirit of the Jesuit Constitutions**, which shine forth from his writings.

He was well educated in Sacred Scripture and this is evident from his reflections that were published a few years after his death. These bore the Latin title of ***Reflections and Meditations on the Gospels where are read throughout the year***. He manifested a genuine talent for establishing the **Rule of Ignatius** in the hearts and minds of those who heard him, exhibiting as well an uncanny ability of adapting the legislation in accord with the various times and places where his journeys brought him as *General Visitor* of the various communities of the nascent Society. He traveled and taught the length and breadth of Europe under the Jesuit leadership of the Founder himself, and his first two successors, Fr. Laynez and St. Francis Borgia.

One of the great titles conferred on Fr. Nadal in his own life time was that among all the early men, he alone merited the title ***the Theologian of the Ignatian Spirituality***. The depths of his theological mind and his spiritual fervor might be noted only when one is able to spend some time in pondering what he wrote as Commentary on the Ignatian ***manner of proceeding [el modo nuestro de proceder*** ⁷. His writings greatly impacted other Jesuit theologians, as they developed Ignatius’ theology and spirituality ⁸. From Nadal, perhaps first of all, the real depth of theological structure of Ignatius’ mind appears with much clarity⁹.

When Nadal treats in general, of the ***grace of religion***, he extols the values of the religious state. It is remembered from Nadal’s historical context, that reformation theologians rejected the biblical roots and the origin in Jesus Christ for the religious state. In addition to this, he noted ***another grace, particular to the individual religious institutes***. He developed

⁷ This will be the subject matter of a third study in this present series for our web-site, on Fr. Nadal: **NADAL-MODUS** [www.st-bertoni-com]

⁸ cf. in our time: Hugo Rahner, SJ, ***Ignatius the Theologian***. San Francisco: Ignatius 1964; Joseph deGuibert, SJ, ***The Jesuits: Their Spiritual Doctrine and Practice. A Historical Study***. St. Louis: The Institute of Jesuit Sources, 3rd printing 1964; Jacques Servais, ***Théologie des Exercices spirituels. H.U. von Balthasar interprète saint Ignace***. Bruxelles: Brepols-Culture et Vérité’ – Ouvertures 15. 1995; Candido deDalmases, SJ, ***Ignatius of Loyola. Founder of the Jesuits. His Life and Work***. St. Louis: The Institute of Jesuit Sources 1985 [Italian Version: JACA 1994]; André Ravier, SJ, ***Ignatius of Loyola, and the Founding of the Society of Jesus***. San Francisco: Ignatius Press 1987 – [translation from the French].

⁹ This has been brought out very clearly by a Spanish Jesuit theologian, Michael NICOLAU, SJ, ***Jeronimo Nadal. Sus Obras y doctrinas espirituales***. Madrid 1949.

this idea [which Fr. Bertoni notes in his **CF # 185**¹⁰]. For Fr. Nadal, this is a special grace of the religious state and of the particular institute. Certainly the Sacraments confer a **general grace** – but, there is also a **specific, sacramental grace, in accord with the nature of each sacrament**. For Fr. Nadal, the approval of the Holy See rendered the members of religious institutes sure of their vocation before God, and **the particular divine grace** that would come to each one open to it in living that specific form of life.

St. Ignatius was aware of the three classical *Ages, Stages of the Interior Life* : there is the **Purgative Way**, which is approached by most energetic penance; then, through and after prayer one makes progress into the admirable state of **Illumination**, and finally **Union**¹¹. Accompanying this **Apostolic Spirituality** there is an accompanying intensification and insatiable inclination toward assisting one's neighbor, as the connatural off-shoot of one's deepening missionary spiritual life. The goal is the bring together the total commitment to the **Apostolic Mission**, as well as to ascend the mount of **Contemplation**.

Thus, one lives the vocation of being a **Contemplative in Action**.¹² This means to live the higher, active life – it is that life in the Apostolic Mission which brings together the active and contemplative life, and is the acquired, graced capacity of bringing these two ways of life together in a grace-filled paradox. Nadal taught this with his circle: **to go from the circle of contemplation to labor – and to maintain this apostolic labor in contemplation**. This is the goal: the sublime harmony between contemplation and action, according to the apostolic works espoused by the Society, never withdrawing totally into contemplation – nor wearing out totally in labor. Fr. Bertoni's idea here was: **that those who are excessively inclined toward action, must withdraw into prayer: and those are much attached to prayer, it is more fitting that they be moved into activity**¹³.

A center-piece of Nadal's teaching was that life in the Society was meant to a **certain imitation of the Life of the Apostles**: his image of the universal and humble apostolate lived out in poverty – which Ignatius described as **Praedicare in Paupertate** – included far more than preaching in the formal sense. It means to proclaim **any aspect**¹⁴ **whatsoever of the Word of God, for the salvation of our neighbors**. In the meditation on the **Two Standards**, Jesus Christ is the King, the Leader, and we are called to follow under His Banner, the Cross. The Lord seeks Companions in His service and in the carrying of His Cross. Our vocation is to think, to work, to suffer – and even suffer death for the salvation of

¹⁰ Fr. Bertoni describes it thus: ... *haec autem quod ardua et difficilis rest est... sed Spiritus sanctus gratia implendum creditur, qui enim coepit et inspiravit illud ipse perficiet... nam, haec est specialis gratia huius vocationis quae potentior est omnibus periculis...*

¹¹ It is helpful to keep in mind the cautionary thoughts of the Congregation for the Doctrine of Faith, *Christian Meditation*. October 15, 1989, ## 17, ff. – with reference to these **Three Ages**.

¹² This is the title of a French summary of Nadal's writings, referred to above: *Jerome Nadal. Contemplatif dans l'action. Ecrits spirituels ignatius [1535-1575]*. Bruxelles; Desclee/Bellarmin 1994. François Evain, SJ.

¹³ cf. **MP July 12, 1808**. *Contemplata tradere* is the nature of his Community [cf. **CF # 49**].

¹⁴ Fr. Suarez would explain this later – near the end of his **Book I, c. 8, n. 6, p. 599 b**, quoting St. Thomas Aquinas: **II-II, q. 191, a. 2, ad 2um**: ... *Quod enim sint Praelati aut diaconi, materiale quid est [ut sic dicam]; formale autem, quod eis ex proprio munere competat officium praedicationis exercendae, sub quo omnia ministeria comprehenduntur, quibus proximorum salus directe procuratur. Denique ... praedicationis est propria actio sacerdotum vel diaconorum; cantus, vero, p[er] quoslibet inferiores clericos exerceri potest...*

our neighbors. It is Jesus Christ Himself who calls us to this **great work**, **this *perfectum opus sacerdotale*** [CF # 7] – **through the *ministeria graviora*** [CF # 158].

While all this might seem *arduous and difficult* [cf. **CF # 185**], we can rely on the divine strength which comes to us from **the open side of Jesus Christ**. Fr. Nadal offers a very ‘Stigmatine’ ideal¹⁵:

*... it is through the meditation on the five Wounds of Christ there issues a certain divine strength, for the carrying out with one’s hands his tasks in Jesus Christ, and enabling his feet to follow after Him. One is led from the side of Christ to the application of one’s heart to those sweet and powerful activities of charity and the other virtues*¹⁶.

There is throughout his writings also a solid Marian thread. His counsel was to commend yourself to the Virgin Mother so that we might almost humbly and devotedly carry out all our activities.

Thus, the ordinary, every-day – but qualified, competent - priestly and religious life can be orientated toward the ever greater glory of God and the service of one’s neighbors. This is the way of making the total oblation of oneself to God through the living of chastity, poverty and obedience, but elevated through faith, hope and love. Nadal, then, was the authentic **theologian of this Ignatian obsequium**. This personal spirituality of St. Ignatius of Loyola became the spirituality of the rapidly growing Society of Jesus. Nadal was able to codify this spirituality and the insights of St. Ignatius – which were those of his particular slant on Christian asceticism and his mysticism of service. Nadal was able to find their biblical support, and how they flowed from the divinely protected tradition. This was true almost to an exaggerated sense – in that some Jesuits believed in the history of the Society – that because of the Papal Bulls of Paul III and Julius III – that the Jesuit rule was *de fide!* Nadal might have fed this thought: because he made a comparison between St. Ignatius and St. Paul – as the Apostle to the Gentiles based his teachings avowedly on the revealed Gospel, and solidly placed his Epistles in line with the Good News of Jesus Christ, by developing on them and proposing them in a further manner, and then applying it all to pastoral practice, he was able to bring a new sense of love to the person and the teachings of Jesus Christ – by having his Apostolic Word read and listened to in the Churches. Through Paul, the Church down through the long centuries has been able to experience Jesus Christ.

This was the model that Nadal came to employ, and what convinced him that he would serve the Church best in so doing: he steeped himself in the mind and heart of his Founder, declared and propounded on these convictions, practically reducing them to lived applications. Throughout the last 35 years of his life he was much stimulated by a love for the marvelous Ignatian system, and for the saintly man inspired to think it up. This seemed to be the **special vocation** of Nadal within the vocation of the Society – the Ignatian *charism* permeated his entire life.

¹⁵ cf. Michael NICOLAU SJ, P. *Hieronimi Nadal, Commentarii de Instituto S.I.*, o.c. Preface, p. 6.

¹⁶ cf. *Jerome NADAL. Contemplatif dans l’action....* o.c., pp. 89;145; 146.

[3] **Fr. Jerome Nadal's Theology – In General**¹⁸

1. **Penance and the Purgative Way**: there would be no wonder that this man, following in the line of St. Ignatius, the soldier-saint, would understand well the *Spiritual Combat*¹⁹. At the beginning of the religious life, in one's incipient spiritual fervor there abound considerations concerning Penance and the Purgative Way. As do the *Spiritual Exercises* of St. Ignatius, Fr. Nadal spoke clearly of death and the final judgment – and the great struggle all have with temptations.

In line with the spiritual tradition of the Church, Fr. Nadal insists much on the way of penance. At the beginning of one's life-long path of conversion, on-going formation, there is incumbent on each one, certain accompanying works of penance. This orientation must be preserved – and, there are so many remedies and helps offered on the part of God when one is undergoing harsh temptation. Light will be offered when one is under attack from the world, the flesh or the devil. Conscious venial sins are to be avoided, and the human body needs to experience some mortification²⁰.

The Last Ends must be remembered – and with St. Ignatius, Fr. Nadal presents the possibility of all as one's eternal destination. There is a daily place for contrition, with the proposal of avoiding sins, and this thought needs to be recalled daily. If previously, we have been negligent of grace, future abuse of it needs to be shunned. There is need of the exercise of the Gift of the Holy Spirit, a healthy Fear of the Lord – in accord with the old Vulgate ideal: *the beginning of wisdom is the fear of the Lord*.

2. **Prayer**: God is simply to be contemplated, adored. In the earlier levels, simple prayer is the more exercised, in order to come to grow into meditation, and eventually receive the gift of contemplation. The eyes of the mind are afflicted with scales, in that naturally, one does not pray. The sole path to contemplation, over time, is beginning [with the classical, traditional approach of St. Teresa of Avila] with the Passion of Jesus Christ and in embracing the Cross.

Following Ignatius, all is to be done for the ever greater glory of God. God is to be served in the major undertakings, as well as in the routine aspects of daily life. It is necessary first to be servants of the Most High, in order to be eventually more and more illumined by Him. Each day the quest in prayer would be what does God want accomplished - and this is what one is to strive forthwith to bring about, as far as in each one this may lie, working with God's grace.

¹⁸ For these thoughts, cf. Michael NICOLAU, SI, *P. Hieronymi Nadal. Orationis Observationes*, Romae: Inst. Hist. Soc. Iesu. 1964, pp. 10-22. This book is handy for the student as each paragraph is numbered in the margins, for easy reference.

¹⁹ cf. a recent reflection: Jonathan Robinson, *The Spiritual Combat Re-visited*. S. Francisco: Ignatius: 2003.

²⁰ Following St. Ignatius, Fr. Bertoni's classic rule is: *Nulla de paenitentibus communis regula sit, nisi haec una, ut omnes de communi..* [cf. **CF # 43**].

The real challenge is familiarity with God, to be ‘at home in His house’ [cf. Ex 33:11; Nb 12:6, ff.]– this is the foundation of the spiritual life and imparts the joy of life. Even in the daily offering of the Praise in the Canonical Hours, one will live out the various parts of prayer: elevation, petition, oblation, and thanksgiving are all to be promoted.

3. Christ, the Lord: to be in the *Society, Company* of Jesus is the ultimate goal: Jesus Christ fulfills all. He is the Way, the Truth and the Life. He must be sought in the daily living of life: in humility, in prayer, in one’s imitation. One is called to yearn for Jesus Christ as an ‘experience’ to be lived each day. In Him will be found the Temple, the Altar, the Victim, the sacrifice - the Trinity – in Him, one must take refuge in all tribulation. Fr. Nadal meditates that all of the Blood of Jesus Christ has been shed for you, and in this alone is found Jesus Christ. In this Precious Blood is to be found your ordinary meditation in order to strengthen your spirit. Its effectiveness is to be noted in a pious contact with it through developing contemplation. It is necessary to come to experience, to feel Jesus Christ within, so that in and through Him all temptations will be dissipated. In Jesus Christ, we find the principle to do and to experience every attempt to accomplish anything. He is to be found in the person of the Superior, as Ignatius legislated²¹.

The Crucified Lord is the mirror for the consideration of our sins. As developed so beautifully in the Third Part of the *Summa* of St. Thomas, and then in the *Spiritual Exercises* of St. Ignatius, Fr. Nadal pondered much on the Redemptive Mysteries of the Life of Jesus Christ: His Incarnation, Nativity, Circumcision, Public Life, Passion, and Resurrection – all are frequently recalled. In Jesus Christ, one needs to ponder the graces received, for which Christ is to be thanked. The challenge is to begin the resurrection now with Christ through a continuous mortification. Whoever looks for the cross, finds Jesus Christ – Christ is found nowhere else. He is to be loved in His shame and the ridicule he endured, in his sufferings and death²².

The desire to share in the desire and the love of the Cross, leads more and more to the imitation of Christ, as the off-shot of the sweet and efficacious friendship with God. The conviction arises that we need to participate in His mystery in an integral manner, and the imitation of Christ needs to pervade all aspects of life. From the intimate circumcision of one’s heart, Jesus Christ is born within. Jesus Christ prays perpetually in the Person of the Church and in that of each one of us. Therefore, all of our prayer to the Father must be in union with that of Christ, inspired by the Holy Spirit, a union of spirit and prayer. By divine intervention, all necessary for our holiness is granted to us through Jesus Christ. It will be impossible to break into a contemplation of the divinity, unless we first become dedicated to

²¹ Fr. Bertoni legislated obeying the Superior as Jesus Christ [cf. # 139]- and the Benedictine ideal, found in Suarez, of serving the sick as though Jesus Christ [cf. CF # 236] – He is our sole knowledge [cf. CF # 51].

²² These Ignatian principles are found in the life of Fr. Bertoni: *Meditation today on the Reign of Christ. I experienced a strong movement to follow our Lord, more closely even at the cost of my life, through His penance and shame [cf. MP: Sept. 25,1808] - Joy in adversity, and the consequences of a real poverty, with thanksgiving to the Lord, and the offering for greater experiences of shame, and of sufferings, if he should judge me worthy. This spirit is the best gift, of which I consider myself totally unworthy. May the Lord be praised always. [cf. MP: October 22, 1808].*

meditation on Christ in His humanity and that we repeat the exercise of contemplation regarding Him.

4. The Heart of Jesus – the Sacred Stigmata: it is through this aspect of the Humanity of Christ that the Jesuits reach the contemplation of the Divinity. Fr. Nadal noted often the Five Wounds of Jesus, **His Sacred Stigmata**. He wrote that it is necessary to **imprint these Wounds of Jesus Christ into our own hearts**. He was convinced that **meditating on the Five Wounds** leads to the sharing of divine strength to encounter them in both prayer and life. **These Wounds are the gates for access to God**. We understand **through these Wounds that Christ has shared much with us**. Thus, it is not that He has simply shared with us His Sacred Heart of flesh, and its created love. Behind this, and the expression of further realities, through His Sacred Heart we are opened up to His uncreated and infinite Heart of Divine love. One can think of this mystery through the inspiration of grace in a prayerful manner. This may lead to profound motions within the heart of the worshiper.

It is evident, particular from Fr. Nadal's own *Spiritual Journal*, that he must much moved by the **Stigmata**²³. There is a unique fascination for the **Wound in the side**²⁴ – as this was inflicted on the Lord Who had already died – but, these wounds are capable of bringing new life to us, in the affliction of our own hearts in such contemplation. **The Wound in the side is a wound of love**, from which flows the plenitude of their spiritual meaning [cf. n. 466]. **It is necessary to imprint the Wounds of Christ into our hearts** [n. 119]. **'To resurrect with Christ'** implies being united with His death to Christ by a continual mortification, forcefully and at the same time, with spiritual joy. In effect, we should **not be just sensible to the Resurrection of Christ, but at the same time, to His Passion and Death** [cf. Col 2:12; 3:1-5] [n. 142]. Fr. Nadal noted on *Laetare Sunday*, that it is necessary to **keep the Wounds of Christ in our hearts** – these wounds will wound hearts with love [n. 474]. **Whoever wants to rise up with Christ needs first of all to die with Christ** – mortification will lead to a new life [n. 586]. Whenever one piously receives the Holy Eucharist, there are impressed upon us **not only the mysteries of the Passion and the death of the Lord, but, also those of His entire life and of His Resurrection** – we live His life [cf. Ga 2:20] – and need to put on His mind [cf. Ph 2:5]. [n. 742]. **The Resurrection of Christ is the efficient and exemplary cause of our resurrection** [cf. Rm 4:25] [n. 757]. Such is the **efficacy of the Ascension of Christ** in us that which by the meditation and the mounting up by pious prayer, we achieve and experience spiritually this Ascension with Christ [n. 758]. **When we mortify the flesh we experience in Christ the Resurrection of**

²³ Cf. Jerome Nadal, *Contemplatif dans l'action. Ecrits Spirituels Ignaciens [1535-1575]*. Paris: Desclée 1994, [pp. 89; 92; 145; 146, f.; 158; 176; 183, f.; 187, f.; 194, f.]. [The numbers in parenthesis that will follow in the text above are those **marginal numbers** placed by the editors in the printing of Fr. Nadal's text].

²⁴ Fr. Bertoni's fascination with **this Wound in the side preserved in the Risen Body of Jesus** is noted in his Parish Sermon, *Domenica in Albis, April 6, 1807: ...If you wish to see me, search for me in the Wound in Christ's side...* - (cf. *Symposium Bertonianum*, p. 151). Likewise, in his retreat to Priests in 1810, Fr. Bertoni used St. Ignatius' Mysteries of the Fourth week, the *Resurrection* and the *Ascension*. In the IInd Prelude, Fr. Bertoni wrote: *Imagine that you see Him, as He appeared to some of His Disciples so vibrant and luminous, and with the Wounds of His body...* [cf. **CS I**, pp. 230, f.]. cf. this Web Site: www.st-bertoni.com - under **Life & Spirituality, Stimmate Integre.**]

the Spirit within us [n. 763]. **The Cross of the re-created Christ heals our nature** [n. 813].

5. The Presence of God is to be sought and promoted: ²⁵ ask your heart that it might show you both Christ and God. Grace is able to accomplish this. Accept and exercise diligently that union with which the Spirit of the Lord graces, with Christ and His powers, so that you might experience in your spirit, and understand through His mind – make acts of will through his will, to remember in His memorial. Then, your whole self, all your living and acting, will not so much be in yourself, but in Jesus Christ. This is the supreme perfection of this time, this is divine virtue, admirable gentleness. Seek, ask, instigate work that you might bind God in your own heart. For you will find Him there in a most sweet and fruitful manner and you will know Him in the charity in Jesus Christ. And then you will be able to say: God of my heart and God my Share for ever.

Conserve in your heart that sense of union to God, as though it were enclosed and which God alone will open as He wills. Seek God in the intimate activity of your own heart. There, He is found in placid tranquility and in the sweet union of infinite virtue. If you seek Him only intellectually, you will uncover many difficulties and you will not find Him. Mystical theology resides in the heart.

There are those [with some exaggeration] have named Dionysius the Areopagite, the ‘Father of Christian mysticism’ – however, he did exercise some influence on Fr. Nadal. Abstract thinking about God, one that is developed more by negations [*apophatic theology*] promotes more darkness – yet, this is where God can be found. Authentic wisdom, though, is out of the union of charity this is the darkness that the light penetrates which is God. The Darkness of God is His inaccessible light in which the one who receives it, comes to understand through the ignorance of reality that which otherwise could not be understood.

Here one may recognize the doctrine attributed to Dionysius, to whom Fr. Nadal often alludes. He tells us that he did ponder the works of this mystical theologian- who opened for him the gates of contemplation and the sense of divine matters hidden within his teaching. By negation, one comes to adore the Creator of the universe. In it, and it is through humility that we are led in faith to the **Most Holy Trinity** by faith and contemplation. Fr. Nadal often spoke on the Holy Spirit – it is under His guidance that we correspond with **grace**. By His Mission, the Holy Trinity comes into the human soul.

6. The Liturgy and the Eucharist: Fr. Nadal was a great exponent of following the devotions of the Church in her Offices. In these ‘assigned’ liturgies, in his view, the more would be experienced the spirit where the whole Church is committed and where the blessed in heaven rejoice. A saint is heard even more on the day of his/her feast, if all else is equal. A divine strength is experienced and grasped in all matters ecclesiastic, as in images, on altars, in Temples, in blessed objects, in the Church observations and ceremonies.

²⁵ With St. Ignatius – and many other Saints, Fr. Bertoni believed that to ***seek God alone*** is the heart of the spiritual life: [cf. **MP: July 30th; October 13th; Christmas Day all in 1808**]. cf. Associazione Biblica Italiana. *Quaerere Deum. Atti della XXV settimana biblica*. Brescia: Paideia 1980; cf. also *Parola Spirito e vita. Quaderni di lettura biblica*. gennaio-giugno 1997. Vol. I, *Cercare Dio*.

Fr. Nadal went to some lengths to furthering this liturgical life – in a new style of religious community, where the varied and proper ministries of the **Apostolic Mission** took the place of the choir. In the Canonical Hours, especially in the Psalms, you put on the Person of Jesus Christ – i.e., Christ Himself. This is so true that it is in Him, that you petition, suffer, are rendered powerful, as though it were He talking in and through you – and you in him, in the Holy Spirit. In and through the Liturgy, we put on the Person of the Church - one puts on that which is expressed in the official prayer.

Therefore, from the reading of the Sacred Scriptures and the Canonical Hours, true devotion is to be sought and the authentic knowledge of the spiritual and divine realities. These shine forth from these exercises and illuminate the minds of the one offering this official prayer of the Church. There, in the Psalter, one needs to seek the true delectation of the spirit and spiritual fruit. The Lord Himself will bestow these on you. It also happens in this prayer according to the mind of the Church that not only with the frequent requirement to pray the canonical hours will not be bothersome to the fervent celebrant, but one might even avidly and some expectancy await the time to pray.

There should be no wonder that special lights would abound during the celebration of the **Eucharist**²⁶. When one fervently participates in the daily Eucharist from its reception; the offering of the unbloody sacrifice of the Lord, it is Christ Himself who is the principal celebrant of the Mass. By reason of the sacrifice being offered, the memorial of His **Passion, Death, Resurrection and Ascension**, as occurs in the celebration, a greater confidence is engendered through it – of finding Christ in one's life, and great fruit from this fidelity.

This is especially true of the Eucharist – one needs to approach this unique Presence. It is through this, that one comes to share, to live, the more in the integral Paschal Mystery. Whoever communicates, **receives Christ risen from His sepulcher, and rises up with Him, already ascended to the right hand of the Father**. Holy Communion really is to be received in one's heart. The celebrant might be suffused – at least to the eyes of faith – with a certain light over the Host just before Holy Communion. Whenever the Sacred Eucharist is devotedly received, the mysteries are imprinted upon us. These include not only the Passion and Death of Jesus Christ, but including His entire life, His resurrection, His Ascension. Holy Communion is nourishment for the seal of Christ in the depths of our souls. Come to recognize this, and act accordingly. In Holy Communion, Jesus Christ enters one's mind and heart, so that the fervent believer goes forth from this Communion even stronger than before.

7. **The Blessed Virgin Mary:**²⁷ the intercession of the Mother of God is much extolled – particularly in the moment of temptation. Her universal meditation of graces is clearly

²⁶ In this regard it would be sufficient to peruse the pages of St. Gaspar Bertoni's *Memoriale Privato* - his own Spiritual Diary, which begins on July 1, 1808 – with the last entry recorded under the date of June 26, 1813. His spirituality was most **Trinitarian** – and most **Missionary**: this expanse was **expressed so often in and through his Eucharistic celebrations and adorations**.

²⁷ As is known to all Stigmatines, the Community, Patronal Devotion is to Mary and Joseph, Holy Spouses. Very rarely does the Founder, Fr. Bertoni, actually speak in his own compositions of the **Espousals of Mary** -

defended by Fr. Nadal. In her, we will find the perfection of both the Active and Contemplative life. The Mother of God is to be praised, extolled, adored. The Apostolic Missionary will obtain lights regarding vocation, and will be much helped in the work of salvation, through the help of Mary. She helps in a particular manner in her life of poverty and humility. She has a special love for the souls who have been neglected altogether – or, who are only poorly attended. Some of the special graces of her vocation are described by Fr. Nadal.

The wings of the expanding Society of Jesus stretch from India, throughout Europe – across distant seas. Throughout the Society there is a vivid similitude to the vocation of the **Apostles** – called by him to be with him, and then sent out [cf. Mk 3]. Progress in the Society is measured to the extent that its members are committed to its **Apostolic Mission**. Real struggles were endured by the Society – both within the Church [particularly, in the times of Paul IVth, and from the outside.

The Lord pours forth His grace into the Society – **the grace of the Institute and her vocation**, and in this grace the Companions are mere instruments for the attainment of the end inspired to Ignatius by the Holy Spirit, as cooperators with Jesus Christ in bringing the Word to the Father's most loved creatures. The Company needs to bring forward its zeal, diligence, care, industry, both strongly and sweetly, in Jesus Christ.

By means of his vows, each Jesuit is to hand himself over most gently into the faith of God – into His hands, into His bosom, where one remains wholeheartedly. Each one is there to be governed and directed unto perfection. It is necessary often to invoke this *special grace of one's Jesuit Vocation* - and Mary is a special help in this.

8. St. Ignatius: Fr. Nadal's 'devotion' to the illustrious Founder of the Jesuits – is much like that of the early Stigmatines to Fr. Bertoni. His sayings were considered an authority, long years after his death. His spirit was meant to be preserved along with his words. Efforts were made to imitate the holy Founder's life of serious meditation and contemplation. The holy Founder was looked upon as a living Rule – his plan of prayer permeated so many of the early members.

9. The Spiritual Exercises of St. Ignatius of Loyola: the topics of his Meditations lasted through the succeeding generations: for what have we been created? - the use of the practice of the 'composition of place'. The Crucified Christ serves as a mirror²⁸ for sinful humanity.

In the *Exercises* regarding the **Reign** of God, the **King** and the choice between the two Standards there may be found the image of one's vocation to the Society and its life. There is developed the contemplation concerning the Birth of Jesus Christ, and it is made clear that the full power of the meditation is to center around the facts and the history exposed in the

and then, with God [cf. **MssB # 1109**] – however, the spirit of this devotion was alive and well in him and the early Community.

²⁸ Fr. Bertoni used this image also for St. Ignatius – the Saint he chose to serve him as a mirror for his own behavior [cf. **MP July 30, 1808**].

Gospel. For the life of Christ is the **Exemplary Cause** of all virtue and Christian perfection: this Mystery activates, moves, assists, joins, incites the mind and heart of the believer toward God. The Third Grade of Humility²⁹ is recalled to mind here and applied to practice. The Retreatant is invited to recall to mind the many benefits of God. God is to be contemplated in a pure heart, in the print and mirror of creation – for His traces are found in creatures.

What the Jesuit Novices learn in their *experience*³⁰ of the *Spiritual Exercises* they live on their way to pronouncing their Vows and afterwards – these principles in some instances may be applied then in their discernment process for the Election of the *Praepositus* General. There is needed the employment also of great intelligence in the making of the *Spiritual Exercises*.

Relatively easy manners of prayer are described and applied in the usual formulae. The exposition and the consideration of the Lord's Prayer, that 'perfect prayer,' in which so many spiritual considerations may find their ultimate support. Fr. Nadal often commented on the Lord's Prayer, beginning with a Franciscan interpretation of it. There is nothing surprising here, if it is recalled that Fr. Nadal had some **Franciscan** influence prior to his entrance into the Company of Jesus³¹. The Lord's Prayer is a kind of *Compendium* manifesting the heart of Christian spirituality.

The **Sign of the Cross** enjoys its own special importance in Fr. Nadal's teaching. Through it, we bring authentic honor to the entire Trinity. He likewise reflected out loud on the **Creed**, on the **Sacraments**, the **Precepts of the Decalogue** – and the **Seven Capital Sins** –the basic content of the **Catechism**.

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[4] **A Theological, Erudite and Practical Spirituality**

Most listeners to Fr. Nadal found an erudite and learned spirituality in his *Observations*, and *Scholia* on the Ignatian Constitutions. **His teachings are steeped in Sacred Scripture** and also in **St. Thomas Aquinas: Paul** is to be read, but also **Thomas!** He spoke and also wrote with great simplicity and devotion.

He was convinced that each person approaches prayer according to his own nature, custom and level of intelligence. Over the years his manner of speaking and sharing was

²⁹ These classical 12 degrees of St. Benedict are placed in reverse order by St. Thomas Aquinas – **II-II, q. 161, a. 6** - and are presented under **The Four-Fold Modesty, which is an Aid, or Embellishment of Chastity** in Fr. Bertoni's *Original Constitutions* - as Section III, of the **Seventh Part** – cf. **CF # 121**.

³⁰ There are six **principal experiences, experiments** marked out for aspiring members in the Jesuit Rule [cf. **CSJ nn. 64, ff.** – and traces of these are found in St. Gaspar Bertoni's *Original Constitutions*: cf. **CF ## 38; 42; 89**].

³¹ This comment of Fr. Nicolau regarding Fr. Nadal is interesting. In the Stigmatine Founder's *Original Constitutions*, there is reference to St. Bonaventure [cf. **CF ## 238; 312**] – Fr. Bertoni quotes the Franciscan Constitutions [cf. **CF # 312**] - and Fr. Bertoni's Franciscan Panegyrics need their own special study – cf. **Vol. II, Mss B ## 1783-1874** [two honoring also the glorious stigmata of St. Francis of Assisi] – and **MssB ## 2126-2172**. Honoring likewise the glorious stigmata of the Capuchin Stigmatist, St. Veronica Giuliani].

indeed erudite and truly *theological*, in the highest sense of that term, as he developed the ideals of his saintly Founder, whom he evidently loved - this is abundantly clear throughout the remaining 24 years of his life following the death of St. Ignatius [1556]. He was convinced that it is in and through the infused theological virtues that helped him the most in this endeavor of his affective and deep appreciation of the ideals of Ignatius, and in a most effective manner was he given the strength and the insight to fathom the depths of the spirit behind the Company of Jesus. As for Jesus, His human nature served Him as a *conjoined instrument* in the working out of our Salvation – now, His Sacrament, in which He is present, apply this to us in instrumental fashion. The merits Jesus won in His earthly sojourn are thus applied to us – and His exemplary causality, is not merely some kind of artist’s model standing by on the outside, but works deep within us in His infinite effectiveness. And the sacraments help us in their own way, in their own genus and genius of sacramental graces – each one being different: *initiating, healing, nourishing, strengthening, comforting, orienting*. It is through the sacramental life that we are brought to God through Jesus Christ.

A certain order is needed for the intense study required for candidates to the Jesuit life – this is so that what God has given to us through them might be exercise, a real stretch, for each one’s own ability, and for the benefit of our neighbors. The prayer -life of the Society must not so dominate the life of the companions that they cannot pray – neither should prayer extinguish the flame of knowledge³².

Theology is not to be neglected, and neither are prayer and meditation – the very opposite is true. Fr. Nadal worked out a program of meditations of the *Spiritual Exercises* in the time of studies. He included under the study of Theology, along with speculative and practical moral, also mystical and spiritual theology³³. Fr. Nadal brings out the fact as providing a certain *energy, empowerment* in spirit, to speak from the heart, to speak in virtue of the divine word.

His writings give every evidence of being ‘up-dated’ for his times: moved by the remarkable development in Ignatius’ Constitutions on the **special grace of the vocation**, Fr. Nadal makes frequent assertions based perhaps on Fr. Nadal’s experience during the recently conducted **Council of Trent**, where St. Ignatius had sent him and several other early Jesuits: Fr. Nadal spoke often of the faith and the ‘justifying faith’, proposed by Lutheran theologians. He often spoke of divine grace, and of our cooperation with the Spirit in the life of charity – he pondered the challenges of faith and the virtues, regarding our cooperation, and our merit, as noted above. He was imbued with the **grace of the divine word**, and the lack of certainty regarding the state of grace, as well as pondering the signs of the presence of grace – themes propounded in the recent Council.

³² Following the Jesuit *mode of proceeding*, Fr. Bertoni left behind a balanced legislation regarding study ... *ne sanitas laedetur...ferre possint studiorum laborem religiosa moderatione...* [cf. CF # 59] – ...*ad valetudinem corporis incommodum non studeant...* [cf. CF # 62] - ...*sine pura mente ac imitatione sanctorum imitatione nemo comprehenderit Sanctorum verba...* [cf. CF # 65] - ...*necessaria addiscenda erunt contra laborem, vel negligentiam, vel taedium addiscendi...* [cf. CF # 125] – *ordinem etiam illam custodiant ut nec scientiam spiritualibus exercitiis orationis et meditationis ac lectionis et examinis debiti et similium anteponan...* *omnia sua studia et in particulari tempus illud et actionem, in Deum referant...* [cf. CF # 173].

³³ Fr. Bertoni refers to his requirement of mystical theology in CF # 53

He was much moved by the real necessities of the Church, and these appeared often in his prayers. The recently opened Jesuit Mission in Germany, through his friend, St. Peter Canisius, was much in his thought and prayer. Through his praying, he sensed the Spirit of the Lord invading Germany – and so, God is to be beseeched often in behalf of Germany. In the offering of Mass, he had the outstanding sense of the presence of the Spirit that the Mission would have a great impact in Germany. He provided a profound, prayerful appeal with Cardinal Alexandrini that Germany be assisted by Paul IVth. The Princes of Germany are to be pitied in that they believe more in their own few preachers, than in the more consensus in the Church, of the great number of preachers of Nadal's own land, and of the many others of the rest of the Christian peoples. Those who were casting away priestly celibacy need to come to confess their weakness of spirit. Fr. Nadal also prayed much for the far away Jesuit Mission in India.

From all of his writings that have come down to us, it is clear that he was a man of vast erudition and profound theological knowledge, which was rather common at the time. He applied his considerable intellectual arsenal to expound on the deep meanings to be noted in the prayer and mind of St. Ignatius, which is so clear in his writings. It is necessary, too, to keep in mind what is clearly the words of St. Ignatius as well as the explanations and developments skillfully provided by Fr. Nadal. Nonetheless, he did have a privileged insight into the Ignatian concept of the spiritual life, and he knew the early companions in a deep and personal way. In the background, he also enjoyed a most broad grasp of the sense of Catholic asceticism and mysticism – and enjoyed the Founder's own clarifications up until his death in 1556. Fr. Nadal would live another nearly quarter of a century prior to his own death in 1580.

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PART I
THE SPECIAL GRACE OF THIS VOCATION

Presentation from the Jesuit Constitutions: *Specialis Gratia huius Vocatonis...arduae et difficilis*

Formula 1: ...*unusquisque tamen secundum gratiam sibi a Spiritu Sancto subministratam et vocationis suae proprium gradum...*

CSJ 3: *Finis huius Societatis est non solum salutem et perfectionem propriarum animarum cum divina gratia vacare, sed cum eadem impense in salutem et perfectionem proximorum incumbere.*

CSJ 79: ... *ut melius Bonitati divinae, Ipsius gratia aspirante, inserviat.*

CSJ 94: ...*Sic igitur progredientes in gratiae atque spiritus incremento...*

CSJ 103: ...*Nostrum autem erit in eisdem iuxta gratiam, quam Dominus nobis conferre ad suam maiorem laudem et gloriam dignabitur eum iuvare.*

CSJ 282: ... *et ipse in dies magis idoneus erit ad gratias et dona spiritualia uberiora recipienda.*

CSJ 283: ... *se totum immobiliter divino servitio mancipare; quod illorum est qui, votes emissis, Deo se dedicant. Quamvis autem id multum iuvet ad uberiores gratiam accipiendam...*

CSJ 624: ... *illud tamen in universum dici potest: primum quod ad res graviores³⁴, et in quibus plus refert non errare [quoad situm in eo fuerit cum divina gratia, qui providere debet], mitti viros magis delectos, quibusque magis confidatur, oportet.*

CSJ 638: ... *ut Deus omnes ad gratiam suam excipiendam per debilia huius minimae Societatis instrumenta disponere dignetur.*

CSJ 790: ...*Hoc praestbit, in primis, auctoritate, et exemplo vitae suae, et caritate ac dilectione Societatis in Christo Domino nostro, et oratione assidua ac desideriis plena, et Sacrificiis, quae gratiam conservationis et augmenti huiusmodi impetrent...*

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³⁴ Fr. Bertoni insisted much on the *ministeria graviora... accomodata...* [cf. **CF ## 158; 262.**]. For St. Ignatius, CSJ nn. 621-626, offer a series of choices among the many *varia ET propria ministeria* to be selected based on the often used **Ignatian comparative: AD MAIOREM DEI GLORIAM.**

**Chapter I:
Fr. J. Nadal's Exhortation – Spain 1554**³⁵

1. The Grace of the State of Religion in General:

[1] The Lord has given us all a great grace in calling us to the State of Religion, and so it will be helpful to see what is proper to this grace. This will serve as a simple Introduction to what needs to be reflected.

[2] The State of Religion [taking what theologians say about it³⁶] is a virtue which treats of that which concerns divine worship. Under this general sense, all religious Christians and the Christian religion are included, in that it is with this virtue according to which they all serve and honor the true God and offer him divine worship. And so it includes not only those who follow the Commandments of God alone, but also includes the counsels and the evangelical perfection, together with the commandments. However, those who pursue the precepts and the counsels are more properly said to be *religious*, and they more perfectly follow [in the objective sense³⁷] the Christian religion. It is in this latter manner that religion is taken in conformity to our proposal here. For this reason, it needs to be noted that our Lord not only seeks to be served in this way [one that is common to all religious, in which the devotees follow not only the precepts, but also the counsels] - but He seeks to be served and honored with particular honor and worship. And this is what every individual religious family is called to do. And in accord with the diversity of the particular worship and services that are offered to God that there are diversified the distinct religious families.

[3] And since all religious of the particular religious communities obliged to the divine worship, *in the state of perfection*, that person is the more religious who the more belongs to this and is obliged in it. One example would be a Brother who has three vows, who might be more obliged than a priest who has only one. And among those, who might have three vows, the one who serves is in a higher Grade.

And this is the meaning of a particular religious family: we call ourselves *religious*, because we make our vows in an approved religious family, dedicating ourselves in it totally to the divine worship in **this particular manner in which the Lord has called us**, as will be noted as we go on. As the text reads:

Where it is to be noted, among other truths, that special grace had been granted to the Society, so that it might sit well among religious communities, but also among the religious, loving them. And in this particular enjoyment there is consolation, knowing that of itself, the grace of a religious vocation has been granted to others.

³⁵ P. Hieronymi Nadal: *Commentarii de Instituto Societatis Iesu*. Edidit P. Michael Nicolau, SJ. Romae: Mon. Hist. S.I. 1962, pp. 31- 35, 35-47, *passim*.

³⁶ St. Thomas Aquinas, **II-II, q. 81, a. 1, ff.**; and more fully: **II-II, qq. 179, ff.**

³⁷ A list of *comparatives* [adjectives and adverbs] is often used regarding the consecrated way of life, the priestly vocation – in the Vatican II documents and consistent recent magisterial teaching. This does not *automatically* mean that such men and women are, therefore, more holy – as is painfully evident today.

[4] This has to be said speaking speculatively about the state of religion in common, and in particular. However, coming to the practical level, it is necessary that the conversation should properly and rightly note that as our Lord seeks to assist His Church, He uses this manner: that He inspires a person, bestowing **a special grace and influence upon this individual**, which will then serve him in a particular manner, as He did with St. Francis. He gave this Saint **an efficacious grace** with which he would be helped for himself, and also for others, for the end for which we are all created. And so, coming together with him, there was brought together a body, and a congregation with that proper **and particular nature of grace**, which is then called a **particular religious community**. And so it was with all the others.

[5] In this same manner, God inspired our Father Master, Ignatius, communicating to him a **grace** which came into use, through him, which we now follow, and govern ourselves according to it. And this is **our particular manner** in which we differ from other religious families. And it is necessary that we experience this and rejoice in it. However, it is not necessary for other religious men to experience this as we do, as they have their own **particular manner** which it is necessary for them to follow.

[6] And there is no wonder that there is this **diversity of graces** and particular influences in the different religious families, since we see that giving each of the Sacraments the grace that we duly receive in them. Thus, each one of the Sacraments has its own **particular grace**, which is called *sacramental grace, the grace of the sacrament*. There is, for example, in **Baptism** that particular grace which purges the soul, and renews it, giving it a spiritual rebirth, which none of the other sacraments does. In like manner, **Confirmation** strengthens one in grace giving a firmness and constancy to the person confirmed. And the **Eucharist** nourishes and transforms the soul and unites it with a particular union. And so it is with the rest of the Sacraments. And in this same manner, God bestows **diverse graces** into religious communities, with which He wills to be served in diverse manners. And this is also so that the Church might be clothed roundabout with **varieties**³⁸ of **graces**, not only of the Sacraments, but also of religious families. *But all these things and the same Spirit works, dividing to everyone according as He will* [cf. 1 Co 12:11].

