

THE SEMINAR ON JESUIT SPIRITUALITY

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The Seminar on Jesuit Spirituality is composed of Jesuits appointed from their provinces. The seminar identifies and studies topics pertaining to the spiritual doctrine and practice of Jesuits, especially US and Canadian Jesuits, and gathers current scholarly studies pertaining to the history and ministries of Jesuits throughout the world. It then disseminates the results through this journal.

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JERÓNIMO NADAL'S COMMENTARY ON THE GENERAL EXAMEN (1557)

TRANSLATED BY JOSHUA D. HINCHIE, SJ

STUDIES IN THE SPIRITUALITY OF JESUITS

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a word from the editor...

“God willing and the creek don’t rise” (as the Appalachian old-timers used to say), in the winter of 2022 or spring of 2023, the Institute for Advanced Jesuit Studies at Boston College will release a new study edition of the Jesuit *Constitutions*. Commissioned by the Jesuit Conference of Canada and the United States, it has been eight years in the making.

With its arrival in mind, I asked some of our companions to translate early Jesuit texts that could be published in *STUDIES IN THE SPIRITUALITY OF JESUITS* in order to facilitate study of the *Constitutions*. The first was the late Fr. Philip R. Amidon (1943–2020) of Creighton University: he translated all of the early papal documents concerning the Society.¹ Then the late Fr. Joseph A. Munitiz (1931–2022) of Copleston House, London, translated the Society’s Primitive Constitutions of 1541.² And now, Mr. Joshua Hinchie (ucs), a regent at Loyola University in New Orleans, provides a translation of a commentary on the General Examen by Fr. Jerónimo Nadal (1507–1580), one of Ignatius’s principal aides.

The General Examen was a brochure of sorts that Ignatius wrote for candidates to the Society and for the Jesuits who interview them. Because the Society was such an innovative institute, many men came to the interviews with mistaken ideas about its mission and way of proceeding—ideas more consistent with monastic or mendicant traditions. And because many Jesuit interviewers had entered the Society only recently, they too were not entirely clear about those matters.

Ignatius intended the Examen to be published separately from the *Constitutions*, but starting as early as 1570, the Society usually has published them together, along with two commentaries, one on the Examen

¹ Philip R. Amidon, “Papal Documents from the Early Years of the Society of Jesus in English Translation,” *Studies in the Spirituality of Jesuits* 52, no. 2 (Summer 2020).

² Joseph A. Munitiz, “The Primitive Constitutions of 1541 and Other Preparatory Documents for the Jesuit Constitutions,” *Studies in the Spirituality of Jesuits* 53, no. 4 (Winter 2021).

and one on the *Constitutions*, both of which were written by Ignatius and by his aide Juan Alphonsus de Polanco (1517–1576). They called the commentaries *Declaraciones* in Spanish, rendered in English as “Declarations.” In modern publications of the *Constitutions*, such as the 1996 edition prepared by the late Fr. John W. Padberg (1926–2021), Declarations are printed in italics to distinguish them from the General Examen and *Constitutions* proper.

Today, the General Examen and its Declarations carry the same juridical authority in the Society as the *Constitutions* proper and its Declarations. When Jesuits refer simply to “the *Constitutions*,” they usually mean all four texts as a collective whole.

One year after Ignatius died, Nadal wrote his own commentary on the General Examen. While it carries no juridical authority in the Society, it remains a privileged window into the Society’s values and way of proceeding by a man who knew them well. In fact, Ignatius had entrusted Nadal to explain the *Constitutions* to Jesuit communities throughout Europe.

The German in me fervently wished to add about a hundred footnotes. But the document already well exceeds the normal maximum length for a STUDIES issue, and so it will have to speak for itself. The few footnotes included here come either from Mr. Hinchie or from the editor of the *Monumenta* volume in which this commentary is critically edited.³

The unifying theme throughout Nadal’s commentary is the Society’s emphasis on service to the neighbor and the practical implications that follow for its structures and way of proceeding. What made the Society innovative in the history of religious life was not its emphasis on service per se but that Ignatius radically reconfigured every element of the Society to maximize that service, as opposed to reconciling it with monastic forms of religious life, as the mendicant orders had done.

³ *Monumenta Historica Societatis Iesu* [MHSI] (vol. 90). *Epistolae et Monumenta P. Hieronimi Nadal: Comentarîi de Instituto Societatis Iesu*. Ed. Michael Nicolau. (Rome, 1962), 131–205.

Almost certainly, Ignatius and Nadal were thinking of the teaching of St. Thomas Aquinas (1225–1274) that the excellence of a religious institute depends upon the excellence of its end, which for the Society is *the greater glory of God*, and the proportion of the means that the institute employs to that end.⁴ In fact, Ignatius addresses these ideas explicitly in a 1547 letter to Jesuits in Coimbra.⁵

Nadal's commentary also sheds light on some long-contested matters. For example, after Vatican II, Jesuits debated the meaning of Ignatius's cryptic statement, "the manner of living is ordinary."⁶ Many thought he meant that Jesuits should adapt their lifestyle to that of "ordinary" people living in the surrounding area, while others said that Jesuits should live like "ordinary" secular clergy as opposed to highly-ascetical monks. Nadal puts that debate to rest here, making it clear that the second interpretation is correct. Indeed, he is curiously fixated on the subject, returning to it no less than three times.

On behalf of the Society, thanks to Mr. Hinchie for his painstaking labors on this translation. God willing and the creek don't rise, it will serve the formation of Jesuits and friends for years to come.

Barton T. Geger, SJ
General Editor

and a word from the translator...

In translating, I have aimed to strike a balance between literalism and readability. In the interest of saving space, I left out most of the extensive MHSI notes, with the exception of references to Scripture,

⁴ Thomas Aquinas, *Summa Theologiae* II-II., q. 188, art. 6.

⁵ MHSI. *Monumenta Ignatiana. Sancti Ignatii de Loyola Societatis Jesu fundatoris, Epistolae et Instructiones*, 12 vols. (Madrid, 1903–1911), I: 495–510; trans. Martin E. Palmer, John W. Padberg, and John L. McCarthy, *Ignatius of Loyola: Letters and Instructions* (St. Louis: Institute of Jesuit Sources [IJS], 2006), 165–74.

⁶ See *Constitutions* 6, hereafter *Const.*

the *Spiritual Exercises* (SpEx), the *Constitutions of the Society of Jesus* (Const.), and the *Formula of the Institute* (FI), all of which I placed in brackets as in-text citations.

I am grateful to Kenneth W. Baker (UWE) for his careful review and correction of my translation, as well as to Thomas A. Croteau (UCS) and Claude N. Pavur (UCS) for their help.

Finally, I hope that this commentary will prove as inspiring and challenging to those who read it as it did to me as I translated it. All glory to God if it succeeds in doing so.

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Jerónimo Nadal's Commentary on the General Examen (1557)

Chapter I: On the Name and Approbation of the Society [*Const.* 1]

1. **THIS LEAST CONGREGATION.** It was first necessary to say "congregation," as the genus, before "society." Besides, the word "congregation" suggests the kind of obedience we seek in the Society; that is, we are a flock [*grex*] led by our superior like sheep, not opening the mouth of our will or judgment [Is 53:7].¹

2. **LEAST.** This word expresses the desire and sense of humility, so that we think our Society is the least and lowest, and that anyone in it considers himself beneath the lowest and most abject people, the slave of all mortals in the Lord. In this way we will put our boat out into the deep—that is, our mind into deep humility and obedience—so that from there we may let out our nets for a catch in the name of Christ Jesus [Lk 5:4]. Father Ignatius, whenever he mentioned the Society, especially in serious matters, almost never failed to say "least" Society, and the Society is so named in the Constitutions. In this way, the Society wanted to remind us that our beginning must be established in humility so that we can be fit to serve God in this congregation.

3. **BY THE APOSTOLIC SEE.** Not just by the pope in any way whatsoever (as was explained elsewhere), but legitimately and with Apostolic authority, that is, by the chair and power that Christ gave to Peter and to his successors in it, which we hold by the Catholic faith to be immutable and infallible.

¹ We follow the *Monumenta* in placing in small caps the lines from the *Constitutions* on which Nadal intends to comment. Note too that all material appearing in brackets in the body of the translation is either from the source notes or from the translator or editor. —Ed.

4. IN ITS FIRST INSTITUTION. We understand this first institution to include the divine inspiration and motion that gave the Society its beginning in Father Ignatius, along with its later confirmation by the Apostolic See, at which point the Society's full institution came about.

5. WAS NAMED THE SOCIETY OF JESUS BY THE APOSTOLIC SEE. AS with the other aspects of our institute, this name also received its authority from the Apostolic See. Its origin, however, was from the inspiration of God himself. For the nature of our vocation is to be a kind of militia under the standard of Christ, which we gather from the whole Exercises and which we especially experience in the meditations on the Temporal King and the Two Standards [*SpEx* 91–98, 136–47]. For in the meditation on the temporal king we are called by Christ Jesus, our king and commander, most high above angels and human beings, to partnership [*societas*] in his war, which he wages against the world, the flesh, and the devil until he hands over the kingdom to his God and Father and destroys every principality, power, and authority [1 Cor 15:24]. We offer our names and are enlisted by the finger of God into that holy militia. In the meditation on the two standards, we envision ourselves flocking to the standard of Christ Jesus and to Christ our commander himself, to advance with him into battle, to stand with him in battle, and through him to fight to the end of the battle.

6. In this way, Father Ignatius was first called. In the same way, Christ calls us through these meditations into the Society of his militia. Hence, we read in the Formula of the Institute that we offer our names to Christ's vicar on earth, the Roman Pontiff, under the standard of the Cross.

7. Listen, my brothers, to how this divine inspiration and name was confirmed. For already before anything had been done for the Society's confirmation, when Father Ignatius was first coming to Rome and was praying along the way, Christ Jesus appeared to him carrying his cross. And he heard God the Father in his spirit and felt that he was joining him to Christ and placing him in his service and entourage, saying, "I will be propitious to you."

8. Then, while he was working on the Formula of the Institute for the Fathers to bring to the Apostolic See for confirmation, Father Ignatius found himself settled in a kind of inner devotion and spiritu-

al conviction on this point. He thus earnestly and firmly demanded of his companions—as in a very serious matter—that they make this the name of the Society, requesting and begging it from everyone so that it would be granted to them.

9. From this, we can understand clearly enough that the Society's name was given by God, through a divine inspiration.

10. Therefore, we are companions of Christ Jesus by a kind of special favor and grace to us. We follow Jesus militant, waging war, carrying his cross even now in his mystical Body, the Church. So we must “make up what is lacking in the sufferings of Christ” [Col 1:24]. Therefore, brothers, let us imitate Christ as far as possible with his grace; let us want nothing else from this mortal life but what Christ Jesus wanted. It is ours to be poor, chaste, obedient, humble; ours to suffer dishonors, injuries, affronts for his name; ours to omit no thought, action, or suffering to obtain the salvation of souls; ours to desire even to meet death for their salvation. Christ Jesus has called us, my beloved brothers, to this great work by a great sign. Therefore, with great magnanimity, faith, liveliness, and cheerfulness of spirit, let us follow Christ in humility of heart “in spirit and truth” [Jn 4:24].

11. WAS FIRST CONFIRMED, ETC. In the year 1540, it was confirmed for a number of up to sixty professed by the great providence of God and Pope Paul III, as we have said elsewhere. Then in 1543, it was again approved by the Apostolic See through the same Paul III for an open number of however many should wish to seek entry into the Society. Then in 1550, it was likewise confirmed by Julius III, and at the same time the whole nature of our institute was more exactly explained.²

Chapter II: On the End of the Society [Const. 3]

12. THE END OF THIS SOCIETY IS, ETC. To these words, which in this passage set forth the end of the Society, let us also add what we read in

² In the bulls *Regimini militantis ecclesiae*, *Iniunctum nobis*, and *Exposcit debitum*, respectively.

the Formula of the Institute, that the Society is founded chiefly for this purpose: to strive especially for the defense and propagation of the faith and the progress of souls, etc. [*FI* 1550, no. 1]. If we join these statements together, the nature of the end proposed to us through the grace of Jesus Christ will stand out perfectly, from which we will in turn be able to assess the nature and perfection of our whole institute.

13. Before I explain this, I will briefly point out something that is ubiquitous in the Constitutions and widely used by Father Ignatius and the whole Society in all letters, sermons, and works. In fact, everything said about ends here and in the Formula of the Institute must be directed to this: that we must always strive and act for God's greater glory, honor, and service. Nor should we believe that we have fulfilled our vocation and charism if we only seek God's glory by a kind of simple desire, but let us feel that we must always aspire for his greater glory, as if by a kind of perpetual striving for the perfection of divine honor and charity, in spiritual harmony and courage in Christ Jesus. Nor should this seem surprising to anyone, for it is clear that the nature of monastic religious life, which is the state of acquiring perfection, has this end in view: that the religious may constantly strive for what is better.

14. The most perfect end is therefore established for us. It is in fact the same end that our heavenly Father destined for his only begotten Son in his incarnation, life, death, and resurrection: that for the greater glory of his eternal Father he would seek the lost sheep of the house of Israel [*Mt* 15:24]—that is, seek the salvation and perfection of souls from the fullness and perfection of charity.

15. This, therefore, is our end: to attend to the salvation and perfection of souls from a certain fullness and perfection of charity in Christ Jesus. And just as we must direct everything to God's greater glory, which is the principal part of charity, so also we are to love our neighbor as much as possible out of charity, as befits the grace of our vocation and its perfect conduct. Finally, we are to seek perfection in all aspects of our institute.