[7] And so it is to be noted that the virtues come to be particularized with that **particular grace**, working according to **that particular manner and influence**. And so, too, it is necessary that all of us work according to **our manner of apprehending the virtues with this particular sentiment and special grace and divine influence**. And this is the practice of our particular religious community. In this Institute, there are particular matters that are not in other religious congregations, for example, that **particular manner of obedience**, which is a **special grace** that of God our Lord has granted to the Company.

2. From the Very Beginning of the Company

[8] In order to know how the Company is a particular religious institute, it is necessary to see what beginning it had. To this, an answer is given in the beginning of the *Examen*

³⁸ *All the glory of the king's daughter is within in golden borders, clothed roundabout with varieties...* [cf. Ps 44:154, f.

Generale ³⁹, where Ignatius speaks of the approbation of the Company: *This minimal Congregation...* [CSJ 1]. However, in fact, this was the ultimate beginning: that God, our Lord, out of His infinite goodness, moved our Father Master, Ignatius, by exciting within him his **grace** in a **particular** manner, as was said above here in this text. God thus projected His Majesty to His Church and to the world, and assisted in two matters; i.e., that the letters and the spirit should come together; and secondly, that these be applied for the common usefulness of our neighbor. There may be found in some, the letter without the spirit; and in others, the spirit without the letter, as in persons not well educated and yet devout; there are also those who have both letter and spirit, but very few serve the Lord in this manner of providing for their neighbor with these:⁴⁰

There is to be noted here that those who follow the spirit without letters, and those who in prayer experience what they speak, and these often slip into error, especially when they do not know the manner of speaking [what scholastic theology teaches].

[9] The Lord then sought out someone who would serve him **in this manner**, and called our Father and Master, Ignatius, in an infirmity of his, and so on, and giving him from the outset to desire *with great devotion*, to pursue the greater honor and glory for His Majesty. And so, as he was in the world, he had the soul for great matters, and so gave himself over to the service of God. He would not remain content with little, but intensely desired and worked for he might the more please God in everything and with all perfection.

And he would often repeat this ideal many times in his Constitutions, i.e., **for the greater honor and glory of His Majesty**. And so it is necessary that all the members of the Company that we should hold this ideal before our eyes, *with devotion*, and that we are to seek to make this our inner spirit, to strive and to procure in all things the greater service and glory of God Our Lord, *whether we read, or preach or eat, or whatever else we do, do all for the glory of God* [cf. 1 Co 10:11]. And since the state of religion is nothing other than a state of acquiring perfection, it follows that that God, our Lord, employed to move our Father Master Ignatius in this manner, and with these desires that to give him the spirit and the design of a most perfect institute of religion and to excite this in him the ideal of forming a **particular and new form of religious life**.

His first task at hand was to conquer himself through penance, to learn through prayer, and then to help his neighbor. And Fr. Ignatius went through these steps in orderly fashion. For he underwent penance, and gave himself over to contemplation; then he exercised himself in the ministry in behalf of his neighbor, teaching and preaching to others, what he had first experienced within himself.

³⁹ The *Examen cum Declarationibus* [CSJ nn. 1-133] was composed by St. Ignatius as a separate booklet – for Vocation Directors, to be give also to prospective candidates - which presents a kind of *Compendium* in which the specific nature of the Society of Jesus and its services is spelled out in succinct terms.

⁴⁰ There follows here a Latin paragraph from an early biography of the Jesuit Founder, which reads as follows in the text: [this contrast between ‘spirit’ and ‘letter’ was often expressed by Fr. Nadal.]

[10] Our Father Master Ignatius moved forward with these plans and divine motions, and took up the doing of penance, and committed himself to doing penance, thinking that this would please the Lord very much, in harmony with that which Christ began to preach, saying: ***Do penance!*** [cf. Mt 4:17]. And in this he experienced much, and drew from the experience a clear knowledge of what would be fitting that we should do who follow this spirit of his. It was in this period of his life that he maintained an extraordinary application to penance and he took the discipline three times a day, and dedicated himself to seven hours of prayer, sleeping on the ground, and eating only bread and water, and so on. Once he went seven days without eating or drinking to overcome his scruples; and he knew that so much penance was not fitting⁴¹.

[11] This was his method of handling penance: pondering within himself, how he would be equipped to be a knight of Christ, he procured for himself a sack with a cord and a pole, and confessing in a general manner, and receiving Holy Communion on the Day of the Annunciation of our Lady in 1522, it was thus that he began to do penance.

[12] In this time, with our Lady guiding him, he began to treat of the interior of his soul and the variety of spirits, and the Lord gave him in this a great understanding and a very vivid sentiment regarding the divine mysteries and the Church. And at this time, **he began to write**, but he did not persevere in this.

At this time, Fr. Ignatius began to write a book about the Trinity⁴², in the knowledge of Whom principally in Whom each day he had been most specially illumined. It is to be noted here that it is proper of the Christian way to believe in the Trinity of Divine Persons and the God Man [in this, the Christian way is distinguished from others – who, although they attribute to God other aspects, such as unity, infinity, and the like, this Mystery, however, they deny].

Fr. Ignatius went off to Jerusalem; others, who wanted to do so, were impeded. In this, it was made clear to us that they could get to this same Jerusalem, not bodily, however, but spiritually. This we did through meditations on the life of Christ.

[14] And thinking that in order to achieve this purpose, it was fitting for him to study, he did this in Spain, and then in Paris, studying philosophy and theology, and 9 companions joined him there in Paris. These needed a **formula for living**, which is that which is now on the Papal Bull of the first confirmation⁴³. And he had papal approval only to accept 60 candidates⁴⁴, nevertheless Our Lord multiplied these as we will see, laying the groundwork for his work that was already underway.

These as their intent was sought, they first offered to us the vow of poverty, chastity and obedience.

⁴¹ Fr. Nadal found this intimate personal details in the *Acta P. Ignatii*, c. 3.

⁴² The *Economic Trinity* is also Fr. Bertoni's central inspiration – cf. J. Henchey, *St. Gaspar Bertoni – A Trinitarian Charism of Hope*. – cf. also this web-site: www.st-bertoni.com, 'Life & Spirituality'

⁴³ This was received through the first Bull, of September 27, 1540, *Regimini Militantis*.

⁴⁴ This was the restriction imposed a few years later in the Bull, *Iniunctum nobis*, of March 14, 1544.

[15] Having already seen something of the institution and foundation of the Company, let us now take a look at the *Constitutions*, how they were written. However, first there is to be noted that as God Our Lord founded the Church through many and great undertakings which He then gave to His Son, and to the Church which is His Body, and therefore, He also gave it increase – so, out of His infinite Mercy He has given us this **grace** to be similar to Christ in some manner, and to found the Company in this likeness, due to the persecutions, as were seen to arise, many in number and very serious which Father Master Ignatius underwent in Alcalá, Salamanca, Paris and so on. These had their source not only from men, but also due to the very severe poverty that he experienced in Paris. Principally among many sufferings, there was continuous and grave illness that he suffered – and from his life of prayer, i.e., the affliction that he had for prayer, was somewhat taken away, due to his studies, as these were necessary. And knowing that this was the will of God, he went on studying with much diligence, and thereby giving us an example for that which it is fitting for us to do as we take up our studies in the Company. This means that we are not to neglect study for our yearning for prayer. These and other persecutions Fr. Master Ignatius endured in his person, in the likeness of Jesus Christ...⁴⁵

3. The Authority and Parts of the Constitutions

[20] This authority is such⁴⁶ that no other set of Constitutions in the future would have it just this way. In order that these later Constitutions would have the authority of the Pope, of the Society, of the General, just as these Constitutions have, such support would be lacking to them. No other would be made and left as they presently are, by this particular Father General, i.e., the Founder of the Society, to whom in the very foundation and beginning God would have communicated this influence, and the **grace** by which he rules and governs the Society – who would doubt that this authority would be more abundant than every bestowed on all others? And this is **the special grace** and the privilege granted to us by God, who *are* in this very beginning of the Society.

[21] There are three *Parts* of the Constitutions, i.e., the *Examen*, *Constitutions*, *Declarations*⁴⁷. In addition to these, there are *Rules*⁴⁸; but these last mentioned are not numbered within the *Constitutions* themselves. These *Rules* are proven to be necessary because the *Constitutions* are unchangeable and for their alteration and mutation it is necessary to assemble the Society in a General Congregation. The *Rules* though, are changeable, and these can be varied in accord with the time and place and persons involved;

⁴⁵ There here follows an historical account of Ignatius' sufferings from individuals, also from men of the Church, and from the Inquisition.

⁴⁶ This unique sense of the 'authority' in the Constitutions, presented here by Nadal – and continued later by Fr. A. deAldama, SJ toward the end of the 20th century, is not shared by many modern Jesuits.

⁴⁷ The Jesuit Constitutions really are made up of four separate compositions: the *Formula* [containing the official Papal Documents establishing the Company]; the *First, and General Examen nn. 1-134*; and its *Declarations*; the *Constitutions* proper, and their *Declarations* - these begin in CSJ 137, with the outline of the Ten Parts – in all, **827** units. These are all united together, with the exception of the *Formula* [which has its own numbering], in consecutive numeration, **1- 827**. Originally, maybe there **were four separate booklets** – now brought together in one volume, with the title *Constitutions*.

⁴⁸ There have been published volumes of these early *Regulae*, and one of these is from Ignatius' time; cf. *Regulae Societatis Iesu. 1540-1556*. Monumenta Historica S.I. edidit P. D. F. Zapico, S.I. Roma: 1948.

and so, as regards their firmness, that authority of the *Constitutions* is greater. Nevertheless, all of these are to be lived most diligently, and not a single *iota* of them is to be omitted, or neglected.

[22] The *Examen* [cf. CSJ nn. 1-133] is proposed, that they be examined according to these. These numbers are also called the *Summa of the Society*, and there are shown the papal Bulls, and the like.

[23] There are **ten Parts** of the *Constitutions*, and this is the explanation of this distinction of them. The **First Part** [cf. CSJ nn. 134-203] [after the *Examen cum Declarationibus*] is about who is admitted into the Society; therefore, in the First Part there are treated the manner of the receiving, and of the recipients, regarding their qualities, probations, experiences, and the like.

And then if there might be found those who are not suited for the Society, in the **Second Part** [CSJ nn. 204-242] there is taken up the matter of their expulsion. For, there is among others, this **special grace** in the Society, i.e., of purifying and discerning who might be fitting, or not, for this Institute.

Then, the manner of training, instructing and conserving those who remain, is discussed in the **Third Part** [CSJ nn. 243-306].

In the **Fourth Part** [CSJ nn. 307-509: 17 Chapters] there is taken up the matter of the students and what pertains to the Colleges.

Concerning the form and reason of the vows according to each state of the Society, is treated in the **Fifth Part** [CSJ nn. 510-546].

And furthermore, in these the integrity of the Society is, and consists.

How, and who ought to be ruled regarding oneself [*ad intra*], is taken up in the **Sixth Part** [CSJ nn. 547-602]; here there is taken up obedience, poverty and something also about chastity is treated.

Then, how and who ought to conduct himself with regard to one's neighbor, is presented in the **Seventh Part** [CSJ nn. 603 – 654] [*ad extra*] where there is presented the *Missions* and those **diverse ministries**⁴⁹ for the betterment of one's neighbor.

Since the Society is indeed a body, what its **union** ought to be, that of the members toward one another and with the head, is treated in the **Eighth Part** [CSJ nn. 655 – 718]; where it treats of the general and Provincial Congregations, the election of the General.

There is then treated in the **Ninth Part** [CSJ nn. 719 – 811], concerning a matter of the greatest weight, i.e., the qualities and the conditions with which the **Father General** should be endowed, concerning his office and authority. For God assisted Fr. Ignatius in this

⁴⁹ St. Gaspar Bertoni emulates this in his *Original Constitutions*, and explicitly in his **Part IX** [CF ## 158-186], *De Professorum Gradu*. In particular CF # 185 notes; ... *per varia et propria suae vocationis munera...haec est specialis gratia huius vocationis, quae potentior est omnibus periculis et difficultatibus...*

Part in a special way, who also has expressed himself in this in some manner; for when he says just what kind of person the future General should be, he manifestly shows what he himself is who has written these qualifications.

Then, the last and **Tenth Part [CSJ nn. 812-827]** teaches how the Society might be conserved and augmented toward its end which he intended.

[24] The *Declarations* are those annotations for the greater understanding of the *Examen* and the *Constitutions*. They are placed, so that the *Constitutions* themselves might not exceed a just quantity, as it is necessary for these to include only the substance of the matter, in a brief manner.

§§§

4. Annotations in the Constitutions [1556]⁵⁰ - God's Helps for the Whole Church - [Grace, in General]

[32] Up to this point, enough might have been presented concerning the matter of **grace, in general**, regarding the religious state. Now, something is to be said regarding **the grace of our own Institute**, under the leadership of Jesus Christ. And first, there is presented something in the manner of type, and a *compendium*. And then we will proceed with what we have proposed here.

[33] **Our Lord and God, Triune and One**, is infinitely rich in His mercies and pity [cf. Ep 2:4], as He always wins over what He sets out to do [cf. Ps 50:6; Rm 3:4]. Wherever sin abounds regarding us, there arises His abundant grace [cf. Rm 5:20], and help from His part. For He does not desert us, nor abandon us [cf. Jos 1:5; Heb 13:5]. But perfects and heals [cf. Dt 32:29; Ho 6:2; Tob 13:2], he humbles and raises up [cf. 1 K 2:7], and He mortifies and vivifies, He leads to the netherworld, and brings back again [cf. 1 K 2:6; Ws 16:13]. This most clement Father never permits us to be tempted but what we can bear [cf. 1 Co 10:13]; but he gives both to happen at the same time, both allowing the temptation and that from which we can escape from it, since He bestows upon us the greater faculty of sustaining, and the **grace that is more abundant** than the tribulation and the temptation, so that we might be above all **difficulty** and **anguish**, and furthermore, that we might draw from that sterility ever more abundant fruit.

[34] And so, if we consult the ages of the Church, **very much greater were the graces** than were the greatest anguish. For indeed what greater tribulation was there in the Church than that in which Christ acted out on the Cross? Indeed that was the fullness of the time, the age of age, and by far, the most glorious. There was supreme anguish after **the Ascension of Jesus Christ**; and the **grace excelled in the Apostles, the Evangelists, and the Disciples of the Lord**. There were ten atrocious persecutions of tyrants; and there came to the fore a most extraordinary yield of **martyrs** against these very monstrosities: the deaths of these were illustrious for the Church; and the more who went to meet their deaths, by this even more

⁵⁰ cf. *P. Hieronymi NADAL. Commentarii de Instituto Societatis Iesu*, edidit Michael Nicolau, SI. Romae: apud Monumenta Historica Soc. Iesu. 1962, pp. 121-130.

fruitful grace was heaped on the Church and many flocked to Baptism by the Divine mercy of our God.

[35] Nor indeed would anyone doubt in those times that there did not flourish through the grace of Jesus Christ, those who would embrace the state of Christian perfection to be acquired through the evangelical counsels, both by following some other way, as well as also in a perfect manner, through the vows. For indeed who would doubt in such a multitude of saints, in so much fervor of the Christian spirit, in so much hope and necessity of martyrdom, that there would not be very many who, through the counsels of Jesus Christ, committed themselves earnestly to that contest, to that victory and palm of martyrdom? For if for these martyrs there is the perfection of charity sought in the very first place, that they might lay down their soul for Christ, then if Christ would be suggesting efficacious counsels for the obtaining of the perfection of charity, would there not be those persons indeed fervent in the spirit of Christ; what would it mean if there were not many who would eagerly reach out for these means, through which they would arrive at that perfection, counseled by Jesus Christ?

[36] But should one desire the testimonies of writings and history to confirm this, even though these may not be frequent, neither are they totally lacking. And indeed this is a marvel: that where you have the faith of God from the Gospels, the faith of the Church and the Saints, the witness of the spirit, with all of these presupposed, you would earnestly seek for yourself testimonies that are by far inferior; the fact that one would do this... I do not know what I would say; I need to be careful so that zeal might not impel me further... He who would experience this, it is seen that his faith is so expressed: since it confirms him in his own opinion, in his own understanding; for one who believes in his own judgment, and is led thereby in the matter of faith; what is more dangerous?

[37] Therefore, our God provided helps both for the early Church and for the ten persecutions; and apostles, Evangelists, Martyrs, Bishops and religious persons; and He so endowed these with his affluent grace, and by this grace, they were able to carry out His tasks, that they might defend the Church of God.

[38] Then what happened after these early times? Heretics rose up to attack the Church. Holy bishops and doctors appeared, the liberty of the counsels, various institutes of monks: in Egypt first, under Antony, and other Abbots; then, in Syria under Jerome; in Africa, under Augustine; in Greece, under Basil; in Italy, under Benedict; under the leadership of these the heretics were rooted out, the discipline of manners was embellished, the perfection of the Christian religion was exercised, and the universal Church, in its own, i.e., divine, splendor was both conspicuous and illustrious.

[39] Furthermore, our God then added other graces of religious communities, then through those two luminaries of the Church, the Order of Francis, and that of Dominic; and by these lights, the world would be illustrated right up to these present times. Almost by an extraordinary innovation of the monastic grace, those who were called in this manner to perfection might find their support, both to further the salvation of souls, as well as assisting in the burdens of bishops and their cares.

5. God's Helps for the Society - The *Special Grace*, in Particular

[40] Then, as the last of all these, our God has graciously bestowed on the Church the grace of this least congregation, out of His infinite wisdom and goodness; this divine influence, this divine movement of Jesus Christ, this virtue of the spirit and its vivacity, by which, our God, the most clement triune and one, called those whom He foreknew and predestined [cf. Rm 8:29] to the **militia** of His Son, Jesus Christ, and the **total** Gospel enterprise, for the perfection and the development of Christian perfection and charity; and he brought about a kind of **abbreviated word** of the monastic way of religious life⁵¹.

[41] In this religious institute, not only did He include all the other institutes of the religious life, but also those matters that would bring together the institutions of the bishops and priests; in so far as having set aside all those matters which might prove to be a hindrance either to poverty, or those ministries and works which ought to confer on the procuring of the salvation and the perfection of one's neighbor, from this institution.

[42] For this Congregation has those vows common to other religious institutes, and it includes a two-fold form of life, namely the active and also the contemplative; and both of these pertain to it as a certain perfect and superior action so that it might be exercised in the salvation and perfection of souls; that both the active and contemplative life be so efficacious, that this be lived also in a superior fashion so that no active souls, and no contemplative souls might escape from the ministry of the Society. And finally, there might be others who would aspire to that superior activity which is proper to the responsibility of Bishops and therefore of those priests who have received the care of souls committed to them by the bishops.

[43] Likewise, the Society has from the primary responsibility of the bishops, that it might dispense the Word of God **in both conferences and lectures, and in every ministry of sermon [presenting God's Word]**⁵²; and from the office of both bishops and pastors, that the Society might celebrate Masses, and administer the Sacraments.

[44] All these tasks, **the Society** so accepts **as though from Christ Jesus**, through **the Church**, so that the Institute does not accept the use of Choir [cf. *Formula* 8; CSJ n. 586], nor the practice of the monastic burials, or habits [cf. CSJ n. 577]; these practices the monks rightly employ. Neither does the Society admit of Episcopal dignity, such as jurisdiction [CSJ n. 817], nor honors, nor the revenues of investments, nor the regular care of souls [cf. CSJ n. 588], or any other obligation, other than what is her proper vocation. Moreover, she indeed sets aside all these usages, so that the members might be committed to the salvation of souls and to perfection, with ever greater humility, and more easily and more attentively.

⁵¹ A *Compendium* [???

⁵² This broad ministerial service of the Word of God is noted in the Jesuit **Formula n. 1 ... aliud quodcumque verbi Dei ministerium....** Fr. Bertoni quotes this phrase in his **CF # 163: Verbi Dei quodcumque ministerium**, under the Part IX of his *Original Constitutions, De Gradu Professorum*.

[45] Put briefly: this is a certain imitation of the apostolic **order**⁵³ and its representation. We should not be ashamed of the grace of our God and of the Church. For God has not bestowed this grace of the religious life, as something to be hidden under the bed; rather, it should be placed in the candle-holder so that it might shine forth [cf. Mk 4; 21; Lk 8:16; 11:33; Mt 5:15]; and if God speaks these ideals into the ear in our rooms, He orders that these be preached on the housetops [cf. Mt 10:27]. What could ever bring it about that we would fear to confess the mercies of the Lord before all the living? [cf. Tb 12:6]. For indeed, for all this, who, of all those everywhere on earth, and who in the heavens, could be the counselor of God [Is 40:13; Rm 11:34], or who could say to Him: why have You done this? God chose to inspire this grace into the Church; the Church receives it, confirms it, approves it. Who are you, who could neglect or reject that grace, for indeed who are we that we could choose not to confess this, or preach this?

[46] Indeed, if one would be moved by the name, as though he would scorn the apostolic way of religion; then, so be it, let us be silent over the name *apostolic*; and let us judge the imitation of that way of life, and let us ponder the matter in pious reflection. For indeed there can be no controversy regarding names. For nothing will really not be of much help to us in what we are called to do, simply by what we are named, provided that we do this with the **grace** of Christ Jesus; since it is consecrated by the Church let us have that most outstanding name, that this least congregation of ours be called the Society of Jesus.

[47] But, let us look at the **imitation of the apostolic state**. First of all, the **Apostles** are called that they might know Christ [cf. Jn 2:37-39]. Ours are called to the first formation so that they might understand that **grace** which we receive from Christ, and that they might come to see the entire Institute of the Society [cf. CSJ nn. 18; 190]. Again, they are called **Apostles** so that they might follow Jesus Christ [cf. Mt 4:19-22]; that they might hear the faith from Him, so that they might arrange their conduct: briefly, so that they might take on the **apostolic duty**. Our men then go on to the second probation, which is conducted for the composition of their manner of life, then on to the studies of letters, and having been exercised and instructed in such things, they are admitted to the Professed Society [cf. CSJ nn. 16; 244; 289; 307].

[49] **Apostles** are then sent to preaching the Gospel to every creature [cf. Mt 28:18-20; Mk 16:15] and that they might administer the sacraments, i.e., that they might carry out **the universal ministry of the Word of God**; they take on the care of all souls. The Society is called for **all these: it takes on the word of God in sacred conferences, lessons on the sacred letters; the teaching of children and the unlettered; in pious conversations, spiritual exercises, the administration of the sacraments**⁵⁴— and briefly, *to every ministry of the Word of God* [cf. *Formula*, n. 1]. And the Society takes on the care of all souls from its own institute, not out of some other obligation, or jurisdiction.

⁵³ For Fr. Bertoni, *Missionarii Apostolici* also implies assuming the Apostles' manner of living, as is noted from the Founder's frequent citation of the **Acts of the Apostles** [cf. CF ## 189; 226; 232] and the **Early Church**.

⁵⁴ Fr. Bertoni offers a similar list of *Means by which his Institute is to promote the salvation of its neighbors*. In CF # 161-164.

[50] The **Apostles** pronounced vows of the counsels of Christ⁵⁵. The Society has vows. The **Apostles** did not assume the habit of monks [which can be seen from the Ecclesiastical Hierarchy of Dionysius]; at the same time from the practice of the Roman Church, we accept that the **Apostles** did not make use of a dissimilar garment than the prelates and clerics of Rome wear. The Society admits of no other habit than that which is in use among the *more honest priests* [cf. *Formula* n. 8; CSJ n. 577]⁵⁶. The **Apostles** were not occupied in the signing of psalms and hymns; but neither did St. Gregory the Great wish that the Early Church might be committed to these matters. The Society does not make use of the choir [cf. *Formula* n. 8].

[51] Briefly: in addition to those matters which pertain to dignity, increase, jurisdiction, and to the conferral of two of the Sacraments, from her vocation the Society has all the rest, by which the apostolic task⁵⁷ might be imitated. For this reason not without merit do we profess ourselves to be the *servants* of the supreme and universal Pontiff the Pope, and of other bishops who by a legitimate succession, they have taken the place of the Apostles and their dignity.

[52] Therefore, in those matters in which souls may be helped, the Society embraces all of them, provided it can administer these in humility and poverty. **For indeed our is a vocation of the imperfect**, and of a religious institute, through which we ought to strive forward toward perfection; ours is not of the holy and the perfect, which is the state of bishops. Therefore, since we have been called to the state of perfection to be acquired, this is the magnitude of the **divine grace** toward this least congregation: not only has it granted to us all other means to obtain that end, but also that which otherwise might seem **difficult and dangerous**⁵⁸, for us it becomes easy and smooth from the illustration of divine light, so that thus we constitute the great part of our spiritual advancement in it, if we become the more committed to the salvation and perfection of our neighbors.

6. The End and Grace of the Society

[53] Moreover, for the sake of removing these difficulties for the Church, **Christ Jesus gave this grace of the religious life**. The exposition of our Institute and the authority of the Apostolic Letters explain this. It is pointed out by these that this Society most especially was instituted for the defense of the faith and for its propagation ad for the profit of souls, as though this was to say that it was founded against the heretics and all infidels, and then for the confirming of the morals of Catholics from the norm of the faith and of the Christian religion.

⁵⁵ cf. St. Thomas Aquinas, II-II, q. 88, a. 4, ad 3^{um}; q. 186, a. 6 a. 1; Suarez, *De statu religioso*, Book 3, c. 2, nn. 9-10.

⁵⁶ Fr. Bertoni uses this same standard, in his *Compendium Rude*, CF # 6.

⁵⁷ This *apostolic task* seems to be what Fr. Bertoni intended by: *perfectum opus sacerdotale* [cf. CF # 7] ... *missionem apostolicam ...graviora ministeria...* cf. CF # 158].

⁵⁸ This line of thought has made its way into Fr. Bertoni's CF # 185, which Fr. Stofella maintains that the Founder 'spells out, verbalizes more completely', his *Compendium Rude* which is not made up of complete sentences, which become explicitated especially in CF # 185:... *haec quandqoue ardua et difficilis rest est... name, haec est specialis gratia huius vocationi, quae potentior est omnibus periculis et difficultatibus...*

[54] And even if these are not clamoring for attention, the calamities of our own times cry out loud and clear, with which the Church, the most holy Spouse of Christ, is afflicted and heavily burdened.

On one side, heretics demand attention, and on another, the Mohammedans, and both have been most atrocious, with their awesome strength, supreme potency, with their utmost discrimination of all of Christianity. And yet, as most extreme as all these seem to be, and really are, I have thought it a greater calamity easily, to be that by which, through most corrupted morals, both of fellow Catholics, as well as even supremely, if I do not say, uniquely, of the entire ecclesiastic order, and the most lost way of life and most pernicious examples of fellow Catholics, by which, the holy Church is devastated and dissipated. And indeed who would not pour out an inexhaustible font of tears and sorrows in so much pestilence and calamity of souls?

[55] On the other hand, to whom so much grace, such abundant benignity of our triune and one God, such vigorous and excellent assistance of God, would not all this make the human spirit great for helping those souls which are perishing? And, would all this not as an immediate result, lead to such harsh combat and bitter wrath, in so much victory over Lucifer, as though all this would not be totally drawn together, in so much wailing and anguish of the most holy Church, in so much stamping under foot of the blood and the mercy of Christ our Lord and God?

[56] *Arise, o Lord, and help us!* [cf. Ps 43:26] - *Arise, why do You sleep, o Lord?* [cf. Ps 43:23]. Arise, on account of Your holy Name; so that, I beg of You, the barbaric Mohammedans might not be able to say: 'where is the Church of Christ? Where is the triune and one God? Where is the man-God? Where is the merit of the Passion of Jesus?' And that they might not add atrociously and insolently that Mohammed is the supreme prophet of *Alla*.

[57] And again, so that the heretics might not say: where is the Roman Church? Where are her sacraments? And where the merit and necessity of works? Where is the invocation of saints? Where are the monastic communities and the vows – and numberless other questions of this type, and they would exult petulantly, and sing the victory chant of their doctor Luther, as though Satan would conquer the Church through both of these categories? Let not, I beg of You, Lord, Jesus Christ, that Your Blood, Your Spouse, Your Truth, Your faith be given over to into shame to the most proud demons, and to totally lower regions of hell.

[58] Call, I beg You, most holy and most clement Lord, call those whom You are going to call; send those whom you are to send [cf. Ex 4:13], to the province of Your holy Society to be administered in dignity. For we are totally, on what can be said, are useless and inept; and nothing other than what you, Lord God, have decreed by Your grace and Your mercy, might not be impeded and corrupted by our ineptitude, error, negligence, sin, wretchedness.

[59] Therefore, the **vocation** of this least Society is great, a great institute through the **outstanding grace of Jesus Christ**. This **grace** has its select propriety of divine help, which is extended to all virtues, to all exercises, **to all ministries and works**, to the entire government and direction of the universal Society and of each of those who are admitted into it; so that we might attain the end which the Lord has established for us, and that we might pursue this strongly and efficaciously.

Concerning this property of the **grace** and the divine influence [from which proceeds the difference between religious institutes], must first be stated; then, regarding the extension to the tasks of the Society and the entire Institute. Listen, my beloved Fathers and Brothers in Christ Jesus; listen!

[60] First of all, the very **grace of the vocation** itself teaches this property, when anyone hears and assents to this grace; hence, one is rendered capable of the divine influence, which God has **prepared** to be dispensed for all whom He has **disposed** by His **benignity** to admit into the Society. For this received **Grace** brings it about that our minds might accept a certain spiritual strength from our God immediately, by which each might both experience His will in the spirit in this Institute, and also each one might be joined and acquiesce to that will, embrace it in his heart and taste its sweetness of spirit.

[61] Then, filled with good hope and confidence, each conceives that great and likewise, most sweet and constant desire that he be admitted into this Society, so that he might always live there, pour himself out, and serve in it; he accepts a great sense of divine assistance to carry out those challenges wherever the divine vocation leads; each imbibes that spirit, but which, as though being in a **certain realm of wisdom, and spiritual principle** [which at the same time attains to the memory and to the intellect and to the will], our mind, i.e., this three-fold faculty, he might have and almost at the same time, embrace all that pertains properly to the Institute of the Society, so that this might contain almost a single sense, one knowledge, and one preference.

[62] Here stands out that strength by which our Father Ignatius [that through whom **our triune and one God wished to institute the Society**] is able to dispose and constitute all that pertains to this Institute, and contains all. By this **faculty**, those who are called to the Society accept, in spirit the entire institute of the Society, so that those who occupy the roles of superiors might be able to govern others.

[63] But, I act with temerity and I work curiously, i.e., so that whatever is perceived in the spirit, I would like to present them by word, albeit an untrained one. Therefore, in one word, if I may say nothing, I have said all: that **grace** cannot be expressed; it cannot be felt and fulfilled by some deed. For witness to this matter I call on those, any and all, who have received this **grace**. For that which you accept, which you experience, which applies and impels you to this institute with such alacrity, such committed spirit, such hope, such zeal, so vibrantly, so constantly, I say that this is what I do not say, nor may you express this by word, but nevertheless, what **we all experience** in union and in the sense of the spirit in Christ Jesus, Who is our God, and blessed forever [cf. Rm 9:5].

[64] Moreover, from this **proper sense** of our Institute, it so happens that we embrace in a broad affection of charity all religious communities and all religious; so that we might have union in this matter, because we are all religious. For, neither can we feel the **specific grace of our religious institute**, unless we accept in good spirit, and consider as good at the same time in a general way the **grace of religious life and the entire monastic vocation**. We have not known the spiritual properties of other orders. For only they know these, who accept to live them.

CHAPTER II

*Special Grace of this Vocation.***The Grace Proper to the Company of Jesus⁵⁹****In General, and then in Particular**

[2] Our Reverend Father Vicar has directed me to give you this Familiar Exhortation on the spirit and the efforts of the Company in which the clemency of our Lord Jesus has deigned to gather us. The purpose of Fr. Vicar, and his intention, are that all the members of this Roman College might, following the Constitutions, renew their vows three, or four times a year, with even greater fruit.

[3] You know very well my own ineptitude to carry out this charge. I go forward, however, by the grace of God, to offer you some words in a practical manner for our common edification – first of all, on the state and the **grace** of the religious life in general – and then on **the particular grace**, and the Institute of our holy Company.

[4] In order to liberate the world on the tyranny of the devil from the tyranny of the devil who had proposed to it, that of pursuing riches, honors, debaucheries and frivolities, the Lord Jesus, our Savior, willed that the principles of salvation might provide for all the way of the extreme opposite. It is by stamping underfoot all of these above-mentioned ways, through the observance of His commandments that that all would be Christian. With this purpose in mind, He has given to human beings a **common grace** by which all who choose to be Christians might observe the divine precepts and attend to the salvation of their souls. This is the **first and common grace**. We possess it in common with all Christians and we ought to have for it the greatest recognition.

[5] In addition to this **common grace**, the Lord has willed that there would be the monastic life for those who, in committing themselves in the way of the vows, would observe furthermore, the evangelical counsels and would thus tend to perfection. For this way of life, He provided a **special grace** for those who founded religious orders and for those who, after them, would following along in their footsteps. St. Benedict, St. Dominic, St. Basil and the other Founders of different religious orders, having been endowed with a **special grace**. Sharing this with others, and by divine favor, they had a great number of disciples. These individuals, stimulated by their example, had recourse to special **assistance** of grace, which permitted them to adhere to such a way of life and to fulfill its requirements. The **particular grace** of the religious life is

⁵⁹ This was a *Domestic Exhortation* given in the Roman College very early in **January [the 2nd], 1557** – and it may be found in: *Fontes Narrativi de S. Ignatio Loyola et de Societatis Iesu Initiis*. Romae: apud ‘Mon. Hist. Soc. Iesú, 1951, pp. 3-7; cf. also: *Jerome Nadal. Contemplatif dans l’Action. Ecrits spirituels ignaciens [1535-1575]*, o.c. pp. 213, ff. This was five months and a few days after the death of St. Ignatius [+ July 31, 1556], and Fr. Laynez, had already been appointed Vicar by the Founder, and was acting in this position, prior to his own election some 18 months later, in July 1558. He continued the Founder’s policy of sending Fr. Nadal through the Company with these *Exhortations*, presenting an authentic interpretation of the mind of St. Ignatius. [The paragraph numbers in brackets are found in the printed Latin original].

nothing other, in effect, than a **special inspiration** and a **special assistance** of God which enable those called to embrace and to carry out what is required by this particular way of life, divinely inspired and approved by the Church.

[6] Sharing as we do in this **special grace of all religious**, we ought always to address to the Lord our ceaseless and the most sublime praise. We should also bear a very great love for all religious, no matter to which each one of these they belong so that neither they, nor we, in our resistance to God might ever prove repugnant to God – which would occur if from heaven the Lord did not look down upon us in a very special manner.

[7] However, in conformity to our proposal here, let us take a look at that manner that the Company has received the **special grace common** to all religious orders and then, in similar fashion, to ponder the **very special grace** that has come to us with regard to them. Even though they all have their own **proper grace**, we need to reflect on our own. Let us then, pass in review some of the events that touched our own Reverend Father Ignatius and the entire development of the Company. Above all, the Company might be considered in the number of those other religious orders. The Company, as we believe, was divinely inspired at its origin, to our reverend Father Ignatius and his first companions, then approved as such by the Apostolic See. The community has been fortified with each passing day up to the present moment with astonishing results, the increasing number of its members and the spiritual fruits it produces. As other religious institutes have their **proper graces**, so ours has had its in great number. This grace stands out the more above all in our obedience, which requires not only the material execution and the compliance of will, but the **total abnegation of our intelligence**, to the point of coming to judge that what has been commanded is the most perfect. This grace of ours shines out also in a certain vigor and particular aptitude in **preaching, teaching and in exercising those other analogous ministries**, and these examples cannot seem to be admired enough by all those who are witnesses of them. We ought, then, to receive this grace with a very particular gratitude.

[8] In that period when Luther was engaged in his detestable machinations, our Reverend Father was like a military leader who struggled with great ardor in order to achieve the military honors of this world - [however, he never killed anyone]. But, by God's Will he was seized from that was of life, when following a serious **wound** in the leg, he fell dangerously ill. This was the **first grace** – and no matter who it is who makes the comparison, each one could be able to find in a similar situation his own conversion, as is true regarding all other graces.

[9] Starting with this period in his life, he began to read with real application certain spiritual works, and to be buffeted by the violent flux and reflux toward this world, and then towards the service of God, but with this difference: that after the assault of the worldly thoughts, he would find himself always quite troubled and profoundly saddened – whereas, after the sublime holy thoughts that he would also experience, he realized that he was profoundly consoled. And beginning with this experience, through his discernment of spirits, he came to the decision in an absolutely certain manner that he **preferred to serve God than the world**. This is his **second spiritual grace**.

[10] But, in his **service of God**, he places as his fundamental base that he would always prefer to pursue that which would be to the **greater honor and glory of God**. This is why for the entire Company as its unique foundation and the sole rule on which all the constitutions and all the matters of the Company have been, and out always to be related.

[11] He then judged forthwith that the best for him for **the service of God** would be to hand himself over to a very harsh penance. And he put himself to this with some harshness, indeed, with five disciplines every day and other austerities beyond human strength, so much so that this excess moved him to find for his sons, this measure that we now find in our rules. There is in this **still another grace ...**

[12] From all this, he was elevated to an admirable illumination of spirit to the point that by the practice of prayer and by his spiritual contemplations, he saw into the divine mysteries more clearly than the light of day. And all this increased for him so much by his voyage to Jerusalem and through other pious exercises that the account of them would be astonishing. But, among the many others, his illumination of soul as most unique, that totally special and invisible grace that he received at Manresa near Monserrat, and to which our blessed Father customarily referred in all his decisions, so much so that even in Rome he governed the Company there, which each day assumed more importance for him.

[13] From all he came to an insatiable desire and a penchant to assist his neighbor: he would thereafter commit himself to being useful not only to himself, but equally to others.

[14] But as he hesitated then, undecided on the **manner** [*quonam modo*] on how to remain in harmony with his principle: ever **more for the glory of God** [*magis ad gloriam Dei*], he would come to realize this plan. He took cognizance on the numerous dangers of the errors that might happen upon one's own simple ignorance. From this time on, he came to experience imprisonment, persecution, suspicions of all sorts, on the occasion of what he undertook so excellently, according to his means, for the salvation of human beings. In total conformity with his inspiration of the Holy Spirit, he came to understand that he would have to study and to apply himself to the sciences for a greater glory of God and a greater profit of souls.

[15] He himself, at that time, was unlettered [*rudis*], knowing only how to write, so he committed himself to studies with a most dedicated application, first in Spain, and then later, in Paris. The question then that he put to himself was whether in committing himself to so great a work all alone, or rather with others. He then decided that he would have to provide himself with companions, whom he assembled, numbering nine.

[16] There still remained to him to decide whether this gathering would be constituted without approbation, or rather with the consent of the Holy See and go forward under the former of a Religious Order. It is this latter solution that was adopted in unanimous fashion. This is why, after much prayer and numerous consultations, our Company had on two

separate instances⁶⁰, been approved by the Apostolic See to be counted among the number of other religious Orders of Christianity. Even though this was at the time the smallest of all of them, it would gradually come to have its members within her and those **particular graces of her vocation and Profession.**

[17] It would then receive within her the *Professed* Fathers, the Spiritual Coadjutors, the Coadjutors for Temporary Matters, Scholastics and Novices. As for the organization of their studies, while the Brothers lived all together, they were content to have their instruction imparted to them from others, as was the practice in a number of cities in Spain; and then they came to teach themselves, as occurred in Rome where they founded and directed competed academic courses.

[18] If we were to bind all these matters into a kind of a fascicle, we would have much for which to render thanks to God and much to imitate in the example of our Reverend Father Ignatius, according to the authentic spirit of the Company – i.e., to renounce all that is worldly, and to allow the service of God to pass before the interests of this world. In this spirit, we always have in view that which is **that which the most brings about the glory of God**; thus, we do penance; we apply ourselves to spiritual contemplations; we thirst for the salvation of our neighbor; we pursue studies with ardor in this intention; we attach ourselves to our brothers by the indissoluble bond of charity; we allow our superiors, as vicars of Christ, the entire liberty to dispose of everything regarding ourselves; we always thank god for having willed to make of us members of this holy Company, and with all our strength we end always to advance worthily even unto death in our vocation, for the praise and the eternal glory of the One who is blessed, world without end, Jesus Christ, our Lord, our Leader, and our Guide.



⁶⁰ This is a reference to the two Papal Bulls: Paul III, *Regimini Militantis Ecclesiae*, September 27, 1540 – and Julius III, *Exposcit Debitum*, July 21, 1550 – in the Latin edition [1949] – these are placed as the *Formula*, to the **Jesuit Constitutions.**

CHAPTER III REFLECTIONS ON THE *GENERAL EXAMEN*⁶¹ OF THE INSTITUTE

1. The Company of Jesus received its name from the Apostolic See. As the other parts of the Institute, this name also received its authority from the Apostolic See – but, its origin is from an inspiration from God Himself. The proper character of our vocation is to serve under the Standard of Christ: this then unfolds from the over-all content of the *Spiritual Exercises*, especially in the Meditation on the *Temporal King*⁶² and that of the *Two Standards*⁶³.

a. On the Meditation on the *Temporal King*, Christ Jesus, King and Supreme Head of the Angels and of humanity, calls us to accompany Him in this war that He is conducting against the world, the flesh and the frightening malice of the demons, to that point when He *will hand over the kingdom to God the Father, having abolished every principality, every ruling force and every power*. [cf. 1 Co 15:24]. For us, we give our name and we are enrolled by the finger of God in this holy expedition.

b. The Meditation on the *Two Standards* teaches to hurry after Christ, our supreme Head, to walk with Him into combat, to remain firm there and by his strength, to launch the attack. It is in this perspective that Jesus Christ calls us into the Company to wage His combat. Thus, we read in the Formula of our Institute that we are committed under the orders of His Vicar on earth, the Roman Pontiff, under the Standard of the Cross⁶⁴.