16. So we do not place the perfection of our institute in contemplation and prayer, and then only help our neighbor in things that can be done while sitting in our cells and monasteries, for this is mainly

the perfection of monastic life. But because charity impels us to love our neighbor as ourselves, and because we see how many souls are eternally perishing whom our merciful heavenly Father nevertheless wished to be saved—souls for whom Christ Jesus poured out his life and blood—we therefore strive for both our own salvation and our neighbor's from our vocation and state, not only by prayer and sacrifices, but also by every ministry that could help anyone spiritually.

17. And in this way—as we learn from practically the whole Constitutions, especially Part VII on missions—the Society especially strives to help those souls who are perishing or in danger for lack of ministers. For this reason, out of the fullness and perfection of charity, this end was established for the Society by our heavenly Father.

18. For we must do all things for God's greater glory, and eagerly work for the salvation of ourselves and our neighbors, doing so truly, earnestly, energetically, in spiritual fervor and charity. Moreover, we are to engage in works of zeal in Christ Jesus, by every art, activity, and ministry that could help our neighbor. And since in everything we seek what is better and of greater divine service, we therefore procure the salvation of souls by every spiritual ministry: first and chiefly through sacred sermons, lectures, and any other ministry of the divine word, spiritual exercises, the instruction of children and the unlettered in Christianity, and the administration of the sacraments. To these we add reconciling the estranged and the pious assistance of those in prisons or hospitals. These are the ministries of the Society's professed houses [*FI* 1550, no. 1].

19. By founding colleges, moreover, we build up the youth in morals and in edifying studies, and we publicly teach every discipline necessary or useful to a theologian. However, we engage in these works with this limitation: that in the professed houses we teach nothing that pertains to schools, attending instead to those ministries that are more important and from which greater spiritual fruit is gathered. In the colleges, however, concern with students and studies is primary; and in the remaining time, we attend to the other works that are more proper to the houses, insofar as those latter can be done without detriment to the former.

20. In short: anything that could be done from charity to help our neighbor rightly belongs to our institute. Nevertheless, all these ministries should be performed spiritually, and we ought to consider those works that are more perfect—that is, purely spiritual—to be more properly ours. And we should not descend to lower ministries except by necessity, careful planning, great hope of profit, and the permission of superiors, and finally when there is no opportunity in purely spiritual matters where we are ministering. But let all things be directed to the salvation and perfection of souls, for God's greater honor and glory.

21. Moreover, when we say that we are to seek the salvation and perfection of our own souls, we clearly see this is necessary, not only from the nature of our own institute, but simply from the nature of monastic and religious life.

22. But because we attend not only to our neighbors' salvation, but also at the same time to their perfection, the perfection of charity thus extends also to the neighbor; for we must be motivated by the same desire, by the same spirit and love in seeking our own salvation and that of our neighbors. Therefore, we must desire and procure their salvation and perfection, which takes place in Christ Jesus, so that whoever can attain it does not give up without attaining it. And let each of us attain it in the grade we will receive by mature and spiritual judgment, the grace offered to each [*FI* 1550, no. 1].

23. Therefore, just as we are always to strive for greater perfection in our own religious life, the same should be true with regard to our neighbor. It should not be enough for us if they refrain from sinning and keep the commandments of God and the Church, which in any case is enough for salvation. Rather, at the same time we strive to exhort all people to the counsels: some to religious life, others to the clerical state or in some other way to the evangelical counsels according to their capacity to attain them. And if they either cannot or should not be moved to the state of perfection, we move them to that perfection and to those counsels that can be fulfilled easily in every state, including the lay state.

24. This is why we so often exhort everyone to frequent the sacrament of Penance and the holy Eucharist. This is why we give the Spiritual Exercises either in whole or in part, as suits the capacity of

the exercitant. This is why we persuade people to give themselves to prayer and good works. In short, we strive to lead people not only to cast away what is evil and to do those things whose omission would be sinful, but also to reject those things that carry the appearance, occasion, or danger of sin, and to do whatever is more pleasing and acceptable to God, according to each one's ability in Christ Jesus. At the same time, we seek that not only by example but also by word, men might strive to lead other men, and women strive to lead other women, to bear better fruit by their way of life.

25. In this way, the nature of our profession and institute is extended to all our neighbors according to each one's capacity. Moreover, this joining of our own salvation and perfection with that of our neighbor also means that a great part of our own salvation and perfection consists in helping our neighbor.

26. Therefore, when we are sent into ministry by our superiors, let us not doubt that we will experience the greatest growth through ministry to our neighbor. To this we are called, to this the *charism*³ of our institute specially leads and helps. I remember when Father Ignatius told me, at the beginning of my entry into the Society, that I would be preaching and working for the good of my neighbor, and I made the excuse that I was unfit due to my sins and my miserable state. The Father replied, "You will soon make progress in that, if you attend to your neighbor's salvation."

27. So to say it once, let no one rely on his own judgment that he is imperfect, or inept, or would be endangered or burdened or go astray in serving his neighbor. Rather, if he is sent after having explained his conscience to his superior, let him go about the task with magnanimity and full of good hope. It will come to pass through the singular grace with which Jesus Christ envelops the Society that nothing will endanger him, and he will soon attain great growth in perfection, as long as he embraces the Society's way of ministry and above all does not fail to revive and renew his spirit at the proper times. But we will speak of this in greater detail elsewhere, with Christ Jesus's help.

³ Lit. *gratia*, grace. While in English we tend to distinguish *grace* in general from a religious order's specific *charism*, Nadal uses the same word *gratia* for both realities.

28. We say we must labor “intensely,” because the Society’s tension and fervor of zeal and charity is an energy that must always overflow into our neighbor. And to tell the truth, this is the chief characteristic of our institute, the whole reason for our new order: to work energetically with our whole heart, mind, soul and strength for the salvation and perfection of our neighbors, from the perfection of charity and in harmony and cheerfulness of spirit. And to that end, we receive from our institute not only the ministries of prayer and sacrifices, nor only of preaching and the sacraments; but we embrace all works of charity and ministries at once, by the approval and authority of the holy Church.

29. Therefore, although we do not accept any care of souls⁴ by obligation of any benefice or dignity—since accepting them would involve accepting other things that contradict the poverty, humility, and freedom of the Society—nevertheless the Society has the care of souls joined to its end and institute as a strict obligation.

30. From the nature of this end is derived the nature of every aspect of the Society; or in other words, from it are selected the means to attain this end. From it we also gather that it is proper for all the Society’s parts to be perfect, according to their grade and measure, such that we strive for perfection even while engaged in ministry, and hence our literary studies, administration of the sacraments, and spiritual practices of preaching, lectures, and every other ministry of God’s word all aim at perfection.

31. From the nature of this end, we also understand that the Society embraces a life both contemplative and active by parts. We engage in both, but more eagerly in the contemplative and—to say it clearly—we must primarily and especially be contemplative and devoted to prayer. But this, however, is not unique to our vocation and institute, for we live what is called “higher active life,”⁵ in which we receive from Christ and exercise in Christ the ability to help our neighbors, helping some to live active lives, and others to become contemplatives.

⁴ *Cura animarum*, in the sense used in *Const.* 324, 588.

⁵ See Thomas Aquinas, *Summa Theologiae* II–II (Ottawa: Garden City Press, 1941), 188.6.c.

32. However, it is not only the Society's parts, but also the whole Society and its entire institute that aspires to greater perfection. Thus, we hold not only that the Society's members live in religious life and the state of acquiring perfection, but also that the Society itself is occupied in religious life and the state of achieving greater perfection. I mentioned this above and will now add this: in the present state of things, the superior general must govern the Society according to the ordinances of the Constitutions and must desire the whole institute to be augmented in greater perfection (always, however, in a way consistent with the end of which we have spoken, which must be preserved firm and inviolable), but he neither can nor should augment anything apart from a General Congregation. This task belongs to the General Congregation alone, whose main deliberation, whenever it gathers, must always be about this augmentation.

33. This, dear brothers, is our end, proposed to us by Christ Jesus in his highest wisdom and goodness. Let us fix it deeply and permanently in the depths of our heart, in our mind and spirit. Let us always strive for it; may it surround us, move us, direct us. From it comes the sweetness and strength of our actions; from it, their efficacy; from it, their certain and abundant fruit in the salvation and perfection of souls. Father Ignatius's lively and overflowing desire for this end marked the beginning of the Society's foundation. From this end is brought forth the greater and more abundant glory and honor of God, and of our Lord Jesus Christ, who is God, blessed for all ages. Amen.

Chapter III: Means to Attain this End: The Vows **[*Const. 4, 5, 7*]**

Section 1 — On the Vows in General and on Poverty

34. TO ACHIEVE THIS END MORE EFFECTIVELY, ETC. We will address the particularities of the Society's vows in their proper place, with Christ's help. Now we will comment only on what seems necessary.

The vows are the first grace of our vocation in the Society, as in other religious institutes. This grace leads us to acquire perfection in Christian

life, which consists in the perfection of charity. We consider this grace exemplary on account of the perfection of the end prescribed for us. But as for the means by which we may attain this end and perfection more fully, easily, securely, and fruitfully, what could be more appropriate and useful than those that Christ himself counseled in his gospel: poverty, chastity and obedience? [Mt 19:12, 21]

35. And they will be more conducive to it when they are more perfectly undertaken; that is, when they are professed with vows in a religious order approved by the Church. Therefore, just as we received from God the grace of religious life, so we acknowledge that we have received the grace of vows in the same way, which we discern by a certain indication and sense of spirit, first when we enter religious life, then when we resolve to take vows, then when we take them; all of which we do with a certain interior relish of spirit and heartfelt embrace.

36. In the vows, my brothers, we are therefore confident that we hold a kind of promise from God, and a ready help. By this help, we sacrifice to God not only those three goods that the Lord has otherwise placed in our power—external goods, goods of the body, and those of our will and judgment—which we do by the three vows; but also, as long as the battle of mortal life lasts, we have in the grace of the vows a ready defense to protect us, whenever either worldly desire or fleshly wantonness tugs at us, or when our individualism of will and judgment springs up to disturb and tempt us.

37. Thus, the vows of religious life are directed toward the virtue of religion and to its end, and they help us toward perfection. They are not perfection itself, nor the end itself. Therefore, let us not act preposterously, brothers, by attending to nothing except the vows, always being stuck on them and placing our whole perfection in them: we should not act thus, my brothers. But just as we must strive with constant effort (since this mortal battle is constant) for humble poverty, pure chastity, and simple obedience, we must at the same time take care that we do not settle for them alone; but, being made stronger and more unencumbered by means of them, let us attend with greater zeal to the end of the Society and to its ministries. So it will happen that through these

ministries, we enlarge those virtues we embraced in our vows; and in turn we will end up stronger and more available for our ministries through the exercise of those virtues.

38. OBEDIENCE, POVERTY, AND CHASTITY. In the Formula of the Institute we read "chastity" first [*FI* 1550, no. 1]; here, the first is "obedience"; and in the vow formula we say "poverty" first [*Const.* 527, 532, 535, 540]. Thus, we are to understand that we are to observe these vows with equal and almost singular care and zeal. Besides, each one has its own corresponding nature, by which it would seem rightly able to claim for itself the first place in religious life.

39. UNDERSTANDING POVERTY IN SUCH A WAY. In this passage, the Society has wished to set forth for novices a summary of the nature of its poverty. It will also be worth explaining it here in summary. For as will be said of the remaining vows and other aspects of the Society in their proper places, so also in poverty the Society strives for whatever is better and more perfect. Specifically, it wants to attain spiritual freedom from the intrusion and anxiety of temporal things. And in fact, the Society seeks this not only for the individuals who live in it, but also for the whole congregation, so that this kind of worry—a kind of inevitable estrangement and disturbance of soul—might be removed far away and cling neither to the Society as a whole nor to any of its parts.

40. Thus, both the whole Society and all its parts have been so organized that, by Christ Jesus's help, neither our end nor our institute nor our ministries will suffer any detriment from anxiety for temporal things, and in freedom and cheerfulness of spirit we may witness to that saying of Jesus Christ: "Do not worry about your life, what you will eat, or about your body, what you will wear" [*Mt* 6:25]. And likewise, St. Paul writes: "Have no anxiety at all" [*Phil* 4:6]. And let us trust that we have a greater treasure in heaven, the more diligently and truly we embrace poverty [*Lk* 12:33].

41. Therefore no property may be held, neither by the part of the Society called "professed" due to their four solemn vows, nor by that which includes both the professed of four vows and the coadjutors, whether as individuals or in common; nor in the name of a house, nor of a church, nor of a workshop, nor under any other name or occasion or pretext [*FI*

1550, no. 7]. These parts of the Society therefore have the mere *de facto* use of things given as alms, for the preservation of our nature in accord with poverty, insofar as necessary for carrying out the ministries of our institute in a way appropriate to our vocation and end.

42. And this characteristic of the Society is in fact also characteristic of several other religious orders. But regarding spiritual ministries—or rather, all ministries—undertaken by religious institutes, some worldly gain might be received in two ways. First, if it is done by contract, which is wrong in all cases. Second, if it is received as alms. The former being rejected, the latter is legitimately used by those clerics who, ministering at the altar, live from the altar, as ordained by Christ Jesus [1 Cor 9:13]. Religious also can accept alms for their ministries, only not as prices or payments. The Society, however, has deprived itself of this way of receiving alms [*Const.* 4, 565], and in cheerfulness of heart we say with Paul, both communally and individually, that we would rather die than let anyone take away this, our glory and freedom [1 Cor 9:15].

43. This way of poverty is common to the whole body of the Society, as well as to the individuals who live under obedience to it. Through it, we experience great freedom in our ministries, since because we cannot work for any earthly payment or alms or comfort, we therefore apply ourselves more freely and easily—and hence with greater fruit—to the salvation and perfection of souls.

44. Moreover, by this free care and concern, a greater hope shines on us and is confirmed, that our heavenly Father will feed and clothe us as he does the birds of the air and the lilies of the field [Mt 6:26–28], according to his benevolence and not our merit, since we are unworthy even to eat bread.

45. Therefore, let us in no way pollute—even indirectly—the purity of this most lavish poverty in Christ Jesus; who, though he was infinitely rich, made himself needy and poor so that we might become rich [2 Cor 8:9], to such an extent that he had no place to lay his head [Mt 8:20]. I beg you, Lord, incline your head to us and pour into our hearts a true taste for and practice of your holy poverty.

46. The professed houses and those living in them must therefore live purely on alms and, if necessary, even on alms begged door to door [*Const.* 331, 569], which moreover may not be derived or received from any of our ministries [*Const.* 565]. And although we read in the Society's bull of confirmation that what is appropriate for our use and habitation is permitted [*FI* 1550, no. 7], we do not thereby understand the ownership of the house or garden to belong to the professed Society, but rather to the Society as a whole. But this is done in such a way that the whole Society has simple ownership of those things, while the professed Society has their simple use and their whole administration.

47. Now, simple ownership of revenues (which are permitted to colleges and houses of probation, so that studies and probations may be done more conveniently and fruitfully) belongs to the universal Society, while their simple use belongs to the students and those who are necessary or useful to minister in the colleges. Their governance, however, is exercised with full oversight by the professed Society—that is, by that part of the Society that will neither have any ownership of those revenues nor can have any use of them either *de jure* or *de facto*, and will be moved by charity alone to undertake the whole care of colleges [*FI* 1550, no. 8].⁶

48. NOR ANYONE OF THE PROFESSED NOR THEIR COADJUTORS. About this, see Constitutions VI, ch. 2 along with its declarations. Here, we are speaking *per se*; we circumstantially allow coadjutors to be supported in the colleges, if they are necessary or useful for their ministries, and sometimes even the professed [*Const.* 557, 560]. In addition, there is no problem with giving a small alms to those passing through the colleges, lest we be reproached for inhumanity or scrupulosity [*Const.* 558, 559]. Thus, none of the professed or the coadjutors may be supported simply [*simpliciter*] from the goods the Society owns to support its colleges. And it neither can nor should support professed and coadjutors serving in its ministries—that is, in the houses of the Society—from the incomes of the colleges.

⁶ See also *Const.* 5, 326, 419, 557, 763, 774, 815, 816.

49. From this it follows that none of them should be placed in the colleges, except when they are especially necessary or useful for them: the professed when necessary, the coadjutors not only when necessary but also when useful and in fact always, since the Society designates them as rectors of colleges [*Const.* 557, 560]. But if they incidentally also work for the salvation and perfection of their neighbors outside the Society, that will not hinder their being able to be supported by the colleges, for they do this out of their excess. And in fact, whenever they have any leftover free time from the works of the colleges for which they are primarily and specially called and appointed, they must use that free time to help their neighbors.

Section 2: On the Vow of Obedience to the Supreme Pontiff

50. LIKEWISE, THE PROFESSED SOCIETY MAKES AN EXPRESS VOW TO THE SUPREME PONTIFF. Even though many people objected to the profession of this vow before the Society's confirmation, the Society's charism and the foresight of the Apostolic See nonetheless won out. This unique vow is a privilege of divine wisdom and goodness in the Society, about which you can read in the Formula of the Institute [*FI* 1550, no. 3], as well as in the declaration on Part VII ch. 1 of the Constitutions [605]. We take this vow for our greater devotion in obedience to the Apostolic See and greater abnegation of our own wills. Further, we do it so that we might be more surely guided by the Holy Spirit, especially in missions for the defense and propagation of the faith and the progress of souls in Christian life and doctrine [*FI* 1550, no. 1].

51. Of course, all mortals are bound to obey the Roman Pontiff as vicar of Christ, who both by himself and through his own vicars calls all people to faith and salvation. Moreover, those who by faith and baptism consecrate themselves to Christ as Christians are bound by an even greater bond. Finally, religious are joined to the Apostolic See by a still greater obligation, since they vow obedience to their superior general, and he to the Supreme Pontiff, as we know St. Francis did.⁷ Yet although this is so, and the Society must obey the Roman Pontiff in

⁷ "Regula Fratrum Minorum," in *Regula et Constitutiones Generales Fratrum Minorum* (Florence: College of St. Bonaventure, 1922), vii-viii.

all things in accord with this triple obligation, nevertheless the circumstances of recent times (as we witness a powerful break from the Apostolic See taking place and in large part already existing, to the great sorrow of all good people) move us in Christ Jesus to confirm this part of Christian religion, so necessary and useful, by a solemn vow, since such a vow is the strongest bond in the catholic and orthodox Church.

52. And thus we are bound with greater inclination of soul and spiritual relish to that obedience, to that See, to that power, to that great and blessed Supreme Pontiff. In addition, although the devotion we received from the vocation and grace of religious life would in any case have placed us in Christ's service with great spiritual fervor and promptness, nevertheless, since we believe that Christ himself is represented clearly in the Roman Pontiff, it was impossible not to be carried with great obligation and subjection to him who acts as Christ's sole vicar on earth and whom Christ established in his own place as our superior, through whom he would shepherd and govern us and through whom he wished his gifts and graces to be confirmed and approved.

53. In addition, by means of this vow, we attain greater abnegation of will; and not only of will, but also of intellect and judgment (which we always understand to be implied, even when we speak only of obedience and resignation of the will). The Society did not want to be sent on ministry throughout the Christian world by its own will and judgment—which otherwise would have been allowed to it, as it is allowed to other religious. Rather, emptied of all concern, it wanted the whole Society and the superior general and each of the professed to rely with great faith on the concern and providence of that first See. From this See comes the greater certainty of our missions, as well as their greater authority, since we are sent by the vicar of Christ by whom Christ governs the whole Church, whose authority is first, highest, perpetual until the end of the ages, and undeviating in all things pertaining to faith and morals. To this authority and See, Christ Jesus himself handed over the keys to the kingdom of heaven, and through it they are communicated to all others.

54. This, therefore, was the highest and surest power on earth, by which Christ Jesus, in his great goodness, willed the chief part of our

Society to be governed and directed. To this power, he handed over his body, his flock, his Church to be governed.

55. And in fact we see that God has done this by a great dispensation. For our missions aim especially at going where there are no ministers of spirit and truth; or where, if there are any, they either cannot help souls or fail to do so, or for whatever reason simply do not help them. This, however, is the sole and proper concern of the Roman Pontiff: in these last times, God has given him this least Society, so that he might use it freely and confidently in Christ for that task that presses on him and his See alone.

Chapter IV: On the Manner of Life [*Const. 8*]

Section 1: Relation between Interior and Exterior Means

56. IN OTHER RESPECTS AND FOR SOUND REASONS, THE MANNER OF LIVING IS ORDINARY IN EXTERIOR MATTERS. The Society measures and chooses its means from its end, which is to help souls for the greater service and glory of God. Therefore, it chooses in Christ Jesus those means that it judges best suited to its end, and more useful in progressing toward it. Now, there are two kinds of means: some are interior, others exterior. We understand the interior to be the virtues, each with its own dignity and importance according to its order and grade. These we providently use in the Lord on account of their necessity, usefulness, fruit and edification. We call "exterior" those things that are exteriorly conjoined to the virtues, although they are in themselves indifferent and are not necessarily conjoined to goodness, and generally have to do with the body.

57. We will give this example. Abstinence in food and drink is a virtue. This is interior, but exteriorly it involves deprivation of food and drink, which in itself is indifferent. If this is done according to right reason, it should be praised; if not, it should be censured. Hence the virtue can remain without these externals, but the externals cannot be good without virtue. They receive their value from virtue, and virtue from right reason. It is true, brothers, that all the virtues and their acts, both internal and external, so dispose our heart and mind—that

is, the interior man—that our heavenly Father deigns to work in it, showing his power by working in and through the virtues, discreetly and familiarly entering the disposed soul with his love and embracing it with sweetness and heavenly light. Still, we consider each of these dispositions to be ordered according to its grade. For the more important virtues dispose the mind more profitably; and not those virtues alone, but also their internal and external acts.

58. Hence the more important virtues should always be preferred and exercised more, except when, due to necessity, a lower virtue and its act must be set before a higher one, as long as that necessity continues. For right reason and discretion, in spirit and truth, must govern and order all things harmoniously in Christ Jesus.

59. This being so, we see that the internal acts of the virtues and the virtues themselves are helped by their external acts, and moreover they help to generate the moral virtues and their operations and increase them constantly. Finally, they direct all things toward gaining the theological virtues, the gifts, the beatitudes, and the fruits of the spirit, so that at length the soul's state might be spiritually and divinely ordered in Christ Jesus.

60. This being said, we understand exterior acts to be acts of the virtues that pertain to the body. Such acts are in themselves indifferent and include abstinences, fasts, all kinds of bodily afflictions, dress, habitation, and daily lifestyle, and anything else of this kind. In these, therefore, we choose a common manner of living for just reasons, seeking the greater service of God.

61. We understand ourselves to follow a common life not in the style of lay people, which is foreign to religious life, nor again that of monks or other religious orders, who have taken up abstinences according to their institute, along with fasts and monastic habits and other such things. For their part, they do these things rightlly and with great fruit, zealously and piously attending to their vocation and end.

62. For the monastic state was originally established in the tradition of the other solitary institutes: a monk could not teach, nor preach, nor pursue sacred orders. Therefore, monasticism was a lower kind of order

in the Church, while that of priests was higher. In fact, in those days, priests were generally more perfect than they are now and functioned like a kind of religious congregation of priests under their bishop. And doubtless many priests vowed the three vows of chastity, poverty, and obedience under their bishop, as Augustine makes clear.

63. In those days, a bishop's presbyters were enough for him to procure the salvation of souls; and monks were free to attend to their prayers and fasting, and by these things helped the Church. Still, as Jerome once wrote, holy ignorance only benefits oneself; and as much as it builds up the Church by the merit of one's life, it harms it in equal measure if it fails to combat those destroying it. Add, if you will, that holy monasticism is far from greater perfection if it does not help souls that are perishing, after the example of Christ and the Apostles.

64. However, in those times and places where the life of presbyters and clerics became more lax and less directed toward piety and good example—whether through abundance of riches and the negligence of prelates, or because few in the clerical state practiced religious life—there God combined monastic life with the order of priests.

65. Therefore, whatever priests lacked in their own order was added to them from that of monks, so that these same men, being both monks and priests, could help bishops procure the salvation of souls. Almost all monks are of this kind, not only in the present, but also in some past times. For today all monks have access to the priesthood, yet not all monks engage in all the works of priests, such as the Carthusians and other orders of that kind.

66. The Church has thus providently and holily made sure that it lacked neither the state that embraces the better part of Christian life—namely, the contemplative—nor the greatest possible assistance from the ecclesiastical state, so that those who are active might be helped by those who are contemplative—that is, by those serving Christ Jesus tranquilly and familiarly. And in this way, by a singular grace of Jesus Christ, those who are active are able to engage in their spiritual occupations calmly and peacefully, as it were, joining contemplation with action in Christ through their prayer.

67. Other monks, however, prepare themselves for and engage in priestly ministries, exhorting and teaching their neighbor and administering the sacraments with great piety and fruit. But nevertheless, this ministry does not seem necessarily conjoined with their original institute, but is committed to them as a prerogative so that they might assist the bishops and help souls. Therefore, all of them are rightly called monks and assume all the customs and practices of monks: vigils, abstinence, psalmody, habit, and solitude. They occupy their cells and work in silence. Not all of them have the ministry of the word from their state, and not all of them administer the sacraments, but those of them who are fit for the task are legitimately deputed for those ministries by a special calling. This is essentially the condition of these monks.

68. The Order of Preachers, however, does in fact receive the ministry of preaching from its state [*ex statu*]. But as for the Society, its vocation and state is that of presbyters and clerics, not of monks. Therefore, from its original institute, the Society receives all the ministries of priests; not only to offer masses, but also to administer the word of God and the holy sacraments. Moreover, we choose and profess from every ecclesiastical state whatever is more apt and useful for the end proposed to us, with the approval of the Apostolic See.

Section 2: The Practice of the Interior and More Important Virtues

69. First of all, with great spiritual light and sweetness in Christ Jesus, we have confidently embraced what is undeniably best and should be considered of first importance not only by religious but by all people: that is, always to place our greater perfection in the more important virtues and their acts, and to strive in spirit and truth for the perfection of the virtues with strong and gentle progress. In this way, we will advance more easily and surely in Christ.

70. Charity is the greatest of all the virtues, and Christian perfection consists in its practice. Let us labor for charity above all and always follow where it leads. Let us direct all that is ours through it: all our thoughts, words, and actions. If this cannot be done by a present and active direction, then at least let it be done by a kind of virtual direction that receives

its power to be directed toward other works from a previous direction. So let us strive to do all things for Christ's glory, and let us strain to love and praise God with all our heart, mind, soul, strength, and all things. Let us employ faith and hope, the gifts, the beatitudes, and the fruits of the Spirit, through charity and for charity and at its command. These are the most important things, so let us practice them above all.

71. Let us moreover add, in their own rank, the virtues pertaining to religion, whose acts are ordered directly to God. Among these acts are devotion, prayer, contemplation, adoration, and other things of this kind. Let us also add those pertaining to our neighbor and also to our own well-orderedness and preparation, so that we might be able to benefit our neighbor. In short, let us always strive for the more important and better gifts [1 Cor 12:31], and let us embrace whatever is more apt and useful toward the pursuit and attainment of our end, led by this sublime charism of our Society.

72. Nevertheless, this charism governs us in such a way that we arrange everything and act in everything under the decision and will of our superiors, since it is through the power of holy obedience that we are joined to and supported by that charism.