2. On just how this inspiration and this name were confirmed, listen to me, my Brothers. Father Ignatius came to Rome for the first time, even before he had begun any negotiations for the confirmation of his Company. He was praying along the way, and then, all of a sudden, Christ Jesus appeared to him, bearing His Cross. In his spirit, he heard God the Father and understood that He was attaching him to Christ, He bound him to His service and then He said to him: *As for Me, I will be propitious to you*. The fact that Ignatius heard this from God, Father Laynez, who accompanied him on this journey, attests to this.

3. Furthermore, with regard to the *Formula* of the Institute that the Fathers wanted to present to the Apostolic See in order to have it confirmed, Fr. Ignatius – since he was dealing with a very serious matter and as he was in conformity to his interior devotion and to a movement of the spirit - begged forcefully and firmly of his companions that this name be given to the Company, he himself prayed and insisted among all that each might agree to this. Always in this regard: the conversation fell one day, moved by his devotion, that this Name,

⁶¹ Originally, the *Examen Generale* with its *Declarations* [in italics] in the one book of **Jesuit Constitutions**, comprises nn. 1-133. Originally, the *Examen, cum Declarationibus* were meant to serve as a kind of *Compendium* for Jesuit Vocation Directors and prospective candidates for the Society, explaining to them more succinctly the nature, goals and spirit of the Society of Jesus. This present text is found in: *Jerome Nadal, Contemplatif dans l'action. Ecrits spirituels ignaciens [1535-1575]*, o.c., pp. 218-223 – based on: *Ignace, Ecrits* p. 396.

⁶² *Spiritual Exercises*, nn. 91-100, at the end of the 'First Week.'

⁶³ *Ib.*, nn. 136-148 – the 'Second Week'.

⁶⁴ *Quicumque in Societate nostra, quam Iesu nomine insigniri cupimus, vult sub crucis vexillo Deo militare, et soli Domino ac Ecclesiae Ipsius sponsae, sub Romano Pontifice, Christi in terris Vicario, servire...* [cf. *Formula*, n. 1].

and no one, other than God, would ever change it. These few traits make us comprehend clearly that it is by a divine inspiration that this name was imposed by God on the Company.

4. We are, therefore, Companions of Christ Jesus by his designation, His extreme goodness and grace in our regard. We follow Jesus battling, conducting the war, still now bearing His Cross in His Mystical Body, which the Church is. This is why we have to make up for that which is lacking in the sufferings of Christ⁶⁵. Let us, then, imitate Christ, my Brothers, all the more since this is possible with His grace, even to the extent of not wanting anything other in this mortal life other than that which Christ Jesus has willed: for us to be poor, chaste, obedient, humble; He wills for us **opprobrium**⁶⁶, injuries, outrages, all to be suffered in His Name. He has willed for us not to refuse any thought, any action, any suffering in order to procure the salvation of souls. He wants us to go even into the face of death in order to save souls. In order to realize this grand undertaking, it is with great signs and great demonstrations that Christ Jesus has called us, my Beloved Brothers. Let us follow Him, then, with great spirit, a great faith, a great constancy and joyfulness of spirit, in the humility of our heart, in spirit and in truth in Christ.

5. An important part of our salvation and of our perfection resides, let us know this well, in coming to our neighbor's assistance. **As long as it is our superiors who send us** into the ministry, let us not doubt for an instant that we ought to draw ever greater profit from it. For it is to this that we have been called, it is to this that **the grace proper to our Order** leads us and helps us. I remember that at first time of my entrance into the Company, Father Ignatius suggested to me to give myself over to preaching and to the assistance of my neighbor. I was excusing myself because of my inaptitude because of my own sins and my misery. The Father responded to me: 'It is precisely in this manner that you will make progress, in seeking the salvation of your neighbor.' Let us say it, then, once and for all: that no one, under the pretext that he is imperfect, that he is incapable, that he incurs a real **danger**, that he not allows himself to be overwhelmed, or that he hesitates in serving his neighbor. However, in manifesting one's **difficulties** to his superior, if he is sent anyway, that let him put himself to the task with a broad soul, full of hope. **By the singular grace with which Jesus Christ** embraces His Company, the Jesuit **will not be exposed to any danger**⁶⁷ – but, a little at a time, he will make mighty progress toward perfection, **provided that he applies himself to his ministry according to the spirit of the Company**, and that in the very first place he should not omit in the proper time to fortify his spirit by prayer.

6. As for prayer, this holds in a religious Institute an important place, this is certain and of primary necessity. I speak of the prayer of which St. Paul says: *I shall pray with the spirit, but I shall pray with the mind as well* [cf. 1 Co 14:15]. It is prayer from which all the ways of the of the spiritual life: the purgative, the illuminative, the unitive. It is, therefore, with zeal and with a great avidity that the Company devotes in the sweetness of the Spirit, in Christ Jesus. None of its effects come to the fore unless it be exercised above all in the appropriate meditations for penance, for the despoilment of the old man, and then coming to the

⁶⁵ cf. Col 1:24.

⁶⁶ Fr. Bertoni expresses the willingness to accept even greater sufferings for the Lord, such as *opprobrio* [cf. **MP Oct. 22, 1808**] - there is some *opprobrium* living in the Christian way [cf. ib, p. 173, **May 24, 1810**].

⁶⁷ The spirit of these words seems reflected to some extent in St. Gaspar Bertoni's **CF # 185**.

contemplation of all the mysteries of Christ, where we would desire to open ourselves to the mind of the One Who is the Way, the Truth, the Life; finally, we rest fully in love, so much so that this is the required point of departure for our prayer and is also the goal we set for ourselves, i.e., charity. This is the supreme through which we are penetrated by fervor, moved by zeal in prayer, we set out for our ministries in the joy of our spirit, with humility of heart, gentleness and vigor in Christ Jesus. This is what we draw from the book of the *Spiritual Exercises*.

7. There is a point that I do not want to omit [even though it is not here that I would want to treat of prayer]. As we know, Father Ignatius received from God **the singular grace** of being elevated freely to the **contemplation of the Most Holy Trinity**, and to find his repose there: very soon **grace** moved him **to contemplate the Trinity, whole and entire**. He was **transported into this mystery, and united himself to it wholeheartedly** with intense sentiments of devotion, and a profound spiritual enjoyment. Soon then he contemplated the Father, then the Son and the Holy Spirit. This prayer was granted to him often in other periods of his life, but he received above all [let us say in a very singular fashion], during the last years of his terrestrial pilgrimage.

a. By an outstanding privilege Father Ignatius lived this manner of praying in a very particular manner. And furthermore, in all undertakings, actions, conversations, as he felt himself to be in the presence of God and contemplated this, and his taste for spiritual matters, he **was a contemplative in his very actions**. This is what he usually expressed by these words: *It is necessary to find God in all things*⁶⁸.

b. And truly, this grace and light of his soul, we have seen these expressed by a kind of nobility of his demeanor, as through a clarity and certainty of his actions in Christ, for our great admiration and for the great consolation of our heart. And we have experienced how to benefit by a share of this grace within ourselves, I cannot say to what extent.

c. And so, that which we grasp as **a privilege granted to our Father Ignatius, we believe it also as bestowed on the Company, and we place our confidence in this grace of prayer and contemplation which is communicated to us, in recognizing that this grace is bound to our vocation**⁶⁹.

d. And since this is so, let us place the perfection of our prayer in **the contemplation of the Trinity, the love and union of charity, in reaching out**⁷⁰ to our neighbor by **the ministries of our vocation**, ministries which we willingly place above and beyond our personal tastes and sentiments in prayer.

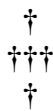
⁶⁸ This was one of Fr. Bertoni's sacrosanct principles: cf. his **MP July 30; October 13 and December 25, 1808: ... cercare Dio in tutto...!**

⁶⁹ This is an important paragraph: for Fr. Nadal, the Jesuit vocation is a share in the **special grace of their Founder**.

⁷⁰ This may be Father Bertoni's inspiration, which he has recorded in his **Spiritual Diary**: cf. **MP August 24; September 27th & 28th, 1808**.

8. The fact that the Superiors and the Spiritual Fathers should watch over this **moderation**⁷¹, which, as we know, was very familiar to Fr. Ignatius and which we affirm to have been **one of the proper virtues of the Institute of the Company**. If, therefore, they judge in the Lord, that someone is **making progress**⁷² **in prayer**, under the action of the good spirit, and so the Superiors should not prescribe anything for such a one, that they do not have to intervene in any manner, but that forthwith they might affirm him and encourage him to make progress in the Lord with **gentleness and strength**. If one might be found who is not much drawn to this, or one who does not advance well, or is led by illusion, or error – then the Superiors should intervene to lead him to **the authentic path of prayer and of progress in Christ Jesus**.

Summary: In so far as it is possible, we direct ourselves in the most perfect and **appropriate**⁷³ fashion toward our end. All this, as well as the entire enterprise of the Institute, Father Ignatius joined to the outstanding illumination of his soul which he received by **a great privilege of divine grace** at the beginning of his conversion at Manresa, that city of Spain. It is of this light, of this origin of this privilege of divine goodness, that the light, the grace that we experience in the most profound depths of the soul, which console us and lead us, that is, I say, of this origin, of this light and grace, that the Heavenly Father, all clement, has bestowed and spread throughout the entire Company, in each of its parts, each of its ministries.



⁷¹ Fr. Bertoni, under the guidance of St. Thomas Aquinas [II-II, qq. 160, ff.], provides a four-fold presentation of **Modesty**, which he considers as an ornament to **Chastity**, just prior to his presentation of **Obedience** – cf. **Part VI, Section III, CF ## 120-137**.

⁷² Fr. Bertoni was much inspired by **Ph 1:6** – *the One Who has begun this good work, will bring it to completion* – and this was applied especially in his **Part IV of his Constitutions: De Profecu Suius et in Doctrinis Ecclesiasticis** [cf. CF ## 4748 & 49-68] – moved, no doubt, by Paul's Exhortation to Timothy: ... *Attende tibi et doctrinae; insta in illis; hoc enim faciens et teipsum salvum faciens et eos, qui te audiunt...* recalled by Suarez.

⁷³ In the light of Jesuit Apostolic Discernment [cf. CSJ, nn. 622, ff.], also Fr. Bertoni would adapt to changing circumstances, times and places, using *ministeria appropriata...*

CHAPTER IV CHARACTERISTICS OF THE VOCATION OF THE COMPANY OF JESUS ⁷⁴

[1] Their **vocation**, they explain, is like a **light** which, in Christ, shines forth for them, puts them in motion and directs them. From this, there come the inclination and the dynamism, **under obedience to the Roman, hierarchical Church**, men impassioned for the salvation and the perfection of souls.

[2] Their society, their bond with one another are joyful, direct, agreeable, religious, simple, humble, friendly, without any pretension.

[3] Even though they share quite closely, as regards externals, in the manner of kind of life of honorable priests, they show, in the interior life and the practice of the virtues, a perfection which is proper to them, capable of being exercised integrally and solidly and to bear fruit even in their exterior actions.

[4] This vocation inspires a vehement desire for all that is lowly, harsh and mortifying, to the point that there cannot be found any among them who would not manifest remarkable examples of mortification if the Superiors did not forbid this of them. However, these Superiors, warned by experience, have the wisdom to place obstacles to this, in order to avoid that one might then show himself less taken up with the ministries of the Company if these mortifications came to the public eye, or that the health of their bodies would be tested, or broken down. However, they do not reject mortification all together. But, when it does seem necessary, or useful, they then prescribe these for them and approve of them.

[5] They seek to attend to their perfection in all the virtues, not only in themselves, but also in the fashion of doing this and in the adaptation to circumstances, and this is their deepest conviction when it is a question of the most sublime virtues. They experience a rather particular zeal for obedience, for abnegation of oneself, for mental prayer which is extended to all their activities and is exercised in all undertakings, without neglecting in any manner the vocal prayer which is familiar to them and practiced each day.

[6] They expect nothing from this world other than what awaited Christ. Christ has come to save souls, to suffer and to face death for them. They do all they can in Christ, to come to the assistance of souls, **of offering themselves for them to all the labors**, and even unto death. In a word, **they profess to will in everything to imitate Christ**.

[7] They maintain among them the same manner of living, and they do not bear any modification. However, if it should come to pass, that in customs and on some other points, they adapt themselves to the regional usages in order to avoid the singularity and scandal.

[8] Their method of government is at the same time **strong and gentle**⁷⁵: in order to maintain **firmly** and with defecing the goal which they propose for themselves – but also so

⁷⁴ cf. *Jerome Nadal. Contemplatif dans l'action...* o.c., pp. 244-251. In this reflection, there are present all the central ideas that Fr. Nadal had concerning the Company of Jesus.

that they would not employ in the means of obtaining this, any severity or rigor, when this is not necessary, and so that the goodness and the kindness be their guarantee and foundation.

[9] The Company is governed according to the privileges of the Apostolic See which, by a singular benevolence, instituted it. This same apostolic authority interprets and explains its Institute and Rules. And wherever there is no presence of privileges, the Company follows common law.

[10] Their **capital principle: to do all for a greater glory of God.**

The second principle: to judge everything according to the norms of divine law, of ecclesiastical law and moral discipline.

It is necessary to add a **third principle:** to tend toward that which all the interior movements which derive from the spirit and the power of God, receiving from Him their force; to accept these with those dispositions which befit them, and above all, with the disposition of charity, which of all, is the most high; and lastly, to reflect without contenting oneself in sheer speculation and naked intelligence, but in conceiving at the same time some practical plan.

[11] They embrace with much care the truth in everything, and they base themselves on it: it is from this, that they set out to act in Christ, and in God, the First Truth.

[12] They strive with all their strength to go forward from virtue to virtue, from a good action to one that is better; and they aspire to a spiritual life the fruits of which will be from day to day ever more abundant.

[13] They are carefully taught how to render living the power and action of God, and His grace so that through their negligence, this would never become useless and in vain, but that it never cease to be active and efficacious in Christ Jesus.

[14] They apply great care in studying and discerning the vocation of those who come to them, and not judging them from one spiritual point of view, but also by the lights of natural moral and prudence. At the same time, with a particular zeal and a care, they will strive to affirm their vocation and to render it perfect under every regard. They do this first of all by the *Spiritual Exercises*, then by **prolonged probation**, in the course of which the perfection of obedience constitutes the major experiment and, so to speak, the one that is universally convincing.

[15] As there is in this Order **several Grades**, and a **variety of activities and ministries**, it is possible for them, in all freedom, to place each one in that **Grade** and to consecrate him to **such a ministry for which he seems apt**, according to the diversity of temperaments and his natural and supernatural gifts.

[16] They take great care in coming to know the temperament and the gifts of each one, not only so that he might be in his proper place and that he be not challenged beyond his capacity,

⁷⁵ In Jesuit circles, there is much made of *fortiter, sed suaviter* - Ignatius as **Superior**, was **strong** - Ignatius as **father**, was **gentle**. When applied to the **Rule**, it meant **strong** regarding **principles**; **gentle**, regarding their **practice**!

but also so that each having been carefully measured, one endeavors in good time to soothe his abilities and to render them more effective. They work to be in effect only auxiliaries of nature and of God, not wishing to go ahead of either one, but to be in all humility nothing other than servants in Christ⁷⁶.

[17] There may be seen in them the joy, the ardor and the commitment to **act according to their Institute**, for the salvation and the perfection of souls.

[18] They particularly manifest a certain joy and desire to reach out to the heretics and all infidels. On this point, it is necessary to recognize in them, I do not know what to call it – real industry, capacity, and if one wills, authentic lights. Furthermore, it is not astonishing that they have been of such great help in India, Germany and in France.

[19] It is habitually easy for them to exercise holy prayer and the contemplation of heavenly matters in every place, in every undertaking, and according to the expression of St. Ignatius, *to find God in all things*⁷⁷.

[20] They do not engage in a conversation, or in any activity, which is not aimed ultimately to bring assistance to souls and to obtain some spiritual fruit.

[21] Their actions are not restless, nor hesitant, nor scrupulous, but bold, forthright and decisive.

[22] They are always engaged in some enterprise in order to gain souls for Christ. But, they do not accept taking over an profane endeavor – nor even a religious undertaking, where it would have to be accomplished in profane manner.

[23] They entertain a great opinion of all Religious Orders and they embrace all of them in; with this charity and this esteem, they reach out to them and extend these to all monks and all religious.

[24] They wholeheartedly give themselves over to the salvation and to the perfection of all men, for such is the end which they pursue. But even more they strive, as much as is possible, so that no one would live out his/her life in a light-headed manner, but only with deliberation, with prudence and under God's regard.

[25] One hardly knows how to while away time in this Company: for when they are not engaged in their Churches, they are out seeking for souls that they might lead along to make progress in the spiritual life.

[26] They have an equal concern for their perfection **in the spiritual life and in doctrine**⁷⁸. Both of these aspects serve them in their ministries; but, they apply themselves to these only to show that it is the power of the spirit, using all for their literary culture.

⁷⁶ In Polanco's translation of the Jesuit Constitutions, *obsequium* translates the Spanish *servicio*.

⁷⁷ This is the practical realization of the sacrosanct principle: *contemplativos en accion!*

[27] They believe that in every possible measure, the perfect practice of the virtues ought to be translated into action, especially of those virtues which seem able to enrich activity. It is in this manner the soul is stronger, the actions are fuller, and the ministries are more fruitful.

[28] These men subject themselves and commit themselves seriously to mortifying their passions and to reform all that which might be troubling or, holding up the perfection of the virtues.

[29] They work with the maximum level of zeal, of application and precision, in obedience of spirit and judgment.

[30] There is demanded at the same time from each one of them the indifference of intelligence and of will, at least in all that to which they offer themselves; and they are formed in such a way that prior to knowing the will of the Superior, they remain in a total indifference and **they do not lean to one side, nor to the other**⁷⁹, but they bear themselves with a religious and joyful heart, where they come to grasp that this is the way the Superior is inclined.

[31] The Company retains a sort of naïve and humble freedom. When it comes to dealing with the great people regarding the salvation of their souls or conducting with others **familiar conversations**⁸⁰. However, this does not mean to enter into conversation in a familiar manner with women, even if they are religious, or devout; but, with all, the Company maintains a paternal and religious attitude, imprinted with moderation and gravity. This is particularly so when they confess their sins, when one is conversing with them.

[32] They do accept the charge of Nuns, or of other Religious. But, they do try to assist them by their ministries, without, however, becoming their ordinary Confessor, for they maintain that the direction of their Superiors ought to suffice for them. Moreover, in their view, neither they, nor their ministries, have anything to gain in the direction of any single religious – neither of theirs, nor of those of others.

[33] They carefully teach to support with peaceful and joyful heart all the shames, outrages, insults, injuries, **in order to imitate Christ; and** should the occasion not present itself, then, to desire with all their strength to suffer for Christ, without however giving oneself over to any occasion, or motive, for any bad judgment.

⁷⁸ Suarez quotes 1 Tm 4: 16: ... *Attende tibi et doctrinae...* - As is known, Fr. Bertoni dedicates his entire Part IV to *De Profectu: suiipsius et in doctrinis ecclesiasticis* [CF ## 47, ff.] – and this describes his out-reach to the youth: CF ## 165, ff.; 203.]

⁷⁹ The spirit of this principle seems reflected by Fr. Bertoni in his CF # 185: ... *Deinde per hanc intentionem non proponimus nos periculis exponere, nec hunc vel illum locum, adire, aut has vel illas actions, exercere, sed directionem sequi orthodoxi Episcopi...*

⁸⁰ Fr. Bertoni dedicates the entire **Part XI to The Familiar Conversation with one's Neighbors toward their Salvation** – comprising CF ## 267-297. 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.

[34] No one hopes to be considered in the Company as one who is unresolved and indecisive, and even less, as one who deceives. For people of this type are very swiftly unmasked. Anyone who does not tend toward perfection with a sincere heart, genuine, generous, and who does not **submit his spirit to the spirit and to the direction of the Company**, ends up by being rejected.

[35] The Company strive, and with extreme care, to conserve herself intact and pure, and not to keep those who, according to her Institute, she should not keep. Also all her members have been well advised that if they surrender to a human weakness, this will neither be approved, nor left in the shadows. For among the numerous reasons for dismissal, the principal one consists in accepting nothing that might prove to scandalize. They declare that they want to lead their religious to perfection, and they employ for this a vigilant zeal; but, if they fail with some one, they do then all that is in their power not to keep them, but to maintain the purity of the order. And if they fear that some grievance might be brought to them if some subject betrays the hope that had been placed in him; they know that Cain, Ham, Judas Iscariot, the Deacon Nicholas; the Franciscan Elias, had not at first dishonored the Communities of which they were a part. And it would be an intolerable arrogance, not to speak of impiety, that one would arrogate to himself a privilege which was not granted to these communities. Likewise, it would seem unworthy, that by the evil of one dishonest man, to refuse all credit and all estimation for an entire community.

[36] It is noted that in the Company there has always been a **preference for the more difficult⁸¹ missions**, and even those in which one runs the risk of death. It is for this reason that it is common among them to desire to be sent to India, among the heretics or among the infidels⁸².

[37] This is the constant habit of those theologians to commit themselves to the depths in their care of souls, and not to allow themselves to be turned aside by difficulties, nor to send away the soul whom they would have taken in charge before this person would be completely converted and capable of assuring his salvation and his perfection in Christ. Even then, they do not abandon such an individual, but watch over him and they intervene at the right moment that he might not fall back, but that he make progress.

[38] This Company makes *Profession* of battling under the standard of the Cross and of serving the Lord alone and **His Spouse**, under the Roman Pontiff, Vicar of Christ, on earth⁸³.

[39] They are absolutely foreign to all new teachings or opinions, even those which may not touch the faith, or seem to place this in some danger. They condemn, then, every curiosity of doctrine if some new opinion comes to the light of day, the men of the Company are not to constitute themselves right away its patrons or propagators; but, they do not give their approval until, thanks to others, this has become common and has lost its character of novelty

⁸¹ The word St. Gaspar Bertoni used in his **CF # 185**: [... *haec [vocatio] quandoque ardua et difficilis res sit...*], copying from Suarez – Lib I, c. 6; pp. 593 a & b; cf. also Lb VI, c. 4, n. 25, p. 862 a.

⁸² For Fr. Nadal, the two ‘wings’ that bear the whole Company aloft were the Missions in Germany and India.

⁸³ Words from the *Formula 1*.

and curiosity. The natural consequence is that all think and say the same thing⁸⁴. The doctrinal questions are not the only point were the avoid diversity: they take every possible care even in all that concerns **apostolic action**.

[40] In theological questions, touching on speculation, or on the practical and on devotion, the members speak as everyone else: there is nothing singular, new, or little accessible, but on the contrary, theirs is a neat, clear, easy language, and one detached from any and all allure for novelty.

[41] Faithful to **the perfection and to the breadth of the end which is specially assigned to them**, they look on their tasks with open heart, and they take care of these with courage and commitment. For they have their eyes **fixed on the end and they will discover the particular grace** which from all this, descends upon them, in that there has been promised for **an end that is so perfect and so broad**.

[42] They are **attached to the Apostolic See and to the Roman Pontiff, with an extreme and attentive respect**. They look on **the Vicar of Christ**, His Prince on earth, as the **Bishop and Shepherd of the entire Church**, whose dignity and jurisdiction are the most sublime here on earth. This jurisdiction is then shared and communicated to the Bishops and to other Orders. They bear **the same respect for Bishops and his Assistants, and to the entire hierarchical Church**, according to the dignity and the Grade of each one.

[43] One may learn from them with utmost care how to conduct oneself in difficulties and the interior bitter trials; by what method to rediscover joy and happiness; by what means to come to overcome the embarrassment of temptations; by what art to recognize and to avoid in Christ, the illusions and the deceits of the demons.

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⁸⁴ Cf. CSJ, nn. 273, 274, etc.

CONCLUDING CHAPTER THE GRACE OF OUR VOCATION ⁸⁵

1. We will speak today, with the grace of God, about that which remains to treat the subject of our vocation. It is a matter to know, whether in our Institute, the contemplative life is led, or that active life. We will add, in considering the **proposed end**, that this is a matter of a form of ‘superior’ way of life.

2. This vocation, in effect, supposes a active life which mortifies our passions, and engages us to **serve** in the hospitals, and so on. It also supposes a contemplative life, made of prayer, of meditation, and of which the fruit is charity and union with God. Certainly, an active life of quality is useful for the Company, but this is not enough for it to attain its end. The contemplative life no longer suffices, for our end is to assist our neighbor. It implies therefore, to lead both aspect of this life: peace in the apostolate, and fervor in prayer. In practice, each of these two forms of life leads to the other by a kind of **mutual instruction**. This makes us even, in some way, **to imitate the Bishops** in all humility and unworthiness: they should, in effect, be eminent in both forms of life, to the extent that all might refer for the greater glory of God.

3. Let us note that all this which is said on the subject of **grace** to which God, our Lord, has called us, can slip right into an error: the forgetting of *the end* for which God, our Lord, grants us this grace and this knowledge. Accepting the fact that God which all that we have called *means*, the principal is their being put into practice Obedience will help us in all that is lacking in us. It is hardly useful to know much about the Company, if one puts so little of this into practice.

4. As a résumé, it is necessary to handle the following every day:

- [1] **that each one will think that God has given him this grace through Whom each has accepted it and that each should recognize this;**
- [2] **that God has indeed given this grace through Whom each one accepts and follows his vocation;**
- [3] **that each has made a vow to this effect with the approval of the Church. For these three matters, each one ought to thank God;**
- [4] **that each day he should ask God, our Lord, a very great recognition of this grace and that each one will put it into practice;**
- [5] **that each is aided in this by the great virtues, i.e., the theological virtues.**

5. As to the **First Point**: this is certainly an inestimable and unbelievable benefit from God, Who is concerned with our love ‘in the world’, our sins, dangers, disorders, lack of certitude, darkness and the great peace that we possess since receiving it. Above all, if we consider that, in spite of our malice, God has deigned to place upon His regard, to incite us to this way of life, and to render us capable of this **grace**, in giving us the possibility of meriting before Him. Beginning with this, we ought to be much encouraged to love Him, since He has

⁸⁵ This was delivered in Coimbra, 1561. A French rendition of this may be found: *Jerome Nadal: Contemplatif dans l'action. Ecrits spirituels ignaciens [1535-1575]*. François Evanin, SJ & Antoine Lauras, SJ. Paris: Desclée/Bellarmin 1994, pp. 288-292. *passim*.

thus wished to manifest Himself to us, recognizing the most sublime point of love that he communicates to us. It is also necessary to give Him thanks and to form His Plan of serving Him in perfectly accomplishing His will, with his **divine grace**.

6. As to the **Second Point**: please God, that no one would ever discard the first Point above: God makes strong appeals that many do not heed. This is a great **grace** that we hear, and that we are now obeying His appeal... It is then a very special consolation to consider how God helps us particularly on this point, wishing that we would obey Him and that we would follow Him. From this once more, we thank God with a pure heart.

7. As to the **Third Point**: this is a great consolation, with which God comforts us, I willing that we would follow Him with being able to turn backward. There are many who do not accept this: as for myself, it took a long time for me to come into the Company. This is important, because we have there a confirmation of our part in the responsibility of our own immobility along the path of the perfect life where God places us. It is certain that, on His part, God will never fail to help us. We ought to thank the Lord very much for this gift and to keep it engraved in our heart.

8. As to the **Fourth Point**: since we are already in this **grace of the vocation**, what matters now, it that we maintain a cordial recognition, in order to love Him more, to be more obedient and more faithful. In this goal, one ought always to ask God for an ever greater and truer recognition for this **grace** which is necessary for us to be the more conformed to it. That is to say, to depend in everything, on God, on obedience. Thanks to the means which, by His Mercy, He has bestowed on the Company, we will progress in His holy **Service** with an ease that the Lord grants in all things with the witness of virtue.

9. As to the **Fifth Point**: in order to cooperate with this **Grace of Vocation**, we ought to take on the better means available. Essentially, this is the **Faith** which keeps us firm in God. Since he has given us this **Grace**, He will conduct us with the **appropriate** means, if on our side we do not default. Furthermore, **confident Hope**, which will assist us to **grow**. God is faithful. Lastly, and inseparably, **Charity** and **the love for God**, loved ever more. Let us add that this **Grace** will grow in us, by **Confession**, and especially by **Communion in the Most Holy Sacrament**, where God communicates with a special abundance a **Grace** and particular favors this suffices for that which we have to say concerning the common life in the Company.

10. Let us come now to that which is **particular in the Company**. The **Persons**: Novices, Students, Spiritual and temporal Coadjutors. These three categories, whether with simple vows, or with three solemn vows. Lastly, the *Professed, with four solemn vows*.

11. The supreme authority in the Company is in the General Congregation, This, during its entire duration of its unfolding, is above the General. Outside of this case, the supreme authority pertains to the General, whom no one can contradict, save the Pope, and God.

12. There are also Commissaries, who do not have an ordinary Mission, but they are in dependence on the will of the General, and with that power which he gives to each one of them. There is also the Provincial, near to the Commissary, if there should be one. There is finally the local Superior, who is the superior of the Professed Houses, save the one in Rome,

where the General resides. These Superiors ought to be professed and to have made the Four Vows. There are also the rectors in the Colleges. There is then the Master of Novices. And there are also other superiors, as the Ministers and Under-Ministers. But, these are not considered as superiors in the Constitutions and in the rules; they have many other functions.

13. There is in the Company a House of Formation. Nonetheless, this Formation can also be conducted in the Colleges, as well as in the Professed Houses. But, the proper characteristic of a House of Formation is that in being separate from a college, or any other House, it has its own particular identity, as the General Congregation states it.

14. There are also Colleges. There are two, or three, kinds of these. The first type had been instituted so that the Novices might study, without teaching. The second type was instituted so that we might teach, in whole, or in part: namely, Latin, the Arts, and Theology, and so on. There are others, lastly, housing a general *studium*, as in Ghent, which is a college joined to a university, enjoying its privileges. This is also the situation at Evora.

15. There are also Houses of the *Professed*, where those dwell who are **pursuing the proper ends of the Company.**

16. There is also another kind of a ‘House’, which ought to console us very much: it is that of the *Peregrinations*, and *Missions*, in the different countries, in order to help souls. In this sense, the whole world is rather our ‘House.’ These **Missions are typical of our vocation**, according to Father Ignatius’ own desire. He wants us to be ready **to go anywhere, among Catholics, or heretics, in Germany or in India.** I hope, then, that the Company will indeed go throughout the entire world. The Papal Bulls and our Constitutions insist on this.

17. Rather, with the help of God, it would be necessary that we should arrive in having at each Bishopric a House, from where the various members might set out in order to bring assistance to souls, and not only around here, but **wherever there is a greater need.** And further, we will grow in the divine favor, in such a manner that, from time to time, one might strike the recall in the Company in order to go to India, or elsewhere. It would be fitting that there be seen to it that each House give up a few of its members. Thus, with the help of God, we will arrive at taking hold of those dispositions in order to send into each one of these Missions a few of the *Professed* with a Spiritual Coadjutor, and even a temporal Coadjutor. Nonetheless, actually, it is necessary that there be a concern above all to develop the Company much more, so that there might be the possibility to coming to the assistance of a great number of souls...

18. It is necessary, then, right now, that each one consider his own *state* in the Company, and make every effort to cooperate with the Will of God. He will help us in all, especially if we dispose ourselves to it with His **Grace** – Novices, Students or Masters, or it does not in whatever situation one may be in – **for the greater glory of God.**



PART 2

Fr. JEROME NADAL, S J:

The Theologian of the Ignatian Obsequium

The

OBSEQUIUM ROMANI PONTIFICIS –

and the

Finis/Scopus/Media

in the

APOSTOLIC MISSION

[CF ## 1; 49; 185; 255; 262; 283]



A Presentation of Fr. Jerome Nadal, SJ

[1] **Fr. Jerome Nadal, SJ [1507-1580]**, was sent by his saintly Founder and his first successors, to go through the newly formed and rapidly expanding Society of Jesus, to offer **Conferences, Teachings and Exhortations** on the Jesuit Constitutions. He exercised his wandering Apostolic Mission to his own Jesuit Confreres, largely from 1535-1575, prior to his death on Easter 1580, at the Jesuit Novitiate in Rome, *Sant' Andrea al Quirinale*. These early reflections seem to have been known, then, a generation later, by the great Jesuit Theologian, **Fr. Francis Suarez, SJ [1548 -1617** – who was 22 at the time of Nadal's death, and already a Jesuit for some six years], who provided the immediate central source for so many of Fr. Bertoni's *Original Constitutions*.

[2] Some pertinent Ignatian Texts, that would have inspired Fr. Nadal, that are helpful for this present study are:

FINIS

(1) Toward God

Formula 1: *Quicumque in hac Societate nostra, quam Iesu nomine insigniri cupimus, vult sub crucis vexillo Deo militare, et soli Domino ac Ecclesiae Ipsius sponsae, sub Romano Pontifice, Christi in terris Vicario servire...*

CSJ 266: *...sed tantum ea quae faciunt ad finem illum divini servitii et laudis quem sibi praefixit Societas...*

CSJ 307: [IV Pars - Proemium] : *Cum scopus, ad quem Societas recta tendit sit suas ac proximorum animas ad finem ultimum consequendum, ad quem creatae fuerit, iuvare; cumque ad id, praeter vitae exemplum,, doctrina et modus eam proponendi sint necessaria...quo iuvare possint ad magis consequendum magisque serviendum Deo Creatori ac Domino nostro...doctrina ad nostrum Institutum necessaria satis instructi...*

CSJ 308: *...ad maiorem laudem et obsequium Dei et Coministri cupiebamus...ad maius divinae Maiestatis obsequium, fore...*

CSJ 321: *...an, omnibus perpensis, utile sit ad futurum Societati ad finem divini servitii quem sibi praefixit huiusmodi Collegium...*

CSJ 338: *... ad divinum obsequium, quod solum in iis que di Societate et extra illam sunt, expetitur...quatenus ad maiorem edificationem ac maius Dei ac Domini nostri obsequium Superior expedire iudicaverit .*

CSJ 442: *... iudicando utile etiam tunc esse Societatis ad finem propositum divini servitii id oneris subire...*

CSJ 466: *...magna cum consideratione id fiet, prae oculis habendo scopum nostrum maioris boni universalis...*

CSJ 508: *...quod iudicaverit ad maiorem Dei gloriam et obsequium, et bonum universale fore [qui unicus scopus in hac et in omnibus rebus nobis est] constituet...*

CSJ 591: *...quae Dominus patrociniu[m] susciperet, ius Societatis ad maiorem Dei gloriam posset defendere...*

CSJ 592: *...ad finem divini servitii praefixum, facultas dispensandi ad tempus relinquetur.*

CSJ 603: ... *Ut in Sexta Parte de iis dictum est quae observanda sunt cuique de Societate erga seipsum, it in hac septima [Parte] de iis dicendum est quae erga proximos, qui finis nostri Instituti valde proprius est, dum dividuntur per Christi vineam... [per diversa loca mittantur ... Ut discurrant quacumque maius Dei et Domini nostri obsequium et animarum profectum assequi se posse arbitrentur...ubi magnus divinae gloriae et obsequii proventus speratur. Et in primo loco, de Missionibus Summi Pontificis,...ad maiorem Dei gloriam et animarum auxilium, inter fideles, vel infideles, nos mittendos censuerit...*

CSJ 605: ... *maiorem Dei gloriam et animarum auxilium investigando, se conferrent...*

CSJ 617: ... *quia ipsi Societas peculari voto circa missiones...*

CSJ 746: ... *finem earundem Constitutionum intuendo, qui alius non est quam maius Dei obsequium et eorum bonum qui hoc vivendi institutum seuuntur, praestabit...*

CSJ 753: ... *quam in ipso bene collocatum ad finem divini obsequii nobis praefixum existamaverit...*

(2) Toward Community members

CSJ 3: *Finis huius Societatis est non solum saluti et perfectioni propriarum animarum cum divina gratia vacari...*

CSJ 136: *Cum Constitutionum hic finis sit ut universum corpus Societatis et particularia eius membra ad sui conservationem et incrementum, ad gloriam Dei et universalis Ecclesiae bonum, iuventur...*

(3) Toward one's Neighbors

Formula 1: ...*ad fidei defensionem et propagationem, et profectum animarum in vita et doctrina Christiana, per publicas praedicationes, lectiones et aliud quodcumque verbi Dei ministerium ac Spiritualia Exercitia, puerorum ac rudium in christianismo institutinem, Christi fidelium in Confessionibus audiendis, ac ceteris sacramentis administrandis, spiritualem consolationem praecipue intendat...*

Formula 3: [Romani Pontifices...] ...*iusserint ad profectum animarum et fidei propagationem pertinens...*

CSJ 3: ...*sed cum eadem impense in salutem et perfectionem proximorum incumbere.*

CSJ 30: ...*qui in em [Societatem] sunt ingressuri ad bene et fideliter evangelizandum, et in agro Domini verbum divinum seminandum, eo aptiora ad id instrumenta erunt ... se totum dedicat maiori servitio et gloriae sui Creatoris et Domini...*

CSJ 351: *Cum doctrinae quae in hac Societate addiscitur his scopus sit suis et proximorum animis, Dei favore aspirante, prodesse;...*

CSJ 446: *Cum Societatis atque studiorum scopus sit proximos ad cognitionem et amorem Dei et salutem suarum animarum iuvare...*

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[B] Media(1) Spiritualia: Pro Membris [ad intra]

Formula 1: ... post solemne perpetuae castitatis, paupertatis et obedientiae votum...gratis omnino... et nullo stipendio accepto...totis viribus assequi...

Formula 3: ...*Et quamvis Evangelio docemur, et fide de orthodoxa cognoscamus, ac firmiter teneamus omnes Christi fideles Romano Pontifici, tamquam Capiti ac Iesu Christi Vicario, subesse; ob devotionem tamen maiorem ad obedientiam Sedis Apostolicae, et maiorem voluntatem nostrarum abnegationem et certiolem Spiritus Sancti directionem, summopere conducere iudicavimus singulos nos, et quicumque eundem in posterum professionem emiserint, ultra illud commune trium votorum vinculum, speciali ad hoc voto adstringi, ut quidquid modernus et alii Romani Pontifices, pro tempore existentes...*

CSJ 4: *Ad hunc finem melius consequendum, tria vota in ea, obedientiae, paupertatis et castitatis emittuntur; sic paupertatem accipendo ut nec velit nec posit reditus ullos ad sustentationem, nec ad quidvis aliud habere...(gratis omnino)].*

CSJ 812: ...*in Eo solo spem constituti oportet quod conservaturus sit et promoturus hoc opus, quo ad obsequium et laudem suam et auxilium animarum inchoare dignatus est...*

CSJ 813: ...*Huiusmodi [efficaciora media] est probitas et virtus, ac praecipue caritas, et pura intentio divini servitii, et familiaritas cum Deo in spiritualibus devotionis exercitiis, et zelus sincerus animarum ad gloriam eius qui eas creavit ac redemit...*

(2) Apostolica: Pro Proximis [cf. Pars VII: De Missionibus – ad extra]

CSJ 308: *Cum scopus ac finis ad quem tendit haec Societas sit, varias mundi partes [quocumque], ex obedientia Summi Vicarii Christi Domini nostri, vel Superioris eiusdem Societatis, peragrando, Verbum Dei praedicare, Confessiones audire, et reliquis poterit mediis uti, divina gratia aspirante, ad animas iuvandas necessarium esse, vel in primis rationi consentaneum visum est... Et quia boni simul et eruditi, pauci inveniuntur...boni simul et litterati essent ...*

CSJ 360: ...*nihil aliud in litteris quam divinam gloriam et animarum fructum quaerente; et in suis orationibus gratiam, ut in doctrina proficient ad hunc finem, crebro petant...*

CSJ 400: *Scopum illum intuendo, ad quem studia Societatis diriguntur, sub ipsorum finem congruum erit ad arma spiritualia in proximorum auxilium tractanda assuescere incipient...*

CSJ 813: *Ad conservationem et incrementum non solum corporis, id est eorum quae externa sunt, sed etiam spiritus Societatis, atque ad assecutionem finis quem sibi praefigit, auxilii animarum ad ultimum et supernaturalem suum finem consequendum, media illa quae cum Deo instrumentum coniungunt, media illa quae cum Deo instrumentum coniungunt ac disponunt ut a divina manu recte gubernetur, efficaciora sunt quam quae illud disponunt erga homines...*

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[3] A few of Fr. Bertoni's more important texts in this regard:

[a] In General:

CF # 1: *Finis: Missionarii Apostolici, in obsequium Episcoporum.*

CF # 49: *In hac religiosa Clericali Sodalitate, cuius finis est non solum contemplari, sed etiam contemplata aliis tradere, necessaria est non vulgaris scientia, sed perfecta rerum omnium quae ad fidem et mores pertinent; ac proinde necessarium est etiam, ut religiosi clerici huiusmodi scientiae perfecte acquirant, in tali statu religioso incumbant.*

CF # 185: [De praecipuo scopo Sodalium Professorum]: *Cum ejusdem Sodalitatis scopus sit, Ecclesiae sub Episcoporum directione obsequium praestare per varia et propria suae vocationis munera; ...non tamen propterea imprudens aut temerarium est propositum devotionis nostrae. Prmo quidem, quia non humanis viribus, sed Spiritus Sancti gratia implendum creditur, qui enim coepit et inspiravit illud ipse perficiet [Ph 1:6] ...quod medium satis cautum est ad non errandum in via Dei...*

CF # 255: *Praeterea cum finis praecipuus nostrae Sodalitatis, sit conversio animarum, hinc magnopere consequitur conversando cum hominibus, et de divinis rebus, suaviter ac discrete loquendo: ...*

CF 262: *Cum sit finis Sodalitatis, animarum salutem procurare et consequenter ministeria postulet huic fini accomodata ...*

CF 283: *Altera est conditio: Ut cum magna moderatione et circumspectione fiat. Modus autem seu mensura sumenda est ex fine jam dicto, in quo duo spectanda sunt: Unum est ad Deum pertinens, seu, quod idem est, ad proprium perfectum in dilectione ejus; aliud pertinens ad bonum proximorum; nisi enim fructus speratur proximorum, otiose est omnis conversatio ...*

[b] Specific Terms in Part IX [CF ## 158 – 186] of Fr. Bertoni's Original Constitutions :

CF # 158 ... nisi Sacerdotes, quia ad Professos pertinet principale regimen... et graviora ministeria...