73. And hear this, beloved brothers in Christ Jesus: not only should we firstly and diligently seek the more important virtues, but we should also strive for the more perfect observance and practice of every virtue in accord with the special charism of our vocation and religious order. This charism bestows on our minds (as our merciful Father in his goodness is accustomed to do with other religious orders) a certain proper and distinct exercise of all the virtues. In addition, we more diligently embrace those virtues that constitute the substance of religious life and are contained in the three vows of poverty, chastity and obedience.

74. For we follow the most steadfast poverty, which we explained above in summary and which is treated copiously in Part VI [*Const.* 553–81].

75. We also pursue chastity with equal zeal, to such an extent that we would even dismiss the Superior General from his post if he violated it by some carnal liaison [*Const.* 774]. Moreover, we do not easily receive anyone into the Society whom we know has struggled mightily

under the vice of incontinence, and who we judge can defend himself only with difficulty against that vice—about which we tend to make a judgment during probation. Because if someone, not only in probation but even after reception into the Society, sins against chastity, especially by a sin that is public or could somehow become public, we dismiss that man from our Society. As for secret sins of the flesh, on the other hand, we delegate that judgment and decision to superiors, so that they can decide whether those sins are sufficient to expel the man from the Society. Finally, we desire this chastity in all things, and we all aspire to it from the grace of our vocation, which imitates the purity of the angels in purity of both body and mind [*Const.* 547]. That is, we seek to put away not only venereal acts, but also the inclination toward them, so that by the grace of Jesus Christ, we might be disturbed as little as possible by the insolence of the flesh. But we will speak of chastity in its own place, in Part VI, with Christ's help.

76. We likewise strive diligently for perfect obedience in gentleness of spirit. Now, we do not say that the obedience of our institute includes only obedience of external execution and will, but leaves the faculty of judgment free. Ours is not such an obedience, brothers. Rather, we combine at once the three kinds of obedience: external execution, will, and judgment [*Const.* 284, 547]. Hence, we not only do whatever is indicated to us as the superior's will, but we also will it, and in spiritual devotion we judge and believe it to be right and good and made in a rightly ordered way. In this way, we contemplate and venerate in our superiors the presence, actions, words, will, and judgment of Jesus Christ our Lord and God [*Const.* 551]. We are moved by our superiors' presence, actions, words, will, and judgment, devoutly believing that Christ Jesus deigns to act familiarly with us through them, in his great goodness and in spite of our own great disorder.

77. We embrace blind obedience—as we are accustomed to call it [*Const.* 547]—as if to say we are deprived of our own judgment by the brightness of holy obedience and the contemplation of Jesus Christ's presence in our superiors. And why should we be surprised that the presence of divine light dispels our darkness—that is, absorbs our will and judgment—so that we might will and judge in Christ and through Christ?

78. This is the perfection of our obedience: to receive from our vocation and from the vow of obedience the grace to obey not only in execution and will, but also in judgment and understanding, easily and devoutly in sweetness of spirit. This is the state of obedience in our Society; we must strive for it in Christ Jesus.

79. It is clear that prayer is a major part of a religious order and necessary in the utmost. I am speaking of that prayer of which Paul says, "I will pray with the spirit, and I will also pray with the mind" [1 Cor 14:15], which embraces every kind of spiritual exercise: the purgative, the illuminative, and the unitive. The Society therefore embraces these diligently and with great eagerness, in sweetness of spirit in Christ Jesus. None of her members fail to exercise them, first in those meditations that aim at penitence and the stripping off of the old man; then in the contemplations of all the mysteries of Christ, in which we desire to approach a felt understanding of the way, the truth, and the life [Jn 14:6]. Finally, we rest in love, so as to place our end in what ought to be prayer's starting point—that is, in charity, the highest and divine virtue—so that from charity and its fervor and zeal we might go forth into our ministries, in cheerfulness of spirit and in humility and gentleness of heart, courageously in Christ Jesus. This we gather from the book of our Exercises.

80. However, I will not fail to note this (even though this is not the proper place to speak of prayer, but elsewhere): we know that Father Ignatius received from our Lord a singular grace to practice freely and rest in contemplation of the Holy Trinity. At one moment, he would be led by grace to contemplate the whole Trinity and would be carried into it and united to it with his whole heart, with a great sense of devotion and spiritual relish; at another, he would contemplate the Father, or again the Son, or the Holy Spirit. And in fact, he received this contemplation, often along with others, even up to the last years of his earthly pilgrimage.

81. Father Ignatius specially received this mode of prayer by a great privilege. And he also received this: that in all things, actions, and conversations, he felt and contemplated the presence of God and affection for spiritual things, being a contemplative while in action (which he used to explain by saying that God is to be found in all things).

82. Moreover, we have seen this grace and light of his soul displayed as if by a certain glow of his face and the radiance and certitude of his actions in Christ, to our great admiration and consolation of heart. And we ourselves have felt a kind of derived portion of this grace in us. We therefore understand this to be a privilege granted to Father Ignatius, and we believe it is likewise granted to the whole Society. We are thus confident that this grace of prayer and contemplation is available to all of us in the Society, and we profess it to be part of our vocation.

83. This being so, let us constitute the perfection of our prayer in the contemplation of the Trinity and in the love and union of charity, extended also to our neighbor by the ministries of our vocation. In fact, we even prefer these ministries to the enjoyment and sweetness of prayer.

84. We use, however, other kinds of prayer and spiritual exercises in such a way that those exercises are given to each one that are necessary or useful or easily accessible to his ability, in obedience to the present judgment of superiors or the prefect of prayer. In this way, content with their grace and gift, everyone remains peacefully and devoutly in that level and kind of prayer in which their superiors bid them to remain. Nor should anyone think highly of himself but rather be wise in sobriety of spirit and humility [Rom 12:3], and the Lord will see fit to give to each one accordingly.

85. However, the superiors and the prefect of prayer should show this moderation, which we know was habitual in Father Ignatius and which we consider proper to the Society's institute: that if they judge in the Lord that someone is proceeding in the good spirit in prayer, they should neither prescribe nor hinder him in anything. In fact, they should rather confirm and encourage him to make progress, gently and boldly, in the Lord. If, however, there is someone who either makes no progress or does not proceed well, or is led astray by some illusion or error, they should try to bring him back in Christ Jesus to the true way of prayer and to true progress in it.

86. We have dealt with these matters of poverty, chastity, obedience, and prayer in order to show what spiritual things the Society especially embraces in its state—that is, its divine gifts—not only in the virtues, but in all things. In all things it seeks that perfection which

it sees to be most closely linked to its end. In fact, this is necessarily the greatest possible perfection, since the Society is directed toward the most perfect possible end.

87. Thus it is clear from the above that the life of the Society, insofar as it touches on interior and more important practices, is not common but strictly religious, by the favor of Christ Jesus.

Section 3: Why Exterior Life is Common in the Society

88. In exterior and bodily matters, on the other hand, we have for sound reasons chosen and professed a common way of life. This does not mean the common life of lay people (as we have said), nor that of monks, but that of simple priests. For the state of the Society is one of priests combined with religious vows, which—as far as possible—uses all things in whatever way is most perfect and suitable to procure the salvation and perfection of themselves and their neighbors with a more ardent zeal and charitable fervor.

89. Therefore, in whatever relates to dress, abstinence, fasting, and afflictions of the body, we follow the obligations and customs of simple priests. In dress, we in fact follow the custom of reputable priests, according to the differences of regions, but nevertheless in poverty [*FI* 1550, no. 8]. In abstinence and fasting, we follow the obligations and customs of the Roman Church. And if somewhere there were a received custom of priests beyond these, we would follow it as well.

90. In bodily afflictions like hair garments, the discipline, austerity of sleep, vigils, and extraordinary abstinences and fasts and other things of this kind, we set down the following rule. First, these things are to be used for the sake of spiritual progress, which is their end and purpose. However, lest they be done at unsuitable times or without spiritual fruit, or impede our spiritual freedom or the more important activities of the mind, or hinder or disturb our ministries, we do absolutely none of them apart from present obedience and under the guidance of the superior or confessor or prefect of prayer, so as to use them in a rightly ordered way for the greater glory of God [*Const.* 8, 263, 582]. In this way, as far as possible, all things will be done in the way that is most perfect and appropriate for our end.

91. Father Ignatius used to say the reason for this—as for the entire institute—was that great illumination of mind that, by the singular goodness of God and the great privilege of his divine grace, he received toward the beginning of his conversion in Manresa, a town of Tarragona in Spain. For from that light, that starting point, that privilege of divine goodness, comes the light and grace that we feel and embrace in the Society, which gladdens our spirit and mind, consoling and encouraging us. From that starting point, I say, this light and grace is channeled and poured into the whole Society and all its parts and all its ministries by our most merciful heavenly Father. Right reason, along with experience, always perceives and reveals this grace.

92. But if we seek austerity of life, my brothers, we have received from our institute the strictest austerity in interior and spiritual actions. For what do you think does more to obtain freedom of spirit in Christ and restrain the insolence of the flesh? Is it not interior exercises and piety itself? For corporal exercises are useful in small things, but piety for all things [1 Tm 4:8]. Interior exercises are especially important to us, and we should diligently strive to exercise ourselves in them, guided by the grace of Christ Jesus, which strengthens us. In them we are to abstain, fast, afflict the body, and keep vigil; this is the strongest of fasts, the fiercest of bodily disciplines, and the hardest of vigils.⁸ If we exercise ourselves worthily in these, we will not need to engage in any extraordinary external afflictions, except to comply with the precepts of the Church.

93. But if interior exercises are not sufficient, then we must seek help from external ones, engaging in fasts and bodily afflictions. Still, so as not to be led astray in these by error or illusion, and to do them more religiously and perfectly, we do them under present obedience.

I beg Christ Jesus, our dear God and Lord, that we might never change this way of proceeding, which is a great sign of perfection and evidence of grace. For if it ever happens (and may it never happen, by Christ Jesus's help) that prayer and spiritual exercises

⁸ The text has "fast" (*ieiunium*) again, but given its redundancy, this seems a mistake.

grow lukewarm in the Society, then the diligent exercise of these virtues would be truly necessary.

94. Father Ignatius, moreover, learned from experience that this way is more helpful. For when he had vehemently and daily afflicted his body at the beginning of his conversion, he contracted illness of the stomach and liver, which gravely afflicted him as long as he lived. And we have known many others who, due to immoderate affliction of their bodies, either with the indulgence of superiors or—even in good faith—without their guidance, fell into serious illness or became useless for our Society's ministries. If this were done by everyone in the Society, we would all end up with delicate and feeble health, especially those engaged in spiritual exercises.

95. We consider the reason for this to be familiar and manifest to all. Interior exercises are more difficult than exterior ones. For in them, the higher part of the soul—which is most perfect—plays the most important role; whereas in exterior exercises the lower part plays the more important role. Besides, we must fight against vices, both our own and those of others, and these proceed from the interior of a person. We must fight against the world, the flesh, and the devil, first in ourselves and then in our neighbors. We must perspire, to the point of exhaustion of spirit and incredible affliction of body, so as to cast the devil out of our neighbor. Although the devil is always extremely obstinate, nevertheless he is sometimes much more fierce and obstinate if we are not helped by the good will or desire of the one being harassed by him in spirit or body.

96. If, therefore, to these labors and afflictions we were to add afflictions of the body, who could stand? The whole flock would die in a single day. The universal Society would quickly become useless for its ministries.

Moreover, we see Father Ignatius's incredible zeal and concern so that the Society might not contract some detriment to its ministries or its end by immoderate bodily afflictions and fasts. He insists strongly on this in Parts III, IV, and VI of the Constitutions [*Const.* 300, 339–40, 582]. For our most kind and prudent Father wanted the body to receive suitable care (albeit in a way appropriate to poverty), by which God could be more effectively served and souls could bear greater fruit, except when some

fast or bodily affliction seems necessary to make satisfaction for past sins, or to conquer oneself, or to gain some grace from God or acquire virtue. For he taught this way of using them in the Spiritual Exercises [*SpEx* 87]. But when he judged that such afflictions were necessary, he tended to be very strict, while nevertheless showing that moderation of which he speaks in the same part of the Exercises [*SpEx* 83–86].

97. In addition to the above, we should be persuaded in our Lord—if we consider the nature of our institute—that it is a more perfect use of these extraordinary afflictions if they are done out of obedience for their present usefulness or necessity, rather than being prescribed to all by law and out of a perpetual and common obedience. And in fact we do this for the same reason that induced monks to establish common and perpetual fasts. For they made fasts common to all for this reason: since they did not use their bodily strength and activity to help their neighbor, but remained devotedly in their monastery and cells and dedicated themselves to contemplation and prayer, bodily afflictions and fasts were in fact a great safeguard for these activities. They therefore sustained the body in a way sufficient for spiritual exercises. In addition, since they did not go out to their neighbors, they practiced abstinence, fasted, wore hair garments, and afflicted their bodies for the good of their neighbor, as was in fact provident and holy.

98. The condition of our state, however, is different: our bodily strength must be employed to help our neighbors in all our ministries, traveling abroad on our missions, always seeking to gain souls for God. In short, we must care for both kinds of life—contemplative and active—and must combine them in that third kind of life in which the particularity of our vocation consists; that is, as we said, the higher kind of life that, although it contains both active and contemplative individually, nevertheless embraces a higher kind of both, by which we can and must work for the salvation and perfection of our neighbors.

99. This being so, it is clear that such fasts and afflictions do not suit us, if we consider the nature of our institute communally. If we consider particular uses and needs, however, they are necessary and useful. But since particular uses and needs are better and more surely discerned by superiors, and since fasts and afflictions are done more safely and with greater fruit by subjects when done out of obedience, we are confident

in Christ Jesus that this method of using bodily afflictions has rightly and prudently been established by the Society, as we have said.

Section 4: On the Use of Penances in the Society

100. Now consider, dear fathers and brothers in Christ Jesus, how the Society uses these things. But before that, note what the Society adds to those ordinary afflictions of the body: first, strict solitude in the Exercises [*Const.* 65, *SpEx* 20], great attention in practicing prayer, pilgrimages in extreme poverty [*Const.* 67], humble service to hospitals and the sick [*Const.* 66], service in household chores and whatever is seen as more subservient [*Const.* 68], practice in teaching Christian doctrine and exercising all the other works of the Society [*Const.* 69]. And this is done with great care under overseers—either ours or externs—since these activities are undertaken as mortifications and probations [*Const.* 73–79].

101. Add to this the internal mortification of the judgment in obedience [*Const.* 284, 547]; then also the self-denial of permitting anything known about oneself outside of confession to be reported to the superior. For we should all consider it good to be judged and corrected by anyone, and be ready to do the same for others [*Const.* 63]. Likewise, we submit cheerfully to penances, not only those given for a fault but also those given for no fault whatsoever [*Const.* 90, 269]. Furthermore, we manifest our conscience in good faith to our superiors so as to be inwardly known and better directed by them [*Const.* 91–97, 661]. And finally—a singular and divine mortification—we desire to suffer reproaches, mockeries, false accusations, ignominy, injuries, and scorn in imitation of Jesus Christ, and to be adorned with these his special garments [*Const.* 101]. We would choose death rather than sin even venially, and—it being equally pleasing to God and meritorious on our part—we would rather embrace poverty, contempt, being reputed as a fool, and other things of this kind, than their contraries, being led only by the desire better to imitate Christ Jesus [*SpEx* 166, 167].

102. Add to this the fact that we have a single confessor [*Const.* 261, 584], such that if anyone confesses to another without permission, he must confess the same sins again to his own confessor, even if he had

done so compelled by necessity or otherwise rightly [*Const.* 278]. Add also the reserved cases, which include even some venial sins.

103. Add the two-year novitiate [*Const.* 16]. Nor is that enough, but join to it the humility of soul and holy solicitude that come from seeing how, by the superior's decision, not only can the novitiate be extended indefinitely [*Const.* 100], but also anyone who has been received into the Society can be separated and dismissed from it [*Const.* 204].

In addition to this, immediately at the beginning of the novitiate, all are obliged to distribute all they possess in pious works; and, if they wish to distribute them to relatives, this will be done not by their own judgment but by another's [*Const.* 53–55]. If they do not do so immediately upon entering, they must nevertheless vow to do so immediately after their first year, whenever their superior should thus command them [*Const.* 54].

104. They must expend great labors in educating and teaching children, in expounding all subjects, and in the special and many-faceted studies that they must undertake in preparation for theology and for helping their neighbor.

105. Finally, leaving aside all these things and mentioning only the mere principles of our institute: we must contend with the world, the flesh and the devil, with all vices, with heretics, with all unbelievers and impious people, for the defense and propagation of the faith, for the salvation and perfection of all souls, by means of every industry and art, zealously and with maximum toil. We must be ready to go without excuse or provisions to the Turks, Saracens, Indians, heretics, or any peoples, when sent by the Supreme Pontiff or by our superiors [*FI* 1550, no. 3]. Finally, on account of our institute, we must be ready to risk our lives for the salvation of souls, and we are especially obligated to lay down our lives for those for whom we receive responsibility through obedience, in imitation of bishops.

106. This being so, my fathers and brothers, nevertheless consider the use of all the things that afflict the flesh and subject the spirit, as the Society administers them. Not only does our novitiate make use of those communal afflictions, but in its probations and at other times it prac-

tices internal and external mortifications more intensely. For then, at the beginning, all these things must be done together: doing penance for past sins, eradicating the habits of sin, acquiring a religious way of life, and imbibing our spirit—not only that which is necessary and common to all Christians, but also that by which our heavenly Father governs the Society in its proper charism. In short, they must take off the old man with his acts and put on the new religious man, specifically that of the Society [Eph 4:22–24]. Furthermore, to add in passing what must not be done merely in passing, this strictness of the novitiate should be diligently applied not only in the novitiate but—with regard to time—even indefinitely, as we have said, until the superior is satisfied with the one being tested.

107. But if they deviate in any way from this spiritual path by which all must advance, then not only the approved scholastics but also the formed coadjutors and the professed must know that they will undergo the same rigor of the novitiate. Nor should anyone in the Society grow confident and think he is done with the severity of the novitiate, and no longer needs to think or act on such things. For neither he nor his superiors may ever relax that care, but rather must energetically and perpetually maintain it. All must constantly apply themselves to it, lest someone neglect these things and suffer some spiritual harm because of infrequent penances and paltry use of external mortifications [*Const.* 582]. And superiors should also apply penances, both to themselves and to their subjects, but to each one individually. The subjects, however, should do nothing without consulting their superior and director of probation; and superiors should always act considerately and conscientiously, grounded in faithful prayer.

108. However, once Ours are called out of the novitiate and probations into studies and are considered approved scholastics, then their way of practicing mortification must necessarily change, since the labor and attention of studies replaces their stricter penances. Still, they are to remain constant in their interior state, which they must carry from the novitiate into their studies and continually preserve during those studies [*Const.* 340]. This, therefore, is why the strictness of mortifications is relaxed in the colleges, since it is incompatible with the labors and difficulties of studies. They keep, however, those mortifications and penances that—along with frequent participation in the sacraments—will not

disturb the exertion of studies, so that they might have the wherewithal to preserve the devotion and spirit of that earlier time in Christ.

109. But our scholastic will not seek only this. In addition, by the singular grace of Christ Jesus that is proper to the colleges and to studies, it will happen that if he follows the rules of the colleges, he will leave highly educated and will not only protect and preserve that spirit and interior state he brought from the probations, but will even confirm, illuminate, and increase it.

110. And since human weakness is such as it is, and some distraction of spirit during speculation and study is inevitable, it will sometimes happen—in fact, will always be prone to happen—that through studies, especially of those disciplines that are secular or taken from secular and pagan authors, their spirit and devotion will grow lax. For this reason, it is set down in the Constitutions that, after completing their studies but before they can become professed or coadjutors, the scholastics must do a year as novices and engage in various probations [*Const.* 16, 516].

111. Finally, to mention the coadjutors and the professed: as for the temporal coadjutors, their approach to penances and observances is similar to that of novices. This is partly because their external ministries withdraw them from spiritual things to a greater degree, and partly because men of this kind, being less suited for spiritual exercises, must instead engage in those external penances and make progress through them. Besides, the corporal ministries of the coadjutors test their bodily strength less than spiritual ministries do; therefore, they can handle exterior mortifications, and in fact they desire them more frequently. We therefore more freely allow these kinds of mortifications to temporal coadjutors, since the nature of their state seems to require it.

112. As for the professed and spiritual coadjutors, when they bring that character they imbibed in the novitiate, confirmed in the colleges and adorned with the light of education, and finally when by repeating the year of probations (or more if the superiors think it necessary) they have renewed or increased that spirit, they are then clearly ready for profession or coadjutorship. Therefore, care must be taken to preserve the spiritual and mental state they cultivated in the novitiate and studies, which will be accomplished by a kind of moderated attention to exterior

things in Christ Jesus. For truly, heavy penances and great labors will follow in the form of those varied and serious ministries they will have to undertake; for through these exercises and devout spiritual prayer, by Christ Jesus's help, they will attain great results both for ourselves and our neighbors. This, then, is how the Society uses those things pertaining to penance and mortification; this is how we administer them.

113. The Society, moreover, rightly borrows from every ecclesiastical order whatever is more suitable and useful for its end and ministries. Like monk-bishops [*episcopi monachi*],⁹ we do not take up those monastic observances that could impede our ministries, such as solitude, silence, heavy abstinences and vigils, and other things of that kind. But like monks, we are willing to do all those things out of present obedience. From priests, for the sake of easier relations with our neighbors, we take our common habit. We also do this for the sake of humility, since it is our desire to be and not merely seem religious (even though the habit of other religious is useful and piously worn). Even further, we dress like this in imitation of Christ and the apostles, from whom, we believe, this common clerical habit has been passed down. In short: we are called to be priests and clerics, not monks; we should be allowed to adopt their external habit.

114. Yet, in fact, we do imitate monks in this aspect of their common life: if any of them are engaged in studies or zealously work to help their neighbors by preaching or hearing confessions, they are necessarily exempted from abstinences, fasts, and vigils, and easily receive a dispensation. But all of us who live in the Society are perpetually engaged in these exercises; and therefore, it is not surprising that we do not add any common observances to these. We fittingly use such observances only through obedience for the sake of their present necessity or usefulness.

115. We have received this way of our institute, brothers, from our Father Ignatius. We often saw him moved with pious zeal for the truth and purity of our vocation on account of it, peacefully as was his custom, but nevertheless vehemently.

⁹ This presumably refers to a monk who has been appointed a bishop and who therefore must abandon certain monastic practices in order to fulfill his pastoral duties.

116. We should embrace this way with great faith, trust, and love in Christ Jesus, with all our heart and our works. Nor would we be dissuaded from this view by someone's exceptional attachment and devotion to those external observances, fasts or afflictions—even if performed piously, but not according to knowledge and the character of our charism and vocation. After all, neither was the saints' use of these things perpetual. For we know the saints did not use them except in spirit and truth, that is, with great discretion of spirit, so that they might not impede the more important spiritual exercises, but even enrich them. And this is in fact how we use them.

117. Moreover, if someone so firmly believes he must use these things that he is unwilling to be subject to the Society's judgment, then he would struggle mightily in the Society, and with the rules set down in its Constitutions [*Const.* 216]. On the other hand, it could easily happen (and this should be carefully observed) that someone could receive the grace to be helped spiritually by these observances, so that he is able to proceed more firmly in the Society's ministries. Such a person should be indulged, but still under obedience to his superiors.

118. Finally, everyone in the Society and their superiors should strongly and continually take care not to squander this charism and light of the Society in any way. For just as it guides us toward greater and more beneficial works and into great spiritual freedom, so also it neglects nothing of those lower things, but rather prescribes and applies them effectively for their necessity or usefulness.

119. Therefore, let no one become proud in this charism, but let him fear. And if he has not yet achieved victory over his vices, let him not lose heart but rather strive for victory with all his skill, especially by the affliction of the body, but nevertheless in obedience. For it sometimes happens that someone has not yet experienced spiritual victory over those vices that are customarily fought with fasts and afflictions. His superiors will not impede him if he uses these works appropriately for this victory, since without them those vices often cannot be overcome. But let everything be ordered toward the greater service and glory of God and the good of souls.

120. I think enough has been said here about our institute's exterior life and use of penances; more will be said in its proper place. But still, I will not omit saying here something that always cheers my heart vigorously, as if I were seeing in it the spirit and charism of our Society's vocation and institute. All of us in the Society experience a deep and vehement desire for all penances, mortifications, afflictions, discomforts of food and dress, disciplines, sackcloth, and all such things. And if we abandoned ourselves to this desire, no one would be harsher in these matters than the Society. But nevertheless, we gently subject the weakness of our judgment and the willfulness of our desire to the charism of our vocation, through obedience to our superiors in Christ Jesus. Therefore, we must fervently and carefully keep watch in these matters, so that all things may be arranged for us in a way worthy of God and our vocation, for the greater glory of God our Creator and Lord who is blessed above all.

Chapter V: On the Members of the Society

[*Const.* 10–16]

Section 1: On the Members in General

121. THE PERSONS WHO ARE RECEIVED INTO THIS SOCIETY OF JESUS, TAKEN IN GENERAL, ARE OF FOUR CLASSES, ETC. So far, we have summarized the Society's confirmation, end, vows, and way of life. Now, we will speak of the persons received into the Society. And in fact, this General Examen is a set of instructions for those receiving them, setting down what they should be looking for in a candidate. From it, they can also gather what ought to be explained to the candidates. For the Society primarily seeks to have two classes—coadjutors and professed—for its ministries. But it also receives and forms scholastics so that they might become either spiritual coadjutors or professed.

122. A fourth class is proposed, however, to open up a path if it is unclear into which group a candidate should be received, so that those receiving him might not be in doubt [*Const.* 15]. They should know that it is not necessary to establish with certainty whether a candidate should be received as a scholastic, coadjutor, or professed. Instead, it

is enough to judge him suitable to become one of the above, even if it is still unclear which of those grades he should be applied to. This helps to facilitate reception. Thus, the parts of the Society should be explained to the one who is received: novices, scholastics, temporal and spiritual coadjutors, and professed. The candidates should nevertheless bring themselves to complete abnegation and resignation of will and judgment and not incline more to one than to another. If, however, they wish to deny themselves out of humility and a sense of their own baseness and nothingness, they may seek the lowest and most abject place, but nevertheless with the spiritual freedom to remain peacefully wherever they have been placed by superiors.

123. FIRST, SOME ARE RECEIVED TO MAKE PROFESSION, ETC. Some are also admitted to profession of three solemn vows, as noted in the declaration [*Const.* 11], but they are nevertheless clearly counted as coadjutors, or they can even be scholastics. For these are admitted to profession extraordinarily and only with the Superior General's permission, because of their devotion or the quality of their persons, as we read in the confirmation of Julius [*FI* 1550, no. 9]. Thus whenever "the professed" are discussed simply, it is understood to mean the professed of four solemn vows.

124. Briefly, we may speak here of the parts of the Society, in Christ Jesus. For because of its end, the Society especially and properly includes professed and spiritual coadjutors, since through them it especially and properly exercises its ministries and diligently pursues the salvation and perfection of souls. The scholastics and novices also seek these things, and to this end they form their intellect and will in every virtue that can assist them in helping souls. But they differ from each other in that literary studies are not allowed to novices, whereas scholastics must preserve or even increase the devotion and spiritual life they cultivated in the novitiate and probations while they engage in the exercises of studies. The temporal coadjutors are important to all of them, and are received in a number sufficient for this purpose: to keep those whom the Society applies to weightier things from being impeded by exterior ministries.