CF # 162: Sacramentorum administratio...sacrificiis etiam fructuum Missionum et concionum et Confessionum a Deo imploratio...

CF# 163: Verbi Dei quodcumque ministerium: publice concionand, vel instruendo...catechismis... Colloquiis piis et sanctis conversationibus, vitia fraterne corrigendo...ad perfectionem instruendo et excitando...Spiritualium Exercitium usus...Congregationum promotio.. Infirmorum et maxime morientium devota cura.

CF # 164: Clericorum institutionem et disciplinam adjuvando...per publicas lectiones, vel privatas collationes, eorum studia et pietatem promovendo.

[Chapter III: ## 165-167: De puerorum et juventutis institutione] – *institutio...oratoriis catechesibus...Ubi fieri postet litteris etiam a nobis... decet; doctrina imbuendi ... praecipue tamen honestas morum in hac institutione quaerenda et implenda est..* [Profectus in Genere: Doctrinalis ad honestatem Spiritualem][cf.... Attendi tibi et doctrinae.. – 1 Tm 4: 16].

[Chapter IV: ## 168-174: *De Mediis ad honestatem morum servandam et augendam in pueris...* (i.e. Profectus Spiritualis).

[Chapter V: ## 175-181: *De Mediis ad profectum in litteris – Profectus Doctrinalis*].

[Chapter VI: ## 182- 184]: De munere Professorum: ...eorum munus est docere non solum in concionibus, exercitiis, lectionibus, quae ad vitam aeternam consequendam [Profectus Spiritualis] ...; sed etiam rudibus fidei et morum rudimenta explanare, in oratoriis, in catechismis...[Profectus Doctrinalis]... *Confessiones excipere...gratis omnino...*

[Chapter VII: ## 185-186]: obsequium praestare per varia et propria suae vocationis munera...specialis gratia huius vocationis ...illas actiones exercere, sed directionem sequi orthodoxi Episcopi...ad non errandum in via Dei...

[4] What follows here are Fr. Nadal's 5th, 6th and 7th *Exhortationes*, probably delivered near the end of his wandering Apostolic Mission, 1573⁸⁶. These **Exhortations** [particularly the 5th **Exhortation** here] have as their theme, **the two-fold End of the Society of Jesus**, i.e. that pertaining to Salvation and Perfection of the Companions themselves – and that pertaining to the Perfection of their fellow human beings. The 6th **Exhortation** exposes the **ministries** by which the Society achieves its end, ministries which are listed in the *Formula Instituti*. In the 7th **Exhortation** the author began treating of the subordination of all these various 'Ends'.

[a] God is our **Supreme End** – fervent charity and one that is incited toward the **more perfect ministries** is also our End, which is related toward the other end, namely, God Himself. Therefore, there are inferior and particular end, which have to be tending toward that Supreme Purpose.

[b] In his **Vth Exhortation, n. 7**, Nadal began to expose how the **Grace** and the **Vocation** of the Society not only are to be of benefit to the one blessed with such a vocation, but that they are so by the example of one's life, by his prayers and sacrifices, i.e., by making use of those means which pertain to the monastic life. These means are likewise, of course, to the great benefit of any individual exercising them.

[c] These Exhortations were not composed by the author with only one nation of Companions in view, as for example, his fellow Spaniards. This is evident by his Latin axiom, rendered also in Spanish, but is something directed to all the members of the Society⁸⁷.

[d] Nadal had treated this material elsewhere – but, these compositions seem to relate to his last years. These are the fruit of Nadal's mature reflections – and last will and testament.

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⁸⁶ These notes are taken from: *P. Hieronymii Nadal – Commentarii De Instituto S.I.*, edidit M. Nicolau, SJ, **ROMAE: apud Mon.Hist.S.I., 1962 – pp. 801, ff.**

⁸⁷ cf. **Exhort. VI, n. 26, p.834, o.c.:** *adire ad eos pro eorum voluntate, ad nostram tamen evadere....* This is the principle enunciated by Fr. Bertoni as one of his favorites for the **Conversational Word of God: Bisogna entrare in casa d'altri a modo altrui, per uscirne a modo nostro...** [cf. **MP August 20, 1808**].

Vth Exhortation:
Concerning the Two-fold Part of the End of the Society⁸⁸

[I] That Part of Our End concerning Our Own Salvation AND Perfection to be Procured.

[1] How the Salvation of the Soul is procured through Confession and Communion: ...Pay attention so that we might hear and that we might dedicate ourselves to this, and that we might cooperate with it. But under what pact will we do this? The answer is, religiously acting out of our accord with our Institute, i.e., by assiduously striving for perfection. For our salvation is to be procured perfectly, at the same time as is our perfection, and that perfectly; this is what we looked forward to when we first came to the Society⁸⁹. For the salvation of our soul is what we seek, i.e., to be reconciled to God and to accept the remission of our sins. And we do this religiously and unto perfection; we began with a general confession of our whole life⁹⁰, and then having undergone the meditations of the *Spiritual Exercises*. Having then undertaken the salvation of our soul through the Sacrament of Penance, we also received the Sacred Eucharist⁹¹. We are thus nourished, comforted, and we rejoiced, in that salvation with this new grace and heavenly food; we thus received the pledge of that eternal food to be received in heaven⁹². Our salvation is perfected and strengthened whenever we come to these two Sacraments, and apply ourselves to their frequency: and we approach the Sacrament of penance at least every eighth day; and likewise those among us, who are not priests, receive the Sacred Eucharist once a week – while those who are priests celebrate Mass every day⁹³. All this is done that our soul might be confirmed in that once more accepted grace of the remission of sins. For this same grace brings it about that the habit and also the inclinations of past vices might be weakened; and that our virtues might be fortified; and at the same time, that our spirit might be stronger against the temptations that might oppress us, and all sins to be avoided. All these effects the grace of the Sacred Synaxis which is repeated, nourishes and increases; and so, from all these sources, with Christ assisting, the result is that we do not fall further into mortal sins.

[2] The Institution of the Novitiate for confirming salvation: To assist in all this, there took place the institution of the Novitiate⁹⁴, the *experiences* of the Society⁹⁵, the study of perfection – one that is not simply scholastic, but one that is pious, devout, practical, governed by the Prefect of the Probation wisely, the exercise of prayer, mortification,

⁸⁸ *P. Hieronymi Nadal: Commentarii de Instituto S.I.*, edidit Michael Nicolau, SJ. Apud Monum. Histo. S.I.: Romae 1962, pp. 804-816. cf. also *Jerome Nadal. Contemplatif dans l'action. Ecrits Spirituels Ignaciens [1535-1575]*. Paris; Desclee/Bellarmin 1994, pp. 820-864. [These Exhortations have special reference to the *Formula Instituti*, and to **Part VII** of the Jesuit Constitutions, *De Missionibus*].

⁸⁹ cf. *Examen*, c. 1, n. 1 – i.e., CSJ n. 1, ff.

⁹⁰ cf. *Examen*, c. 4, n. 10, 1 a - i.e., CSJ n. 65.

⁹¹ *ib.*, c. 4, n.25 – i.e., CSJ n. 80.

⁹² Terms which bespeak the recently concluded Council of Trent- cf. *Denz.* nn. 875; 882.

⁹³ Cf. *Examen*, c. 4, n.25 – i.e., CSJ n.65.

⁹⁴ Manuel Ruiz JURADO, SJ, *Origenes del Noviciado en la Compania de Jesus*. Romae: Inst. Historicum S.I. 1980.

⁹⁵ cf. CSJ, nn. 71-77, the six Jesuit *Experiments*. [cf. St Gaspar Bertoni, CF ## 38;42; 89; 154 [??]]

humility, simplicity, obedience, all the virtues, and especially those which are connected with the religious institute and which have their own utility and perfection: such as poverty, chastity and obedience. Briefly, in the Novitiate [as elsewhere we have developed more completely by the mercy of Christ, the vices and their habits are removed, and then there are inserted all the virtues, and effort is given so that the new man might be the Novice, imbued with the grace of the Society, and informed with its proper nature.

[3] In Christ, the vigilance of the Superiors, the discipline, the institution, observation of the censors [whom we call familiarly, the *syndicos*], the prudence of confessors, domestic examples, the perpetual prayer of the Society for us, the fervor of the spirit, an enkindled lover the end of all this. And here we are dealing with the first year in Novitiate; hence, our candidates are not admitted into their studies, unless their salvation seems to be sufficiently confirmed, i.e., that they readily dedicate themselves to conquering vices, and that they sufficiently imbibe the perfection of the virtues.

[4] **How the Scholastics are assisted toward their salvation and Perfection:** A different regimen is hard for assisting the Scholastics toward their salvation and perfection, should there still be in vogue from all the above, all those practices which do not impede their studies. Should they ever seem to be weakening in spirit; those exercises will be taken over from the Novitiate which might seem to be the more useful for them, that they might have more time for prayer, more frequent use of the Sacraments, etc. And yet the proper spiritual fruit in classes is received from those very **studies destined to realize the end of the Society; for, our end, that it might be situated in the fervor of charity, ought to so inflame all our studies.** And so from the exercise of the studies there should be a great access to our salvation and perfection. Moreover, the Scholastics, should there be anything [as human fragility takes any occasion in its proclivity to laxity] that would show that these be prone to weakness of spirit among their studies, when these are completed, they are to give one more year to the Novitiate⁹⁶; nor afterwards are they called to the state of the *Professed*, or that of the Coadjutors, unless they should be so proficient in virtues, that they be so spiritual, that they are able to run along in the way of the Lord⁹⁷.

[5] **The Ministry of assisting souls confers to their Perfection:** Just look, I beg of you, my brothers, to what perfection Father Ignatius has demanded of us. And yet, where the members run in this stadium, they have this [except for those requirements which have to be drawn from above] the supreme assistance and much help for greater perfection; for indeed nothing more greatly increases virtues and perfection than that ministry which is established by the Institute. And this assistance indeed the *Professed* and the Coadjutors properly employ, and also fully the Novices from the Fifth and Sixth *Experiences*⁹⁸; the Scholastics from time to time, as when it is possible for them through their studies⁹⁹. And once their

⁹⁶ *Examen c. 1, n. 12* = CSJ n 16; *c. 4, n. 16* = CSJ n. 71; *c. 6, n. 8* = CSJ n. 119; *Const. P. V, c. 1, n.3* = CSJ n . 514.

⁹⁷ *Examen, c. 1, n.12* = CSJ n. 16; *c. 4, n. 16* = CSJ n. 71; *Const. P. VI, c. 3, n.1* = CSJ n 582.

⁹⁸ *Examen c. 4, nn. 14-15* = CSJ nn. 69 & 70: teaching Catechism – and hearing Confessions and Preaching, if they are already priests.

⁹⁹ *Const. P. IV, c. 8, n. 1* = CSJ n. 400; *c. 10, n.10* = CSJ n. 437

studies have been completed, where they become accustomed to the ministries, and they deduce their studies into practice, as the Constitution declares¹⁰⁰.

[6] **The fervor of the Novitiate is to be maintained:** Finally, there is nothing which could be employed religiously toward procuring our salvation and perfection, which we would not use with every study, care, and diligence. And yet, should one desire something other, there is nothing that any Scholastic, Coadjutor, or *Professed* might say to the effect: 'I undertook all the tasks of the Novitiate, and my state is different.' There is nothing that could be of assistance to anyone, for no one lives in the Society, who, if he does not respond to the expectation, if he performs differently than he should, who could not and this would be the custom, be recalled to the Novitiate, and there be exercised for as long as might be necessary, so that there would be nothing such as this that would adhere to the Novices.



[II] The Other Aspect of Our End, For the Salvation and Perfection of Our Neighbors]

[7] **All is undertaken for assisting our neighbor:** Therefore, the above is that part of our End, according to which we attend to our own salvation and perfection, cooperating with the grace of God. Now turn your attention, my brothers, to this other part of our End. How do we read it? – *The End of this Society is to devote itself with God's grace not only to the salvation and perfection of the members' own souls, but also with that same grace to labor strenuously in giving aid toward the salvation and perfection of their fellow men*¹⁰¹. There are in these words many aspects that are to be diligently noted: for this is **the very nucleus of the Society**, thus this ought to contribute to make us persuaded. For, as in the end of the **IIIrd Exhortation** we began to expose, the **grace** and the **vocation** of the Society is not beneficial for this purpose alone and is also useful for our neighbor to the extent of the example of our life and its prayers and sacrifices, which already so many monastic orders offer, and they do this indeed fruitfully and holily – but, we so understand this, and with the supreme gentleness of our souls we retain impressed on our heart: that **the proper end of the Society is so that we accept everything from God, grace, doctrine, spirit, faculties, virtues, industry, all gifts ministries,, all the parts of the Society, have this end, that we simultaneously be useful to ourselves and to our neighbor**. For if we accept anything from God, we indeed accept this so that it we might apply this to the salvation and perfection of our neighbor; and we think that the Society had not been instituted unless for our ministries toward our neighbor.

[8] **The Special Grace of our Vocation inclines toward this:** Woe to us, therefore, if we are only committed to bringing assistance to ourselves alone! This simply is not our **grace**, it is not our **vocation**. This indeed is a good occupation, but it simply is not ours. Therefore, should there be anyone who would choose to be content with this, this would not be our purpose. Well, if this is not our goal, although it is necessary for us to do so, then what would be our vocation? No one should ever separate these practices and purposes, but that each one should commit himself to assisting his neighbor, and not just himself; this means

¹⁰⁰ *Const. P. IV, c. 8, n.1 = CSJ n. 400; P. IV, c. 6, n. 3 = CSJ n. 362; c. 10, n. 10 = CSJ n. 437.*

¹⁰¹ *Examen, c. 1, n. 2 = CSJ n. 3.*

that both these reasons for acting ought to be together and simultaneously achieved. But, one might object: 'I am never a person of such strength of spirit that I can also reach out to assist my neighbors.' First off I would respond to you: If what you say is indeed true, this would at the same time be necessary for you to profess: that you have neither the **grace**, nor the **spirit**, nor the **vocation** of the Society that it has and retains. For indeed how could it ever be that which the **grace** and the **spirit** would bestow on you, according to which these gifts call you, that you would not be able to take on also this other aspect, unless with your own disharmony and scruple. Get rid of that feeling of disharmony and scruple. Give yourself over to your Superior to be exercised in piety of soul, make known to him all the disturbances in this regard, handing yourself over to his government, and you will receive strength, by which you will be able to help not only yourself, but also your neighbor; at the same time you will achieve peace of your mind and your soul will put away all hesitation under the light of obedience and in the simplicity of your heart through Christ in the **grace** of your vocation. This grace will give to you the capacity that you will never separate your own salvation and perfection from the salvation and perfection of your neighbor. For this is what our Rule says to us: ...*with that same grace* ...¹⁰² - i.e., that grace by which we can help ourselves and also our neighbor. For we do not indeed receive one grace for ourselves, and then another one for our neighbor – nor some other distinct charity.

[9] But, notice, my brothers that it pertains to the common precept of charity which is so that we will love our neighbor as ourselves. The Society proposes this to us to be perfectly fulfilled, so that we might be inflamed by charity toward God, that in that same ardor of divine love our hearts might burn at one and the same time with our own salvation and perfection to be procured, as well as that of our neighbor. And further, so that that fervor of charity might bring it about that religiously, i.e., that we might be perfectly concerned regarding ourselves, and so **by the same religion and perfection**, that we might extend our concern toward our neighbor. And so there would be nothing in us, either interior or exterior, which we could apply to assisting ourselves that we would not certainly employ with regard to our neighbor. And there is nothing that could be useful in the spiritual assistance of our neighbor, which we would not thereby certainly employ. Thus it happens that if when you think that there is something that might be useful, either in prayer, or in the exercise of the virtues, or in the sense of the spirit, and that you might seize upon that might take you away from assisting your neighbor, that it must be looked upon as not a good spirit, but is one alien to your vocation.

[10] **Our Vocation is Practical:** Therefore, see to it that that the wily old devil might not any longer seduce you, so that you might therefore be not easily drawn away from the genius of our vocation, or that you might easily return to it. Our vocation is practical, and all of our spiritual exercises are practical, and they impress upon us a great sense for the salvation of our neighbor, and all things make their claim on us in behalf of our neighbor, all aspects of our lives call us to that. This purpose ought to be our food, this is our spiritual drink; if we help our neighbor, we will be filled with the abundance of divine satiation [cf. Mt 5:6], and this not only in our heavenly home-land, but also in this exile of the present life.

¹⁰² *Examen c. 1, n. 2 = CSJ n.3.*

[11] **The *Intention* of Procuring the Salvation of our Neighbor:** Up to this point it will seem that a concentrated emphasis has been given to this second part of our End, which is set upon our helping our neighbor. Listen now, though, for an even greater emphasis, so that you might understand with how much charity we ought to love our neighbor. The Society orders that it is up to us: ... *to labor strenuously* ...¹⁰³ in procuring the salvation and perfection likewise of our neighbor. It is as though it would not be enough that with this same **grace** we would procure this, that there is added the word *strenuously in the use of grace*; this **intensity** covers our prayer; **intensity** also in the application of Masses for the missions; there needs to be this **intensity** also **in our desires for helping our neighbor; and intensity ought to move us to all those ministries which might serve for the salvation and perfection of our neighbor.** All that might one's being remiss of spirit and of all actions, needs to be driven away; fervor, alacrity, striving ever for what is **better**, are always to be added on by us for the assistance of our neighbor, not only for a day or so, but should perpetually permeate all our actions. Nor should anyone wonder why we bring so much energy to this project. For this is not only the End of the Society, but very close to the last End, and is indeed the very last consideration according to the last End. For, since everything in the last analysis is to be referred by us to the greater glory of God, and indeed that this procuring of our neighbor's salvation and perfection, to this one goal all the rest are related, and all are undertaken on account of this.

[12] **Why this *Intensity* is not expressly commanded when it is a question of our own salvation:** But, how is it that in our own part of the end, which concerns us helping ourselves, we do not prescribe here this **intensity**? Indeed, firstly the very nature of our vocation and our religious institute demands that this **intensity** be employed for our own salvation and perfection, as well as the observance of our vows and all our actions demand nothing other than this **intensity**, and indeed always what is the better, and the more perfect. And so, nothing was necessary to be inserted here regarding this **intensity**, which has been inserted and just expected in all these matters. However, in what pertains to our neighbor, this needs to be explained and commanded, wherever perhaps it might not be understood to be, or even neglected.

[13] **We *intensely* work for our own salvation, and *intensely* work for that of our Neighbor:** Therefore, since this is also the end of our vocation, and necessary to our discussion, that we be useful to our neighbor, it was necessary to explain this and also to apply what in the other part of the End of it very self was already contained. Add, then, that we should attend **intensely** to assisting ourselves, as **intensely** as we strive to help our neighbor.

[14] **The *grace* given is equal with the perfection of the End:** Let us exult, therefore, brothers, in the perfection of our End and let us understand that there has been given a **grace equal to it**¹⁰⁴. Therefore, since we will not even be able to imagine a great difficulty presenting itself to us to this greater and more perfect end, for indeed there would be increased for us the grace **for any eventually in meeting our end**; for indeed, **grace** is a participation of the infinite virtue communicated to us. Wherefore, it follows from this that

¹⁰³ *Examen, c. 1, n. 2 – CSJ n. 3.*

¹⁰⁴ For Stigmatines, St. Gaspar Bertoni explains this for Stigmatines in his *Original Constitutions: CF # 185.*

there is given to us the **greater tasks**¹⁰⁵ for the glory of God and for the salvation of souls, **this is not from ourselves, but from the mercy and grace of God.**

[15] **All laziness is to be avoided:** From all this we will grasp that we should not be without activity in our houses, but that if those at home do not have a job, let them give themselves over to the ministry, let them hurry forward, out of obedience, whether to the hospitals, or to the prisons, or to the gatherings of human beings, and let them studiously and solicitously seek those whom they might help; **these become our missions**, and these ought surely to be accomplished, not only where our men are sent abroad, but also wherever in the city that might seek out those whom they might win over for Christ.

[III] **How the Salvation of Our Neighbor is to be procured**

[16] **Introduction:** We see, then, my brothers, that we are to be committed to the salvation and perfection of our neighbors, **with the same grace which we receive from our vocation** and to do this in an **intense** manner. But, you might object: will it not perhaps be difficult to understand that we ought to procure the salvation of our neighbor; whereas, regarding their perfection, that could seem to be very difficult. For indeed, have we been instituted to assist those, whom we continually exhort the monks or the nuns to do? Now, do not listen to anything like this; and first we will take up the question of salvation.

[17] **Every care is to be taken to put aside the state of mortal sin:** The salvation of our neighbor is to be procured by us, through our ministries, my brothers, and **strenuously [*impense*]**; and indeed we do this to see if we can deliver our neighbor from mortal sins and reconcile our neighbor to God in Christ; to this goal, all our energies are to be intended, so that souls may not be lost, for the saving of whom God became man, lived this moral life of ours, sustained the awful insults and most bitter pains, crucified, died and was buried. But with what helps do we strive to do all this? By **the Ministry of the Word and the Sacraments**, about which we will speak a bit later. By means of these, we ought first to take every care that the state of mortal sin be put aside, should there be such a situation, and the dangers of sinning further, those especially which are of themselves connected with such sins. Then, they are to be led efficaciously to Confession; but first, they are to be accurately **instructed** just how they are to confess fruitfully. This would come about, if the gravity of mortal sins be exposed to them, in so far as or men can, in the most graphic manner possible. To achieve this they will help much to keep in mind those matters which are treated in the First Week of the *Spiritual Exercises*, then the observations which the Confessor will have prepared and known to the place; moreover, the proper authorities from the sacred Letters and the ecclesiastical doctors and the examples.

[18] **Preparing our Neighbors for Confession:** They are moreover to be prepared for Confession in a manner easily suited to the level of each one, and what is the reason for each

¹⁰⁵ For St. Ignatius, the process of discernment of all these is found in CSJ nn. 622-626. Fr. Bertoni explains these *maiora opera* presented here by Fr. Nadal as: *graviora ministeria* - CF # 158; *varia et propria* - CF # 185; *ministeria accomodata fini* - CF # 262.

of the Parts of the Sacrament of Penance¹⁰⁶; our neighbors are to be taught diligently what Contrition ought to be had, and what kind of an Examination ought to precede. All these in the first Confession [which should not be required as a General Confession without some particular necessity] are not needed for perfection, but are simply sufficient, if nothing further can easily be asked. However, in this first Confession, the Confessor needs to be diligent, at least sufficiently so, in examining, in deterring, in exhorting, and lastly in the confirmation of the penitent's hope. And so that this desire and devotion might be initiated into the penitent, [and not as commonly it is accustomed to occur] that he might tepidly reject past sins, so negligently; but that this might be achieved fervently and in a confirmed way, so that the one confessing might want to begin to lead a new life, with new spirit, that he might totally expel all sins, and even from his mind, with the help of Christ.

[19] What satisfaction is to be imposed: Satisfaction, [which ought to be brought to bear not only for the custody of the new life and as medication for past infirmity, but for the conquering of past sins], even though a heavy practice should be imposed, its beginning should not be large. Nevertheless, the one confessing should be seriously admonished how great the satisfaction, a penance that has to be employed for so many and such grave sins; nonetheless, this should not be used from the outset, as long as it might still seem that the penitent would be benefited in willing to reject his sins totally and that his spirit is ready not only for taking on and carrying out some brief and temporary satisfaction, but rather that the one confessing is now disposed for one that is more extensive, and even, should it seem necessary, one that is lasting. And furthermore, it is necessary that I might deal with the penitent more meekly, and impose on him only a light penance, which would last only up until the next Confession. For as the hatred for sin and the love for virtue and for God might increase, so the magnitude and the abundance of the penance should decrease.

[20] The Counsels to be given to the Penitent: However, the penitent is to be obliged, not so much for his perfection as to avoid recidivism, that he return to Confession on the 8th, or the 15th day: there cannot be denied him that since his spirit is still un-formed, and his conscience is in need of the care of a spiritual doctor and a medicine in harmony with the celestial realm, although perhaps not so much for new sins, at least for the healing of the wounds and detriment suffered by past sins. Moreover, the individuals ought to be seriously encouraged to keeping the mandates of God, and in a very particular manner they are to be instructed, according to their state that they might live more uprightly so that they might undertake a life worthy of a Christian man. The Penitent ought to be persuaded by all this that they might meet from time to time, so that they might converse about spiritual matters. Lastly, it will be useful for conserving their taste, and for establishing a new proposal, if each is taught to exercise the practice of the daily Examen. And finally, each should be taught about the grace which each receives from the sacrament. As Contrition has two parts, so this leads to accepting the two aspects of divine virtue: the first is, precisely, that which removes past sin, and then in imposing some temporal penalty, and this is not always the same, but measured according to the magnitude of contrition, sometimes greater, and sometimes less; then there is given divine help against any recidivism, dangers and temptations.

¹⁰⁶ St. Gaspar Bertoni showed a certain expertise in this from his tender years, in his Catechetical Instructions in his Instructions on the Sacraments, particularly on penance [cf. **MssB, Vol. I ## 15, ff. – found elsewhere in this web-site [www.st-bertoni.com]** under *Translations*.

And so this strength ought to reign in us after Confession, and this we ought to beseech earnestly regarding the temptations of the past sins, or against any sins, so that with Christ Jesus assisting, we might confidently and magnanimously avoid all sin.

[21] A *Compendium* of what has been stated: I have indicated those places, as it were, which our Companions might use in procuring the salvation of our neighbors; and they should take all these into consideration, so that not only past sins might be confessed, but that those confessing might with every effort, carefully and diligently avoid all these, and that they might observe the divine mandates, and that each one might then live in a state of honesty and freedom.

Each and every one of the Companions will make use of these suggestions in this ministry, in accord with his doctrine, experience, concern, spirit, charity, fervor for the End of the Society.

So, this part might seem obvious and trite to some; nonetheless, this has within it many difficulties.

[IV. How the Perfection of Our Neighbor is to be sought]

[22] Thus are to be exercised both Charity and Imitation of Christ: But, what else needs to be considered also that we might procure also the perfection of our neighbor? Indeed this is the outstanding benefit which God has conferred in the Society, that not only has He called us to work for the salvation of our neighbor, but at the same time, also for procuring his perfecting; i.e., that we might exercise perfect charity toward our neighbor. For this will not have been our perfect charity if we pour ourselves out for our own salvation and perfection, [and in this manner] that we would be content in the procuring only the salvation of our neighbor.

Therefore, we ought to commit ourselves most studiously to the salvation of our neighbor, as well as to his perfection, in imitation of Christ Jesus, who not only taught mortals and commanded the way of salvation, but also He divinely proposed and counseled as well, his perfection. Therefore, it is not enough for us to insist that we might lead someone to the point that he would want to abstain from sins and to keep the mandates of God; but, we are called for striving further.

[23] ‘Perfection’ is to be understood in its widest sense: Furthermore, we understand perfection in its broad sense, that it would mean not only the state of perfection, but every undertaking of any kind of what is beyond the level of precept, and that whatever can be done better, and not out of any obligation. Therefore, there is **a very wide field** open to us in which we might exercise charity toward our neighbor; and this becomes all the more evident that many aspects that would otherwise seem to pertain to works of supererogation, seem to be altogether connected to the fulfillment of the precepts. In this category would be some of those matters we took up just above, while we were considering the salvation of our neighbor.

[24] How the Perfection of our Neighbor is to be procured in Confession: For there are many practices which assume the force of precept, on account of the inherent weakness of the one confessing, or because of bad occasions or dangers, or even on account of

inconstancy, and other circumstances – even though these are of themselves, counsels. As if there is commanded of someone that he might make a more frequent Confession and Holy Communion, and also to make a general confession of his entire life and other works which would not be included under works of satisfaction, or which otherwise are precepts. And further it is so difficult to observe the precepts fully without at least the counsel that one should examine himself with more diligence. And indeed, as is very clear, it is not also necessary that the one confessing should take on the state of religion, even though it is not fitting for anyone to disdain this. And so on also, with other areas of counsel, except that there are still other counsels, as we have said, that sometimes may assume the nature of precept. And so, while to disdain the counsels is a mortal sin, so by those counsels to set up barriers from the decision of the spirit, even though these are not rejected, it would not be possible to do this without some grave sin, nor is this attitude very far from contempt. And so it happens that if one were to reject out of hand those counsels which are useful for the avoiding of sin, or the keeping of the mandates of God, so that should this come to be, he would transgress these.

[25] The Practice of the Society: But see, my brothers, the daily practice of the Society in these matters. Already from the very outset, when we assume the responsibility of assisting some soul, even though we propose those matters which are necessary, nonetheless, at the same time we aim toward some perfection, and we invoke always something of counsel together with the precepts, which we ought to do not only providently, but also gently, according to the level of each person whom we are willingly caring for. Therefore, we counsel a frequency of Confession and Holy Communion, that one might undertake a General Confession; in order to inculcate this in the proper manner, it is necessary that the one confessing strive to make some mediations, which are to be laid out on the level of their culture and wisdom. At the same time they are to be encouraged to hear daily the Holy Sacrifice of the Mass; and when they cannot do this, they at least in the spirit and devotion, as though in spirit, they should be present at the celebration of Mass and that they should spiritually receive the Sacred Synaxis and accept the vigor from the Sacrifice which is offered to God in the Mass. For, from this Holy Communion, from this Sacrifice, there is derived and infused that divine virtue for one's daily activities.

[26] Other Counsels to be given regarding the Examen, the offering of works and Ejaculations: It will pertain also to that counsel and to some level of perfection, if they are taught that *Examen* which we call *Particular*¹⁰⁷; if also they are taught to make the *General Examen*, and daily at night; that they be instructed daily that when they get up, they should offer all their routine activities for the greater glory of God, and to this proposal they must hold studiously all through the day. There might also be added that they frequently make use of those short prayers, which are usually called *ejaculations*; they might choose these themselves that might respond the more to the level of devotion of the soul, or also that they be opportunely instructed in this way.

[27] Counsels of Piety and of the Works of Charity: It will also be helpful to make them take up that useful counsel, if each day, when they hear the striking of the clock, there should

¹⁰⁷ Cf. *Spiritual Exercises*, nn. 24-31.

be renewed that proposal which they made in the morning, and that they would think of God, and whether they are sorry for all their sins, they should direct their steps along the paths of God; this by a kind of flash of the mind this might be done in a split second by those who become experts. Also they might be motivated to take up the practice of mental prayer and that every day, they should make some meditation, if they will become capable of it; they should pray the Rosary and recite it every day, and they should be taught to think over the mysteries in a fruitful exercise.

[28] They might be invited to help, by bestowing greater alms, that they might visit mental hospitals and the prisons, if they can easily do this, to bring some assistance to those overwhelmed there and afflicted. They should be exercised also carefully perfected in good works, nor are they to be content if they have indeed reformed their own lives for the better, but they will care with the same spirit, to motivate others in this same direction in an opportune manner; in brief, they are to be prudently instructed in all the actions of the virtue and of the Christian life, so that they might pursue not only those aspects which are necessary, but also they should also extend themselves in Christ, toward those which are better and more acceptable to God. For they should perform the counsels so that the precepts might be easier for them, or that they might observe them more fully and so that their observance of these might be of greater merit for them. They are to permeate their spirit with sweetness and they might confer fortitude on all the faculties of their soul; they are to counsel good hope for our spirit. Indeed, circumspectly at carefully all those matters which pertain to perfection are to be communicated in accord with the nature of each one, his intelligence, will, state of life, sex and also the obligations each faces.

[V. Concerning the Perfection of Our Neighbor to be procured with a View to Religious State¹⁰⁸]

¹⁰⁸ **Translator's Note:** The following pages here – cf. *P. Hieronymi Nadal: Commentarii de Instituto S.I.*, o.c., pp. 816-819 - are left for private perusal, as they do not seem pertinent to our discussion at hand. Fr. Nadal's **Vth Exhortation**, continues here, cf. o.c., pp. 820-865. All these pages make no pretension to being 'scientific' translations – although every effort has been made to render Fr. Nadal's ideas clearly as our present knowledge allows.

Vith EXHORTATION

[Those Ministries which are noted in the *Formula of the Institute*]

I. Introduction:

[1] **Re-Capitulation of the Preceding** - those matters to be kept in mind in striving for our End: You see, my brothers, how the Society in her *Examen* explicates and exposes her End; at the same time, you recognize what we have said to be fully that which we have continuously in our hands, according to which we are trained. Moreover, here there is to be explored what the Society wills that we read in the *Formula of the Institute*, that the Society be committed to what **pertains to the progress of souls in Christian life and doctrine**¹⁰⁹. This is said seriously that it be not be engaged only in necessities, or that the Society be content with these principles; but, to that it might always strive for greater perfection and usefulness in life and morals, as well as in the instruction of Christian Doctrine. And indeed in these few words there has been opened up for us an immense field, in which we will be exercised, extending ourselves assiduously always toward the greater. And there is no end to the grace in this mortal life, and so there is no stop in the progress of virtues and in the illustration of the human mind. Therefore, ours is to be committed always to the more abundant fruit in souls to be procured.

[2] **The Ministries that are noted in our Formula:** After the treatment concerning the End, time and space demand that we now say something concerning those services through which this End is to be pursued.

Let us hear the *Formula of the Institute*:

...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 hearing confessions and administering the other sacraments...

[The 'Society' here means anyone who gives his name to the Society].

Moreover, the Society should show itself no less useful in reconciling the estranged, in holily assisting and serving those who are found in prisons, or hospitals, and indeed in performing other works of charity, according to what will seem expedient for the glory of God and the common good. Furthermore, all these other works should be carried out altogether free of charge and without accepting any salary for the labor expended in all the aforementioned activities. Still further, let any such person take care, as long as he lives, first of all, to keep before his eyes God and then the nature of this Institute which he has embraced and which is, so to speak, a pathway to God; and then let him strive with all his effort to achieve this End set before him by God ...

[Thus far the words of the *Formula*.]

[3] **The Breadth and Fullness of our Ministries:** Pay attention to this, my brothers, and rivet your spirit diligently on **the plenitude of ministries** which God has given us from His singular benignity. You understand, first of all, that **all these ministries of the Church are**

¹⁰⁹ *Formula n. 3.*

given to us and prescribed, which can be accomplished by a simple and humble priest. For nothing else was lacking which we could overlook. For Sacraments Confirmation and Orders pertain to Bishops alone; jurisdiction in the external forum toward others, the right of demanding tithes, or a stipend for ministries: these, though, pertain to the Episcopal dignity or also to the grade of pastors. All the remaining ecclesiastical ministries are ours.

[4] **These are accepted from our Foundation as *substantial*:** In this matter, the following is to be especially noted: these ministries which are both many, and great, we have not accepted after the foundation of the Society, or after having accepted and confirmed the Institution, but pertain to our very foundation and institution; these are not accidentals and something added on to the Society later, but they are as substantial ministries, and born with the Society itself. For as the Society, through Ignatius accepted this vocation and End and institute from God, so, these means by which one carries out his vocation and would achieve the end accepted from God and would observe its Institute Then, the Church has confirmed this vocation, End, and Institute, so that by this same confirmation has sanctioned these as our ministries established by the Institute.

These are not extrinsically accommodated to us, but intrinsically accepted and without which neither the End, nor the vocation, nor the Institute can stand and therefore, as the very reason of the Grace, proper to the end of the Institute, discerns and distinguishes this Religious Community from all others, though these ministries might be accomplished by others, or that these same ministries are done by these groups.

[5] **This *Institute* has been accepted by the Holy See:** We are **preachers, lecturers, by the apostolic authority of our Institute; we are catechists, we are instructors of prayer, we are ministers of the Sacraments,** by the authority of the Church. These and the **other works,** which are also ours, and **much else,** by our divine vocation, and by the approbation of the Apostolic See and the General Council of Trent, i.e., we are at the behest of the Catholic Church, etc. Therefore, with how much alacrity so there be spirit in our ministries, and with how much hope ought we to rely, and with how much humility of heart should we conceive of all this, and again, with how much magnitude of mind in Christ!

[6] **The *Grace of God for these Ministries*:** Where we notice and will see such benignity, the broad hand of His goodness that God has exercised in our behalf, do you think, my brothers, that only these ministries are attributed to us, and not at the same time the grace from God to be so generously communicated to carrying all these out for His greater glory?

There is no **ministry** for which we would not receive the singular grace; there is nothing for which we are to carry out that the Church does not help us with her prayers, and does not equip us with her privileges; and which, if up to now she has never omitted to intervene with her opportune help, nor from now on will she desist to follow us with her benignity. Therefore, do we think, my brothers, that such effectiveness already realized in the Society, and such a wealth of fruit that has come from these **ministries** in these few years, unless this is from that vocation of God, from that **singular grace** of the divine goodness? With these helps from God, our Fathers have sedulously cooperated. With all the more genuine humility of heart, and magnitude of spirit in Christ, in this same direction it is to be diligently insisted upon. As with our men, let us not draw back, for there is the grace for

these ministries, and also many examples of the Fathers added. And many more intercessions both in heaven, and of our own.

[7] **The better Candidates trained for the Future in the Society:** For I have no doubt that you, and all who are throughout the Society, live this experience, and are strengthened with the great increase in the Society, i.e. there is ever more abundant fruit in souls for the greater honor and glory of God. Nevertheless, I will add this concerning this matter so that it might increase the spirit in you, as well as hope and alacrity in Christ. I heard, and indeed others heard as well, Father Ignatius when he affirmed that even better in the future would come to exist in the Society after these beginnings. These better indeed he declared out of his own humility. Nevertheless, I always understood **these more broad and more abundant ministries** and fruits of the Society; but, that nevertheless that these would come to be provided if we did not fail in our **grace**, if we did not fail our **vocation**. And indeed I have no doubt that these future and considerable results¹¹⁰ will be those **ministries** of ours inflamed by that divine charity, which is implored for the most perfect results and that it always and fervently inflames the hearts of all.

[II. Concerning Preaching]

[8] **Here begins a reflection on the Individual Ministries:** Having placed all of this as a preface, listen now concerning the single ministries, and indeed those *accommodated*¹¹¹ to the very reason of our Institute's being; we say these things to the Fathers and Brothers of this Society, and not to others.

[9] **What we understand by preaching:** Therefore what do we understand this preaching ministry to be? We understand it to be that task of preaching publicly, by which not only is the people taught and what are to be believed, hoped, loved and done, and what are to be avoided, by the Word of God; but there are used those motion of minds, so gentle and attracting toward the virtues, as well as those which will deter from vices, and the more quickly. And yet, also since we teach only in preaching, so there ought to be that sedate prayer, that it might bear with it that taste, and almost suffuse that odor which will work its way into the hearts of our listeners.

[10] **The Spiritual Life and the Spirit that ought to be in the Preacher:** This ministry is great in the Church, which is professed in the Church of Christ from the gift of Prophecy [cf. 1Co 10:10; 13:2, etc.]. But, nonetheless the Preachers recognize that this gift of prophecy cannot take hold in them also in those who do not live according to this prophecy. They may speak indeed splendidly and powerfully in their sermon, and yet live in the darkness of their vices, or in the infirmity of life and in their imperfection. These preachers might even be led by a sensitive grace, a grace gratuitously given, that they might each that vices and imperfections are to be avoided, and that all are to strive for perfection; and these preachers themselves, if they need to be gradually reached by some observation, or mortification, and be benefited in deploring their own wretchedness.

¹¹⁰ Fr. Nadal's own hand-written footnote in Latin states: *quid intelligimus verbum Dei...*

¹¹¹ Fr. Bertoni's choice of description comes from this word, in CF # 262.

What should our preacher do? He is not to trust on his own natural gift [as indeed, it seems that some have been born for preaching]. And further neither should it be that even should the Lord give to him the gift of prophecy, that anyone would rely on that alone; but each must add the purity and example of his own life, and the fervor of his charity. For indeed without this spirit it will come across that his sermons are affected; or, if indeed these do bear some fruit [as we might see at times], let each one see to it that what Christ said will never be directed toward them: *I never knew you!* [cf. Mt 7] – even if you should prophecy and present many virtues; and may God avert anything like this.

[11] This, therefore, it not our way of preaching, in that even the most evil human beings may be able to preach; but that is to be attentively noted: if one's natural ability, or even when this is perfected by the gratuitous gift of God, how can such effectiveness in word be reconciled, when one is not relying on the more excellent capacity of the virtues and the Gifts of the Holy Spirit, especially those of charity and wisdom? Therefore, put on, preachers, that your faculties, which you bring to the speakers platform, that these might accept their capacity, not so much from your natural gifts, or even from those graces gratuitously given, but only by those which ender the whole person graced; and further, you need to join the spiritual medicine of all virtues, which can bring a certain utility to your own preaching. Also keep this in your mind, that you are not only preaching to others, but also to yourselves, first and foremost. You are to teach, and to inspire toward purity and perfection of life, in all affections. Let Christ speak in you, and let it be His Word in you, and efficacious for you; since this is fully infinite, divine, it has majesty, suavity, virtue, and consolation.

[12] **The Studies, to which the Future Preacher ought to be committed, already thought of by Fr. Ignatius:** But to what studies of letters should our Preacher commit himself to? Before I will respond to this, listen to the tradition from Father Ignatius. That wise and excellent man knew well **the ministry of preaching the Word of God** in the Church, as well as in the Society, is of primary necessity and usefulness. For since our End is that we will procure the salvation and perfection of souls, no greater force ought to move toward than that of sermons, and **secondly the Sacraments**, which respond of their very work being placed [as the theologians say], are both efficacious ¹¹². For in these two, **every ministry of the Word of God is contained, that of teaching, exhorting, moving all affections**, with all industry and vehemence of spirit; in all of these the font of the divine Scriptures, and of the Wisdom and Knowledge of God is opened. Therefore, since Fr. Ignatius know all this and taught it, and prescribed it, no liberal art, no science, qua could bring some utility in presenting the discourse better, should be neglected by our preachers. I have heard that he would find out whether some would read the orations of Cicero, so that some help might be derived for their sermons, would be able to make some impression on the Father. Furthermore this is why he would take care and employ so much diligence and practice in his own sermons, and this is what he legislated. And he treated this accurately concerning the preparation of the sermons in his Constitutions ¹¹³. Therefore, he instituted what we call ***tones***, ¹¹⁴ which pertain to the delivery and pronounciation in sermons; according to the

¹¹² Cf. *Denz.* # 851.

¹¹³ *Const., P. IV, c. 8, n. 3, B, C* = CSJ nn. 402, 404, 404 – P. X, n. 3 = CSJ n. 814.

¹¹⁴ There are three *tones* in vogue for a long time among Jesuit Scholastics in practicing sermons: the first enunciates; the second, moves the affections gently; and the third, deters – cf. *Monumenta Ignatiana. Series*

differences among the nations, this can be different, so that no one would think that whatever tones our men use in Rome, would then have to be done in all the Provinces.

This same custom pertains to those frequent sermons delivered in our refectories of the colleges and houses of formation. For indeed we remember that this was willed by Fr. Ignatius, so that so that those who are endowed with some ability for sermons, that they might be exercised their voice and action on the immense ruins of ancient Rome, and be helped by the observers.

[13] How they are to be formed who do have an ability for preaching: From these traditions of Fr. Ignatius in is sufficiently known toward what studies our future preacher should be committed. And indeed first of all, it should be explored by the Superiors whether our candidates do have some natural faculty and inclination for such sermons; and this should be able to be observed already in the Novitiate, and this should be. For indeed experience does teach us that some, by nature, are inept for preaching, so that no effort, no practice ever seem able to help them; others, on the other hand, will seem quite apt, so that with only little commitment they make great progress in this ability of theirs; and there are still others, in between these two, who, although with some real difficulty, nevertheless they will one day be able to take their place among the preachers.

In the first category, they are not to be applied to this, other than for their mortification; and this holds true even when their ineptitude is not yet sufficiently clear. As for the second group, even from the Novitiate the eyes should be upon them so that real, accurate training should be administered to them. For the third group of candidates, every diligence is to be employed so that their natural difficulty and lack of ability might be overcome, at least to some extent, so that some hope of their progress might be manifested.

[14] In the Novitiate: There ought to be great care extended to those who are to be destined for preaching, so that they might most diligently exercised in the Novitiate, first so that there might be removed by the very roots the 'old man' and that they might come out from all this as real lovers of every mortification; so that they might be outstanding in obedience; that they might be excellent in every type of prayer, that they might emerge in great simplicity of heart and humility. In brief: that they might be most endowed with all religious virtues. And the superiors should give every effort to tech those in the first category until they might know the very Institute of the Society, and that their hearts might become profoundly impressed with our end. Now, all these matters which I have presented here, are to be diligently worked out in all the Novices; but, for those destined for giving sermons, that there be employed greater care and effort in their regard, that the greater fruit which is hoped of them, and even further commitment, that they suffer no detriment, which might indeed befall them, unless they come forth from all this formation as perfect religious. Even though they might be naturally endowed with an excellent intelligence, or they are blessed with extraordinary ability, they are still to be instructed with every care. For indeed this will not be the scope which any superior might intend, by applying anyone to all of this prior to his literary studies; yet, this is the End that is to be kept uppermost in mind.

[15] When they are engaged in their Studies of Letters and in Philosophy and Theology: Furthermore, these spiritual studies are not to be pursued only in the Novitiate, but these are to be continued when these future Preachers are dedicating themselves out to their studies of letters also, and to the extent that this is possible, they are to increase their daily prayer, receiving the help from the Sacraments, having inflamed their hearts with love of our End, in the exercise of virtues, with the repetition of the practices of the Novitiate in their time free from their studies.

For indeed that which pertains to their studies of letters, our preacher is endowed with a magnitude and amplitude of intelligence, that he might be able to dominate his full study load, he is to be exercised in all of these. And first of all surely, on which this future preacher bases his hope, that he must conserve and also polish his native language, without any and every affectation. Then, he must be well versed in Latin letters, and also, that he might be able to properly, copiously and elegantly write and speak it. For to which faculty there must be added the art and study of Rhetoric, as his principal and primary care, in all diligence and in much practice. He will make much use of this art in future sermons. And indeed it is the hope that once this art of rhetoric has been found, so that the Christian Orator should be instructed on how to make the most effective sermons to the people. In this art they are to be instructed, as Aristotle, Cicero and Quintilian developed it; and our candidates will add that which these others ignored: namely, the virtue of the Christian religion, the power of the virtues, the efficacious nature of the grace and the Gifts of God, the deep meaning found in the spiritual sense. In brief: that this be the art of oratory through which the spirit and the sense of the sacred be impressed in the hearts of all listeners. Concerning this matter, we will treat more fully another time, with the help of Christ.

Following all this, our Orator will make sufficient progress in these studies, dependent upon the view of the Superior, after having heard the judgment of the Prefect of Studies, then it will be of great price if the future preacher might continue on a year or two in the class of rhetoric. Then he is to be instructed in natural philosophy and moral. Yet, every care is to be taken so that these studies of human letters and rhetoric in no way be looked down upon, but that the fruit that one receives from these, must be conserved. Let him give every effort so that he might speak and write in Latin concerning philosophical matters. There should be an even more diligent effort given to taking up the studies in Logic and Moral Philosophy, while he is to treat of the rest of the philosophical matters in a most careful way. Then, each is to be committed to being instructed in his studies of theology; and each is to be exactly versed in Scholastic theology, so that he will be able to produce much fruit in the future from such erudition. His erudition of Scholastic theology is to be outstanding, in addition to the method which it conveys and a near perfect grasp of this doctrine of all of theology, so that the Preacher himself might hold firmly to the definitions in all discourse about religion, that he not be wavering in most serious matters, as so often occurs with those who do not attain to Scholastic theology, and only slightly delve into it. Such lack of certitude was always and vehemently to be avoided, and in this present storm this could very well be pernicious. From this study of Scholastic Theology, there is developed that certain and learned firmness and constancy of the whole field of theology.

[16] Indeed, in these studies our future Orator should not become excessively insistent, but that these are simply to confer his understanding of the sacred letters. And so, that this undertaking might reap benefit to him, in the first and also in the second year of the theological course, each is to hear only Scholastic theology, so that later he might listen attentively to the lectures on the sacred letters, and apply himself and adapt himself to those studies. He is to be sedulously exercised in repetitions and disputations. There should be added to all this a certain erudition in the Greek Language, and also the Hebrew; each should have not a mediocre knowledge of the Church Councils¹¹⁵, of the Church Canons, Church History; and the exercise in the solving of those cases which they call ‘Cases of Conscience.’

Along with all these studies, about which I have spoken thus far, where they are treated, the future Preacher will not omit that help that might come from embellishing and improving on his sermons; that he make observations of all that he reads, hears, thinks over and prays; and that he jot down in a book the common places which later might prove to be of use to him.

[17] **After the End of His Studies:** once an end has been placed on these preparatory studies, each one not only has to undergo with exactness that Third Year of Probation¹¹⁶, but also his studies, which will need always related, toward future practice in that time, from the prescriptions of the Constitutions¹¹⁷. This will care not only for the mind as previously, and to be related toward practice, but will regard the use, the execution, the will, the observation of the mind, the vibrant spirit and prudent intention in Christ.

[18] **Studies are to be conducted in a Spiritual Way:** I will add that, even though it could be said above, nevertheless I wanted to defer it to this last place, so that it might the more sublimely impress your hearts. There must be vehemently avoided so that our studies be never be handled in a secular fashion and imperfectly, but rather always religiously, as should be conducted all that we do. This will occur if, with the intention of the mind and the exercise of studies be joined the fruit of prayer and the spiritual senses be connected with our studies; it is as though you might say that our studies ought to be ‘spiritual’, and that they all attend to this purpose, the arts and the sciences, that they might produce benefit. I do not say this only as for the principles of the sciences are concerned, but moreover that they might penetrate even further, to where the Author and Source of these Principles is, God Himself. Besides, this matter of the program of studies will be treated again, when we treat of our Scholastic or Professors.

¹¹⁵ St. Gaspar Bertoni uses similar ideals for Stigmatine knowledge - *non vulgaris scientia* [cf. CF# 49] – *eruditio non mediocris* [cf. CF # 159] - *in magistris sufficientia ac diligentia* [cf. CF # 175] – cf. also CF # 125.

¹¹⁶ cf. CSJ n. 16, etc. – *Schola Affectus* –cf. Suarez, p. 811 a. St. Gaspar Bertoni, **CF # 152**.

¹¹⁷ Cf. *Const. P.V, c. 2, n. 1* = CSJ n. 516

[III. Concerning Lectures (*Lectioibus*)]

[19] **The Distinction between Sacred Lectures and those delivered in our Colleges. The Distinction between Lectures and Sermons:** Now I see that something needs to be said about **Lectures**. There are some of these that merit to be called *sacred* because they are usually held in church; and there are others of a mixed nature which are delivered in the class room. Our End is reached through **both of these**. And in this place both of these will be treated: more fully concerning the **Sacred Lectures**, for the proper place for the others is where we will speak of our Colleges.

Sacred Lectures differ first of all from those delivered in our Colleges, even when these concern theology, because these most principally deal with speculation, and for the erudition of the intellect which pursues these most difficult matters. In practice, **Sacred Lectures** concern are delivered adapted to the common grasp of the people and for their edification. Furthermore, these **Ecclesiastical Lectures** are distinguished from **public preaching** because for the most part, these latter are geared to moving the affections of souls; whereas, these **Sacred Lectures** aim at teaching truth. **Lectures** are to have a sedate delivery, pronunciation, and elocution; where **preaching** aims at the emotions in all these matters. And yet [which I touched upon above] there needs to be connected to the **Lectures** that the affections of the spirit be inspired, not by any artificial display of oratory, such as anything that smacks of the lecturer's being pompous - but always quietly, placidly, and gently. For even though the delivery and the pronunciation of the Lecturer ought to observe the requirements of what we call the **First Tone**¹¹⁸ [as we refer to it] ought to be employed. Nevertheless, the Lecturer ought to appear, out of the simplicity of his spirit and humility, for his devotion and spiritual sense, and having been imbued by all his, he is to deliver his Lecture. He will indeed make every effort that this sense of the spirit come across to his listeners, and that it be instilled with that clear meekness and joy in Christ, which is the great fruit of the **Lectures**. Should the lecturer not reach this level, he will at least not omit being of benefit, that his delivery might be most practical, i.e., that he not only teach the intellect, but that he also instruct the will toward the observance of the commandments and the counsels of God and of the Church; if he prepares himself with this in mind, and insists on those paths, and appeals to those reasons, he will bear fruit. If all these matters are dealt with, it will perhaps come about that even though the one delivering the **Lecture** might not permeate his delivery with the sense of the spirit and devotion, nevertheless, anyone who hears him with devotion will receive these values and will impress them on his own heart. May the Lecturer make every opportune effort as the **Preacher** must do in his field, so that the listeners might be led to the frequency of the sacrament of Penance and Sacred Communion.

Furthermore, our End very wisely prescribes these **two Ministries of Preaching and Lectures**¹¹⁹, as there are various intelligences of human beings, and natural faculties for

¹¹⁸ cf. again: *Regulae S.I. [1540-1556]. Monum. Hist. S.I. Romae: Series III, Vol. 4*, Alphabetical Topical Index, under *Toni*, p. 586 b.

¹¹⁹ This reflects the over-all progress of candidates – as well as our neighbors: **Progress in the Spiritual life, and Intellectual Life** [cf. Fr. Bertoni, Part IV of his *Original Constitutions* – CF ## 47, ff. - St. Paul 1 Tm 4:16: *attende tibi et doctrinae...!*

speaking, as we have said. And one, who may not be suited for **sermons**, could be delegate to giving **Lectures**, provided that he be sufficiently learned and pious.

These things that have been said here can be seen of themselves that there might be understood the precise nature of **Lectures**. However, it nonetheless might happen that one who is a preacher might also be one who lectures. What is the difference, then? Would it be right to mix up the actions of a **Sermon** and those of a **Lecture**? If one is to act properly and with order, this would not be proper; but, for the proper nature of **Lectures**, the preacher who happens to give a Lecture, ought to accommodate himself to this, and remember that he is giving a Lecture, and not preaching, nor should he commit by his oratorical delivery so that other Lecturers might seem to cast a hasty opinion, where they will not explain the oratorical fibers. Truly, I do see a future that there often be a confusion often with preachers, even though, once they are admonished, they will have recourse to their own genius.

[20] **The Studies of the Lecturer:** The studies for the Lecturer will be similar to those which we have prescribed for the Preacher, although this latter will not so anxiously take up the rhetorical art; nonetheless, he will take up the theological endeavor with utmost diligence. For the more learned is the one who lectures in Church, has for that reason the greater authority and teaches more profoundly and fully; hence, even though other aspects are missing, the greater fruit is to be hoped for here. For indeed the Lecturer ought to be most exercised in the sacred letters, and in teaching Catechism not only learned, but also abound with explanations and be clear.

[21] **The End that is intended for the Scholastic Lectures:** When it is a question of Scholastic Lectures, since this is to be treated elsewhere, I will only say this in this place: the Society was never to accept that ministry, unless at the same time it would see her way clear to take on instruction in morality as well. And so there are not to be those Scholastic Lectures, which beyond number seem to be sterile and dictated by a spirit that is alien from the End of the Society; among these there should be at one and the same time, exercises in which both the salvation and the perfection of the listeners is sought to be procured. And so, those lectures and all Scholastic exercises are to be employed by us as a kind of a fish hook, for catching the souls of human beings. For, concerning these matters, we will deal with them more opportunely and more fully in another place. Now, let us proceed to the other ministries.

[IV. *And Any Other Ministration of the Word of God whatsoever.*]

[22] **The Excellence of the Word of God and its Principal Parts:** It is a great **grace** of God in the Church, an excellent office, **to be the Minister of the Word of God; what** we understand in the spirit, brothers. Christ is also the Infinite Word of God; and we are the **Ministers of this Word;** for He sends us, He Himself teaches us, He is the interior Word to us; He gives to us the possibility that we might hear the Word of Doctrine and proceed from this; He Himself gives us effectiveness and endows the charity of our sermon and a divine power. The **magnitude of the Ministry of the Word** cannot be explained by us; it is grasped only in the spirit in Christ.

The principal parts of this **ministry**, about which we have already spoken, are **sacred sermons and lectures**. And yet, immediately we are taken up in the fervor of the spirit into **the universal reason of ministering the Word of God**; for this universality will not seem to be able to be explained swiftly, since other ministries of the Word are subject to it. But, it is usually this way with the sacred letters; for some of these are said by participation. But, what are these Ministries of the Word, in addition to those which have already been partly explained, and partly to be added?

[23] **The Importance of the Spiritual Conversation**¹²⁰: First of all, we will treat of the private spiritual conversation, in which, there is an exquisite help and assistance for helping our neighbor. Concerning this, Fr. Ignatius was accustomed to say very clearly and also to teach of its immense values; for **that which Preachers and Lecturers do in a public manner before a multitude of listeners, private spiritual conversation attempts to bring supreme assistance privately among individuals**¹²¹. In this approach, there is greater freedom, and a greater force as well, where there can be accommodated the message according to the responses and affection of the listener. And so it was much like a prey caught in our web this was conducted, so that, with the help of Christ, it might result if indeed we are men in Christ.

[24] **Fathers Favre, Xavier and Ignatius were outstanding in this ministry**: Some of our men received from God an outstanding ability in this **ministry**, among whom was Fr. Peter Favre, the first companion of St. Ignatius. Fr. Favre was primarily most effective and powerful in holy conversations; there was simply no one he approached, even though he would have been most alien from spiritual interests, who in the end would not be totally transformed. About him, Fr. Ignatius used to say: ‘Peter draws water from a stone.’

In this **ministry**, Fr. Francis Xavier, that great father of the Indians and Japanese, was also excellent. In this, too, Fr. Ignatius himself was admirable. For he was so inflamed with charity toward his neighbor, so outstanding in the discretion of spirits and moral prudence, and he was so remarkable in his brevity and gentleness of discourse, that when he was active among others, he accommodated himself to them, and so won them over that he was able to draw forth in the marvelous motions of their spirit; and he was so adroit in contemplating those present to him, that it almost seemed as though he was able to gain access to their very spirit and interior life; he was able to address himself in such a way that his discourse could never be contradicted. Add to all this that which I cannot even describe something of divine

¹²⁰ Fr. Bertoni has dedicated his entire **Part XI** of his *Original Constitutions* to this: cf. **CF ## 267- 297**. cf. also: **Thomas H. Clancy, SJ, *The Conversational Word of God***. St. Louis: The Institute of Jesuit Sources 1978.

¹²¹ cf. Paul VI, *Evangelii Nuntiandi*, Dec. 8, 1975, n. 46: ... *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 – quemadmodum colloquia cum Nicodemo...Zacchaeo...Samaritana, Simone Phariseo...; ipsique Apostoli usi sunt...* [Fr. Bertoni insisted on this form of the Apostolate many times in his *Original Constitutions* - in addition to his entire **Part XI**, and to administering the Sacrament of Reconciliation, and conversations - he emphasized much **private** catechism instructions, tutoring seminarians in their studies, the youth in piety and their studies, etc.]

virtue and light that seemed to shine out from his face, that those who would see him were not a little spiritually inspired.

[25] How Fr. Ignatius used this Ministry: Ignatius himself accomplished very much that was outstanding through this Ministry of the Word of God. And he made use of this especially when he added to himself those first nine companions. He brought to this **Ministry** every artifice of the preachers, wherever the possibility presented itself and he matter at hand demanded. Yet, it is more proper to the conversationalist that he might sedately and placidly influence himself upon the minds of others, as he would gently interact, and bring to the fore his fervor of charity. And so that you might attain to something of all that we heard from Fr. Ignatius regarding this **Ministry**, just listen.

And concerning all that I have been speaking of, he not only treated of it quite fully, but he personally made much use of it; after having brought forward a gentle fervor of charity toward the individual whom he was engaging, he would apply his whole heart to the spirit of this person. He would indeed exercise his love toward this person, even though the man might have been the most infamous, Ignatius would address him also lovingly toward his nature, faith and any virtues, should he manifest any, or good works, should he perhaps have occasionally done some, and he would emphasize the significance of this. Ignatius would join his zeal for the salvation of this soul, against all which could be adverse to this project, especially against the devil, the author of all vices and inciter toward them. He would offer instruction so that there might be made very clear under what condition this other individual should live, how he had lived, keeping in mind his intelligence, his physical health, i.e., whether he might be choleric or phlegmatic, or perhaps melancholy, and what he had done in his life, and what he still could do.

In the beginning he did not add anything concerning the man's sins, or about the virtues that he still needed to exercise, but he was conversant about indifferent matters [if the occasion presented itself] and especially about those that this other person might be accustomed¹²²; to soldiers, he would talk about war; to merchants, he would speak of the world of trade; to the nobles, he would converse about the magistrate and those matters which were being conducted and happening in the republic or the realm; to an ecclesiastic, he would speak of Church matters, the government of the Church. In like manner, with all persons, he would deal with matters of their state in life; or he would propose to them as the matter of his conversation those areas needed to be cared by them, and that all this would be received with a grateful soul, and it seemed that this approach was never taken badly, even though his theme might seem secular.

[26] The matter of his Conversation and its Manner: In all these spiritual conversations, there is to be attentively noted that this matter of the conversation be tied together so that we might be able opportunely to bring about the salvation of the other person. This manner of acting, Fr. Ignatius usually explained in Spanish: *entrar con la delles y salir*

¹²² As is well known to Stigmatines, Fr. Bertoni noted this wonderful principle of Pastoral Theology in his Spiritual Diary, August 20, 1808 [cf. **MP**]: ... *Bisogna entrare in casa d'altri a modo altrui per uscirne a modo nostro...*

*con la nuestra*¹²³; i.e. to go approach others in accord with their will, but to move forward to what interests us. He made clear that we are not immediately to take up the matter of vices, virtues, the Mysteries of Christ, and the ultimate matter of life and death; nor, before they are willingly listening to us that we might drive them away from us with the importunity of our mis-placed zeal, and bring it about that there is nothing that they want to hear. Nor, even though they might willingly be listening to us, should we right away insert into our message the necessary hatred of sins; but, only after the conversation centers on human and political matters of interest, even before we take up the deeds of the saints, the life, doctrine, death of Christ, and the virtues is treated; and then the transition to the detestation of sins in general may be proposed. Nor should we right away come to the vices of the other person with whom we are conversing, unless he provides a way of access, which we might then very placidly undertake. And also sometimes [as Fr. Favre used to say], there might be declined by the other the taking up of that particular and very individual treatment of their vices.

And yet, if this other person never brings up, or seeks counsel on his own matters, then surely the right time will come that we might be able to suggest Confession, first of all, a Particular Confession, and then, later on, the General Confession of the other's life, the frequent reception of the Sacraments, a manner of praying, of striving to do good deeds, in serving God. However, if it should happen that someone might freely make use of our custom both freely and frequently, and yet nevertheless does not wish to speak of spiritual matters which pertain to his own salvation, then the method of approach is to be very open with such as these, and bring up not merely trivial matters, even though that is what he wants to discuss, but to turn the talk to hell, the last judgment, the horrible fate of sinners, and the hidden judgments of God. This will either lead him to a different field of interest, or send him away annoyed so that he will not come back to waste our time.

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

Our men might profitably make use of this type of **Ministry** after **Sermons** and **Sacred Lectures**; for on those occasions more easily will the spirits of our listeners be moved and will they listen to us a pious conversation and receive some fruit from it.

Furthermore there will also be a fruitful use of this the spiritual conversation in our colleges, by both our beloved Brothers¹²⁴ and Fathers, to whom there is given the custom of having with our listeners this approach, from which it should be brought about that they be promoted not only to the better leading of the Christian life, but also so that God might led a very choice few to the Society.

¹²³ This might be rendered: *to go into the subject of the conversation with that which would be of interest, and to eventually come to that which is of primary interest to us* i.e., the spiritual benefit of the other.

¹²⁴ In his Domestic Exhortations on Fr. Berton's *Original Constitutions*, Fr. Lenotti presents Bro. Paul Zanolli's ministry among the Austrian soldiers, bivouacked at the Stimate, as fulfilling the 'End' of the Congregation, by leading these men to the Sacraments.

This ministry is also useful when we meet men in the squares or in public places, that our men might go forward and so ingratiate themselves on those whom they meet by chance, so that little by little they might lead them and also conduct them to Confession; in Rome, excellent results were obtained in this manner, where good numbers were lead to Confession among the merchants and rustics; and first they are to be taught by someone on how they are to examine their consciences and confess their sins, and then shown how they are to prepare themselves; and finally, they will be conducted to the Confessor.

Our men should exercise this Ministry not only directly, but also through others that it might be suggested to those whose confessions they hear, and with whom they have some spiritual dialogue, that they might persuade and employ this method among their domestics, relatives and friends; and women too, can be convinced in this way, that they might persuade their female relative, domestics, family members. This Ministry, however, should never be counseled to men and women toward each other, unless they are legitimate spouses, in order to avoid all sinister opinion.

[28] Spiritual Conversation conducted among many the examples of Messina, Roma and in our College in Genoa: There is, however, between **Sermons or Lectures**, and this **private Ministry of the Word of God**, another medium type of Ministry, i.e., where many men might come together so that they might discuss familiarly concerning spiritual matters, with someone leading the group and directing the discussions. We begin to make use of this type of approach at Messina in Sicily, where that College of ours has been erected, but only in a certain incipient way. Almost every day, some pious men would gather in our Chapel and they listened to our Ecclesiastical Lectures, in our building. One man had a book prepared for this, which one person read, and the others attentively listened to him; and then they would at times converse among themselves about spiritual matters. This practice, I hear, was later interrupted. In Rome, after that time, there was instituted a congregation of secular priests¹²⁵, in the style of the divine Jerome, which observed a similar procedure: they met in a large hall; and when they had taken their seats there, one would get up and come to the speaker's post, and then there would be had a brief exhortation to the gathering. One would be first designated by a priest, who would take over the gathering; it was not necessary for the one who would speak that he be of the priests of the House, as frequently he was from the outside. When he had been heard, at times he would respond to those interrogating him about other pious matters. They would often pray together; then they would commend that prayers be offered for current circumstances. At the end, the cantors would sing would render some pious and beautiful hymn. In this way, the gathering is dissolved.

We accepted a similar practice¹²⁶, not too long ago, in our College of Genoa, however this custom was not approved by the Father General, as far as I know. Nevertheless, this custom did exist in Rome in our College and also at the *Germanicum*, so that there would be had those congregations of scholastics, in which there would be discussed those matters which pertain to piety, with one from our number exercising the role of leader. And indeed, if

¹²⁵ This is quite reminiscent of **the priestly gatherings with Fr. Bertoni** – which Fr. Marani also continued, and to which the Founder refers in his Letters to Fr. Bragato: ... *con dieci dodici sacerdoti, sul gusto di quella nostra antica di S. Fermo...* [cf. Letter 4, *Epistolario* pp. 315, f. – numeri marginali 1049, ff.].

¹²⁶ Credit for this style of gathering is given to St. Philip Neri.

one should ask me my opinion on this, I would think that this type of Ministry belongs to our Houses, especially to those of the *Professed*. However, there should be designated and instituted a certain manner of conducting these gatherings, which ought to be observed, and I would hope that for the future many souls might be promoted in this manner to piety, and many would be won over for Christ¹²⁷.

[29] Exhortations delivered during Confession. This is very suitable when joined to the Sacrament: There is another Ministry of the Word of God, which, even though it takes place in Confession, and does not develop in response to questions so much, but **unfolds as through a private sermon**, where, once one's sins have been heard, their gravity is explained; then there is inculcated a cleansing fear and terror, and then the spirit of the one making the confession is nourished with a sweet hope. And this procedure has a very broad amplitude. For there is nothing of affection that might not be used here to move one's soul, or that should not be employed. And this kind of ministry has that unique privilege, for the other ministries of this kind are not conjoined with the sacrament; for in Confession, for preparing the soul of the sinner that he might assume an attitude of contrition, this should be done by the Confessor, for it is the Confessor who is able sacramentally to absolve. This, its effectiveness of all this will be excellent; in that whatever is connected with the sacraments, receives a greater efficacy, a greater merit, efficaciousness and usefulness: as the prayers which may be imposed as a Penance, the fasting, alms-giving likewise for those prayers which are read in the Mass, when they are employed in the administration of the other sacraments. In order for these private [as I might call them] sermons be fruitfully had, our priests ought to commit themselves to great studies, and that from these, they might prepare their penitents for authentic contrition, with Christ being propitious, and these penitents also might be led to that genuine and constant resolution to avoid all sins, and to the changing of their entire manner of life into something better.

[30] Bringing Assistance to the Dying¹²⁸: Furthermore, this following is in this type of apostolate a **most outstanding ministry of the Word of God**, when those who are laboring in the last throes of life, we bring to them our help. The extent of the necessity and usefulness of this work is shown by the danger in which these souls find themselves, due to the utmost weakness of their strength, both exterior and also interior, while at the same time they are undergoing those savage and pestiferous attacks of the devils. As a result our priests ought to prepare themselves diligently for this office; and the superiors ought to take every care that our men be not lacking for this, and that they will willingly commit themselves to it, and wisely with the utmost energy of their spirit.

Even though it is not, as it is commonly said to be the case, that those laboring under these extreme situations are tempted in all aspects regarding the faith, that they see the devil; this is certainly not the case. For there are those who died most placidly, not being agitated by any temptation and or upset by any sinister vision. And yet, at the same time it has also been noted, that some are indeed customarily disturbed unto death with temptations of faith or

¹²⁷ A rather general, but better translation of these ideas of Fr. Nadal regarding **Spiritual Conversations**, may be found in: **Thomas H. Clancy, SJ, *The Conversational Word of God...*, o.c., pp. 51-57.**

¹²⁸ Fr. Bertoni commits to this Ministry to the Dying, his **Chapter V, of Part XI [On the Apostolic Mission of Familiar Conversations]** in his *Original Constitutions - CF ## 291-297.*

of hope or of those other matters which they are as it were, not of their own choice, leaving behind, and there have been instances of the demons terrifying them and coming upon them with horrible specters.

This is to be handled first of all in this apostolate, that those who are facing death be fortified by the Sacraments of Penance, of the Sacred Synaxis and Extreme Unction; and that as to what pertains to their faults, their consciences are to be secure and quiet. Lastly, if there should be anything for them to take care of through the Sacramental Penance, they are to do this and they will be efficaciously directed to do so. And so likewise with all the human goods, they will constitute their Last Will and Testament; and in this manner, that if they have anything belonging to others, they might take care of this while they are still alive, that this be accomplished with all diligence. Should all this not be possible, then in so far as whatever will be possible for them to do so, their most firm disposition will be discerned and established as to what they might make restitution, and at the very first opportunity, this will be handled.

When all of these matters have been taken care of, the sick person is to be exhorted that since he is no longer fully in this world, but should already be in that future and celestial world, in his spirit, thought and desire. A certain contemplation might be represented to him: that God is indeed present, also Christ according to His humanity [as we have often done], and also totally according to His divinity, there is the Guardian Angel, and the other Angels as well; that the Virgin Mother of God is present, as well as the saints, and especially those toward whom the ailing person might have been devoted. Certainly from heaven, since all the Saints and Angels are invoked, and they see this person in his suffering, and they favor him, and pray for him; that there is a divine light in the patient's room, and the demons [if any of them have been present], they are set to flight terrified and confused. There should be confirmed in the sick person his faith and hope and charity in God; he is to be most minutely cared for so that to a very few things there might reduced all the thoughts and invocations addressed to the triune God, through the merit of Christ and His Cross, that the ailing person be directed toward the intercession of the Glorious Virgin and to the Guardian Angels, and in one over all embrace, there would be included universally all the saints and he Angels. And he should be opportunely advised so that should there be anything from his past practices and memories should there be anything to disturb him, or should any present temptation prove to be upsetting and stand out in his dread, he must be encouraged in all of this suffering and struggle and he is to take under consideration those devotions which for him during life proved to be a source of strength.

Lastly, from these present matters the occasion ought to be seized upon so that the proper counsels might be brought forward to assist the dying man. In this way there is to be attended that if he should mention or say that he is thinking about anything that might prove beneficial to his spirit, that this path be followed for his soul, calling upon his devotions that he might persevere. Many other aspects in this Ministry are to be exercised and they can still understand and can still be instructed. I wanted only to touch upon the headings of these matters, to which others might be thought of and added to mine, to counsel the sick person in Christ.

[31] How impending Death is to be announced to them: There should be joined with this type of approach also the announcement of one's impending death, where they doctors have had to give up on the sick person; and it so often happens that there is no one present who would like to hear declared the danger that the sick person is facing. However, this must be done with great caution and circumspection, so that the sick person may not be overwhelmed with this calamitous announcement, and the sick person fall into desperation, or delirium, or that he come to experience the illness in a more disturbing manner, or that something precipitous might ensue. Therefore, if the danger presents some delay, gradually the sick man is to be led with these pious considerations, so that he might not come to think on account of the certitude of his imminent danger that he might come almost to deplore his situation; but, rather on account of the security of his conscience and devotion of will, and his contempt of worldly goods and the desire for the heavenly goods, that he might come to look upon the better and the more secure counsels to be embraced.

Let them take care at the same time that prayers be offered by others and that the celebration of Mass be held, and the sick person is to be accompanied in his journey as passing through these preliminaries, as it were, which I have just stated are to be done. Then, gradually the danger he is in must be opened up to him, and first, since this is the more useful and the more secure path for the sick person, so that each might be prepared in spirit, if indeed he is passing through the ultimate stage of life; then, we usually encourage those who are still quite well and strong that they might live from now on in the same manner as though they, too, would be dying on that day, while they are in the presence of the one seriously ill. For it is the more secure path, more worthy of the Christian, when he comes to think of himself as dying, and he should so conduct himself as if his entire hope is to be placed in God, and not in any human supports and helps. It is to be presented that their challenge now is to be converted totally toward God, that their spirit, hope and thought be directed toward Him. And further, what we almost can never do while we are in good health, is that we come to depend on the Providence and Mercy of God, and that we have received a marvelous gift from God, if we should come down with some illness.

[32] The Proper Disposition for Death: Therefore, this is to be attentively and opportunely persuaded, so that they might be so disposed for death, that might be coming within that hour or on the very next day. There will be a refuge for the sick person, if he comes to understand what the Council of Trent taught:

... It teaches furthermore that so great is the liberality of the divine munificence that not only by punishments voluntarily undertaken by us in atonement for sin can we make satisfaction to God the Father through Jesus Christ, or by punishments imposed by the judgment of the priest according to the measure of our offense, but also [and this is the greatest proof of love] by the temporal afflictions imposed by God and patiently borne by us....¹²⁹.

Therefore, the teaching is that all these difficulties and sufferings of the illness, and even those of death itself, patiently tolerated, are to be placed in the payment of the penalties for sins.

¹²⁹ Cf. Council of Trent, Nov. 25, 1551 – D-S # 1693

Lastly, in this entire matter, the following are important: the wretched and calamitous condition of this world are about to be left; one is about to go to that blessed life, most full of all amenity and gentleness; justly, can one consider death over this life. For we can consider nothing other, concerning the passing life in this world – nor should we – than anything more than a stretched-out pathway toward dying and its necessity; this entire life is nothing more than a transition toward eternity, which we consider death to be. Lastly, it will be of supreme assistance to the dying person, if he has some sense of the crucified and dead Christ, the omnipotent Son of God, impressed on his heart, and that Christ in His own agonies, in His death has been mindful of those ailing, as He offered up His own bitterness and death for them, to God the Father.

[33] The Assistance to be offered for those already in the Throes of Death: To this class of **Ministry** there should also be perceived that help and those works which we offer to those afflicted with their last agony; what we are accustomed to doing with a holy avidity and promptly, and also with great fruit and edification. Concerning this, I will note only two aspects. One is that great effort and commitment is to be brought to bear so that the one being afflicted will patiently tolerate his death, that he be persuaded that he is being justly punished, and that he even merits a greater penalty; moreover, so that he might be possessed, in so far as this is possible for him, with a certain peace of mind; and that all of this be done so that Exhortations might have some effect upon him.

The second aspect is that should it happen that sometimes these who are sick might fall into a kind of desperation, from their memory of their past life and its consideration, as well as from their present disturbance, and this is firstly useful –and not just once has this happened to our own men], that the Confessor, should he see the person beyond any spirit of desperation, should see him in a good state of mind, he will offer to him confidently that he be the sponsor before God of that conscience, and in this manner he would dispel all disturbance. They are always to be fortified with the sacraments of Confession and Communion.

[34] Disputation with Heretics and the Writing of Books: We also place among these **Ministries of the Word of God**, that when there is given the legitimate faculty of disputing with heretics, as when some among our men are deputed by the Superior General for writing against the Heretics, or even other kinds of books that might be useful for promoting studies which we pursue; this is especially should we write anything concerning theological matters, and those who might inform souls about piety and devotion.

[35] The Breadth that is contained in this Ministry of the Word of God: Lastly, we include in that universality of *any Ministry of the Word of God whatsoever*, and where we inspire our own spirits, and almost extend to our readiness of assisting our neighbor also through *those Ministries of the Word of God* which do not occur to us to expose here.

[V. The Spiritual Exercises]

[36] **What is to be understood by the *Spiritual Exercises*:** There follows these in the *Formula* of the Institute: *...and further by means of the Spiritual Exercises...* From His goodness God gave to us, and he Apostolic See attributes to us, that outstanding **ministry** of assisting both ourselves and our neighbor through the *Spiritual Exercises*, i.e., through the doctrine and method of meditation, contemplation and prayer. However we understand not only our own method, the author of which is Fr. Ignatius, but principally his method. In this matter, we recognize the benignity of God; for He has given us beyond any order, that certain particular doctrine, by which we would be instructed for ourselves and also for our neighbor in prayer, since the basic instruction in this matter is common to all. This **grace of God** is made all the more certain by the Apostolic Authority, where Paul IIIrd confirmed our manner of imparting the **Exercises**. So, this is why we need to place great hope in our style of giving the *Exercises*, especially since we see how these have brought such profit to our own men and to others as well.

[37] **The Origin of the *Spiritual Exercises* of St. Ignatius:** The author of this method of the *Exercises* was Fr. Ignatius, by the benefit of God and His instinct. And in that time in which he had gone aside for penance and prayer to the city of Manresa, far from his home district in Catalonia, a Province of lower Spain. For he went aside so that he might be exercised spiritually and give effort to penance. Therefore, this method was impressed upon him, and it was of benefit to him, and from these experiences he thought that these *Exercises* might be useful, and so he drew them up in book form.

[38] **The Fruit of the *Spiritual Exercises*:** As he lived by these *Exercises*, even from the very beginning of his conversion, he made use of them for himself and also for others. He lived by these already in Spain, before he came to Lutetia of Paris and promoted many to piety. By means of these, at Lutetia he drew to himself those first nine Companions, that they would renounce the world and would his proposal of spirit for assisting their neighbors, since he had first moved them privately by conversation to piety. By the *Exercises*, those first men were drawn to the Society. And so, up to the moment we see that the Society had received through them both its beginning and also its increase and to be governed by this, all those whom God has called to the Society through the *Exercises*.

There came to be the most ample fruit of our *Exercises* in every order of men. Courses of these **Exercises** were given beyond counting, not only to individual monks, but to entire monasteries. It came to pass, what I have noted, that monks, who were to be accepted into the Novitiate, and secretly sent to us, came to be instructed in prayer by these *Exercises*.

Through the *Exercises* many were likewise led to our Institute, and many to other religious communities. And I came to admire this Institute among all the others, in that men outstanding in doctrine, and indeed even excellent theologians, then first came to understand what it was that was lacking to them, even after all their studies and reading and books and disputations. For even the minimal interior spirit that Lord benignly is accustomed to enlarge, and this offers to souls an exquisite consolation and satisfaction.

[39] **How this Fruit of the *Exercises* is to be explained:** thus, ever grater admiration often overtook me, what causes this then, since we know that our style of the *Exercises* has nothing other added to them, nothing other than what is taken from the Gospel and the doctrine of the of the saints: for we present in the First Week nothing other than a certain common method of preparing for the contrition for sins. What else in the Second, Third and Fourth Weeks, other than meditations on the Life, Death and **Resurrection of Christ**. To the Fourth Week we also add for the achieving of the love of God one meditation in addition to the manners of praying; a few notes and observations. Since all of these matters seem so common, and within the grasp of any theologian, and obvious to anyone who is versed in the ways of the Spirit, then how is it that the *Exercises* have had such effectiveness in the souls of men and informing them with piety and devotion? You see that almost all men are so changed after making these *Exercises*, and they are so moved toward piety, that they inspire admiration in all, while some even take from these the occasion of detracting, or calumniating, us as though we were making use of some evil art. I could still say much more as to the source of their efficacy and the strength that comes through these *Exercises*. The spirit of anyone who makes the *Exercises* uniquely comes to see his spirit applied and almost compelled, beginning with hope, withdraws, experiences a frequency in prayer, the method of giving these *Exercises*, notes the prudence of the Instructor, an in accurate observance, and benefits by the help that is given, should there be any disturbance that might come to him. All these, though, are from the human perspective. So, I am accustomed to preach that **grace is particular to God, and indeed connected with the grace of our vocation and our Institute** which He bestows by His benignity so that we might first imbibe into the depths of our own hearts the spirit of the Gospel of the Son, that we might accept that power of impressing this on others. For that **grace** gives to all aspects and the whole reason of the *Exercises* a particular energy and efficacy, by which spirits are intimately moved toward piety and devotion. And, if I might put it this way, through that manner of meditations as God wills that there be restored that which by the supreme sorrow of the pious retreatants, is deplored. For by what other manner can one achieve the true nature of prayer, or could anyone achieve that authentic understanding and sense of spiritual matters? Who could obtain greater efficacy of the Word of God, who could penetrate in the depths of his heart and spirit any further the mysteries of the life, passion, the death and the Resurrection of Christ, who could be excited by these toward His imitation, or toward changing one's life for the better? In brief: we have seen people casting aside prayer, their devotion perish, their contemplation ignored, being exiled in their spiritual sense, becoming hardly Christian even though who are considered as good, in a speculative sort of way, and worn down in their piety. For God has willed through the *Spiritual Exercises* to bring some assistance to this part of those working in His Church.

[40] **Other Methods of the *Exercises*:** You might say: this would be far too arrogant if we preach that through our *Exercises* we are able to shore up a waning prayer life. But, we do not presumptuously arrogate this to ourselves; for we have said: we do not only understand our own *Exercises* in this way, but this method of our own we do indeed principally employ and embrace; nor, are we doing anything other here than stating the history of the facts regarding our method. May God allow that others might discover and even more helpful method of instructing all toward a life prayer and of a knowledge and practical use of spiritual realities.

[41] **The Importance which St. Ignatius attributes to the *Exercises*:** Fr. Ignatius attributed to this **Ministry** just as much as it was possible for him to do so. He was accustomed to maintain that the giving of the *Exercises* was the supreme weaponry for our preaching, through which God desired such efficacy¹³⁰ in His service, nor did he ever choose to give, or to permit any other method of prayer¹³¹. He constituted the first of his [six¹³²] *experiments [experiences]* of these *Exercises*; he wished that all those who give themselves over to the Society should be instructed through these *Exercises*; for thus he knew the principles need to be accepted and then we would be able to come to the strength, and all perfection of prayer, and even, if you wish, come to the heights of it. Through the *Exercises*, if one should find himself weakened in spirit, he willed that they be reconstituted and re-created; and, if I might say it in a single word, he wished that we should strive to live the spiritual life through the *Exercises*. Through them, he wished that we would become instructed; and that through them there might be conserved and increased in us a certain spirit and devotion; for, although sometimes we might have to withdraw from undergoing them in the most fruitful manner possible, there ought to be among us the perpetual use of them in our daily meditations and prayers.