125. Therefore, it is through the professed and spiritual coadjutors that the Society strives for its proper end, the salvation of souls, to

which all the other parts are ordered. These parts, even though they have their own works in which they properly labor, must nevertheless also help their neighbor along the way, as long as none of their own works are harmed thereby. Therefore, the Society includes these parts: novices, scholastics, temporal coadjutors, spiritual coadjutors, and professed. Since these parts are derived from the charism of our vocation and religious order and are necessarily conjoined with the Society's end, they thus receive their own charisms from Christ Jesus and obtain their own gifts and virtues, by which they can fulfill their ministry in a way worthy of God and of their vocation and rank.

126. Take note of this, my brothers, diligently and devoutly, for it is a great privilege of divine goodness that our heavenly Father has granted this singular charism and spiritual protection to both the whole Society and its individual parts. That charism of the whole Society is like a kind of architectonic power in the spirit of wisdom in Christ Jesus, to which those latter charisms are subordinate in a kind of servitude and ministry.

127. The novices and anyone engaged in probations should strive, with magnanimity and confidence in Christ, gently and abundantly to attain all the qualities sought in the novitiate and probations, lest they neglect and vitiate their divine gifts by their own idleness. Let those in the Society's other grades hope for the same; and in fact, according to each one's charism, they should hope with even greater magnanimity and confidence, since the states of those latter grades add more abundant grace to those prior gifts.

128. But let no one—far be it from us, my brothers—let no one think himself greater because he has been called to a higher grade and charism. For first of all, it is not the charism that makes a person acceptable to God, but how one uses it, as is the case with other gifts such as apostleship, tongues, religious life, vows, and similar things. Unless one uses these things rightly through humility, he will hear Christ say, "I do not know you, I never knew you" [Lk 13:25, Mt 7:23], and then, if he can make no reply, those awful words, "Cast him into the darkness outside" [Mt 22:13]. In addition, no one should think he has been called to a higher grade or charism by his own merit, but rather by the goodness of God, since he himself is an abject

and worthless man. For unless he sits in the last place on his own initiative, he will never hear, "Friend, go up higher" [Lk 14:10]. But if he sits himself in a higher place and thinks he deserves to be told, "Go up higher," then he is truly miserably proud and abject and worthless. For it was clearly said of him that "Whoever exalts himself will be humbled" [Lk 14:11]. When he tries to exalt himself in his own opinion, he wages a kind of diabolical battle against God, and God humbles him and casts him down.

129. Now, if we have the mind of the Society, which in all seriousness is called—and truly is—the "least Society," then the meaning and practice of humility should be both familiar and pleasant to all of us. Because if we are humble, we will clearly consider ourselves unworthy, not only to be in this or that grade, but even to be received into first probation, or into the Society at all. For anyone who prefers one grade to another in his own opinion clearly does not understand the Society's charism, nor does he recognize that it is one of the highest graces to be called in the first place into the Society of Jesus, our Lord and God who is blessed above all.

130. Finally, he is necessarily ignorant of the meaning and truth of that grace if he, being called to the grace of the Society, longs for this or that grade by his own judgment; or if, being called to the grace of one grade, he seeks another. For if it is a grace, it is not from merit; and if I have been exalted above my own merit, what else should I do but give thanks to God and not think highly but soberly of myself [Rom 12:3], and fear and be humbled, and then work diligently in Christ Jesus from my present grace?

131. And in fact, this grace is undeniably like that of the heavenly state and glory, both of which make one pleasing to God and are freely given. Anyway, in heaven it is the highest grace simply to be received there, nor does one bicker over whether to sit here or there; it is more than enough to be received by Christ and God in the company of the saints. And being placed in this or that rank, one rests securely in that glory beyond merit and beyond comprehension, satiated in God, without seeking the place of the higher ranks. Rather, esteeming one's own glory, one peacefully rejoices in them all, and contentedly delights in their glory in Christ. This, my brothers, is the

“pattern shown to us on the mountain” [Ex 25:40]. We are impelled by necessity to imitate it, and woe to us if we do not.

Section 2: On Novices and Scholastics

132. Novices are those who, having been convinced and roused to accept that universal grace by which they are called into the Society, give themselves in obedience to the Society. Meanwhile, they are trained in it until a divine vocation is seen in them and they are found worthy to be called to the other grades. But among novices there are two divisions. For in the beginning everyone is kept in first probation for twenty days [*Const.* 21, 190], where they make vows to distribute their goods, as is dealt with in Examen ch. 4 and Constitutions Pt. III ch. 1 [*Const.* 54, 254]. Then they engage in second probation for at least two years before the Society requires them to take any other vow [*Const.* 16]. They can, however, take vows out of personal devotion [*Const.* 17].

133. After completing the two years, however, all are told to take vows in the Society [*Const.* 16]. And if they have been tested enough, they are received according to each one's condition as scholastics, coadjutors, or professed, taking the vows of their grade. But this kind of reception is not had by right, such that one would be reckoned a professed or coadjutor or scholastic simply by right of having completed probation (even if the superior says he has been tested enough). Instead, everything depends on the superior's decision, for unless he calls someone, that person will always be reckoned a novice.

134. And in fact we do not deviate from the example of Father Ignatius in these matters. But sometimes, someone who seems worthy and sufficiently tested in himself might nevertheless not be called to the other grades, whether because of the greater merit of those grades, or for the edification of others, or for some other reason that moves the superior. And such decisions should be received and accepted with tranquility and freedom, with gentleness and security in the conviction of that first grace by which we were first called and admitted to the Society. This is especially true when after two years, according to the Society's precept, everyone takes the vows of scholastics, yet some nevertheless remain novices until it seems

good to superiors. However, as for whatever pertains to poverty, chastity, obedience, and the whole of religious life, even if the novices are not bound to it by vow, they are nevertheless required to grow gently and gradually toward perfection in all those things.

135. Hence, it is clear that anyone who has not yet been approved as a scholastic, or received as a formed coadjutor or professed, is a novice; and these novices can indeed be without vows before the completion of two years, but after two years they cannot.

136. The approved scholastics are so called not merely on account of the four¹⁰ vows, since they in fact share those with novices who have completed two years. Rather, they become scholastics both by making those vows and by being approved by the Society as fit for studies, along with completing all the probations the Society typically demands of those it sends to literary studies. And in fact, this must be declared legitimately by letters from their superiors. Even though these scholastics are no longer considered novices (for novices, properly and simply speaking, are those whose vocation and habits are being tested, until it is seen that they can be admitted simply into the Society), they are nevertheless still in a kind of probation and on the way toward the fullness of the Society. You could say they are in the novitiate and probation of studies.

137. For the Society first tests them to see if they are fit for studies, and then whether they can reach a certain completion of those studies sought in the Society, and from this the Society determines whether they should be made temporal coadjutors, spiritual coadjutors, or professed. For the Society excludes no one merely because of his inability or lack of progress in studies. For, if he cannot make progress in studies, he can be a temporal coadjutor [*Const.* 387]; if little progress, a spiritual coadjutor. If, however, he turns out to be exceptionally learned, he can be a professed. The scholastics, therefore, even though they are not novices simply speaking, are nevertheless in a kind of probation according to their state, especially when after studies they complete one year of the true strictness of the novitiate. Yet

¹⁰ These refer to the vows of (1) poverty, (2) chastity, and (3) obedience, plus (4) the promise to enter the Society (*Const.* 540).

even when undergoing that probation on account of the distraction of studies, they are not considered novices simply but scholastics.

138. It is common to all, however, both coadjutors and professed, that if their superiors believe they have grown lukewarm for any reason, they should engage in the practices of probation and the novitiate as long as it is judged necessary or helpful. But as for scholastics, due to the ordinary and typically inevitable distraction of studies, a fixed time is prescribed for them. As for the others, because of the uncertainty of their affairs and needs, nothing can be prescribed with certainty and it is necessary that the whole thing be reserved to the will of their superiors.

139. The scholastics keep poverty, chastity, and obedience according to their vows, just as they did in the two years of the novitiate.

140. And it is necessary that scholastics keep the vow of obedience even more carefully, so that under its protection in Christ, nothing of their own will or judgment will troublesomely obstruct their studies, as is often prone to happen.

141. At the same time, they must zealously pursue the purity of chastity, *lest the flesh be incited to evil due to the softness that study tends to give to the soul among such freedom of speculation and variety of subject matters.* This is all the more so since it is extremely difficult to join the softness of studies with purity of spirit and devotion.

142. Poverty also: even though the scholastics seem to keep it imperfectly, since they can retain ownership of their own things and receive other things that legitimately fall to them [*Const.* 348, 571], nevertheless the poverty of the scholastics is not imperfect, my brothers. For they maintain mere ownership of these things but have no use or benefit from their property, nor are they able to have such use or benefit, either *de facto* or *de jure*. Rather, all these things depend on the will and judgment of their superiors, who will designate the time when they must dispose of their things according to that perfect counsel of Jesus Christ: "Give to the poor" [Mt 19:21].

143. It is according to this condition and method that the scholastic receives permission from his superior to distribute his goods; and if he does not observe this counsel perfectly, then he will have acted

wrongly. But these matters will be spoken of more properly in the fourth chapter of the Examen.

144. Thus the poverty of scholastics and of all those who take their vows is such that, as they are still on the way and—in a sense—being progressively called into the fullness of the Society, so too along the way they distribute their goods and are stripped of everything to which they might be attached.

For they cannot do anything with their goods until the superior commands it. At the superior's command, however, Christ then receives them and by his counsel accomplishes a perfect distribution in and through them. Then everything is full of light, and this form of poverty displays a kind of practical application of the divine dispensation of goods.

Section 3: On the Coadjutors and the Professed and the Nature of Their Vows

145. ON THE NATURE OF THE VOWS. Hear a little on this subject, brothers. None of the vows in the Society are solemn except the four professed by those called to profession and the three that coadjutors or even scholastics can profess in special cases. All the rest are simple and are made unconditionally, but are nevertheless understood and received conditionally by the Society.

146. The solemn vows of the Society, in addition to what is true of such vows by common law, have this further characteristic: that if anyone who is bound by them is expelled from the Society, his vows are nevertheless not dissolved, but remain, and he becomes like one who is excommunicated from the Church. For the Church deprives an excommunicated person of the common suffrages, participation in the sacraments, and Christian companionship; the Society likewise deprives the expelled member of its own suffrages, participation in the graces granted to the Society, and its own companionship. Thus, anyone who is expelled after solemn vows still remains bound, and for his own well-being he is obliged to return. Those with simple vows, on the other hand, do not differ from those with solemn vows regarding themselves and their own obligation, but on the Society's side their vows

are understood (in the case of scholastics) or received (in the case of coadjutors)¹¹ in such a way that they are considered dissolved as soon they are expelled from the Society [FI 1550, no. 9].

147. Now the simple vows granted by Paul III seem equal to the solemn vows of other religious orders, since those making them are not allowed to transfer to other orders. From this, we can easily conclude the following, and we must take care that the Apostolic See formally declares it: that our simple vows are such that, on the side of those making them, they are either solemn or at least have the full force of those vows that are called solemn by common law. Thus, on their side, it is understood that they can neither *de jure* nor *de facto* take a wife, unless their prelate remits their obligation. But this cannot be confirmed by us until the Apostolic See declares it, which we hope will happen in the near future.¹²

148. But meanwhile, if a simple temporal coadjutor¹³ or anyone with the vows of scholastics (God forbid) *de facto* contracts a marriage, and the fact is sufficiently established, the Society should imprison him and not let him violate his vows and sin against God by consummating the marriage. As for the woman, it would be safest if she were received into a convent. But if the marriage has been consummated, the man should promptly be expelled from the Society, unless it seems better to order him as a subject to be deprived of the marriage bed on account of his sin, as well as the danger of sin from continuing to take advantage of the marriage bed. And as for the woman, she should consider herself to have married him rashly, since he was someone who could neither contract marriage nor take advantage of it without mortal sin. Thus, in this case too, the culprit should be imprisoned.

149. However, even though one with simple vows in the Society is freed from all vows by the superior when he is expelled, no one should be admitted to the Society after a marriage that was ratified but not consummated, unless he is going to be either a professed, or a coadjutor or

¹¹ The second set of parentheses, added here for clarity, does not appear in the original.

¹² Gregory XIII did this in *Ascendente Domino* (1584). See *MHSI* vol. 90, 184n26.

¹³ That is, a temporal coadjutor with simple vows.

scholastic with solemn vows immediately after the two years of probation, or anyone who after that was expelled from the Society.¹⁴ But here, we can only speak briefly of the vows; we will deal with them more thoroughly in their own place, with Christ's help.

150. Coadjutors of both kinds have reached the fullness of their vocation and are no longer "on the way" or in probation. Thus, their poverty can no longer be "on the way," but they must distribute all their goods before being admitted to that state, according to the Society's rule [*Const.* 54, 571]. Nor can they have a right to receive any goods afterward [*Const.* 572]. For even if they do not distribute their goods, the Society cannot have any right to them, and they pass to whomever secular goods belong by common law. And if they have any secular offices or ecclesiastical benefices, they vacate them all, and whoever has legitimate care of those offices or benefices can freely confer them on others [*Const.* 59].

151. But this is not the highest state in the Society. Rather, since coadjutors are received to help the professed and the whole Society with their ministries and duties, it is fitting to receive only a certain number of them. For temporal coadjutors, this will be a number sufficient for our temporal and external ministries, which will be a smaller number [*Const.* 148, 149]. As for spiritual coadjutors, even though a greater and almost indefinite number can always be received, nevertheless, in their case too, the one receiving might need to be cautious, if many of those seeking entry are fit to become spiritual coadjutors but few to be professed.