[41] **Those who are to be chosen to give the *Exercises*:** As in the other **Ministries**, so for this one certain Fathers should be chosen, who seem to be capable of them by their natural ability; for not all enjoy this ability; but if there are those who by nature, are orientated toward prayer and piety, if they are prudent, cautious and circumspect and lovers of the virtues. For not only in these is there to be noted their natural aptitude, but also their virtue, devotion, the exercise of their own spiritual practices and their regular use of them, and then the instruction which each one might receive from those who are adroit in giving the *Exercises*.

[42] **How they ought to act:** As I make one point, and then pass over to others: the one who is to give the *Exercises*, ought to be proficient in giving them, and so moved by his own spiritual sensitivity, so that out of the abundance and the virtue of his devotion and sense in Christ, even though with a few words he is to act, yet, he might be able to impart this strength to the one whom he instructs. He also ought to be helped with prayers, with the sacrifices of the Mass; these he must seek from others to intercede for him. Anyone who is to be trained, should so first prepare himself, so that having excluded all curiosity, with simplicity of heart and humility so withdraw, so that having separated himself from this entire world, he should accede to the reign of God and to conversation with Him through the *Exercises*, he might come to understand just what it is that the Lord wills, what it is that he is saying, and be moved by that desire so that by divine instruction he might be moved to carrying out His will. Up to this point, therefore, we have treated of the *Exercises*.

¹³⁰ cf. *Const. P. IV, c, 8, n. 5 – CSJ n. 408; P. VII, c. 4 F – CSJ n. 649.*

¹³¹ cf. *The full Month of the Exercises: Examen c. 4, nn. 10, 41 = CSJ nn. 65, 98.*

¹³² cf. *CSJ nn. 64, ff.*

[VI. Concerning Christian Doctrine]

[44] **The Importance of teaching Christian Doctrine:** We have already spoken about the **Catechism**, or **Christianity**, as this is found in the *Formula*, as it follows in the Papal Document: ... *the education of children and unlettered persons in Christianity*...¹³³. If indeed there would be employed that diligence, either by the sponsors, or by the pastors, so that the baptized, as soon as possible, would be rendered capable of this doctrine, they would already be sufficiently instructed in **Christian Doctrine**. However, since we have seen extraordinary efforts have been given from our part, we moreover come to understand that **this duty is assigned to us and is supremely commended**. For you will not find any other ministry from our vows, whether of the *Professed*, or of the Coadjutors, that is expressly named and stated, other than this one¹³⁴. This is placed here, not because the other ministries are not necessary, or that they are not proper to our institute, and even some are **more worthy; but**, there is no office, that is **so necessary** that it could be ever set aside from any reason whatsoever, nor should there be anyone who would consider it to be of an inferior value, which has been so greatly celebrated in the Society; for indeed all of our men are to be motivated toward this ministry¹³⁵. The need for the **Catechism** is so great, since it is necessary for the Christian man to know what it is that without which one cannot please God [cf. Heb 11:6], or, to achieve eternal life and to be able to avoid the eternal pains of hell. For unless you know the art, or your way for your destined journey, of necessity you will not be able to keep to the end of your art, or your journey; it might be one thing to be lacking in an art, but not knowing your path, God and eternal life are lost.

[45] **What the heretics bring to bear on this point:** There is needed in this matter, my brothers, a zeal that is not insignificant, since I see the confluence of the heretics, spreading about their catechisms with so much study, care, diligence, fury, writing them, publishing them, teaching them sweating over them; we, then, cannot be negligent or uncommitted to a duty that is at one and the same time, so useful, so necessary. The heretics will promote with all their strength the doctrine of the demons; will we who pertain to Christ not take care to bring about His fruit? They, with so much contention, by their catechisms, cast the unhappy youth in to hell; will we not, by our divine and salutary Catechisms, impel ours into Paradise? Nor should our zeal end here. Do we not always notice how much earnestness of the demon, assiduity, acrimony, furor, how tireless he is in intruding his temptations and evil thoughts? And will we sink into our torpor in repelling him, in detecting his deceptions and combating them, by promoting the doctrine of the Catholic truth and the practice of all virtues¹³⁶?

[46] **How Catechism should be imparted to the Youth:** Look, my brothers, more closely; this **Ministry** pertains to two categories of human beings: to the youth and to the unlettered. Young people, due to their ignorance of **Christian Doctrine** place their salvation

¹³³ cf. *Regimini Militantis*, n. 2; *Exposcit debitum*, n.3

¹³⁴ cf. *Const. P. V*, c. 3 B = CSJ n. 527.

¹³⁵ cf. CSJ nn. 69 [one of the *experiments* of the Novitiate]; 277 [to be imparted in our Novitiates]; 395 [also in our Colleges]; 437 [to be taught by our rectors for 40 days]; 645, 647 [among our *Missions*, in our Churches].

¹³⁶ Fr. Nadal's negative view of the Protestant enterprise seems to date from a letter of his to St. Ignatius, July 6, 1555 – after Nadal had been in Germany a while.

in jeopardy. And this means also children even before the time of discretion, i.e., that time in which they might be able to sin; they are to be diligently instructed. This instruction is to be given in such a way that even before they come to the use of discretion, they might be encouraged to follow the better path and they might the more easily be opened up to the better choices. And so they are not only to be instructed in **Christian Doctrine** before they come to their discretion, but they must conceive of that doctrine, indeed blandly and efficaciously, so that they might be led to living it, even prior to the point in which they might reject it, should they die even before using the use of discretion, so that they might be prepared for the reception of the Sacrament of the Eucharist, and also of Penance; even though they might be able to approach Confession even before they reach the use of discretion, as there is no fear in imparting sacramental absolution to them There is to be a most accurate preparation when they do come to that state of childhood, in which they begin to be obliged to observing the law of God and they begin to be able to sin. With great solicitude and zeal every care needs to be taken so that they might not lose Baptismal Grace and purity. Therefore, during this time, some taste for devotion is to be imparted to them [even while still young], the knowledge on how to say the Rosary [the ‘crown’, as it is called], devotion to Christ in His childhood state, toward His Passion, toward His Virgin Mother, and toward the Guardian angel, under whose protection, help, assiduous presence, these children are to be diligently directed. But, at the same time this is to be pointed out: that these devotions of the children should be flowing and fluid, unless by fear of their lender state, they might be more properly brought up and strengthened.

[47] **The same for the Adults:** Those who are already in the adult stage of life, may be unlettered by nature and in their grasp of the Catechism, so the manner of teaching them needs to be more open; and firstly, indeed they are to be taught that they cannot without sin ignore **Christian Doctrine**, at least to that level which they might be able to grasp. And I will prove this, if they are first taught the faith in a general way, so that they might believe that which the Church, i.e., the Roman, believes, particularly that which the Church celebrates each year in her feasts; they need to be taught that hope, so that they might hope to obtain Paradise from God, if they will keep His precepts; and they need to be instructed in that charity, so that they will love God above all else. I would add whatever obtains both regarding detriment and danger, if someone should sin mortally and offend the omnipotent God. For these I would order them to confess and in a general manner; to this Confession, the Confessor should set aside a suitable and free time, so that he might interrogate them diligently and teach them from what sins they are to abstain. In this confession, their lethal sins are to be pursued. Then [if it seems that the penitent is to be absolved] he will be ordered to learn Christian Doctrine. Whether he is absolved or not, he is to be instructed in so far as he needs to make his sins clear so that he might be absolved, and indeed he is to be encouraged that he might come to learn Christian Doctrine. Then, he is to be persuaded that he might frequently confess, for that confession might take the place of the Catechism, when it is received fruitfully.

[48] **Fr. Ignatius himself often engaged in this Ministry.** In this Ministry, not only the intellect is to be reached, but also the will and it is to be informed regarding piety: In order that these spirits be helped, and also the youth, there should be no **Professed House** of ours, no **House of Formation**, no **College**, no pilgrimage of ours, where **Christian Doctrine** is not

taught publicly. And Fr. Ignatius himself saw to this, not only in his Constitutions [as has been seen above], but also in his Rules; as well as in the **General Congregations**¹³⁷ **this Ministry is so necessary, and it is one that is so salutary**, so we must most diligently take it on. I would add here in the last place one more point: all effort must be brought to their enterprise by those who teach **Christian Doctrine**, that they might not only instruct the intellect, but at the same time, and even principally, that they might reach the will; and at the same time, the Evangelical Light must be impressed on hearts and the will so moved, so that what the intellect learns, a ready and devout will be inculcated into them and that by their efficacious spirit each listener might decide to carry out into execution. Hence, there should not be any mere speculative treatment of the Catechism, but, one that is practical and one that would enkindle the spirit toward piety.

[VII. The Administration of the Sacraments]

[49] **Which Sacraments are now to be treated: The Ministry of the Sacraments** is placed here in the last place, **among the principal offices of the Society**, by which we ought to assist our neighbor. For this is how it is read in the *Formula*: *... and the spiritual consolation of Christ's faithful through hearing Confession and administering the other sacraments...* And this is a great privilege, my brothers, that we might administer the Sacraments also from our Institution and our vocation, once we **have the faculties of the Church and her approval**¹³⁸; without this approval, we cannot carry out this ministry. But which sacraments are intended here? First of all, the **Sacrament of Penance**, then the other sacraments which can be administered by a simple priest; i.e., except for Confirmation and Holy Order, all the rest of the Sacraments. For, concerning these two, he could not have had these in mind; and so, it was not necessary for him to express these in the Rule. But, what does it mean that we can administer 5 Sacraments, with emphasis on the sacraments of Penance and the Eucharist? The following must be most diligently observed, that in our ministries, we are not to impede the hierarchy, or the role of the Church; but, we are to serve this, and promote them, and which for us will be for our greater humility, we will obtain permission. Therefore, Baptism we usually do not confer, nor extreme Unction, nor the sacrament of Marriage. And this is the reason for this: it is necessary for the Pastors to be sure of just who is Christian in his Parish and who it is, and under what condition, is each who dies, and therefore, they should ordinarily administer Extreme Unction; and they must know who in their parish are legitimate spouses.

[50] **Why we insist on the Sacraments of Penance and Eucharist:** And so, we leave all these other sacraments to the Pastors. We will administer **the Sacraments of Penance and the Eucharist**, and moreover, these are to be held as necessary for the obtaining of our End, nor do they impede the work of the Pastors. For, since we must commit ourselves with dedication to the salvation **and** the perfection of our neighbor, and since the assistance of Penance is united to salvation, and the Sacrament of the Eucharist increases grace and every

¹³⁷ cf. **Ist Gen. Congr., Decree 138; IInd Gen. Congr. Decree 30**, after the Elections; **Decree 58** [*...this is also to be commended also to the Father General, and this ministry must never fall into oblivion among our men, since we include this in our Profession of Vows...*]; **Decree 65**.

¹³⁸ There is re-iterated the constant need of this approbation of the Church – Fr. Bertoni expresses this also *in obsequium Episcoporum...*

effect that material food and drink accomplishes for corporal health, this assistance achieves the same regarding spiritual health¹³⁹ it was necessary that we should be committed to the assistance shared in these sacraments. And so, we administer these sacraments as those principal arms for extirpating vices, both our own, and those of our neighbor, and for trampling the demon underfoot. It is true that we are moderately involved in Eucharistic ministry, as this is made clear in the discipline and duty proper to Pastors. For we do not administer the Synaxis at Easter, other than as Viaticum, so that the Pastor might be able to know in what state of conscience his parishioners are living, and also in what state they recede from the living. And in order that we might confer perpetually the Sacrament of Penance, this is indeed the situation in which there is not to be disdained the assistance which we give to Pastors. For since these Pastors need to have substitutes for the Ministry of the sacrament of Penance, so this burden and commitment is partly assumed through our men. From the ministry, then, which we exercise, of these two sacraments, the supreme fruit is obtained, so that many might not only once in the course of a year, but that they might frequently accede to these two Sacraments. Therefore, since these two Sacraments are justly connected, we administer them; whereas, we are not regularly ministers of the remaining three Sacraments.

[51] When we might administer the other Three Sacraments; and to what extent we might exercise the Office of Pastor: You might say: what is to be said of the fact that we receive the faculty of these, which we are not to lose, or that it become inactive, which is not customarily the case with these gifts of God and the Church? In necessities, we can always use that power. And so it does not remain inactive, but is reserved for necessary use. Even though in these Catholic regions, for all practical purposes, this power is not regularly employed, whereas it is in India, in the regions of the heretics, or it is wherever there might be lacking Pastors and souls are endangered regarding their salvation. For this all pertains to the Apostolic See, so that in the entire Society there is commitment to this ministry, so that souls might not be lost on account of the lack of ministers of the Church. And so, I will not spell all this out here in this place, as the matter is to be copiously and diligently taken up elsewhere. Even though we cannot assume the regular care of souls, nevertheless all the duties of Pastors are ours from our Institute and the confirmation and faculty of the Apostolic See, we would do nothing other than what has been instituted, in those areas where there are no Pastors, and especially wherever there cannot be Pastors, then it is that there our men will be sent who would exercise all the duties of the pastor, not though from any juridical right or obligation of the Pastor, but indeed from our Institute, or from our Mission, whenever a regular Pastor cannot be assigned. This then is to be both noted and cared for fully that we can never arrogate to ourselves the right of Pastor, and so nothing under that title can we receive, neither revenues, nor income. Nor first-fruits, nor oblations left at the altar or any other means of financial contribution. But, for assuming all these prerogatives, the Bishop, should he choose, or the Supreme Pontiff will designate procurators who will handle them, whereas our men will assume no responsibility in this matter. We are to live, though, from simple alms-giving, and far from us there have to be all fund-raising projects, even that taken on by begging. And in like manner would all the other matters be handled. Now, let us return to the other two Sacraments.

¹³⁹ cf. St. Thomas Aquinas, III, q. 79. a. 1; Denz. 698; 875.

[52] Observations for Confessors. All are to be persuaded of its usefulness, and here should be had common places for demonstrating the seriousness of sin: And regarding the Sacrament of Penance, our members receive quite a number of instructions, both from the Rules of the Society, as well as from books written by our men, as well as from the institutions laid down by our Superiors. And yet, there are a few things that I will note here.

1. Wherever our men administer the Sacrament of Penance, they always strive for the perfection of the penitents, as they ought to do by reason of the End of our Society; nor can they ever be content if they simply say, or command only those matters which are necessary. They should rather counsel and seek to persuade those things which are useful.

2. They will have at hand those common places from the Scriptures and Sacred Doctors, as well as examples from the histories and from elsewhere, and all those sharp insights and full of stimuli, which they will bring to bear for this purpose, so that they might demonstrate the fault, the guilt and the gravity of mortal sin¹⁴⁰; and that they might strive with every effort, care diligence, and zeal to impress on their hearts the intimate sense of this whole matter. For wherever the human consciences need the knowledge and the sense and affection of the spirit, it is here that they need this in a special way. And there is customarily impressed upon our confessors the great solicitude, and not rarely also some ambiguity, whether the contrition which the penitents manifest is truly suitable. And then if at times they can perceive this intimate sense on their hearts, all would be easy and secure, and all exhortations would be gently received by them and they would willingly accept all satisfaction for their sins.

[53] They must bring to bear a certain magnitude, and not be overtaken by scruples:

3. Our Confessor should bring to his chair a certain magnanimity of spirit, and must think of himself as manifesting the Person of Christ and of the Catholic Church, when he carries out this duty that he is serving in the authority of Christ and the Church; and that he is waging combat not only against one, but against the many diabolic deceits, and then these are defeated, he will be able to assure one soul for heaven.

4. But, he should not act scrupulously, as though he were not sufficiently instructed for the hearing of confessions, nor should he conduct himself as though he had no mandate, and had not been sent legitimately by his Superior; rather he must know that he has been sent with a full and constant spirit, and that he place his trust in Christ, in the Church, in the Society, in the grace of Christ, and that he indeed as an individual represents the Society and furthers it, and that he goes forward to bring assistance, supported by the prayers and merits of the Church and of the Society.

5. He will institute and govern his committed efforts from the direct prescript of his Superior, in good faith and with accurate diligence.

¹⁴⁰ cf. CSJ n. 407.

[54] He will understand clearly the faculties he does enjoy; and might even seek others:

6. He will come to understand from his superior, and this quite precisely, what Faculty he has from the Society in the bestowing of absolutions, both from sins and from censures as well, and what Faculties he enjoys for commuting private vows.

7. He is to take every care that he avoid all scruples and uncertainty of conscience or judgment. And yet, should it occur, that he might encounter something more serious than what he should be able to be content with his own judgment, with every observance of the Seal being protected, he will consult someone who might relieve him of that difficulty.

[55] Perfection in protecting the Seal:

8. So that in all our undertakings and actions established by our Institute, we ought to aspire toward perfection, so with a singular sincerity the Seal of Confession is to be conserved by our men; and so that this might be accomplished with ever greater diligence, that I would not attempt to have a conversation with those matters that have been heard in Confession, even though those matters which have been heard in Confession, and which pertain in any manner to the Confession, even though these are not sins, nor even the circumstances of sins, nor would I ever permit the custom from developing; nor would the excuse in my view have any weight that what might be narrated would not refer to any particular person. And it should never happen that the one who narrates something which he heard in Confession that it is not something he has seen as what he heard, and so he recites in all simplicity that which might refer which in his personal judgment may not refer to any individual, someone else might be able to figure out the person to whom it might apply. Therefore, all those things which are heard during a Confession are to be totally stopped up within. For if nothing other, certainly, than in the good faith, or in the most secret place those confessing remain, those matters which do not pertain to the Confession, we can answer in good fidelity, since otherwise it might happen that those matters which are narrated from Confession by those listeners, might somehow reach the ones making the Confession in the first place, and this would result in a most supreme offense for them.

[56] Nor should they be mixed in with those matters which do not pertain to Confession:

9. Every care must be taken by our men that the confessions that they hear might be pure, nor under any pact might they permit those making the confession to mix in those other matters which do not pertain to either the necessity, or the perfection of the Confession. For there should be no reason to have any doubts, or fear, that they would not be the most exact observers of the Seal of Confession; furthermore, I would hesitate from ever coming to know anything from these. Nevertheless, those making the Confessions can be interrogated, if they might wish, from their Confessors concerning the difficulties of their consciences and the doubts which pertain to their consciences; about other matters, they should ask nothing, and if they do ask, nothing should be responded to them, and not even heard from them.

[57] There should be absolute gravity in conversing with women and what our conversation should be with them:

10. The Confessor must conduct himself with utmost gravity in Confession, and be not only father, but also judge; and not only this, but that he exercise the role of father and judge in the Person of God. Not should he ever permit himself anything which might seem to be levity, or familiarity; not should he ever permit the person making the Confession to speak, or act in any other way than as one guilty before God, and even one as worthy of hell; and yet, the Confessor can exercise the meekness of Christ and the Church, in His place; and that whatever he does, let him do so with the utmost gravity.

11. If it should ever happen, which I hope and trust in the Lord that it would never take place, that someone, especially a woman, should indicate some affection toward the Confessor, and that he should judge that matters are not proceeding in a good spirit, but rather pertain more to the slippery nature of the flesh, in this case the Confessor should not proceed that he might try to bring healing to this person; but he should most gravely withdraw from ever again hearing such a Confession, and he should dismiss her, or that he himself should leave the Confessional, if she should not depart. Nor should he ever again hear her Confession. Nor should he open up under any reason his own suspicion, and yet should take every care that he might not incur any such suspicion.

12. There is never necessary to engage in any conversation, or familiarity with women outside of Confession. For in dealing with women he should only engage with them about those matters which pertain to their consciences, or with others about these matters; in order that they be interrogated, or that he might give some response to them, the proper place for this is in the Confession. About other matters, there is absolutely nothing about which the Confessor should either question, or respond.

And so there is almost nothing at all that would cause our men to speak in Church, outside the Confessional, and much less would there be any reason for ours to go to their homes; nor could the occasion ever arise that it could ever come to pass that someone would have to say anything regarding their devotion, to be conserved in the house or College. They are primarily to be instructed in our Ministries, as they want from our men, but they are not expected to visit those offices. Nor should our men hold any conversation with women, in any other place, than in the Confessional, and always about those matters which pertain to their consciences.

In this place, I will not add anything else. When I repeat what the divine Jerome stated in his Life of Blessed Hilarion, the Hermit: *The Matrons*, he said, *are a grave temptation for Christians!* - this would suffice from what I have heard from that most holy Doctor.

[58] Little presents are not to be accepted:

13. This, too, is to be observed, and not only diligently, but even severely, so that no Confessor will ever accept from his faithful of the Confessional any small gifts. For the greatest care is not only to be exercised here, so that they might not accept these little gifts,

which, by Christ's help, might never happen; but, that those goods that are sent from our children in the Confessional to someone else by name, let us not accept them, even though this is not to be handed over to him, especially if we can question this gift being given.

[59] How Confessions are to be heard n private homes:

14. In their homes, unless in those of the sick, they ought never to hear confessions, nor in other churches from our own. As for that which pertains to women, select confessors, outstanding for their age and gravity of morals, ought to be sent to homes, having also received a Socius assigned by the superior, as is noted in the Rules of the House. What is stated in this Rule is that both the woman and the Confessor should be in plain view as far as the disposition of the place may allow, is the way I would interpret this, as I have already noted several times in my reflections on the Constitutions. This is also to be noted from the very phrase of Fr. Ignatius, while those words are not merely to be understood literally, but they refer rather to his intention, that this enterprise is to be undertaken, regarding the disposition of the place which are to be observed as the Rules commands. Should this not be possible, then this woman's situation should be referred back to the Pastor. This legislation I interpret rather freely, since I know first-hand the severity of Father Ignatius regarding this matter. For there was a situation here at Rome, where he came to hear that the confession of a sick woman by very well proved Fathers, compelled by necessity, in a place where the scene could not be noted by the Socius, his indignation was aroused, so that he discerned that this was reason to employ the unheard of discipline of flagellation, for the space of time that it would take one to recite the Psalm *Miserere* seven times.

[60] What is to be done when the State of Sin remains:

15. It is sometimes difficult to judge concerning the state of mortal sin; for while one may not see anything wrong in living in this state, but he is not be given absolution, even though he might say that he does indeed wish to abstain from the sinful act itself; nevertheless, all have to withdraw at the same time from the situation of sin, even though one might have practical difficulty in dissolving the situation, which already of itself is a sin, since there is a resulting scandal. There is no state of mortal sin that can be allowed, since a 'state', or situation of sin, of this nature results from the properties and the likeness to a state of living, which is established by a certain state of proposed immobility and obligation. This is what first needs to be done, that the whole manner of this reality be so moderated, so that there might be nothing that would result from this situation of proposed immobility, or obligation; this simply cannot happen with regard to concubinage, unless the woman is sent away from the house, and unless it is not kept going somewhere else, and unless some arrangement would be concocted as though no one would ever see the man so involved with a concubine. And all these matters need to be handled publicly, if the state of concubinage has been public, so that it might indeed be seen by those who have received offense from this situation. The same judgment is to be made in other situations of sin. It is true that often it is a state of a secret mortal sin, so that if one were to admit this regarding an woman, this would imply that this man would be engaged fully in concubinage. To such a man, the same requirements are to be laid down, so that what he is doing secretly might indeed be perceived as concubinage and he is to be directed as though his situation of sin were known publicly.

This might happen that the seal might be broken even if he approached the house secretly, so it would be the more easily done that the man should leave the house, once an occasion presented itself. And so it should be required in any manner that the situation of sin might be contracted, for unless this is fully removed, no power of persuasion, or promises given would induce the Confessor from absolving such individuals so involved. And if this is the situation, the full culpability falls upon them; the Confessor is not able to absolve them, and if he does confer absolution, he would sin mortally, and that absolution would be rendered fully null and void.

[61] What should be said about the Dangers of Sin:

16. So far, we have said very little about the dangers of sinning mortally. And regarding other dangers, this matter is to be taken up by the common rules of theology; concerning the danger of falling into a certain aspect of lasciviousness, it is difficult not to make any judgment. I would so consider the matter that any such danger be considered circumspectly and cautiously, whether it be of itself, or by accident. If such a danger should be avoided of its very self, and the matter itself is not avoided, I would not give absolution in such a case; in dangers of such sin, that may arise only accidentally, I would simply overlook its quality of accident, and if the situation were truly grave and serious, I would not give absolution; if this is not the situation, then I would absolve, and I would counsel the penitent and how to avoid this situation and would provide some help in order for him to avoid it. So, the question is: how is a danger to be judged as one by its very nature – and one that is only so by accident? Since it is a question here of morality, then we ought to judge in its morality, this ought to be judged according to present factors. And the underlying reason might be taken from the fact that this is of its very nature a danger of sin, and yet it is either of itself, or from its accompanying circumstances so connected with the moral act, that any upright and learned man would judge this from the fact itself that sin will follow. And if someone once fell in this way, he could never again be alone with her, where they could not clearly see, for this is of its very nature a sin. Likewise if from his easy-going nature and it was easy for him on another occasion to experience this fascination, he should never be alone with another woman, as this would present of its nature a danger for him. And we should not delay in this matter necessarily any longer, a prudent and experienced Confessor will need to take into consideration whether this is all so of itself, or even by accident. The Confessors need to make known to souls that, as long as they remain in the dangers, the sinner, *per se*, is not to be absolved as long as the danger remains, which under any circumstance this never could be. But, should someone say: what if the danger cannot be avoided without causing some scandal, that it might lead to sin, or in other words, it cannot happen without some sin occurring? This just increases the difficulty, but does not remove it; it is not easy for anyone to be exonerated from this. Such a penitent is not yet to be absolved, but even more challenging tasks should be given to him, so that some manner might be investigated that would rescue him from this situation without any sin being committed.

[62] What should be done in Cases of Restitution:

17. I omit those difficulties which may touch upon restitution, and as these frequently occur. I will only take up that one which can sometimes happen, since there is included in it the obligation to restitution, and nothing will stop this from happening other

than the will of the one confessing, or his negligence, and nevertheless he is to promise to make this as soon as is possible. Should there be believed and absolution given to him? In itself, it does not seem that he should be absolved by me, if he knows that he is obliged to restitution; for it is certain that there will be the judgment that would not lead him to the efficacious will of making the restitution. He is therefore to be persuaded that he should first make restitution, and then return for absolution. But should he be totally unaware that he is held to restitution, and there should right away be at least an efficacious will to be formed that he might come to the conception that he should come to the decision to make restitution, then he might be absolved; but not again, if he does not actually make the restitution. By some accident, the Confessor might come to the conviction that he might be able to offer absolution from the circumstances of the person, or for other reasons. But then if, once having been so absolved, he should come again, and had not yet restored the goods belonging to another, he ought to be benevolently dismissed in order to make the restitution.

[63] What of one in possession of a number of ecclesiastical benefices, which by common law may not be held:

18. It also comes up to note also something about those who since they possess several ecclesiastical benefices, which may not be retained by common law, yet they seek to be absolved by our men, because they may have these with the legitimate dispensation of the Supreme Pontiff. I will omit to examine whether this dispensation is legitimate or not, or whether under some aspect it might not just be proper, whether it is surreptitious or whether it has been clandestinely received; this is what I would say: since they possess these benefits which by right, they have no right to, their dispensation not being well known; it should appear to us that this is not within the custom of the Society, whether one might be convinced that we are conniving to share in the plurality of such benefices. Furthermore, since we must **always inspire our penitents to what is better**, it would be more pressing on us to persuade such a person that he should not make use of such a dispensation. And then, with utmost modesty he should be persuaded that he should go to another Confessor.

[64] What kind of Sacramental Satisfaction is to be imposed, and how:

19. I would add one more point, and proceed then to others. It is difficult to impose a sacramental satisfaction, especially on those who many and grave and repeated sins who may approach the Sacrament; and in that tempest, it is all the more difficult where the ancient rigor of the satisfactions has been quite watered down. And yet, the Council of Trent commands this in a grave manner:

The priests of the Lord ought, therefore, so far as the spirit and prudence suggest, to enjoin salutary and suitable satisfactions, in keeping with the nature of the crimes and the ability of the penitents, lest, if they should connive at sins and deal too leniently with penitents, the imposition of certain very light works for grave offenses, they might become participators in the crimes of others [cf. 1 Tm 5:22] ¹⁴¹.

Thus far the words of the Synod. And so, I would say, first the penitent must be persuaded that for the gravity and the multitude of the crimes and the weakness of his

¹⁴¹ Cf. Denz. # 905.

contrition he should undergo a fitting penalty, especially since satisfaction ought to be imposed not only for the finite penalty that remains, but also as medicine for his weakness, and the avoidance of repeated sin, and the protection of a new life. If he is to be persuaded of all, there is then to be examined the magnitude of his contrition, i.e., the proposal of avoiding sins. And first, these are to be imposed: what he will do, and what sufferings he will undergo and apply the satisfaction; at the same time, for the magnitude of the contrition, the Confessor ought to think of a greater or lesser satisfaction; then there is to be explored the mind of the one confessing, what he would gently receive and if he would hope to take on the penance according to this observance, which usually falls under three different types: prayer, fasting, alms-giving. But, should it be noted that the one confessing only weakly is contrite and manifests little future constancy, there would be imposed on him a satisfaction lasting a week, and that this should be exposed if he is not up to all satisfaction; and then, after 8 days there might be pardoned the rest of the satisfaction and a lighter penance be substituted for him. For this kind of care is very helpful in assisting those who do conceive a firm proposal of changing their lives into something better, and if it is easy to see that they will willingly return to the frequency of the sacraments. In others, it will not be that efficacious, for it is readily apparent that they are not to return to us. Such as these are to be treated by a different art, and at the same time a large penance is to be imposed and such as these are to be told that in the future, they are to return to confession with 8 or 15 days, so that their satisfaction might be diminished, or removed altogether; they need to be committed that they abstain from sins. Or, a rather easy penance is to be imposed which is to last until he will confess again; he should be counseled that this take place at least within 15 days, or even within 8 the faculty might be given.

[65] The importance of frequent Confession and frequent Communion. What preparation should be employed: I wanted to note these matters, even should they not be necessary, they are many aspects of them that would be to our interest. They will testify to my soul certainly and the zeal of the perfect administration of this sacrament in the frequent use of which is placed the reformation of Christianity. For since sins deform the face of the Church, and this is the unique remedy given by God to the Church for removing and deleting sins, for healing consciences, who could be able to doubt that the faithful hasten to make use of this help, without which the Church cannot be restored and established in her luster, splendor, perfection and divine light? This ought to persuade our men that they carry out what they preach, all they treat of, in this regard. They will employ every effort, especially among those who do not have the practice of confessing frequently, so that they might be led to the frequency of confession. Nor should our men solely insist on this frequency of Confession. Nor is the devotion of more frequently confessing the sole challenge. The soul must likewise be purged and led always to do what is better. After inculcating the frequency of Confession, all must be led to the frequency of Holy Communion. And this is the great Ministry of the Society, about which here I will only make mention, so that our men might diligently instruct those approaching the Sacred Synaxis, how much purity of souls is to be brought forth, how much faith, how much hope, how much desire of love; briefly, how much devotion toward Jesus Christ I receiving the sacrament. Nor should they allow that preparation go on infinitely, or get side-tracked in scruples; but to those, if these should occur, our men might impose the manner of proper disposition; and there will be exposed to them

how much fruit proceeds from the Sacred Synaxis, and at the same time they will be trained as to how they might often make fruitful use of this Sacrament.

[VIII. Other Ministries]

[66] Why precedence is to be principally intended for the Consolation of Souls: I am yearning toward the end of this treatment. And so, those matters which remain, I will draw up in a kind of *Compendium*.

What is placed in the last place of these primary ministries of the Society is: ...and principally¹⁴² *for the spiritual consolation of Christ's faithful...* The Society is oriented toward all the above mentioned duties; at the same time it exposes that she is not to be related to every aspect of the necessary fruit, but it is up to us to be so committed that all that is necessary for the salvation of souls be pursued among all these first of all; nor can we be at the same time content with these, but we are to strive for their perfection, and the consolation of souls. For spiritual consolation is usually an indication of some perfection and to aspire for perfection. This is why the text adds *principally intend* this spiritual consolation, after first showing that there are other ministries toward which we ought to intend our efforts; but, this spiritual consolation is to be held in the first place, as the object of our primary intention and effort in all that we are to do. This is to be preferred before all the others; and if the time and other circumstances are not sufficient for this, they are to be omitted, and this consolation is to be intended moreover, this intention and diligence manifests the over-riding intention to be adhered to in all these ministries.

[67] We are also to undertake other works of charity: Since up to the present what has been said pertains to those which are our principal ministries, and those that are properly ours and it is this we which we profess from our end, and which applies to us almost uniquely; but yet this is not so that the Society would not reach out at the same time to all the other works of charity. And furthermore, we should commit ourselves not the less, or any more weakly, toward other works of charity, if this is fitting through the occupation of other works previously; but all must be undertaken with the same fervor, diligence, effort, care, with grace and spirit.

[68] The reconciliation of Dissidents: But, just what are these other works. The *Reconciliation of Dissidents* would be one of these, as it is included as the Seventh Beatitude in Matthew [cf. Mt 5:9]. For we understand by this that peace among men that needs to be reconciled; for in its amplitude there is to be received all those superior ministries which serve for this beatitude. The first Fathers, and especially St. Ignatius himself, committed to this ministry much effort and work, and with great fruit. For **indeed this is often a difficult undertaking...**¹⁴³

¹⁴² In the English translation, the word *praecipue* is not translated as applying solely to this **spiritual consolation**. There is *potissimum* at the head of this list of ministries – and *praecipue* near the end – not unlike the style of the wording in the Stigmatine **Decree of Praise** [*praecipue.... praesertim...*].

¹⁴³ The page ends abruptly here, leaving the thought incomplete.

[69] Work in Hospitals and Prisons¹⁴⁴: Our men, though, are not to be sent into the Hospitals unless with the consent of those who are in charge of it; and this accurate observation is to be employed with the edification and the good work they might expend there. And indeed, when our men are assigned to prisons, they are not to become involved in those matters with guilty judgments, which is not fitting. It is necessary for them to remember what has been said about a judge, which is clearly laid for us in the Book of Sirach: ... *Do not go to Law with a judge, since judgment will be given in his favor...*¹⁴⁵ Nor should one believe even one confessing who goes against the judge. For it is not necessary for sacramental confession to condemn the judge, or the witnesses, but then not to confess it as a sin if one has been accused by calumny; the Confessor should counsel the penitent to patience and to remit the entire matter to the exterior forum and to the judge, as this appeal is to be made legitimately according to the official acts and proofs. And there is still another reason why we ought not to get involved in these appeals for the guilty one; because in this manner, we would condemn the original witnesses and actors in the case. The sacred forum of Penance is to be totally separated from the exterior forum and should be. And yet, if by his false confession one has been adjudicated as guilty, he needs to restore his reputation, and yet not condemn the judge; but, should the convict deny during the trial what seems to have been legitimately proven, he ought to confess this. As for the rest, the theologians should be questioned.

In hospitals, or in places of cure, there is to be avoided that our men would minister to women, and they should not even visit them; they can, however, hear their confessions and preach to them. Let our men assume all those services which might seem to be the more abject; and they should attend especially to those who might be dangerously ill. For in mental institutions, the work is fruitfully undertaken of assisting those who are dying. As far as temporal assistance is concerned, there is a great need in prisons than in hospitals. For hospitals usually draw their own almost, through which the sick are provided for; but this is not the case in prisons. Likewise, in seeking alms, great care needs to be taken, so that while we are seeking these for the poor, it might come across that we are seeking these for ourselves or that in some way, the benefit from this will come to us. Therefore, no one will seek any alms for the prisons, or for the hospitals, unless the Superior approves of this; and our men will not accept alms, but will immediately hand over whatever alms one may receive to the prefect of the prison, or the hospital or to some most trustworthy man, about whom no suspicion might be had.

[70] The Remaining Works of Charity: Let us hasten now through those works of charity which remain.

In performing any Other Works of Charity : So, not only the works of charity in hospitals, or prisons are to be exercised by our men, but everywhere all the works of charity; so that there would never be anything, or any event, or any situation or necessity or occasion by which we would be blocked from exercising the works of charity, or mercy toward our

¹⁴⁴ The *Formula* reads here: ... *ad dissidentium reconciliationem et eorum qui in carceribus vel in hospitalibus inveniuntur, piam subventionem et ministerium, ac reliqua caritatis opera...*

¹⁴⁵ Si 8:14[17].

neighbor, that we would not avidly and studiously pursue; the same pertains to the commitment to exercise that promptitude of will and that fervor of charity.

According to what will seem expedient for the Glory of God and the Common Good: There are referred here all those works pertaining to the end of the Society in what grand *Compendium*. There are to be understood here all those works which pertain to the perfection of the End and its breadth, concerning which much has been related above.

[71] **What do these words mean in the *Formula: ...according to what will seem expedient...*: When we include these words we signify that liberty which obtain in the execution of our ministries and which we ought to retain.** We cannot oblige ourselves to these works by any obligation, other than the choice of our vocation, our institute, our charity, according to the free judgment of our superiors.

[72] *All these works should be carried out altogether free of charge:* The Society will discuss this in the *Examen*¹⁴⁶, and in **Part VI** of the Constitutions¹⁴⁷. Please understand that by *stipend* the Society has understood either that alms, or whatever is usually offered for ministries rendered; and even though by others something may be accepted without an fault, and all those emoluments we constantly have interpreted as a stipendium, and these are prohibited for us to accept. This is all done solely that we might look only to God and to expect from him His most clement reward; this is how all our activities take on the strength and purity of spirit, and they blossom in the freedom of the *spirit*.

The Society should show itself no less useful: that is, to our neighbor and to itself. This will happen if its heart, mind, faculties, strength, execution – its whole self, all of its activities, it exhibits for God and to legitimate obedience in Christ, and as offering all these to be moved, directed and governed for the greater glory of the Omnipotent God.

Amen.



¹⁴⁶ cf. CSJ nn. 4; 82;

¹⁴⁷ cf. CSJ n. 565.

VIIth Exhortation:

A Proposal of a Treatise on the Subordination of Ends]

[Incomplete]

Concerning the End of the Society my Brothers, you have already heard much, as well as about the Means and the way that leads us to this. And so I hope that you have received a singular knowledge of the Institute. Very few thoughts might be added if we speak of the subordination of the ends and their use, and we will proceed to the rest, if the Lord will be merciful to us.

Our supreme End is the Divinity Itself, and the all Blessed Trinity. **Another End** follows this one, perfectly conjoined to it, that infused charity in our hearts by the Holy Spirit, Who has been given to us [cf. Rm 5:5]. For all those aspects in which God is considered in Himself, may be said to be **the End of itself**; in so far as pertains to our neighbor, in this case we love our neighbor on account of God. We understand the fervent charity and that we are constantly moved to the more perfect goals, by the achieving of our end, as you have already heard. For this end, all the other aspects whatever they may be, are referred to us, as inferior Ends, to which so much refers immediately, and as those particular ends, and all that refers to them, and all these ought to refer to that supreme end....¹⁴⁸



¹⁴⁸ Translator's Note: While ever effort has been made to render these pages in harmony with Fr. Nadal's 400 year old Latin text, this would not qualify as a 'scientific' translation – the over-riding hope is that these pages do reflect the mind of Fr. Nadal.

PART 3**Fr. JEROME NADAL, S J:***The Theologian of the Ignatian Principle:**...El modo nuestro de proceder...**[... Il nostro modo d'agire ...]*

St. Gaspar Bertoni

The “MODUS APOSTOLICUS”

In his *Original Constitutions*

[CF # 2]



A Study shedding Light on
The Stigmatine Apostolic, Missionary Manner [MODUS]
of Serving the Church
[Jesus Christ is the Model, the *Modus*]



El nuestro Modo de Proceder
 [*Il Nostro Modo d’agire*]
Forma Vivendi – Institutum Vitae
The Ignatian “Manner” [*Modus*] of Proceeding

P. Pedro ARRUPE, SJ

A Conference delivered by the Jesuit Father General to the English Course
 on Ignatian Spirituality -
 January 18, 1979

Appunti di Spiritualita’ S. I.

12

Supplement to n. 9/10 - 1979

Jesuits of Italy

Presentation

In the hope of shedding some light on a central interpretation of St. Gaspar Bertoni's *Compendium Rude* - his CF # 2 speaks of MODUS. In the Ignatian tradition, this leads to this equation: Modus Procedendi = Spiritus Societatis = Sensus Societatis = Sensus Christi...: the Identity of the Society - there is offered this reflection by the late Father General of the Society of Jesus.

This conference was delivered in English on January 18, 1979 by Fr. Pedro ARRUPE, SJ¹⁴⁹. It is hoped that its presentation here might be of some help to Stigmatines.

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A Few Ignatian Texts

... Pater noster Ignatius non solebat dicere 'Spiritus Societatis', sed 'Modus Societatis' ...¹⁵⁰

... si potrebbe dire che il nostro modo d'agire va unito a un certus Sensus Societatis - e Sensus Societatis e' una forma ignaziana del Sensus Christi...¹⁵¹

... il nostro modo d'agire non era altro che la formae di vita, del gruppo dei primi compagni, I cui elementi essenziali erano sati raccolti nella Formula dell'Istituto ...¹⁵²

...il contenuto essenziale della formazione e' costituito da quegli elementi che caratterizzano il nostromodo di agire: costituiscono ilnucleo della nostra spiritualita',il senso della nostra identita' e della nostra pparenenza alla Compagnia ...¹⁵³

...[si distinguono nel nostro modus procedendi]... il livello piu' profondo delle componenti fondamentali, o istituzionali del nostro carisma - e il livello intermedio degli atteggiamenti e delle scelte apostoliche che dalle prime derivano come logica e necessaria conseguenza...¹⁵⁴

...Vivere quest'amore intenso per la persona di Cristo, tendere a un snesus Christi che ci faccia essere, apparire e agire come Lui, questa e la prima e fondamentale carateristica del nostro modo d'agire...¹⁵⁵

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¹⁴⁹ The Italian translation might be found at its source, noted on the cover-page of this reflection.