152. The professed Society has some coadjutors with it in its houses and on its missions [*peregrinationes*].¹⁵ These are usually spiritual coadjutors, but temporal coadjutors can also be employed so that the professed and

¹⁴ A baffling passage. One plausible reading, suggested to me by Fr. Kenneth W. Baker (UWE), is that men who had married before seeking to enter the Society but had not consummated the marriage may not be admitted unless they are of such exceptional worth that the Society would admit them with the intention of giving them solemn vows.

¹⁵ Nadal's term *peregrinatio* is notoriously difficult to translate. On this point, see John O'Malley's discussion in "To Travel to Any Part of the World: Jerónimo Nadal and the Jesuit Vocation," *Studies in the Spirituality of Jesuits* 16, no. 2 (March 1984): 6. I opt to translate it as "mission."

spiritual coadjutors can be more fully available for their ministries. The rest of the coadjutors assist in the houses of probation and the colleges. The temporal coadjutors help in exterior ministries, while the spiritual coadjutors can be the colleges' rectors [*Const.* 123], confessors, and lecturers [*Const.* 560], especially in the lower disciplines.

153. The professed of four vows have the highest state in the Society. In them, we want all things to be perfect: it is not enough for them to attain the perfection of the other grades, but they must obtain a higher kind. And they will indeed obtain it by the singular goodness and grace of God. For just as God embraces the other grades of the Society with the grace of his perfection, he will do the same to this highest grade, to which all the others are ordered and through which Christ Jesus governs the Society and embraces it with the gift of his grace.

154. They must be conspicuous in learning and virtue, as we read in the bull of confirmation [*FI* 1550, no. 9]. And in fact, great caution and care must be taken not to receive them rashly, unless they are distinguished in humility and obedience and tested by long trials [*Const.* 819]. For in them is constituted the full religious life of the Society. The Society can afford to dismiss the others, but these it necessarily either maintains united or, if it expels them, the Society must take care to bring them to their senses so that they return. From their number come the superior general, his electors, the provincials and commissaries, and the rectors or superintendents of the general academies [*Const.* 683]. Their number cannot be defined, but is whatever number can and should be accepted.

155. They cannot live in the colleges, except extraordinarily and out of necessity [*Const.* 557]. They live in the houses called *professed* on their account, and the only thing committed to their care by God and the Church is the salvation and perfection of souls, in fact of all people, especially those who are either perishing or in danger due to lack of ministers. However, the houses are not their ultimate and stable dwelling, but their greatest and most serious duty presses on them during their missions, in which they seek souls that are perishing.

156. In short, they are properly the least of all the members of the Society, to the point that they are the servants and slaves of all people. Upon them the novices, scholastics, and coadjutors cast their cares and

anxieties, as upon those who govern them and bear the weaknesses of all in Christ. The Society is harshest with them, both in their whole way of life and in their expulsion; for it does not show them the leniency shown to others, and in fact it has decided for good reason that it may not do so. And these responsibilities are truly heavy, but heavier and more bothersome still is the fact that although they themselves are radically poor, they must nevertheless care for the temporal affairs of the colleges and houses of probation through their rectors. And although they cannot take advantage of any of their goods, nevertheless their whole governance and superintendence is placed upon them.

These things are heavy, but heavier still is the fact that, although they cannot undertake any care of souls with dignities or benefices attached [*Const.* 59, 817], nevertheless, according to their state and vocation, they are strictly obligated to care for the souls of all the Society's members as well as all those in danger due to a scarcity of ministers. God will eventually demand an account from their hand for the loss of souls. They are obligated by their vocation and ministry to lay down their lives for the salvation of souls.

157. They make these thirteen vows altogether: first the one about the distribution of goods [*Const.* 54], then the four of scholastics [*Const.* 540], the four of profession [*Const.* 527], and also the four made after profession—not to relax poverty, not to accept any dignity outside the Society, not to ambition within the Society, and finally to listen to the counsel of the Society in case they are forced to receive an outside dignity [*Const.* 553, 817].

But if they were not helped by the singular grace of God in these great difficulties, and if their burden were not lightened by being helped in spirit and works by all the Society's parts as a body by its members, then this burden would fall primarily upon superiors alone, and the condition of the professed would be extremely difficult and full of struggles and dangers. But that is why the condition of superiors is, according to each one's grade, more difficult and more full of struggle and danger.

158. Thus I will succinctly say what is and always will be God's special gift to the Society through Christ Jesus: that due to the heaviness of the state of the professed and superiors, the difficulty of their tasks, and

our own ignominy and lowliness, no one should be admitted to profession who does not plainly feel and profess himself to be unworthy and unfit for it. This will happen as long as he has inwardly imbibed the spirit and charism of the Society. And for his part, let him desire to be permitted by obedience to stay in a lower grade, while nevertheless remaining ready, through the full abnegation of his will and judgment, to receive that grade to which he is legitimately called.

159. That is enough about the Society's parts for our present purposes. In its proper place, with Christ's help, I will say more. But about the professed of three solemn vows, this can briefly be said: they can be either coadjutors or scholastics, but they make solemn vows such that, if they are expelled, they are nevertheless not freed from their vows and in this respect are similar to the professed of four vows. And since they are joined so necessarily with the Society, great care must be taken in admitting them [*Const.* 819]; and this much at least is required: that on account of the Society's charism, they must be as conspicuous in virtue as those received for the profession of four vows [*Const.* 520].

Chapter VI: On the Houses of the Society [*Const.* 5]

160. Now that we have considered the persons who belong to the Society, it will be good to say a little about the Society's places or dwellings. The Society has houses of probation, colleges, general academies, professed houses, and—its primary responsibility—missions.

161. In the houses of probation, which are in fact part of the colleges and should be conjoined with them [*Const.* 6, 328], the novices undergo various probations or experiments. These aim not only to overcome and uproot their vices as far as possible, but also to eliminate any habit or way of life contrary to the Society's religious institute, or foreign to it, or in any way deviating from it, even if it might be good elsewhere. And we strive seriously to help them gain solid virtues with piety and devotion, to care for the preservation of their vocation, to understand deeply and feel the Society's proper spirit and charism, and to make progress in humility, obedience, and prayer. And in fact, we desire all of them to imbibe all the virtues in a way consistent with the special charism of our

vocation, in purity and gentleness of heart in Christ. Finally, we want all of them to go through the experiments and probations.

162. The novices are allowed more time in prayer, as well as a greater use of mortifications and austerities. They live on the revenues of the colleges, as part of them; but nevertheless, I would easily permit them to live by begging and not to use the goods of the colleges unless necessary. For not only is there nothing in begging alms that would impede them or their exercises, but it also helps their spirit and trains them in humility and poverty.

163. Hence the house of probation is the proper school of novices. Nevertheless, novices can also be received and tested in the colleges and professed houses, and in fact it has been possible to train them more easily there, where they were needed for household chores. But it also seems important to be careful, lest the novitiate be done with less fruit in the professed houses or colleges. Since the novices do not easily grasp the greater spirit and grace of these places, they are prone to be scandalized by the freedom with which the professed, coadjutors, and scholastics zealously go about their business. We should, however, mention what seemed to be Father Ignatius's view. He believed an important part of probation was to train the novices in humility, to the extent that they would judge everything done by the fathers or even the scholastics to be good, believing it to stem from their greater perfection and spirit. Likewise, the novices should be convinced in humility of spirit that they need their probations because they are still bad, while the others do not need them because they are more perfect and dwell in greater light. Nor should anyone be scandalized by any deed of the others, but rather be edified by everything, in the light and grace of each one's grade.

164. I remember when a certain person was worried it would be a scandal to the others to see a certain member of the house, who did not outwardly appear sick, eating meat and not fasting during Lent, although in fact he was following the doctor's orders and acting with permission of the Pope's vicar. At that, I remember Father Ignatius was quite agitated, but nevertheless calmly asked who would be scandalized. Then he firmly declared that if anyone in the house were scandalized by any deed of the others, he should be expelled from the house at once.

165. Spiritual coadjutors are in charge of the houses of probation and are called masters of probations. Other veterans must also be employed from among the spiritual and temporal coadjutors, who can help them by their spirit, example, and ministries.

166. Literary studies should be done in the colleges, or simultaneously done and taught. For the Society undertakes some colleges in which its scholastics are formed, but no one teaches publicly, and these are usually in universities. But it undertakes others in which Ours both study and teach literary studies publicly, as well as forming their students in Christian virtue.

167. The former are simple colleges, which can extend little help to their neighbors. For the scholastics must devote themselves entirely to studies, provided that their spirit and devotion are preserved throughout. Nevertheless, if they can incidentally help someone in some way, they should not fail to do so. For it is otherwise proper for them to help their fellow students in spiritual matters and carefully select from the flock of students those whom they can form in Christ so that God might grant them the charism and vocation of the Society. But they should not be allowed to engage in other ministries to their neighbors, unless it is clear that this will not hinder but rather help their studies.

168. The other colleges, in which Ours teach, extend great help to their neighbors. For in addition to overseeing Ours, they also vigorously take on the care of extern students in both learning and virtues. But they do not necessarily take on the care of anyone else unless they can do so incidentally and without detriment to their obligation to our scholastics and externs. In order to fulfill this obligation worthily, the college must have suitable ministers who can attend easily to the ministries proper to the colleges and at the same time extend themselves to others that are proper to the Society. Or if they cannot do both, they must at least be endowed with the ability to fulfill the proper duties of the colleges.

169. All the colleges live on annual revenues or perpetual alms, with which they are endowed to ensure the necessary tranquility and leisure for studies [*FI* 1550, no. 8]. Thus, unless it is necessary under obedience to their superiors, they cannot beg alms or receive gifts [*Const.* 331].

Nevertheless, it is an unchanging principle of our vocation, not only among the professed but also among all the Society's parts, that nothing may be accepted in return for any ministry, not even under the name of alms, and that anything resembling a *quid pro quo* [*hoc pro illo*] must be entirely shunned [*Const.* 398]. For this reason, even though colleges sometimes can, due to necessity, beg alms or accept free gifts, they nevertheless cannot receive anything from their students or in their name. Rather, in this respect all the other members must imitate the professed, who live purely on alms that cannot in any way be derived from their ministries.

170. In these colleges, literary studies useful for theology can be taught. These colleges moreover tend to be of three kinds depending on the importance and population of the place and the size of the endowment. For in certain ones, both theology and the lower disciplines are taught. In others, only the languages—Latin, Greek, and Hebrew—are taught, along with cases of conscience; and when this is done fully, five classes of Latin are opened, Greek is joined with the two higher classes, a professor of Hebrew is added, and also one who teaches cases of conscience. Finally, if colleges are not capable of this breadth, they remain on the level where three classes of Latin are taught. In all these colleges, Christian doctrine is expounded and sermons are also preached.

171. The Society can undertake general academies, which we consider to be *gymnasia*. In them, we can teach theology and the other disciplines that can help toward it, not only with the authority of the colleges, but also with that of other general academies. Thus, in the colleges, we cannot confer degrees in literary studies except by extraordinary privilege, whereas in the academies we can. But although it might seem like the Society can undertake some academies where it only exercises governance and teaches the disciplines, nevertheless, this is not the case. Rather, we understand those colleges to be academies where the Society performs the functions of universities, among which is the ability not only to instruct in literary studies and virtues, but also to approve someone publicly as sufficiently trained in a discipline. If he undergoes the examinations and disputations that must be completed to request a degree, he receives the *baccalaureate*. If, having completed his disputations and examinations, he is able to demand the highest rank, he receives the *licentiate*. Or finally, after worthily

accomplishing so many tasks, he can receive that honorable human and ecclesiastical distinction, that is, the rank of Master, with which he receives the ability to dispute and teach the faith publicly, along with all the privileges of the other literary endowments.

172. The governance of universities is exercised by coadjutors. Still, it does not seem that this should be done without the presence of a superintendent, who should in fact be professed and, as far as possible, erudite in letters and well-experienced in schools. The universities, like the simple colleges, live on revenues.

173. The houses of the Society are called *professed houses* because the professed live in them and engage in their ministries from them. The professed, however, are always joined by their spiritual and temporal coadjutors. In these houses, there are no revenues or perpetual alms [*FI* 1550, no. 7; *Const.* 4, 555]. Instead, everyone depends on immediate and pure alms, which of course cannot be derived from our ministries. In these houses, speculative or scholastic subjects are not taught. Instead, there are sacred sermons as well as lectures that seek more to move the will to holiness than to instruct the mind, although it is always necessary to enlighten the mind in order to move the will more fruitfully. In short, everything should be oriented toward the practice of the virtues and not toward pure speculation.

174. The professed houses are not the highest or most important dwellings of the Society, but rather the missions, as will be explained. But in the houses, the Society seeks to have a secure residence for the professed, where they can enjoy some rest in the Lord and be consoled by the pleasant spiritual companionship of the other fathers. From the houses, they can be sent on missions and then be received and recreated in them after their labors. In short, it is like returning to the standard of the Society—that is, to obedience under its superiors—after a battle and victory, being received into its camp and behind its battle line. Nevertheless, the primary role of the houses is to engage zealously in works for the salvation and perfection of souls and properly to undertake a kind of care of souls, not only in their own city or town, but in the whole vicinity, as far as reasonably possible in Christ Jesus.

175. We say that the highest and most perfect dwellings of the Society are the missions of the professed, on which they earnestly seek to gain lost sheep for Christ. And this is in fact a special mark of our vocation: that we receive from God and the orthodox Church the care of all those for whom no one else cares, even though someone else ought to care for them. For if there is no one else, then they belong to Christ's vicar, the Roman Pontiff. Hence, we yield ourselves to him in obedience, so that through us he might arrange for the care of those people whose ordinary prelates or priests are not helping them or who do not have prelates. This is the purpose of the vow made to the Supreme Pontiff, which pertains specifically to missions. This is at once a work of the greatest difficulty, effort, and danger, and at the same time of the greatest value and necessity. From it, the whole Society seems in a way to imitate the apostolic state in our humility in Christ.