¹⁵⁰ cf. Arrupe document in Italian translation, p. 13. Cf. also *Mon. Paed.* II, p. 131.: [Our Father Ignatius did not usually speak of the Spirit of the Society - but, rather, the Mode of the Society.]

¹⁵¹ cf. Arrupe document, p. 42. [It could be said that our Manner of acting is united to a certain 'Sense' of the Society - and this 'Sense' of the Society is an Ignatian form of the Sense of Christ...]

¹⁵² cf. Arrupe document, p. 18: [...our manner of proceeding was nothing other than the 'form of life' of the first companions, the essential elements of which have been collected in the Formula of the Institute].

¹⁵³ cf. Arrupe document, p. 32: [our Modus Procedendi: the essential content of Formation is constituted by those elements which characterize our modus procedendi : they constitute the nucleus of our spirituality, the sense of our identity and of our belonging to the Society].

¹⁵⁴ cf. Arrupe document, p. 33: [...the more profound level of the fundamental, or institutional components of our charism, and the intermediate level of the attitudes and the apostolic choices that derive from the first as their logical and necessary consequence].

¹⁵⁵ cf. Arrupe document, p. 36: [To live this intense love for the Person of Christ, to tend toward a sensus Christi leads us to be, to seem and to act as He - this is the first and fundamental characteristic of our modus procedend.].

St. Gaspar's Texts

[cf. MP August 20, 1808; September 15, 1808]

Our Manner ['MODUS'] of Proceeding

1. This Conference would like to be a deepening of what I have also said on other occasions on the 'renewal', the 'actualization', that 'adaptation' of the Company, promoted by the last two General Congregations on the challenge offered by the IInd Vatican Council

I do not have any apologetic intention regarding the new image of the Company as this is delineated in the 'up-dating', the *aggiornamento*. I would like only to offer some reflections in the direction indicated by the IInd Vatican Council:

The up-to-date renewal of the religious life comprises both a constant return to the sources of the whole of the Christian life and to the primitive inspiration of the Institutes, and their adaptation to the changed conditions of our time... [PC 2]

The 32nd General Congregation, in its Decree "The Jesuits Today", responding to numerous postulations coming from every part of the world, has given the authoritative description of the identity of the Jesus in our time. The Decree describes the Jesuit *being* today. Therefore, in the presence of this renewed identity, it is fitting to ask: have the 'presence', the conduct, both of the single Jesuit as well as of the Company, as a religious Order - have they changed? And how?

This is a question that can be formulated in a more incisive manner: how is there resolved concretely within the Company the latent tension between the two directives of the Council: the return to the sources and that adaptation to new times?

And also, according to the Ignatian vocabulary: how has there developed 'our manner of proceeding' [*nuestro modo de proceder*]? How should it develop? And in the future, how should it continue to develop?

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2. The Different Levels

The problem is important: the analysis of the attitudes, of the 'constants' - both individual and institutional - in our conduct can be full of revelations. Psychology confirms that in the long range, the inter-action is inevitable between the profound levels of our *being* - our **identity** - attitudes and sentiments. We can say that our **identity** has as a natural consequence certain attitudes, a spiritual and human inclination which constitute our characteristic *manner [modus] of proceeding*. In its turn, this *manner of proceeding* is manifested in various ways which are adapted to the different circumstances and different times, thus rendering possibly our unity in a pluralism.

There are, however, three levels:

- that of the essence, or the charism;
- that of the mental [interior], or operative attitudes which derive from the former;
- and that of external gestures which model the external image.

Our *manner [modus] of proceeding* for St. Ignatius, is a concept which permeates through all three of these levels, and which consequently assumes meanings that are quite different. Thus, it is seen that in this balance the 'return to the sources/move ahead in adaptation', required by the Council is not able either to accept, nor reject in a block all that has previously constituted our *manner of proceeding* during the past four and one half centuries. Above all, this cannot be judged as a very superficial observer might note, stopping at mere appearances, and on the basis of these, drawing hasty and abusive deductions.

I mean, therefore, that in the determining our *manner of proceeding* it will be necessary to distinguish accurately that which for St. Ignatius is constitutive of the fundamental, charismatic elements - we might even speak of the specific identity of the Company - those fundamental and common attitudes which from the very first among us are derived logically and necessarily, and that other complementary prescriptions are much more susceptible to evolution.

We must never forget the two planes upon which oscillates the text which St. Ignatius has left us:

- **Ignatius the Founder**;
- **Ignatius the Father General**, who was concretely the Superior in a precise period, and who formed and shaped the very varied community which the Jesuits in Rome made up in the years of the 1550's. To consider this text as a single block, for which I would be possible to offer an 'all or nothing' solution, would mean to ignore the most elementary elements of the spirit and the letter of the Ignatian legislation.

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3. Vatican II

The expression *our manner [modus] of proceeding* coined by St. Ignatius himself, responds to a vital need: the identity of which every new Religious Order, or Congregation has. The IInd Vatican Council, without using these precise words, does present the idea of them:

- the **special** kind of life [LG 45].
- the **particular** vocation of each Institute [CD 33].
- the **special** character [PC 2 b, c].

These expressions, different from those with which the Council refers to the *function*, or to the *mission*, of each Religious Institute, seem to allude to that particular manner with which every religious body affirms its presence before the Church and the world. On the logical level, this is a matter of a notion that comes after, and derives from the charism, and is closer to that of image, or style of life.

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4. The First Companions: *Forma Vivendi*

The 'First Companions' and Ignatius, too, more than anyone else sensed this need they had of **defining** themselves. In their case, it could even be said that **their kind of life** had preceded the proposal to perpetuate under the form of a new religious Order the bonds that kept them united to Ignatius, for whom they were 'my new friends in the Lord.'

Thus, there came to life two expressions:

- **the manner of living [forma vivendi]** - this was the more ancient expression and is already present in the Formula of Profession of St. Ignatius and in the Formula of his companions, on April 22, 1541, in the Basilica of St. Paul outside the Walls.
- **our manner [MODUS] of proceeding**: this is the expression that would prevail thanks to the frequent use made of it which may be noted in the Constitutions

In 1539, as soon as Paul II approved the *Formula of the Institute* [this was a year and a half prior to the Profession]. St. Ignatius, full of joy, wrote to his nephew, Beltran that the Pope had approved our **entire manner of proceeding**.¹⁵⁶ And Fr. Salmeron used exactly these same words in announcing this good news to Fr. Lainez, who in that time was in Rome:

... Despite so much opposition and contradictions and varying judgments, the Pontiff, the Vicar of Christ our Lord, has approved and confirmed our entire manner of proceeding , our life according to the statutes and particular dispositions, with the full liberty of establishing the Constitutions...

In Portugal, St. Francis Xavier also uses these words also in reference to Jesuit poverty. For the whole group, this was a **consecrated expression**. On March 15, 1540, on the vigil of His departure from Rome for Lisbon and then the Indies, St. Francis Xavier left behind a signed declaration concerning the Constitutions that were to be written:

...I, Francis, declare as follows: since His Holiness has recognized our manner of living, I approve all that the Company has decided regarding our constitutions, rules and manner of living...

And on January 15, 1544, as soon as he received word about the oral approval of the Company, the Saint writes from Cochin to his companions in Rome:

... Among the many gifts that God our Lord in this life has granted me, and still does, this confirmation of our rule and of our manner of living is a gift that in my days that I have lived, I had desired so much...

Therefore: at the beginning, these two expressions were equivalent:

- **manner of living = forma vivendi**: this has a more juridical, or formal character, and does appear in the Formulae of Paul III and Julius III, in its variant form: *Institutum Vitae*. This also appears in the Formulae of the first Professions. This does imply the **essence of the new Order**.

¹⁵⁶ cf. *Obras Completas de S. Ignacio de Loyola*. Madrid: BAC 1977, p. 671 - *nuestro modo de proceder*.

- *our manner of living = modus vivendi*: later on, this is the development of the previously noted expression. This is a broader formulation, and covers **a more ample content**. This second expression is the one which then **prevails throughout the Constitutions: it includes elements which pertain not only to the identity, but also the attitudes which derive from it.**



5. The Constitutions

In the original Spanish Constitutions, composed personally by St. Ignatius, the expression [with its minor variants]: *el modo nuestro de proceder*: appears no less than 16 times¹⁵⁷. The use of the terms by St. Ignatius himself can help to appreciate his understanding of this essential formulation - as it applies to a wide variety of essential elements - and to others of less value.

Fortunately, the use of *hendiadys* [the combination of two words which complete one another, or clarify each other], so much in harmony with the literary taste of the period, permits us to determine in each case its meaning. The more significant passages are presented here, in the original **Spanish**, and in the **Latin** [composed by Fr. Polanco, Ignatius' secretary] - and **Italian** - and **English** translations:

- [92] - *conforme a nuestro profesión y modo de proceder.*
 - **semper parati esse, iuxta nostrae professionis rationem et procedendi modum**
 - *Conforme alla nostra professione e al nostro genere di vita*
 - ... in conformity with our profession and manner of proceeding...
- [152] - *mirando el fin de nuestro Instituto y modo de proceder*
 - **considerantes tamen Instituti nostri finem ac procedendi modum...**
 - *per lo scopo cui tende il nostro Instituto e il nostro genere di vita*
 - In view of the end of our Institute and our manner of proceeding...
- [216] - *el trabajo que en nuestro modo de proceder si requiere.*
 - **In laboribus quos noster procedendi modus requirit**
 - *La fatiche proprie del nostro genere di vita.*
 - that one could not carry on the labor which is required in our manner of proceeding...
- (2 x) - *vivir en obediencia y hacerse al modo de proceder de la Compañía.*
 - **se componere ad vitam, sub oboedintia et iuxta modum procedendi Societatis ducendum**
 - *vivere nell'obediencia e adattarsi al genere di vita della Compagnia*
 - to live under obedience and to adapt himself to the Society's manner of proceeding.

¹⁵⁷ cf. CSJ nn. 92; 137; 142; 152; 216 [twice]; 321; 398; 409; 547; 589; 624; 629; 680; 778 and 815.

- [321] - **condiciones incompatibles con la orden y modo de proceder.**
- Aliquas conditiones existeret, ordini ac modo procedendi Societati consueto non omnino consentaneas
 - *Condizioni non del tutto conformi con l'ordinamento e con il modo di procedere.*
 - some conditions which are not fully in conformity with the order and the manner of proceeding which the Society customarily uses...
- [398] - **la sinceridad de nuestro modo de proceder que es dar gratis.**
- **Cum tam proprium sit nostrae professionis, nullum temporale praemium accipere ...**
 - *La purezza di intenzione del nostro modo d'agire, il quale consiste nel dare gratuitamente.*
 - Since it is so proper to our profession not to accept any temporal remuneration for spiritual ministries
- [547] - **cumplimento de todas nuestras Constituciones y modo nuestro de proceder.**
- *L'osservanza di tutte le Costituzioni e il nostro modo di comportarci.*
- [589] - **incompatibles con la libertas de nuestro modo de proceder.**
- **Quam libertas nostro procedendi modo in Domino necessaria non patitur, minime convenit.**
 - *Incompatibili con la liberta' necessaria al nostro modo di operare.*
 - burdens which are not compatible with that liberty not compatible with the liberty...
- [680] - **cosas muy difíciles tocantes a todo el cuerpo de la Compañía, o el modo de proceder della.**
- **vel res admodum difficiles ad universam Societatem spectantes; vel rationem procedendi in illa perractare ad maius divinum obsequium...**
 - *Questioni assai difficili interessanti tutto il corpo della Compagnia, o della sua linea di condotta.*
 - or with other very difficult matters pertaining to the whole body of the Society, or its manner of proceeding, for the greater service to God our Lord.

§

Therefore it is seen that - not considering CSJ nn. 137; 409; 629; 778 and 815, where the expression has a minor value - the *modus procedendi* of the Company designates a **complexity of original characteristics, specific traits** which distinguish the Company from other contemporary Religious Orders. This is something that ought to be **defended as essential**, or as deriving from the **proper charism**. One could be surprised if, from the outside, he should consider this new type of religious life in such neat contrast with the others of the same historical period. The same meaning may be found in those passages, cited above, from the letters of Fr. Salmeron to Fr. Lainez, and of St. Ignatius to his nephew, Beltran: **our entire manner of proceeding has been approved and confirmed by the Vicar of Christ our Lord.**

This *manner of proceeding* demands that the Jesuits are always ready to go to the various parts of the world [CSJ 92]; this same *manner* demands that individuals be admitted who are of very difficult character or useless [CSJ 152] - or, the sick [CSJ 216], or those incapable of submitting to live in obedience [CSJ 216]. Our *manner of proceeding* gives to Jesuits a great apostolic freedom [CSJ 589], but demands in compensation, in order to give witness the purity of our intention, that would renounce every material recompense for our ministries [CSJ 398], and thus, that they be on the point of having to refuse the offerings of foundations that comport prejudice of that essential point of *our manner of proceeding*. [CSJ 321].

Finally, the *manner of the proceeding* of the Society of Jesus is so important for Ignatius that, excepting the case of the election of a successor after the death of the Father General, the General Congregation cannot gather other than... **to treat of important questions and those of a permanent character... or, other questions that are truly difficult, of interest to the entire body of the Company, or is line of conduct [*modus procedendi*]** [CSJ 680].

On the other side, this *modus procedendi* pertains to less fundamental matters, even though requested of the perfect Jesuit: for example, the **manner** of giving the Spiritual Exercises [CSJ 409], one's capacity of discernment, and his ability in the manner of acting with persons [CSJ 142], and also a certain experience and a profound comprehension in the manner of reacting and of conducting oneself when confronted with different situations that might present themselves [CSJ 424].

It is obvious that in all these citations St. Ignatius transmits to us his thought more as Founder, and as Father General.

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6. In the Spirit of Ignatius

We need to seek out the reason for this expression *noster modus procedendi* and to try to coordinate some of its more important elements.

To begin from the style of life that the Society conducted, **in imitation of the Apostles**, the original group of the first Companions, St. Ignatius considered the Company as **an organization that was something quite different** from other monastic and mendicant Orders. Based on this difference of nature, there ought to correspond a difference in acting. The Company came to life as a **group of clerics**, united by vows which characterize the states of perfection, in a new Religious Institute approved by the Church and **is bound in a special manner to the Roman Pontiff**: ...the Society is nothing other than a Company of Religious Clerics.

This is not a subtlety, and it will come disgorge in the consequences on *noster modus procedendi*: the life, the type of dwelling, religious habit, insertion, and the like, will be in imitation not of religious, but of **exemplary priests**, as the **Formula of the Institute** specifies [**cf. Formula, n. 8**].

†

7. The 'End' of the Company

But this new Institute of Regular Clerics is also determined by *an end that is proper to it*, and that this end will make precise new elements in the *modus procedendi*. At the beginning of the **Examen** [a part of the Jesuit Constitutions] the program in mind is presented:

The End of this Company is to devote itself with God's grace not only to the salvation and perfection of the members' own souls, but also with that same grace to labor strenuously in giving aid toward the salvation and perfection of the souls of their fellowmen [CSJ 3].

This could almost give credence to think that there is a two-fold End for the Company. But it is not like this. St. Ignatius speaks always of the End, in the singular. The first part of the phrase noted above [*is not only ... our own souls*], is simply the calling to mind of the common duty of every Christian. This duty is fully embraced in the monastic, eremitic or contemplative orders and this is simply evident. The 'End' of the Company - St. Ignatius speaks always of 'End' in the singular, as the *end which is sought* [CSJ 508] - appears in the second part of CSJ 3: to assist in the salvation AND the perfection of one's neighbor, and this very concretely, as the adverb *intensely* [with all one's strength]. This is a reflection of the oft-repeated Ignatian *magis* and for the *greater glory of God* CSJ nn. 156; 307; 603].

Fr. Nadal, in his voluminous theological studies on the Ignatian Constitutions, asks:

What End? The greatest of all: the salvation and the perfection of souls for the greater glory of God. This is the sole end of the Society: to work in all things for the greater glory of God.

†

8. Nadal's Three Graces: Baptism; the Religious State; this Society

The Ignatian theologian makes reference to this specificity of the Company in so far as this is distinct from other religious Institutes in his theology of the Triple Grace:

- **the Grace of Baptism**: conceded by God to all those who have faith;
- **the Grace of the Religious State**: on which all religious can count in order to reach the various ends of their own religious communities;
- **the Grace of this Society of Jesus**: this is a special grace that enables the Jesuits to achieve its specific End.

†

9. Availability and Mobility

The End of the Company determines essential aspects of *our manner of proceeding*: it opens universal prospects for the apostolate, it privileges the difficult ministries, and consequently asks for *an availability and a mobility without limits*. It includes also the renunciation of those ministries which demand a stability that is incompatible with this

apostolic mobility, the renunciation of ecclesiastical dignities, the abandonment of every limitation of the evangelizing activity which might derive from religious or community customs that would be proper to the mendicant or monastic Orders. Ignatius places aside two elements that were considered bound to the religious state up to his time: the Choir and the Religious Habit.

Fr. Nadal noted that the Company did not subject itself to go just to one place, or to another, and seeks that freedom that it would have in the exercise of its ministries. For this reason, the Company has neither the Office in Choir, nor any particular, or different Religious Habit, other than that of the more outstanding priests. The Company does not commit itself to those Masses, or to other things that might impede freely reaching its End: thus, the Jesuits are meant to more easily and freely go anywhere in the world, wherever it might seem more necessary the exercise of their ministries.

Can it even be imagined today what it would have meant at the time, in not having a specific religious habit - a sign of prestige and source of respect - but rather, the adoption of dressing like the simple clergy, not very respected in those times of the reformation and the Counter-Reformation? One thought was that to dress as the clergy in those days was to be discredited - the habit would never sanctify the members of the Company - but they were to sanctify God's people dressing as simple clergy.

†

10. Special Missionary Poverty

Another of the major characteristics of the Jesuit *modus procedendi* pertains to poverty: it was a matter of refusing to accept stipends for the Masses, and other spiritual ministries precisely in a period of the accumulation of ecclesiastical benefits was frequent, in which there were not lacking clergy deeply involved in their abuse, and from whom were demanded exorbitant taxes for their services, dispensations. These were all current abuses among so many of the clergy.

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11. Community Government

The Government of the Society also presented numerous novelties. Its structure was clearly monarchical - the absence of regular capitular decision-making [except at rare intervals], the Superior General's mandate for life, the unusually long duration for formation, the different levels of the *Grade* within the Company - all these elements constitute rather novel and surprising elements in the Jesuit *modus procedendi*.

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12. A Kind of 'Circular' Asceticism: Personal Holiness for the Apostolic Mission

The ascetical life of the new Society determined also a new 'atmosphere': the Spiritual Exercises with the great themes projected over the entire life of the Jesuit, the discernment, the manifestation of conscience, the paternal style of relationships, the absence of specific penance and mortification imposed by the rule, and so on. A key point in the spirituality of

the new Order is its particular manner of praying, and concretely, the circle that proceeds from prayer to action, and vice-versa. Fr. Nadal explains this point: our perfection proceeds in what might be considered a circular manner: having in mind the perfection of prayer and his own spiritual exercises, the Jesuit reaches out to help his neighbor. Then, with this, he acquires greater perfection in prayer in order to assist his neighbor even more. This is the *contemplation in action, the finding of God in all things* - a genuine synthesis of the Ignatian asceticism, and an indubitable *modus procedendi* of the Company.

We must not forget to cite another Ignatian characteristic of Jesuit asceticism, which completes this aspect of the Company's *modus procedendi*: it is that of *militating under the banner of the Cross* [cf. *Formula n. 1*]. This military jargon, indicates a certain apostolic aggressivity which, on the one hand renders it more suitable for the **difficult missions** - and, on the other hand, makes of it a point of resistance in persecutions.

†

13. The Fourth Vow

This is the supreme expression of the special bond with the Supreme Pontiff, the Vicar of Christ on earth, in whose **immediate, unconditioned service** the entire Company has placed itself from the day of its birth. There are not only specific formulations of the Institute that express this profession of special obedience to the Pope: even before any written formulations, this obedience to the Supreme Pontiff is one of the constitutive elements of the group of the first companions. This special obedience is one of the fundamental columns of the Jesuit *modus procedendi*.

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14. The 'Spirit of the Society' is expressed by: *noster modus procedendi*.

There is no more convincing proof of the originality of these elements that are merely enumerated here, than the veritable campaign of the lack of understanding and even scandal provoked in many sectors - as well as the numberless difficulties on very different levels - including the most high - that it was necessary to overcome in order to conserve the Ignatian intuition and to preserve integrally *noster modus procedendi*.

Even the summary of this that has just been stated regarding the institutional elements that constitute the stable nucleus of *noster modus procedendi* is this following phrase of unequalled clarity: *Our Father Ignatius was accustomed to say not the Spirit of the Company, but rather the Company's manner of proceeding.*¹⁵⁸

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¹⁵⁸ Cf. NADAL: Mond. Paed. II, p. 131: *Pater noster Ignatius non solebat dicere 'spiritus Societatis', sed 'modus Societatis procedendi'*.

15. The 'Instructions'

Ignatius wrote the following in his Constitutions:

No matter where the superior sends anyone, he will give him complete instructions, ordinarily in writing, about the manner of proceeding, and the means which he desires to be used for the end sought... [CSJ 629].

This is a matter of instructions and directives that would be concrete and immediate, given on the occasion of each special Mission. It is obvious that all this does not concern the essence of the Company, nor does it describe attitudes that necessarily would flow from its essence. However, these are concrete applications for a given situation, written in a characteristic style. A few examples:

- to Fathers Broét and Salmeron for the Mission in Ireland Ignatius gave three instructions among which there is found that stupendous treatise on prudence and psychology which the saint entitled: *Concerning the Manner of conducting Business and conversing in the Lord*. This was September 1541.
- dated in 1546, St. Ignatius wrote to Frs. Lainez, Salmeron and Favre, the *Instruction for their Sojourn in Trent*. He added to the rules on conversation and the relationships with their neighbor precious indications on the witness that should be given and on the manner of joining official activity and the most humble ministries.
- *Matters that seem that might be able to help those who are going to Germany* - this was the title of an instruction that St. Ignatius gave in 1549 to Salmeron and St. Peter Canisus. Together with a lucid analysis of the ends of that Mission and of the means to be employed in order to conduct it to a good result, Ignatius offers them a series of wise spiritual counsels and norms of conduct.
- The Instruction for Fr. Juan Nuñez, the Patriarch of Ethiopia which has been qualified as a 'fundamental document for its purpose and understanding of eastern psychology. It is a jewel of missiology but also an authentic model of the *modus procedendi* which St. Ignatius desired for every concrete situation.

†

16. Various Counsels and Suggestions

Without going over the limits in which I must remain, it is not possible to compile even a synthesis of the enormous capital of counsels and suggestions - necessarily very concrete, abundant and varied - that St. Ignatius gives in these various instructions. But, let us not forget that these are the **tradition, in terms of the real life**, of the profound level of *noster modus procedendi* as an Institute. This Institutional *modus procedendi* delineates the image of the Jesuit who begins to exercise his role on the religious scene of his time. These are a few citations that might serve as an example:

- speaking little, and only after reflection - listen at length and with interest...let our greetings be brief and inspired by recognition;- for conversations, consider above all the condition of the one with whom we speak, and keep this in mind;

- remember that all that is said could one day be rendered public;
- be generous with one's time, i.e., do today, if it is possible even that which is promised for tomorrow;
- lead an exemplary life, in order to avoid not only evil, but even the appearance of evil. Conduct oneself, in so far as the Institute of the Company permits this, in a manner conformed to the customs of those peoples;
- wherever there are factions or different parties, do not be opposed to anyone, but show oneself that one occupies the middle ground, and that he esteems both sides;
- in order to have authority, one is greatly helped not only by the interior dignity of what is accepted, but also by one's external bearing in one's gait, movements, decency of presentation of oneself - and above all, with discretion of words and maturity of counsels, both in what pertains to practical matters, as well as that which touches on doctrine. It pertains to this maturity that of not giving in haste one's own opinion, if the matter is not a simple one, but take time to reflect on it, or to study it, and discuss it with others.
- the Holy See is to be defended as is its authority, in order to lead each to an authentic obedience. One should not make judgments due to imprudent defenses, as 'Papists', which renders one less credible.
- in the celebration of the divine offices, as also of the Mass and vespers, there should be had a great attention to conduct oneself so that the people will be edified: let one celebrate slowly that he might be understood. It is fitting that the priest, deacon and sub-deacon be well vested and the altar, the chalice, paten should be carefully chosen.
- let one consider whether it is not the case to eat apart.

†

17. Flexibility

A typically Ignatian trait is the *flexibility in the application* of these norms of conduct, the confidence that is accorded to those on the field. The Constitutions will contain also prescriptions on all that pertains to externals. Each should adapt to the land he is in. For Ignatius, the life of the Jesuit is quite different from that of the monk. His life has not only an interior dimension, orientated toward his own community, but also an external dimension, directed toward the world which surrounds him. His common life becomes something that is quite demanding, more than what some aspects of the tradition might offer. It demands a constant adaptation. The common life of the monk remains fixed once and for all. For that of the Apostle, this is not so: this requires an **on-going adjustment**.

†

18. The 'Rules'

St. Ignatius chose to leave a legislation on two quite distinct levels: on the one hand, there were his formal Constitutions; and on the other, at an inferior level, a complementary body, concerning especially the external matters that should not make up a codification of

universal and permanent value, such as the Constitutions are intended to be. It is a matter here of the 'Rules', little organic treatises that regulate the *modus procedendi* in a concrete field, or the functioning of a determined house or level of membership. The Constitutions leave ample space for this kind of prescription:

... [The Constitutions and the Declarations both treat of matters which are unchangeable and ought to be observed universally; but they must be supplemented by some other ordinances which can be adapted to the times, places, and persons in different houses, colleges and employments of the Society... [CSJ 136 –Preamble to the Declarations and Annotations on the Constitutions].

The profound wisdom of the Jesuit Founder and legislator knew how to distinguish the important from the secondary, the permanent from the transitory, the universal from the particular, the essential from the accidental.

Polanco records that Ignatius was already at work from 1548 at the redaction of some Rules, having recourse for this undertaking to prayer, to reflection and to experience. No less than 24 different sets of Rules were personally redacted by him, or promulgated under his authority, beginning with those addressed to the House of Padua in 1546. Simon Rodriguez, in the absence of the Constitutions, had preceded him by one year with a series of rules for the College of Coimbra.

These 'Ordinances' of Ignatius as General, denote a *modus procedendi* that is most minute and exterior in style from the work of Ignatius as Founder. While these are all compatible with the grand prospects of the specific traits and of the institutional intuitions, they are nonetheless, of their nature, more contingent.

However, and justly, since they are more concrete and they model the more concrete aspects of life, and hence are more perceptible to daily application. Therefore, there is always the danger that one outside the life, might remain impressed by these, using these secondary treatises to describe the Jesuit - while these refer far more to the situation of a specific time and place in history. One can never lose sight of the *modus procedendi* of the great Founder, involving those matters that are truly essential.

This danger is all the greater when the immediate successors of St. Ignatius contributed to consolidate, for reasons that are evident, some aspects of this secondary legislation. Fr. Lainez introduced very few reforms and additions. Fr. Francis Borgia published a collection of all the rules in 1567, and their content, substantially fixed into a *corpus*, remains practically the same beginning with the edition of Fr. Mercuriano in 1580. With few corrections and additions, by Fr. Acquaviva, these were approved by the VIIth General Congregation in 1616, and they remained unchanged for three centuries, up until the XXVIII General Congregation [in 1923] and in the edition of 1932.

†

19. The Rules for Modesty

This is a discussion on prescriptions of an extremely unequal value. However, in each set of them there may be found some very wise principles of both the natural and supernatural

order. I would be unjust to cast on them the irony and sarcasm with which some have considered them in the last quarter of the 20th century. Many principles which inspired them retain their strength. Only their formulation, sometimes suited for a spiritual setting and cultural sensibility of another time - and the Founder's times were those of the Counter-reform and the baroque style - renders them less suited to our time. However, they were a visible sign of the *modus procedendi* and they did contribute to make the image of the Company understood. The Jesuits of old won great esteem of the not few generations and they served as a point of reference for not a few religious Congregations that developed in subsequent centuries.

One sole example: the *Rules for Modesty* composed by St. Ignatius with a sense of commitment that was so profound that he dedicated to these long periods of prayer with an out-pouring of his own tears, so that he might offer as many details as possible, not applicable in every period. However, the value of their insight is undeniable: to give a great importance to external comportment as the reflection of interior values. The image that each person gives of himself is, after all, a direct means of communication.

Our *modus procedendi* has been a value, to which from the very beginnings, St. Ignatius gave every effort to defend with all his commitment. At every cost, he had defended these against every deviation that might bring the Company close to the Conventual and Monastic life-style. To the extreme opposite, he labored against anything that would weaken the priestly nature, or the apostolic dynamism of the Company. A good part of the tensions that Ignatius had to confront and overcome in his relations with some of his first companions were due precisely to this concern of his.

We all also know how, in the period of the Encyclopedists and of Illuminism, that was so clearly marked with anti-clericalism, the image of the Company and of the Jesuit was deformed by partisan literature and reduced to caricature in booklets, novels, or even in the definitions found in dictionaries. But, we also recognize that concrete episodes in the history of the Company - perhaps inevitable along the life of every institution which goes beyond centuries - and why should we deny this? - there was a certain lack of opportune renewal on the part of the Company. This might have offered the opportunity, even limited, to avoid certain aspects of deformation.

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20. The Theologian-Missionary of the Rule: Fr. Jerome NADAL

Even before the Constitutions were written down, the Company increased at a dizzying pace. But the formula, *noster modus procedendi*, was already in vogue among the early members. This was simply the *forma vitae* of the group of the first Companions, the elements of which were gathered in the *Formula* of the Institute. It was indispensable to ensure two things: to transmit to new-comers the authentic *modus procedendi* of the Company - and to conserve hereby the unity of the spirit and also a certain '...uniformity... in so far as this is possible [CSJ 671]

Jerome NADAL was a native of Majorca for the conquest of whom Ignatius had to use all the resources of his capacity of perseverance. Both before, as well as after, the death of the

Founder, he served the Company as the herald of the essential Ignatian thought. Above all throughout Italy and in the Iberian peninsula, he, more than any other, contributed to establish *noster modus procedendi*. Just as the first companions did, Nadal without ever tiring, made use of this expression to summarize that which he knew was specific and which would distinguish the Company of Jesus among religious Orders. He would say that God inspired our Master Ignatius, by communicating to him a grace [and also to us, through him] which we follow, and on the basis of which we conduct ourselves: this is our particular *modus procedendi* through which we are distinguished from all other religious. And he said even more explicitly: This is *noster modus procedendi* which renders the various religious Orders different. For Fr. Nadal, **the Grace of the Society is that help that each Jesuit and the Company in its totality receive in order to be faithful to our proper end.**

†

21. Nadal's Notebook

When, after the death of St. Ignatius, Nadal visited the house and the colleges of the Company in order to explain the Constitutions, he would bring with him a little notebook in which he had written down his ideas and suggestions for his conferences. This little notebook had as its title: *De Modo Procedendi in Societate*. I will cite here a few of the 50 or so annotations that his notebook contains:

- by nature, and as a light that is irradiated from Christ: this fills us and enables us to act. From this come forth a thrust and a firm desire to battle for the salvation and the perfection of souls, in obedience to the hierarchical Roman Church;
- the manner of living is, regarding the exterior, to be common, but poor. And, for the interior life, one is to struggle, with the grace of God, to have a great perfection;
- seek the perfection of all the virtues... and more intensely, obedience and abnegation and prayer... in all activities;
- the manner of acting of the Company unites sweetness and firmness;
- examine with much care the vocation of each one ... and help it and fortify it with long experiments;
- there is had a great freedom in applying to each one his Grade;
- manifest a great solicitude in all its ministries, even at the cost of one's life;
- it is easy to pray and find God in all things;
- the virtues ought to be orientated towards action ;
- seek most especially obedience of judgment;
- have the desire to suffer with Christ;
- develop clear conversation, joyful, pious, with ease, cordial and simple;
- the Jesuit should never be unruly, nor engage in conversations without scope;
- freely in the Lord address all - but, do not conduct a regular ministry among women, even when they are devout, nor be charged with the spiritual care of Sisters;
- the Superiors are not obliged to follow the counsels of their consultors.

†

22. Jesus Christ is the Model

The Ignatian choice of the institutional elements concerning *noster modus procedendi*, has a clearly Christological inspiration. The **radicality** without conditions which he fact of following Christ implies, determines the apostolic parameters of the Company. And the contemplation of the Person of Christ arouses the desire to imitate His life. The Model is always Jesus Christ, and precisely Christ as He is presented in the *Spiritual Exercises*. It is not with a good reason that the Company is, in the final analysis, an institutional tradition of the *Spiritual Exercises*. These are some of the central points:

- *Principle and Foundation*. From here flow spontaneously **indifference and availability**.
- *The Colloquy of the Meditation on Sins*. The question: What should I do for Christ? - does not have for Ignatius, and his followers, any other response than a total commitment.
- *The Reign of Christ and the Two Banners*. To follow Christ becomes our life and our essential end, with the radicality of *magis*.
- *Contemplatio ad Amorem*. Christ calls out to us from all of creation, from every human being. From these, He loves us, and in these He wishes to be loved and served.
- *The Discernment of Spirits*. This is a method that St. Ignatius will never abandon. In the formation of the Company, this plays a fundamental role.
- *Rules to feel with the Church*. Ignatius' concern is significant, that of situating the retreatant/Jesuit in the Church arousing in each **a conscious attitude of fidelity and of service**. The Company, created in order to serve Christ and the Church, His Spouse, is the most sublime expression of this commitment.

However, the *Exercises* are not content in proposing to us, in broad strokes, the institutional elements of the Company's *modus procedendi*. The Person of Jesus Christ is the true way toward which ends follows to imitate Him. Ignatius speaks of **Christ as our model and our rule** [SpEx 344]. Christ gives us the example so that in all things possible to us we seek to imitate Him and to follow Him with the help of His grace, because He is the way which leads men to life [SpEx 101]. All this is nothing more than the translation of this challenge of the *Exercises*: to seek to know the true life which the supreme and true Head indicates, and for the grace to follow Him [SpEx 139].

In the *Exercises*, the Person of Christ is contemplated in action in the mysteries of His mortal life, and the senses are applied to see Him with the imagination, meditating and contemplating the situations that regard Him... and to listen to what He says...[SpEx 121, ff.]. Before Jesus Christ, Mary and Joseph we need to conduct ourselves as a poor and unworthy slave would looking upon them, contemplating them and serving them in their needs [SpEx 114]. Look, notice and contemplate that which they say... Look and consider that which they do, for example to walk and work... [SpEx 115-116].

23. Ignatius' Total Attraction for Jesus Christ.

This personal reference to Christ will be a 'constant' in Ignatius, especially during the time of his redaction of the Constitutions: *New presence of Jesus with much devotion and motion, with tears.* [Diary 74]. *In addressing myself to Jesus: 'Where should I go, where do You ask me to go, etc. In following You, my Lord, I will never be able to lose my way.* [Diary 113]. *...toward Jesus, as though I would be found in His shadow, as though He were my Guide...* [Diary 101]. *... Seeing Jesus in my mind, there was a desire to follow Him. This seemed to me internally that, since He is the Head of the Company, this is a greater argument...* [Diary 66].

Ignatius experiences for Christ a total attraction and finds in Him the reason of being, and the model of his endeavor. With a logic of iron for the completion in himself of the three-fold stage that he indicates in his *Exercises*: to know Him, to love him, to follow Him. Ignatius in the great, as well as in lesser important matters, he was always faithful to this love which, at the beginning of his conversion, made him to desire to know - at the cost of dangers and sufferings that are difficult even to imagine today - i.e., that on this earth, there did not remain anything closer and more evocative of the Person of Christ: than the Holy Places. His personal manner of acting and the *modus procedendi* which in the great matters as well as in lesser challenges, he wanted for the Company, nothing other than this: the perfect imitation of Christ, Who is *perfect God*, but also the *perfect Man*.

†

24. Between Two Periods

The passing of the centuries has in no way lessened the ideal of the *modus procedendi Societatis* in its essential elements, and very little in its exterior image. To this fidelity, the Company is in great part indebted to its apostolic dynamism.

When it was re-instated in 1814, the Company made every effort to recover in full in all their purity, not only the constitutional elements of our *modus procedendi*, but also the greatest number possible of those exterior traits in order to restore the traditional image of the Jesuit. The former were necessary for the same recognition of their own identity that had to be guaranteed after the parenthesis of the suppression. Also the Jesuits of the Company that had been restored were in agreement with Clement XIII, in his statement: *Let them be as they are, or let them not be.* For them - and this is explained easily in the socio-religious conditions of the time - it was very difficult, not to say useless and even to be avoided, to distinguish in our *modus procedendi* the levels spoken of earlier. Any innovation, or adaptation concerning exterior matters, was mentally associated with the risk of a rupture with fundamental dimensions.

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25. *Magis and Tantum Quantum*

But we know well that the 20th century has experienced one of the greatest and most profound cultural revolutions of humanity. The results of all this are a new world and a new humanity. The Company lives, on a reduced scale, the universal problem of the Church: that

of being open to this new reality. Vatican II and its corresponding Jesuit General Congregations - the 31st and the 32nd - are the strong moments of this effort of up-dating.

Just as the correction of rupture brings it closer to its sources, the Company is trying to shed new light on the stable values of the charism and of our *modus procedendi* left to us by St. Ignatius. Other elements that are less essential may, and also ought to change in virtue of the Ignatian ideal included in the *magis*, and the *Tantum Quantum* of the *Exercises*.

Enveloped in the universal movement of ecclesial renewal, also the Jesuits have changed some external elements of their image. The superficial observer, who might give his attention only to appearances, could abusively deduce that they have also changed some important components, if not some fundamental traits, of the *modus procedendi* of the Company. The same might be said of the Church, and in both cases it would be an inexact conclusion. It is just, however, to recognize that the image that such an observer perceives, differs in some aspects from that to which one might have been accustomed.



26. A Modest Life-style.

The most visible sign for some, would have been the ankle-length [Jesuit] cassock, that has been left to the freedom of each one, and is simply is not seen among the new generations: but this does not mean that the rule has been changed, that of following the customs of the better clergy. It would also be very difficult for the observer to encounter a Jesuit always accompanied by another in his visits and moving about, as once *the Rule of the Companion* required. Likewise, if one reflects only on our residences, or on some apostolic centers of recent construction, he will have difficulty in distinguishing them from near-by constructions. There are no more those splendid façades of a late Gothic style, or churches with their high cupolas which once stood out in the complexity of cities. And the internal disposition of the Church is different, as would require the recent liturgical norms.

Likewise there have changed the organization and the regime of our houses. They have probably lost something of the character of an inaccessible sanctuary, and can appear a little noisy because of the groups of work and meetings of apostolic teams. The refectory itself was once a 'sacred' place while today it is more a place of meeting, ever more open to guests who are not Jesuits. The cloister has been established in a different way, and today our Fathers and Brothers are served by the help of collaborators in a variety of domestic services, and in our secretariats.



27. New Forms of the Ministry of the Word.

There has also been changed, in a certain measure, the type of pastoral activity and ministry of the word in which we are engaged. The preaching, traditionally orientated toward the *Spiritual Exercises* of large groups, Novenas, the various months of devotion, the popular missions, and the like - there is taken up preferentially today homiletic activities, for groups of reflection: one is inserted more in the life of every day. The *Spiritual Exercises* given to large groups [it is interesting to note that the original text does not speak of 'groups'], are

alternated today with the *Exercises* given to individuals, or to smaller groups, including there other formulations that had been little utilized in the past: for example, the *Exercises* in the current life, and so on. Parish life is now no longer exceptional, and the insertion into the pastoral mission is asked everywhere. Also, our Jesuit parishes have presently very little that would distinguish them from diocesan parishes, since there has disappeared that type of pastoral that in earlier times situated our parishes somewhat apart.



28. Adaptations to the Modern World

In the new generations, also the attitudes of the Jesuit are different. Earlier, one showed himself to be more personal, reserved, less drawn to a life of contacts. The inter-personal relationships in the community were few, even in the spiritual and liturgical field. Deliberation, participation, sharing of experiences were notions that were a bit suspect. The use of time was rigidly programmed and faithfully announced by the striking of the clock. There were determined limits also in the choice of times of rest, and in the access to means of information. Today, the Jesuit is also formed in the responsible use of greater freedom, for the participation, so that each might communicate his experiences of faith and of life. There is presented also a more precocious and more direct contact with the world that he will one day evangelize.

Studies and work were characterized by their regularity and their seriousness. Spiritual direction was assured by men who generally were quite competent, and the 'regular life' was seen sustained by fixed activities and by external controls. Public penances and reading in refectory [two practices that date back to the time of St. Ignatius] were the manifestation of an atmosphere of constant spiritual elevation.



29. Critique of any Triumphalism

There is no space here to stop on the points that are less fortuitous that would complete this picture - nor, be dedicated to that which might appear to some as triumphalism. It could be objected that some formation programs favored a certain individualism, or that the regimented expression of the spiritual life could degenerate into formalism - or that discipline was signed by a certain sense of protectionism and that this could degenerate into certain inhibitions, or psychological defenses. Some might state that the Company, so compact and uniform, could have given the impression of isolation, self-sufficiency and a superiority complex. Others might criticize us regarding the pastoral life, that was developed at times without any attention being paid to collaboration with the Diocese, and with other religious - the privilege of 'exemption' might have also favored this - And these tendencies also could have created two parallel 'churches.'

It is not unfitting to accept also another kind of criticism: the fact that there were, here and here excesses of zeal and real pastoral errors. This was a matter at times of certain small defects that are the by-product of certain undeniable virtues, or a differing evaluation of those who looked on things from within or from the outside: the reserve, and the discretion can be taken for the lack of sincerity, intrigue, or for the mania for secrecy - there was attention

reserved for the more educated, or the more evident in their practice of the faith, that could be seen as a tendency to an *elite*, or the neglect of those who are really in need, especially those who remain fixed in a limited area - the defense of one's own brothers in religion might be a noble *esprit de corps*, and so on.

But, it would not be just to deny, or to ignore the immense values of this reality. Because under these broad exterior strokes that are the phenomenology, the most extreme part, or the least important of our *modus procedendi*, there are always found those elements that are alive and operative, and not only the fundamental traits that constitute the charism of the Company. These would be the legitimate fundamental options and those basic attitudes that are their logical consequence. For example: a real solid formation, and a security of doctrine that so many good counselors and spiritual directors could produce, from men entirely competent in the various branches of human knowledge, provided also a varied flowering of learned reviews of recognized influence, an exception evangelizing tool in the Christian countries, and for those of recent discovery, a doubtless collective credit, and a broad confidence on the part of the hierarchical Church. The Jesuit was known for his external comportment, the refinement of his relationships, for his devotion in the celebration of the Mass, his orthodoxy, his love for the Company. And in the Churches of the Company, proverbial were the dignity of the liturgy, the broad possibility to receive the sacraments, the quality of the preaching and the strength of the different associations and congregations.

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31. Fundamental Options and Elements

However, together with the overall view of this positive image of the Jesuit and of the Company, there co-existed throughout the centuries - especially in non-Catholic countries - the image no less diffused of the Jesuit of the legends. Exaggerating, or inventing defects, hiding or deforming virtues, attributing invented intentions, there was created the caricature of the Jesuit that is found in novels: false, arrogant, very convoluted in conduct, sly, credit-seeker, adulator of those in power, intriguing courtesans. This is the description that certain partisan dictionaries give us, or, following them, other popular works. For these, the Company, in addition to its enormous 'well known' resources, it handles in a very occult manner, an enormous capital. The Company is accused of having overthrown governments and provoked wars for its own profit, or for that of the Pope; the Jesuits are accused of having poisoned sources, brought about assassinations of kings, have made recourse to the civil arm of the state and used fire-arms - tortured those dying, sought to establish an empire in America, intrigue in the Vatican, and pretended to dominate the world.

The image of the Jesuit has always been counter-signed by ambivalence. Here I repeat, it is not a matter of judging the past, but of finding the actual translation of our *modus procedendi* in its globality, as our Founder would, in order to obtain the more suited image for this our world of the post-Council, conserving the perennial elements and transcending every age. In other words: the challenge is to take up anew that Ignatian contemplation of Christ, beginning with this contemporary world, since only Jesus Christ is the Model which does not lose its splendor ever but remains the source of inspiration for the Jesuit. In the service of Him, the Company ought to gather all the components of its being and of its

apostolic activity of today, as that of yesterday, the components of its spirituality in action and those of its presence in the world.



33. The Control of Change

Not every change is a capitulation, or a degeneration. There are changes which are a necessity, and indicate progress. As the Church, so the Company is obliged to present itself in the service of the present-day context. This is not easy: changes sometimes have to be worked out according to points of reference that are still in motion, and between values of sign that are different, and it is necessary to keep all this in mind that balance be achieved. Mistakes can be committed in the search for new forms, but sometimes it would be a grater error not to attempt this quest.

The difficulties of this time of change are greater, not only because of the deep fluctuations within society which produce a new type of candidate, from new sensibilities and receptivity, but also because uniformity - once more accessible and easier to impose from the outset - today is impracticable in a world characterized in great part by the entrance on the scene in new lands and cultures, and from the increasing de-Christianization of countries which have been by their tradition, evangelizers. A change of forms, therefore, imposes itself, without sacrificing the capacity of dialogue on the altars of uniformity, and of the fidelity to formal aspects that the contemporary sensibility has by now relegated to the shelves of memories.



34. The Challenges of Secularism

On the other hand, this evolution is indeed felt in communities where the members respond in excessively different ways before this problem - from integralism to secularism - and the objective difficulties are complicated through inter-personal tensions. The points of divergence are, among others, the following:

- what are, in our *modus procedend* the limits among the essential points, and which are secondary?
- what elements ought to be universally present in the image of the Jesuit, and which could be left to free choice, or to the demands of inculturation?
- what is the ultimate limit that can be placed on secularization?
- how to reconcile a life committed in the world and the characteristic demands of the religious, personal and community life?
- up to what point is it possible to identify oneself with the poor and the oppressed, in their struggle for justice, which passes inevitably through a political structure?
- what valuation should be given to the grand apostolic institutions?
- what limits must be placed on pluralism: in the life-style, political choices, research, teaching, books, reviews and the like?

- what judgment should be given to the concrete cases of professionalism?

This enumeration could be very much longer. It is a demonstration of how the changing of forms - in part, imposed from the outside, and in part promoted from within - is a delicate process in which here is not excluded the possibility of committing errors. It is a process that needs to be attentively directed, keeping it under a continual control, correcting the deviations and encouraging the just initiatives.

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35. **Criteria for Change**

Some criteria for regulating the process of change should be the following:

- the fundamental elements of the Ignatian charism and spirituality should remain in fact, and in the measure of the possible, they ought to be placed in greater relief;
- our actions should be based more efficaciously on the Ignatian *magis*;
- nothing ought to be done on the margin, or against the final approval of the Company, or at the price of very invasive trauma in one's personal or community life;
- the necessary stages of every process of change are discernment, reflection and evaluation of experiences;
- account needs to be taken of the local situation, both in promoting that which is considered favorable to present a better apostolic presence, as well as to avoid offending the mentality of the surrounding environment;
- there should be maintained visibly our witness as men consecrated not only individually, but also as a body and communion of religious animated by one and the same spirit;
- evolution should not remain restrained by the passivity of individuals, or of groups;
- the *feeling with the Church* is a criterion of priority. The directives of the Hierarchy - universal, national, local - ought to be followed with **Ignatian fidelity**;
- in the communities with multiple orientations, whose activities irradiate very different on cultural, or social levels, the laws of the community life, impose some limits to pluralism of our external comportment. The community discernment will help the community Superior in his decisions in this matter;
- there cannot be considered as valid any situation that weakens, or renders morally impossible the conservation of the spiritual life, the bond with a community and a Superior; as well as the belonging to the Company that everywhere in the world needs to continue to be 'one heart and one soul.'

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36. **Values, and the Lack of them, in the Modern Tendencies**

The young generations - and the young Jesuits come from these and do not constitute an exception - are particularly sensitive to some values which to a greater, or lesser measure, can modify our *modus procedendi*.

Above all, there is their opposition to all that this gives rise to the rejection - at least of everything that seems to them - to be the conventional, the ceremonial, pure formalism. They exalt simplicity, naturalness, spontaneity. This implies a reduction from the distances and the differences, even those relative to age, to knowledge, to the diversity of services. On the other hand, they experience with extreme ardor the tragic situation of the immense majority of humanity, and with real fraternal and evangelical solidarity, they seek to identify themselves with this poor majority, of inserting themselves among them and to make their own, their problems. The evangelical reference of these attitudes might moreover be sometimes so mixed in with them, according to the different proportions with other motivations.

They prefer not to appear in their external presentation, as religious, retaining that this gives them a greater freedom of action. Except for exceptional cases, I do not believe that this is in harmony with the Ignatian ideal. It is also necessary that this life be translated into external structures of community life and of the presentation and realization of the individual, structures that can indeed be changed according to the times and places. Without doubt, St. Ignatius placed in motion a great commitment so that there would not be introduced into the Company forms of the monastic life-style. However, he placed in motion an even greater commitment in placing in evidence that one being committed in the Company, means to make profession of a way of life that has nothing to do with the 'secular.'

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37. Apostolic Impatience and the Charism of Pause: Chapter In-Put

One of the values of the new generations is their apostolic impatience. This is rendered compatible with a period of formation - as long as is necessary - during which serious studies, reflection and the comprehension of other values ought to occupy the entire man. The immersion in apostolic activity ought to be done following a certain pedagogy, and from the beginning of the life in the Company.

Without falling into the more immediate, which in the long range, dissipates the person and impedes more lasting apostolates and a greater effectiveness, of themselves, require apostles who are better trained.

The de-sacralization of culture and secularization - which determine a neat separation between the religious factor and the secular factor - as the notable reduction of all that concerns worship, find their approval from a good part of the young generation. This can have positive aspects and is explained as a reaction to the past circumstances. But, such an attitude ceases to be a value what it bears with it a secularism which forgets ascendant values.

Another characteristic trait is the great interest for the values of a life in a group, which does not always correspond to the values of the community life. As I noted above, the young are more open to participation, to the sharing of experiences. This is a quality that is quite positive if it also integrates the presence of the Superior, and limits clearly that which pertains to the dynamic of the group, and that which pertains to obedience. There cannot be two parallel lines- they must become convergent.

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38. A Summation

It would be truly unjust to deny the sincerity - and the validity - of many of these aspirations just because they have given place to some excesses. But, it would be equally ambiguous to accept without ulterior discernment all this complexity of values. Even more so should we all force ourselves, and especially the Superiors, to take into consideration these values with a constructive attitude: it is not a matter of just tolerating them in the measure that they are not harmful, but, on the contrary, that of constructing beginning from them, purifying them and rendering them operative, in harmony with the Ignatian charism and *modus procedendi*.

In this commitment of construction beginning with those values, there must be preserved the principle of Jesuit identity, since many good things in themselves no longer are; we cannot, and we should not do everything ourselves; and in the Church of God, there are different ways to serve the Lord. The inspiration of the Gospel transcends the simple values of those who consider surpassed the notions of 'identity', and of 'belonging', in virtue of an equality that does not lack some ingenuousness.

Secularization, in that which regards concretely the external forms of presence, and of action, can be in serious and well determined circumstances, an objective need. But, the same thing cannot be said about any interior secularism, which touches life itself, into which secularism may degenerate. To show oneself incapable of maintaining a proper balance might cause to grave judgments on the healthy and necessary evolution. The excess in secularization and the loss of the sense of identity and of belonging to the Company produce inevitably an emptiness that will not delay in being filled by other values of a political, social, ethnic order, both in the religious order as a base community, a charismatic movement, ecumenical commitment, and the like. Very often, other bonds and other human interests will also make their appearance. The vocation to the Company, to the priesthood and to faith itself can be conditioned by the necessary force to overcome the difficulties which can then present themselves.

I would like to point out another aspect that is less positive: superficiality and sensationalism. We live in a civilization based essentially on the senses: made up of images, strong perceptions, very concrete objects of consumption. This has made rise up the cost of serious work, constant endeavor, which demands resistance to tiredness, and often being hidden, not very rewarding of immediate results. Now, there is not any doubt that this is the work of one who wishes to follow Jesus Christ and wishes to counter-sign his own life with the mark of the Ignatian charism.

I would like to cite here a certain psychological weakness that is noted at times in the new generations. The adherence to a group can indeed, in some cases, respond to the quest for help that would supply for the lack of solid personal convictions. In the same manner, there can be interpreted the fact of following the imperatives of modern style or the transitory movements of opinion. Under this apparent unleashing of liberty and of a certain challenge, there might be noted an insecure personality and one that is not sufficiently mature. The robust Ignatian spirituality cannot root itself in unstable personalities.

I point out lastly a contradiction that can at times be observed in the young and which is explained with the contrast between the just aspirations and the necessary maturity to lead them into port. It is a matter of a certain verbal aggressivity, or of a radical formation of their ideas, while, in the meantime, they do underline the value of dialogue and of mutual listening. Their projects, formulated to depart from a point of view that is a-historical, or with an excessively unilateral perspective, or one that is entirely simplistic, sometimes ignore the complexity of the problems and the human situations in which these problems are found incarnate. They thus substitute one certain dogmatism with another, one triumphalism with another, one excessive verticalism with a horizontalism that is no less exaggerated.



39. Formation

If I had drawn out these reflections somewhat on what characterizes in a general way the present generations - and I am cognizant of the fact that for their brevity, these views do trace a design that has to be nuanced - it is precisely because it is of capital importance for the Company to know who the new candidates are, what values they bring with them, how they contribute to form a new image of the Jesuit. On the other side, in order to arrive at understanding what kind of formation to give them, what values of our *modus procedendi* should be stimulated in them in order to render them fully sharers in the authentic Ignatian charism. The Jesuits that we will have will be those which we form. And we ought to know exactly what type of Jesuit do we want, and therefore, what kind of Jesuit ought we to form. It is a fundamental responsibility of the entire Company, but especially of Superiors and of those who individually, or in a group, have received this responsibility as their principal **Mission**.

But, it would be unjust to make responsible only the new generations the working out of the new image of the Jesuit, or the updating of our *modus procedendi* - while the rest of the Company can remain with their arms folded. That would be to give way - and it is this which in part does happen at times - to the co-existence of two images, of two manners of proceeding, with the relative tensions and prejudices per our apostolate.

For this reason, there should go hand in hand the formation of those who are entering, and the formation of all of us who are already in the Company. The on-going formation is an imperative. In other occasions, I have spoken abundantly of these two levels of formation, and this is not the place to speak of it again. I will say only that **the essential content of Formation is constituted by those elements which characterize our *modus procedendi*: they constitute the nucleus of our spirituality, the sense of our identity and of our belonging to the Society**. All the rest will be in super-abundance. As the 32nd General Congregation stated, formation ought to be perfectly integrated in all its dimensions: human spiritual, academic and apostolic.



40. On-going Formation

I will say only a word on on-going Formation. The amazement of numerous Jesuits is understandable when, after long years of a hard and fruitful apostolate, they see themselves

being interrogated on their formation, as though they had not given sufficient proofs concerning it. But, a just comprehension of this which is really on-going formation ought to dissipate every suspicion. In fact, as I have had occasion to clarify on other occasions, 'on-going' formation is not only the up-dating of knowledge and techniques, nor even merely the renewal of apostolic methods and energies. It is much more: it is the process of a continuing apostolic re-adaptation to the Church and to today's world, in an ambience and a context that are constantly changing. It is also a desire of Vatican II [OT 22], and more explicitly, PO [18-20; 35]. Without this continuing adapting to the realities that are being imposed on us, it can be asked whether our basic attitudes translate an action and a comprehensible image for our contemporaries, and whether we are always in the hand of God, suitable instruments in order to help souls in the best possible manner.

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41. Two Concrete Questions

Having reached this point, some might be able to ask: what are the **concrete** elements of our *modus procedendi* - and what elements permit the **identification** of its image?

The response is not easy for the reason I have noted above: the complexity of the elements which constitute our *modus procedendi* and the flood of its concrete manifestations. Nonetheless, we can - and indeed, we should - attempt to give this response. I will begin with the second question on the external elements that offer an identity of our image.

It is obvious that the first two levels which, at the beginning of this conference, I have distinguished in our *modus procedendi* are common to all Jesuits: **the more profound level of the fundamental, or institutional components of our charism**, and the intermediate level of the attitudes and the **apostolic choices that derive from the first as their logical and necessary consequence**. This is a matter of those basic attitudes and orientations [upon which we will return just ahead]. Which in the long run, give the Society its image throughout history.

But there does remain that level which is found on the periphery, or on the surface: that of appearances, much more contingent and susceptible to adaptations. Naturally, it is not possible to give here a single description that would establish the portrait of the ideal Jesuit. The time of Formation, the environment of work, and the like, not only suppose, but they also impose a thousand variants. I believe, nonetheless, that *by way of negation* it is possible to make precise somewhat their response, by excluding some models in which I would be very difficult to recognize the presence of profound elements of the *modus procedendi Societatis*. I know very well that none of the general descriptions that I am about to delineate are found just as I present them in reality. However, out of convention, I have united in them numerous external features that can be found in authentic Jesuits, in different degrees and according to a thousand different combinations.

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42. Exaggerations

A first type is the protester by profession. It is true that denunciation can be a prophetic and evangelical duty. But, it is no less true that it is necessary to know the best way to carry the message forward, when, with regard to what, and to whom in what terms and according to what principles, so that this be a truly evangelical and constructive protest. It must not be forgotten that contestation can be merely negative, that it can, through an aggressive stance be simply a means one would use for his own profit, and self-satisfaction. This would eventually prove destructive of the much good there may be in the idea. Perhaps it would be sometimes necessary to interpret as signs of protest certain forms of external presentation which are, or have been, characteristic of a young generation of protest marches: this would imply an intended carelessness in dressing, beards and hair all disheveled, a practiced grossness in conduct and language. Such exterior signs can often hide the validity which might be present as an internal attitude. The Company does not desire that such signs make up a part of its own image! This is not the manner in which the firmness of personal convictions, the practice of poverty, or austerity of life ought to be expressed, or can even be expressed in a fitting manner.

The second type is the professionalist - who allows himself to be absorbed in an excessive manner, in the secular aspects of his profession, even if this does have a clearly apostolic value. It would be necessary to avoid giving the impression that one's work is leading him to a life that is practically independent, *sui generis*, without any tie with a community, and without depending on any Superior. Whoever has come to this point, has come rather to what might be termed a personal initiative, which does not merit the name mission given to him by the Company, after a just discernment - such a one finds himself in a very risky situation. The excessive *professionalization* can lead to a secularism which suffocates the spiritual life and every priestly activity. The economic independence and the freedom of moving about can be utilized in a manner that is not always in conformity with our *modus procedendi*. Whoever might find himself in any of these descriptions ought to know that he is deforming the image of the Company.

The third type is the irresponsible person, for whom there are absolutely lacking any real meaning for him to words, such as: order, punctuality, the value of money, moderation in entertainment, and so on. There is suspected in him a real and unjustified allergy on every control on what he produces, whether it is in his studies, as well as in every other aspect of his life. And before the young, even those who are religious, his conduct which is irresponsibly uninvolved is not free of dangers. The very least that can be said is that he gives to the Society a very poor witness.

Another type is the political activist, someone quite different from a social apostle. It is evident that there can be real sincerity in his desire to be incarnate among the poor and the oppressed, and to struggle against the unjust structures. But, sometimes the struggle for justice has one go out from his own sphere of Christian environment, of assistance and sharing, and leads him to commit himself to the merely political aspects, and even to join a party. Whenever this leads abandoning totally his **priestly mission**, then it cannot be claimed that he is acting in this sector as one sent by the Society, nor that his political or union activism proposes an authentic evangelical mediation. It is still worse when the ideological basis of his conduct is tied to a conception of humanity, of society, and of history

in which Christ is kept absent. How could the Company ever recognize as its own any of these activity and this image?

A fifth type is the *tendentious traditionalist* who exalts, and raises his own flag, symbols and exterior realities of past times: external comportment, minute regulation of his own life, the formal respect for traditional practices in his personal, spiritual and liturgical life. All this could manifest an intolerant prophetism that sets one up as the sole infallible interpreter of the Gospel, and as judge of the living and the dead, with his passionate words and writings against individuals and institutions. This could also lead in some cases to a real depressing attitude, mixed with bitterness and nostalgia. A Jesuit of this kind is especially pre-disposed to accept pessimistic news, bitterly criticizing the new generations, whose values he is unable to recognize and whose defects, real or apparent, he proclaims everywhere he goes. It is certain that he will never have his own account in the bank, but accepts willingly that some families, agreeing with him, are full of attentions in his regard. He suffers for the empty spaces in our Churches, or for the diminishment of those who turn toward him for spiritual direction. But, he never asks himself whether this could possibly be due in part to his own spiritual rudeness, or to his refusal of any kind of on-going formation. In our *modus procedendi*, he identifies the permanent with the transitory, without taking into account that in order to be truly Ignatian, he would have to follow the Founder in all his values, those permanent and those that are dynamic. In the deepest part of himself – [and really, just here?] - he has not accepted the 31st and the 32nd General Congregations, and his refusal as his personal attitude, is more serious than many other failings that others are committing out of weakness or excessive zeal.

All these 'models', I repeat, are general descriptions. In reality, they usually appear in a much more nuanced way. There is also lacking in these models the enormous charge of good will that is found in all these Jesuits, as also the richness of the situations they have lived. But, in the end, beyond every clarification and attenuating circumstance, these are unacceptable images and do not reflect the proper and authentic Ignatian *modus procedendi Societatis*.

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43. St. Ignatius' Specific *modus procedendi in sequela Christi*

I respond now to the other question: what are the **specific elements of the *modus procedendi Societatis***?

In the measure in which this *modus procedendi* goes down **to the most profound, or institutional level** - the first companions, as has been seen, called this also the *forma vitae* - these elements are those found in the *Formula* of Pope Paul IIIrd and Julius IIIrd, which now preface the Jesuit Constitutions. It is not necessary for me to delay long here: these are well known and of application beyond all discussion. As a memory check, I will indicate that which Pope Paul VIth stated as addressing himself as the **Supreme Superior of the Company**, to the members of the 32nd General Congregation, and commented on four of these points.

But among these fundamental elements and more exterior traits that compose the diversified image of the Jesuit according to the generations, countries, cultures, there is, as I have said, the intermediary level of the choices, the attitudes, the spiritual and human ways of acting that derive from our **specific manner of following Christ and through which we are known and recognized as a particular family among the numerous others that the Spirit has raised up and continues to raise up in His Church.**

Every one of these elements is not something that is simple: it is as a living nucleus, rich with nuances. And all interweave in a manner such that none can be eliminated without it happening that the global image might be sensibly altered. The list that follows is affirmative and not exclusive, and does not propose an order of preference. They are only some of the numerous elements - others might also be added to these - that today it is required that we purify and re-activate in a particular manner:



44. 1.] Love for the Person of Jesus Christ

The Ignatian spirituality is eminently Christocentric. This love for Jesus Christ gives unity to all that in the Saint's life and work - and in our *modus procedendi* - is a concrete application to the level of **attitude** and of **activity**. Thus as all converges on Jesus Christ, the love of Christ unifies, in the Ignatian intuition, the dialectic elements through which there is carried out our Apostolic action:

- **prayer and action;**
- **commitment for the perfection of oneself and that of others;**
- **-recourse to the supernatural and human elements;**
- **pluralism and unity;**
- **-personal effort and total dependence on God;**
- **efficacious means and poverty;**
- **insertion and universality.**

To live this intense love for the Person of Christ, to tend toward a sensus Christi leads us to be, to seem and to act as He - this is the first and fundamental characteristic of our *modus procedendi*. To reach this ideal, St. Ignatius asks of His Mother to place him with her Son.



45. 2.] Availability

This is practically translated as promptness, agility, operative freedom for every **mission** entrusted to us. It is dialectically constituted by the full and total commitment in the **mission** received and, at the same time, in that freedom to accept every other mission that might be further entrusted to us, as our ever **greater service**. Availability springs from the obedience and from the desire of service, convinced as we are, that every **mission** thus received merits to be the investment of one's whole life, **conscious of the fact that no one**

mission is definitive to the point of impeding us from living open, agile, prompt for every other commitment that the Lord might propose to us¹⁵⁹.

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46. 3.] **Gratuity**

The sense of gratuity is one of the conditions of availability, and it could be thought of us one of its practical components. It shows that we are detached from every interest on this earth, without impediments, free for the **Mission** and free for humanity. Freedom and clarity of the message are the two poles upon which Ignatius based his conception of poverty.

Whether the work, or the alms as a means for a regime of life that we be both modest and explicitly austere, these are structures that need constantly to be purified from ambiguity that accumulate on it from history, which can lead them to render us slaves and to be the source of incoherency with respect to the gratuity which is essential to the Good News¹⁶⁰.

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47. 4] **Universality**

This is another characteristic implicit in availability. *In the Diocese and in the world* does not mean merely to reach out to the physical frontiers, but also all the barriers created by discrimination among human beings as those to whom who are meant to be sent. And to every human being, to each person, it is to them that we ought to address ourselves as 'sent.'

In this perspective, it would be contradictory that our administrative circumscriptions [such as Provinces, regions, communities] conceived to assist the **mission**, become stagnant compartments which condition our availability.

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48. 5.] ***Esprit de Corps***

This is in close relationship with universality, and strikes its roots into the conviction that God has decided to unite us and gather us, and that it is not our role to undo this union and his gathering, which God has achieved - but, rather, to confirm it and to reinforce it.¹⁶¹ *To unite with their proper head and the subjects dispersed everywhere among themselves* is an Ignatian ideal. Thus Union is based on mutual love, and on love for the Lord Who has assembled us. St. Francis Xavier even carried on his person a sheet of paper with the list of his companions, as he was so closely united to them, despite the enormous distances that separated them.

This Union is a sharing of affection that goes much more in depth than any juridical bond and renders us an authentic family with that which there is implied in support,

¹⁵⁹ cf. *Formula* n. 4

¹⁶⁰ cf. *Formula* nn. 3 & 5; CSJ nn. 4; 42; 398;478;499;565; 566; 640; 816.

¹⁶¹ cf. the Chapter in the Constitutions: *De Unione, seu Unitate*. Cf. **Part VIII** of the Jesuit Constitutions.

understanding, trust, patience, discretion and respect. We thus present ourselves as a compact group for the **Mission** in the bosom of the Church, for a better service of humanity.



49. 6.] **Sensibility for all that is Human**

This is solidarity for humanity in its concrete world situation. This has always been a central characteristic. This ideal flows - as is so clear - from the Christian experience of St. Ignatius. Man, the first word of the *Spiritual Exercises*, and the point of departure of the spiritual experience that Ignatius has lived and taught, is also - conducted to all possible fullness along the way of moving forward and deepening - the final end of the life conceived as contemplation.

In the evaluation that Ignatius made and that the Company has always made, of all humanism that is not immanent and of all the human values everywhere that we might find them - there stands **the root of the pluralism that the Company has always lived in its work of evangelization**. This is sometimes conceived as inculturation of the Gospel [incarnation of cultures] and has penetrated all the history of the Company. It is this most sublime *sensus hominis* [**the sense, feeling for humanity**] which justifies, as the specific element of the Ignatian spirituality, the **sense of service**.



50. 7.] **Intellectual Demands and Quality**

In fact, these should be characteristics of this service and of our *modus procedendi*. This is not a matter of human prestige, nor any 'spirit of class'. What this brings to life in us in this demand of quality in our service is the consciousness of the importance of the message of which we are bearers and also the respect and the love for humanity to whom this message is directed. To carry out this **service** with lightness, with demagogy, with sectarian dogmatism, means to destroy it. It supposes, as is clear, that the message has entered to make up part of the life of the Jesuit, and each one ought to commit himself with self-discipline without which there are not possible, either intellectual rigor, or competence, or those **austere and deep studies** which are always the more frequently demanded in order to comprehend and to resolve contemporary problems: in theology, in philosophy, in the human sciences.

This same preparation and his same competence will render the Jesuit capable of evaluating the ideas and the attitudes and the developments through a critical sense that is all the more necessary, as today there is such common confusion of ideas and the mirage of seductive ideologies.



51. 8.] **Love for the Church**

This means a love for the whole Church, for all the People of God, Hierarchy and the faithful. This needs to be understood as a positive commitment of the whole person for the edification, up-building of the one Church of Jesus Christ. This love, which has always made up a part of the *modus procedendi Societatis*, assumes a variety of forms:

- it is a love made of openness, and of respect before every believer, and before the faith of each person. Especially before the faith of the simple flock, accepting them as they are, with their manners of expressing this faith [sometimes called 'popular religion'];
- it is a love that is translated by keeping our spirit disposed and ready to obey in everything, the legitimate pastors, collaborating in an attentive and active manner, in their teaching;
- it is a love that supports the efforts of those who are committed to the study of the sacred sciences in order to deepen and to enrich progressively the understanding of Revelation; and, on another level, it is a love which is committed to catechesis, adapting itself to each person and especially to the children and the unlettered.¹⁶²
- it is a love which makes one live, feel and suffer the problems and the limits of the Church as one's own, exercising with the freedom and humility of the children of God the apostolic service, expression of charity, of a critique that is constructive, and which is fundamentally self-critical.



59. 9.] The Sentiment of belonging to this least Company¹⁶³

This attitude is doubly useful when it is a question of serving without the desire of being the protagonists, in silence, making us feel that we are in close collaboration with many other servants, and with all human beings of good will.

Even more, with all else being equal, we ought to prefer anonymous service, since in the following of Christ, we tend toward this dimension of the third degree of humility. The *Spiritual Exercises* qualify this as the most sublime level of assimilation to Jesus Christ, always provided that the praise and glory of the divine majesty remains equal.

This will of serving without 'being distinguished from others' is not only an interior attitude, but is reflected also in external, willed simplicity, that is translated in our *modus procedendi*, which 'remains common in that which concerns the exterior and in the absence of special signs outside of the common use and approved for the more exemplary priests.'¹⁶⁴



53. 10.] The Sense of Discernment

This is a distinctive trait of our *modus procedendi*. And without doubt, this is a gift of the Spirit, but the believer can slowly form himself in it, assisted by the same Spirit, and submitting oneself to His pedagogy, as may be demonstrated by the whole life of Ignatius.

It is a matter of becoming men, formed as Ignatius through a long and never completed experience of the Lord. The Jesuit is meant to be in a continuing quest and

¹⁶² cf. CSJ 69; 528

¹⁶³ cf. CSJ nn. 1; 134; 190; 318; 638.

¹⁶⁴ cf. *Formula Inst.* n. 6; CSJ 8; 580.

listening to the Lord, and one who acquires a certain supernatural facility in perceiving where the Lord is to be found, and where He is not found.

This sense of discernment constitutes a preliminary and a fundamental element of every evangelizing activity, in which there is necessarily an element of prophecy. Without this such an action ceases to be authentic and destroys the Church and the Company, rather than building them up.

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54. 11.] Prudent Conduct in that which concerns Chastity

It is obvious that here I am not talking about that fidelity to the promise made to God, in our second vow, of maintaining ourselves in the state of consecrated celibacy, nor of the practice of the virtue of chastity. Neither of these two practices can be taken as a characteristic element of our *modus procedendi*, because these are common to all religious.

Nonetheless, it is surprising that St. Ignatius has dedicated in his Constitutions, only a single phrase in this regard - and to be precise, it is simply a clear principle - whereas he was prodigious in complementary regulations in assisting the Jesuits not only to be good, but even to appear as such: *Rules of Modesty*, about touching, about having a companion, of manifesting one's conscience, cloister, etc. In brief, the prudence and reserve of Jesuits on this matter became proverbial.

Today, the sociological and cultural conditions in which our apostolic activities unfold have undergone enormous transformation, which have at times brought about a permissiveness and a generalized naturalness: therefore, the Jesuit, in all contexts and in all kinds of collaboration and of service with both men and women, presents itself in a manner so that each Jesuit ought to conduct himself in a way that his condition as a man consecrated to God will remain clear, if he wants to act in accord with the Ignatian *modus procedendi*.

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CONCLUSION

55. Sensus Societatis

Neither do all these elements, nor those excluded earlier 'by way of negation' express perfectly **all that is, or is not, our *modus procedendi***. It is a matter of a **vital inspiration** which escapes from the framework of any facile description, and which nonetheless brings it about that **each son of the Company acts and reacts in accord with it**, in the most unforeseen circumstances, in a manner that is coherently Ignatian and Jesuit.

It could be said that the *modus procedendi Societatis* is to be united with a certain *sensus Societatis* of which Fr. Nadal speaks, a kind of sixth sense or a conditioned spiritual reflex. This tends to become connatural in one who lives fully the charism of the Company. Since this *Sensus Societatis* would not be anything other in the last analysis than an Ignatian form of the *Sensus Christi*, to Whom every Jesuit aspires. Each one is challenged to be identified with Christ, especially through the profound Christological experience which the *Spiritual Exercises* are.¹⁶⁵

From this, in the first formation of young Jesuits, as in the on-going formation of all, the challenge is to conserve and to vivify this *sensus Societatis*. This constitutes the determining objective to conserve our identity as Jesuits and the capacity of response to the challenges of our time. This *sensus Societatis* cannot be achieved, nor maintained, with an authentic *sensus Christi*.



¹⁶⁵ *Si potrebbe dire che 'il nostro modo d'agire' va unito a un certo 'sensus Societatis', di cui parla Nadal, una specie di senso, o di riflesso spirituale condizionato, che tende a diventare connaturale in colui che vive pienamente il carisma della Compagnia. Poiché questo senso della Compagnia non sarebbe altro in definitiva che una forma ignaziana del sensu Christi a cui aspira ogni genuita che, per ipotesi, ende a identificarsi con Cristo, soprattutto attraverso la profonda esperienza cristologica che sono gli Esercizi... [cf. Arrupe document, p. 42].*

PRAYER TO JESUS CHRIST, OUR MODEL

O Lord, meditating on *noster modus procedendi*, I discovered that the ideal of our manner of proceeding was really You manner of acting. For this reason, I keep my eyes riveted on You [cf. Heb 12:2]. This look of faith, and I contemplate Your luminous face as it appears in the Gospel. I am one of those of whom St. Peter speaks: *Although you have never seen Him, you love Him, and without seeing you now believe in Him, and rejoice with inexpressible joy touched with glory...* [1 P 1:8].

O Lord, You yourself have said: *What I just did was to give you an example; as I have done, so must you do* [Jn 13:15]. I want to imitate You to the point of being able to say with others: *Imitate me as I imitate Christ* [1 Co 11:1]. Even though I cannot say it as concretely as St. John has, I would like to be able to announce, at least with the power and wisdom that You give me: *that which we have heard, what we have seen with our own eyes, what we have looked upon and our hands have touched - we speak of the Word of Life. This Life became visible; we have seen and bear witness to it...* [cf. 1 Jn 1:1, ff.; cf. also Jn 20:25, 27; 1:14; Lk 24:39; Jn 15:27].

Give me above all *sensus Chrsiti* [cf. 1 Co 2:16] which Paul possessed: that I might experience your sentiments, the sentiments of Your heart with which You love the Father [cf. Jn 14:32] and humanity [cf. Jn 13:1]. Never has anyone shown greater love: You have given Your life for Your friends [cf. Jn 15:13]. Even to the culmination of total self-emptying, the *kenosis* [cf. Ph 2:7], of Your Incarnation in the death of the Cross. I wish to imitate You in this supreme offering of Yourself, acting in the measure of the possible, as You have done.

Teach me Your manner of conducting Yourself with Your disciples, with sinners, with children [cf. Lk 17:16], with the Pharisees, or with Pilate and Herod; and also with John the Baptist prior to his birth [cf. Lk 1:41-45], then at the Jordan river [cf. Mt 3:17; 10:2,12; Mk 3:16]. Teach me how You conducted Yourself with Your disciples, especially with the most intimate: with Peter [cf. Jn 19:26, f.], with John [cf. Jn 13:26] and even with Your betrayer, Judas [cf. Lk 22:48]. Communicate to me the delicacy with which you had them prepare for you something to eat along the shore of the Lake [cf. Jn 21:9], and with which You have washed their feet.

Let me learn from You, as St. Ignatius did, , Your manner of eating and drinking [cf. Mk 2:16;3:20; Jn 4: 31-33], how You took part in banquets [cf. Mt 9:19; Jn 23;1; 12:2; Lk 7:16]; what Your conduct was when You were hungry and thirsty [cf. Mt 4:2; Jn 4:7; 19:28-30]; when You were tired from your journeys [Jn 4:6], when You needed sleep [cf. Mk 4:38].

Teach me to have compassion on those who suffer [cf. Mt 9:36; 14:14; 15:32; 20:34; Lk 7:13] - the poor, the leprous, the blind, the paralytics; show me how You manifested Your most profound pity [cf. Lk 19:42; Jn 11:33, ff.] - or, when You experienced mortal anguish that made You sweat blood and made necessary for You the comfort of an angel [cf. Mt 26:37-39]. Above all, I wish to learn the manner with which you expressed Your supreme sorrow on the Cross, feeling Yourself abandoned by the father [cf. Mt 27:46].

This is Your image that I contemplate in the Gospel: a noble, sublime, lovable exemplary Person; a Person who is the expression of a perfect harmony between Your life and Your teaching; a Person Who even made your enemies cry out: *Teacher, we know you are a truthful man, and teach God's way sincerely. You court no one's favor and do not act out of human respect* [cf. Mt 22:16]. You are a Person with manly manners, hard on Yourself, ready for privations and fatigue [cf. Mt 8:20], but towards others You are always full of goodness and love and of a desire to serve them [cf. Mt 20:28; Ph 2:7].

You were severe, it is true, with badly intending persons; but, it is also true that Your lovability attracted the multitudes even to the point that they forgot to eat [cf. Mt 3:20]; that the sick were sure [cf. Mt 9:36] that You would have compassion on them; that your knowledge of human life permitted You to speak in parables on the level of the simple and lowly people; that Your friendship extended to all [cf. Jn 15:15], but with a special love for some: John [cf. Jn 13:23], or Lazarus, Martha and Mary [cf. Jn 11:36; 19:26], whom You knew how to fill with serene joy at a family festival, as at C ana [cf. Jn 2:1].

The constant relations with Your Father in prayer, before dawn, or while the others were still asleep [cf. Mt 26:36-41], were a consolation and a strength to announce the Reign of God.

Teach me Your manner of looking about: how You looked at Peter to call him to follow You [cf. Mt 16:18], or to pick him up after his fall [cf. Lk 22:61]; how You looked at the rich young man who decided not to follow You [cf. Mk 10:21]; or how You looked full of goodness at the crowds who pressed all around You [cf. Mk 10:23; 3:34; 5:31, f.]; and how You looked with indignation towards the hard of heart [cf. Mk 3:5].

I would like to know You as You were: Your image before me would suffice to change me. John the Baptist remained subjected by his first meeting with You [cf. Mt 3:14]; the Centurion of Capharnaum found himself over-whelmed by Your goodness [cf. Mt 8:8]; and a sentiment of stupor and of wonder invades the witnesses of the greatness of Your prodigies [cf. Mt 8:27; 9:33; Mk 5:15; 7:37; Lk 4:36; 5:26]. This same sense of awe strikes also Your own disciples [cf. Mk 1:27; Mt 13:54]; in the Garden of Olives, the guards were also over-whelmed and they fell to the ground [cf. Jn 18:6]. Pilate felt uncertain [cf. Jn 19:8], and his wife was disturbed by Him [cf. Mt 27:19]. The Centurion who saw you die discovered Your divinity in Your death.

I would desire to know You as Peter, who became conscious before You of his condition as a sinner [cf. Lk 5:8, f.], when he was also struck with wonder at the miraculous catch. I would like to listen to Your voice in the synagogue of Capharnaum [cf. Jn 6:35-39], or on the Mount of the Beatitudes [cf. Mt 5:2]., or when You addressed the multitudes teaching them as one who has authority [cf. Mt 7:29; Mk 1:22], an authority that could come to You only from the Father [cf. Lk 4:22, 32].

See that we learn from You the greater and lesser truths, by following Your example of total dedication to the Father's love, and to the love for human beings, our brothers and sisters, feeling ourselves to be very close to You, because You have lowered Yourself and at the time, remained far from You, infinite God.

Grant this grace, grant the sensus Christi, that vivifies our life and teach us how to act in conformity to Your spirit, also in exterior matters.

Teach us, Your modus procedendi, so that it might become today also our modus procedendi, in order to realize Ignatius' ideal: to be Your companions, other Christs, Your collaborators in the work of redemption.

I ask of Mary, Your most holy Mother, from whom You received life, with whom You lived for 33 years, and who contributed so much to shape and form Your manner of being and acting, shape in me and in all the sons of the Company, so many other *Jesus's* like You!



APPENDIX**A few Ignatian Texts:****Modus Noster procedendi**¹⁶⁶

CSJ 92: ...*Cum etiam semper parati esse, iuxta nostrae professionis rationem et procedendi modum, ad discurrendum per has et illas mundi partes debeamus, quodcumque oer Summum Pontificem, verl Supriorem nostrum immediatum fuerit nobis iniunctum; ut melius secundum Dei voluntatem huiusmodi missiones fiant...*

CSJ 152: *Admittere hominess difficili admodum ingenio, vel inutiles Congregationi, licet ipsismet non inutile foret admitti, considerantes tamen Instituti nostri finem ac modum procedendi modum, persuademus nobis in Domino ad Ipsius maius servitium et laudem non expedire.*

CSJ 216: ... *si tempore probationis in aliquo morbus aut debilitas huiusmodi cereretur cum qua eum non posse progredi in laboribus uod noster procedendi modus requirit ad Deo in eo serviendum videretur...*

CSJ 398: ... *non tamen sunt recipiendae obligations vel condiciones quae sinceritatem impediant nostri in procedendo modi, qui est dare gratis, quae gratis accepimus...*

CSJ 629: *Quocumque Superior mittet aliquem, eum plene instruere, et ordinarie in scriptis, debebit, tam de modo procedendi quam de mediis quibus eum uti velit ad finem, quem in animo habet...ad maius servitium Deo fiat, magisque commune bonum per personas Societatis iuветur...id magis exigit...*

CSJ 789: ... *sed ita regere universum huius Societatis corpus ut conservetur et, gratia divina aspirante, in bono suo stato et modo procedendi ad Dei et Domini nostri gloriam crescat...*

CSJ 802: *His Praepositi Minister vir esse sollicitus, et discretionis, et, si fieri posset, dectrinae dono, et specie honesta, ac modo agendi verbo et litteris cum oni hominum genere praeditus esse deberet... ad gloriam divinam valeat.*



¹⁶⁶ Ignatius often uses the word *religion* in the medieval canonical sense of a religious institute [cf. CSJ 553, 816]. He uses the term *Institute* of the Society to mean, first and fundamentally, the manner in which its members live and work, as contexts and synonymous phrases reveal: *el fin de nuestro Instituto y modo do proceder...* [cf. CSJ 152; 216; 586; 602; 603] – [cf. *St. Ignatius of Loyola. The Constitutions of the Society of Jesus. Translated, with an Introduction and a Commentary*, by George Ganss, SJ. St. Louis: The Institute of Jesuit Sources 1970, p. 43].