Appendix

Section 1: On the Gratuity of Ministries [*Const. 4*]

176. EVEN THOUGH IT WOULD BE PERMISSIBLE TO OTHERS. Other priests, when they carry out their ministries—which, according to Christ's precept, are performed free of charge [Mt 10:8]—are in fact allowed to accept alms. Such alms of course are freely given, without any kind of contract. But they can be given and accepted, so that those who perform spiritual ministries free of charge can live from them. The Church, however, receives from Christ himself the right to alms, and hence can legitimately require the faithful to give them [Mt 10:10]. Thus, the Church requires people to pay one-tenth tithes and ecclesiastical benefices, and in other matters provides for the observance of praiseworthy customs, whenever it sees fit to use its authority to do so. The apostles used this authority [1 Cor 9:7–14], even though they had left everything [Mt 19:27] and vowed themselves to poverty. Likewise bishops, who succeed the apostles in place and rank and hold the state of acquired perfection,¹⁶ use the same authority.

¹⁶ See Aquinas, *Summa Theologiae* II–II 184.5–7.

177. We nevertheless read that Paul did not use this authority [1 Cor 9:15], especially in the churches of Achaia, but worked with his own hands to support himself [1 Cor 4:12].

178. Monks, however, do not have this power, nor does the Church exercise it on their behalf. For it does not require any ecclesiastical benefice or revenue to be established to erect monasteries and sustain monks, whereas it rightly can and must do this for bishops and priests.

179. But the Church confirms the institute of monks in such a way that they may live on alms freely given, whether these are established as fixed and perpetual alms, or whether they live day-to-day and beg. Monks thus receive from the Church the power to receive and ask for free alms given not from any ecclesiastical obligation, but from pure devotion. But nevertheless, it is not against their institute for monks to receive or even ask for alms in return for their ministries, provided of course [that these alms] are offered freely and from devotion alone. For, if the Church does not give them the ability to live from the altar, it does not therefore deprive them of the right to beg alms in return for their ministries. And if any of the faithful can be found who freely, but nevertheless from evangelical obligation, support those who serve at the altar, there is no reason why they cannot support with their alms monks, who are intent on spiritual things.

180. Therefore, the faithful give free alms by precept to the bishops and priests on account of their ministries, and the Church receives them on their behalf according to its law. They do not, however, give to monks by precept, but by recommendation, while monks receive from them by permission of the Church. And in fact, all of these, whether monks or priests or bishops, are permitted to live by an honest trade, working with their own hands, although they are certainly not obligated to do this.

181. This being the case for other churchmen, nevertheless the Society, with the Church's approval, depends purely on alms. Thus, it does not accept alms for its freely given ministries—alms that are freely given but necessarily correlated with those ministries—nor alms begged and given on account of those ministries. But neither can it procure its cost of living from a trade or manual labor, for

everyone in the Society is necessarily occupied in other ministries on account of their vocation.

182. This is why we have embraced this style of poverty in Christ Jesus: we see how many abuses have crept into those other ways of living on alms and how many occasions for greed people have found in them due to their own ill will. For even if what we have already said were not enough, this has always seemed to be reason enough for us not to accept anything—even under the name of alms—that could be derived from our ministries: to make our ministries as free and pure and welcome as possible, and to keep as far away as possible not only from greed, but also from every occasion for and appearance of greed and covetousness. Thus, we depend entirely on Christ's mercy and goodness and confidently beg alms, not for our ministries, but purely for love of Jesus Christ crucified.

183. If, however, the people from whom we beg alms happen to give them in gratitude for the ministries we provide to them or to others, we cannot prevent this intention of theirs. It is enough if we do not know that those alms were given for those ministries, and if we do not receive them on account of those ministries.

Section 2: On the Society's End [Const. 2]

184. **THE END OF THE SOCIETY.** There is in fact only one end of the Society: to strive for the greater glory of God in all things. From it arises this subordinate end, of which it is a kind of perfect principle, power, and form in Christ Jesus.

185. **NOT ONLY.** We are allowed to help our neighbor not only by prayer, sacrifices, and holy desires, but also by all ministries of charity. By the same spirit of love with which we love ourselves, we must also love our neighbor. In this way, just as we should omit nothing that is necessary or useful for our own salvation or perfection, so also we should piously help our neighbor in all things.

186. **FOR THE SALVATION AND PERFECTION.** If someone is called to religious life, it is not enough for him to keep only the precepts, but he must also, because of his state and vows, keep the counsels. And in

fact, he must always strive for greater perfection. For if, due to his own negligence, he does not make progress, he throws away not only his own perfection and charism, but also his salvation. Or if nothing else, he at least gradually decays into ruin.

187. WITH DIVINE GRACE. Since all our works begin from divine grace in Christ Jesus, we must therefore always rely on that grace, being formed and made *energoumenous*—that is, effective—by acts of faith, hope, and charity [Gal 5:6]. By grace, however, we do not only mean that highest grace that makes people pleasing to God, but also that grace that is said to be freely given—that is, the special help and gift of God by which our merciful heavenly Father sees fit to help our Society.

188. BUT ALSO WITH THE SAME GRACE. That is, by the same spirit and intensity of soul, by the same zeal and fervor of charity, by the same grace, we are kindled and made effective.

189. INTENSELY. Not as if we should not also work intensely for our own salvation—that is not what we mean, brothers. But just as a religious person must certainly pursue the salvation and perfection of his own soul with his whole intensity of spirit, we must not neglect, as often tends to happen, to share that same intensity with our neighbor. Besides, we profess this as the primary concern and goal of our institute, for we must put our own salvation and perfection in practice by helping our neighbor. Thus, the Society has given us a clear sign that we must strive for the salvation and perfection of our neighbor.

Section 3: On the Means, That Is, the Vows [Const. 4, 5, 7]

190. IN ORDER BETTER TO ACHIEVE THIS END. The vows are not the end of a religious institute, but means to help its members attain the perfection of their vocation more easily and with greater fruit. For by God's special grace, the vows confer a great help on us. They prevent the world, the flesh, and the devil from obnoxiously disturbing or harming us and keep the powers of our mind—prone to evil from our youth [Gn 8:21]—from shamelessly misusing their freedom. Moreover, we take up those vows that Christ Jesus himself counseled as a way to attain perfection [Mt 19:11–21], which we receive according to the interpretation of the orthodox Church, in

which resides the sole supreme authority to interpret sacred Scripture. And since such a great end has been foreordained for us, and also such great means—varied and difficult—toward achieving that end, we should therefore trust that in these helps of the vows, we will receive even more abundant grace in Christ Jesus, according to each one's special character and grade.

191. UNDERSTANDING POVERTY IN SUCH A WAY. Just as in the Exercises we hold up the love of poverty as the beginning of all the moral virtues [*SpEx* 146, 147], so here we propose and expound poverty first. From the purity of poverty, a novice more easily progresses into the other aspects of religious life. And we have already spoken above of poverty, which suffices for now; later, with Christ's help, we will speak of it more fully in its proper place.

192. OR FOR ANY OTHER PIOUS FUNCTION. It is forbidden to us, because of the nature of our poverty, to accept any alms not only in return for our spiritual ministries, but also in return for any other ministry, even if it seems unrelated to spiritual or ecclesial matters. For we must direct all things toward our neighbor's salvation and perfection from a pure motive of charity, without mixing in any other motive or profit, even if we could otherwise do so honestly.

193. This is why the nature of our institute prevents us from having temporal coadjutors who bring stipends into the houses or colleges from external work or a trade. For (as stated above) coadjutors cannot be applied to this kind of occupation, since the whole reason they are received is to keep the professed [members of the Society] and the spiritual coadjutors from being taken away from their spiritual ministries by being busied with external ones [*Const.* 149]. Hence, they are called to those kinds of service that would otherwise be permitted to the spiritual coadjutors and professed if their involvement in them did not hinder them from bearing greater fruit. So, it is because of the urgent need for spiritual ministries that the professed and spiritual coadjutors do not engage in external tasks. Finally, there is the risk that these occupations could gradually lead to greed, which we strive to avoid in every way.

194. The fact that Paul labored, however, can be attributed to his time [1 Cor 4:12]. We likewise attribute it to our time that we do not labor.

For it was Paul's judgment not to beg for alms; whereas it is appropriate to us, based on our vocation, to live on pure alms. Nor is there any reason why we cannot live on alms, whether because we are not sure we will receive a sufficient amount or because we worry we will cause scandal by being fed from the table of Christ. For this is our principle of poverty, this is our vocation. But if we ever were to experience such extreme necessity that our superiors judge we must earn our living by manual labor (which we must hope will never happen), then this would still not be done according to our institute but would be used for a time by a kind of necessary dispensation.

195. STIPEND OR ALMS. We take the word *stipend* from the letters of confirmation of [Popes] Paul and Julius [FI 1550, no. 1]. We therefore do not understand stipend to mean a payment from a contract or civil debt but interpret it in its ecclesiastical sense, about which [Saint] Paul says, "Who ever serves as a soldier at his own expense [*stipendiis suis*]?" [1 Cor 9:7]. This kind of stipend is free—that is, not preceded by a contract or done by way of exchange, but contributed as a due alms to those who serve at the altar, according to the precept of Christ. And in fact, this alms is received honestly by them. But the Society deprives itself of this right. It likewise deprives itself of that right—as we have said—of which other religious legitimately avail themselves, since our alms are not knowingly received in return for any of our ministries. This is true even though we know that when the faithful give us alms for the love of God, they nevertheless give them intending to sustain men who serve in spiritual ministries.

196. AND ALTHOUGH THE SOCIETY OWNS COLLEGES AND HOUSES OF PROBATION. As we have said, the houses of probation are like a kind of vestibule of the colleges. Since the colleges live on perpetual and fixed alms for the convenience and perfection of their studies, neither the scholastics for themselves nor the professed on their behalf are occupied in seeking their daily necessities. The same motive suggests that the novices should not beg for their daily needs, nor should that task fall to the professed, but the novices should be able to engage in their experiments more freely and conveniently. But we have already spoken of these things above.

197. THESE REVENUES MAY NOT BE USED FOR ANOTHER PURPOSE. They can neither *de facto* nor *de jure* be applied elsewhere [Const. 326, 419]. For,

apart from those situations explained in the Constitutions [*Const.* 330, 558, 559], such an application is necessarily null and void; and the ownership of these revenues is never transferred, nor can it be.

198. IN CONFORMITY WITH THE APOSTOLIC LETTERS. That is, the Society's letters of confirmation by Paul III and Julius III.

199. EXPLAINED IN THE CONSTITUTIONS. A declaration—which has the force of a constitution—is made on this issue in Parts VI and IX [*Const.* 558, 559, 776]. This declaration exempts circumstantial cases and in doing so both deters scruples and shows us the correct use of the colleges' revenues.

200. THE PROFESSED SOCIETY ALSO MAKES AN EXPLICIT VOW TO THE PRESENT OR FUTURE SOVEREIGN PONTIFF. We have already spoken above about the fourth vow of obedience to the supreme pontiff for the sake of missions. This vow is solemn like the other three of the professed. Neither novices nor scholastics make this vow, since their state does not allow them to be sent into ministry, but rather they are being prepared and made fit to be sent into ministry. Coadjutors likewise do not make this vow, since it is proper for them to be companions and assistants to the professed. Hence, the missions are designated for the professed, and only through them to the coadjutors. For this reason, it is enough if the professed alone make this vow.

Section 4: On the Manner of Life [*Const.* 8, 10, 12–15]

201. IN OTHER RESPECTS, THEIR LIFE IN EXTERIOR THINGS. This has already been discussed in enough detail. But when we say “in exterior things,” it should serve as a warning to us, for since we refrain from taking on any regular obligation to external severities (except those imposed by the Roman Church) so as better to work for our neighbor's salvation and perfection, we must therefore use internal severities more diligently and truly by strictly practicing all the virtues. In the novitiate, we eagerly practice those exterior severities. But in the other grades of the Society, we zealously engage in those practices that, according to our institute, take the place of those external afflictions and are equally effective for us, since it does not seem feasible to do both at once.

202. BUT THOSE MAY BE TAKEN UP BY EACH ONE. The perfect way to use such afflictions is always to use them from present obedience, whether one conceives them oneself and takes them up with the superior's approval, or whether the superior imposes them. Thus, the use of these things stems not from a universal rule but from one that is particular and, in the moment, applied with careful attention to individual needs and uses. All of us who live in the Society as subjects must therefore pay constant attention to whether any of these things might be helpful to us through obedience. And superiors, for their part, must try gently and vigilantly to impose and command them by their authority if they see that we are neglecting any that seem necessary or useful.

203. FIRST, SOME ARE RECEIVED, ETC. The institute of our Society upholds an imitation of the state of the apostles and of their successors the bishops, yet in a state of humility—including external humility—and poverty. This is a special grace of Christ Jesus. For we share the same goal, seeking to gain for Christ the “lost sheep of the house of Israel” [Mt 15:24]. The missions aim at this end; this is the care of souls we take up through all dangers, even death, according to our vocation. We do not have honor, nor revenues, nor jurisdiction, nor the ability to administer the sacraments of Holy Orders or Confirmation. Yet even so, Christ Jesus has graced our Society with the following helps: coadjutors for spiritual and temporal ministries, colleges in which literary studies can be done, and a novitiate of indefinite length for the practice of all the virtues according to the manner of our vocation and charism. And all this is done so that no one may be sent into ministry without being exceptionally well-prepared in Christ, both spiritually and intellectually. And now enough has been said about the parts of the Society.

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