

Introduction to Parts 1 – 5 of Constitutions and Norms



Handbook

▶ The Constitutions of the Society of Jesus,

- ▶ An Introductory Commentary on the Constitutions,
▶ Antonia M. de Aldama, S.J.
▶ 1989, ISJ
- ▶ Sent into the Lord's Vineyard, explorations in the Jesuit Constitutions,
▶ Brian O'Leary, S.J.
▶ 2012, The Way

Place of Parts 1 – 5 within whole of Constitutions

- ▶ The ‘deliberation of the first Jesuits’
- ▶ The ‘Formula’
- ▶ Part VII of the Constitutions, foundation stone of the Society: the Mission
- ▶ Following: you have Part VIII, X and IX: unity of mind and heart, preservation of the SJ in the future, the general;
- ▶ Part I – V: formation (until with the vows) and
- ▶ VI: lifestyle of Jesuits
- ▶



- ▶ The process of presentation: Examen generale
- ▶ Part I
- ▶ --
- ▶ -- Part VI
- ▶ Part VII – VIII–IX–X
- ▶
- ▶

- ▶ The sequence or order of the constitutions is exact the opposite to the **formula**. The draft or plan of the formula in 1539 starts with the final purpose (to save souls) of the SJ. The **government** of the SJ follows, then obedience and the **mission** and finally **formation**.
- ▶ On the other hand you have first the preliminary to the **constitutions**: the Examen Generale (first step to the formation). After that: the constitutions starting with **formation**; followed by **mission**, **governance** and preservation of the society.



To say it different:

- ▶ The first parts (I – V) of the Constitutions answer the question: ‘What deals with the formation (and the vows) that underpins the mission of the society. ‘
- ▶ {Explanation: Part IV is about a university, where you are accepted after your noviciate (Part III), admitted (Part I) and not dismissed during the noviciate (Part II). The Examen generale is to help the candidate and the Society to know each other. }



Constitutions Part 1 – 3



Constitutions part 1 and 2

- ▶ Constitutions and norms, pp. 70–107 in Constitutions and Complementary Norms, Inst. Of Jesuit Sources
- ▶ Spirituality/content: A.de Jaer SJ, Together for Mission, pp.37 – 47
- ▶ Prayer: W.Barry SJ, Our way of proceeding, pp. 20–27

1. Some Basic Principles:

- ▶ The greater the number of natural and infused gifts from God which are useful for what the Society aims at in his divine service, and the more assurance the Society has about these gifts, the more suitable will the candidate be to be admitted. [147] Part I, p.74
- ▶ The more one suffers from any these defects, the less suited he is to serve God our Lord in this Society for the aid of souls. [189] Part I, p.85
- ▶ ...the more obligations there are toward a person because of his good service, or the more qualities he has for helping the Society in the service of God our Lord, the greater should the difficulty be in dismissing him. Similarly, on the contrary, the fact that the Society has no obligation, and that the person is poorly suited to help it toward its purpose in the divine service, will make his dismissal easier. [205] Part II, p.94, sub 9.

2. Regarding Admission

- ▶ Personal experiences:.

There are *prejudices* and *troubles to stay balanced in judgement*:

prejudices

- ▶ what you already heard about the candidate by others
- ▶ the first impression the candidate makes on you
- ▶ your picture of the "ideal" jesuit

How to weight the different criteria

- ▶ Biography, personal maturity, formation and competences, relation to God, spiritual experience, age of the candidate etc.

Interaction of personal intuition and the voice of the Spirit?

- ▶ This experience brings me to a confrontation with
 - what I am
 - what does being a Jesuit mean for me

3. Everything You Always Wanted to Know About Dismissal

- ▶ Separation from the Society
- ▶ mandatory dismissal
- ▶ petens
- ▶ non petens

mandatory dismissal

ipso facto:

- ▶ defecting notoriously from catholic faith
- ▶ marriage, even only civilly

after inquiry: (fact and imputability,
accountability)

- ▶ homicide, other forms of violence
- ▶ persistent scandal of public sin against
commandment VI (concubinate etc)

petens

- ▶ scholastics without ordination, formed brothers: simple request for dismissal to General
- ▶ without receiving bishop: professed members, spiritual coadjutors, scholastics with ordination: request for dispens of celibacy and dismissal from clerical state (addressed to Holy Father). Dispens granted includes dispensation from VOWS.
- ▶ with receiving bishop: request for secularization (Professed to Holy See, others to Fr. General). Written Statement of bishop's readiness to receive him for probation is necessary.

non petens

- ▶ before last vows (during formation): everything that makes unsuitable for Society
- ▶ after last vows: grave matter (in obedience, chastity...). Three canonical 'ammonitions' (=warnings) are necessary before proceeding to dismissal.

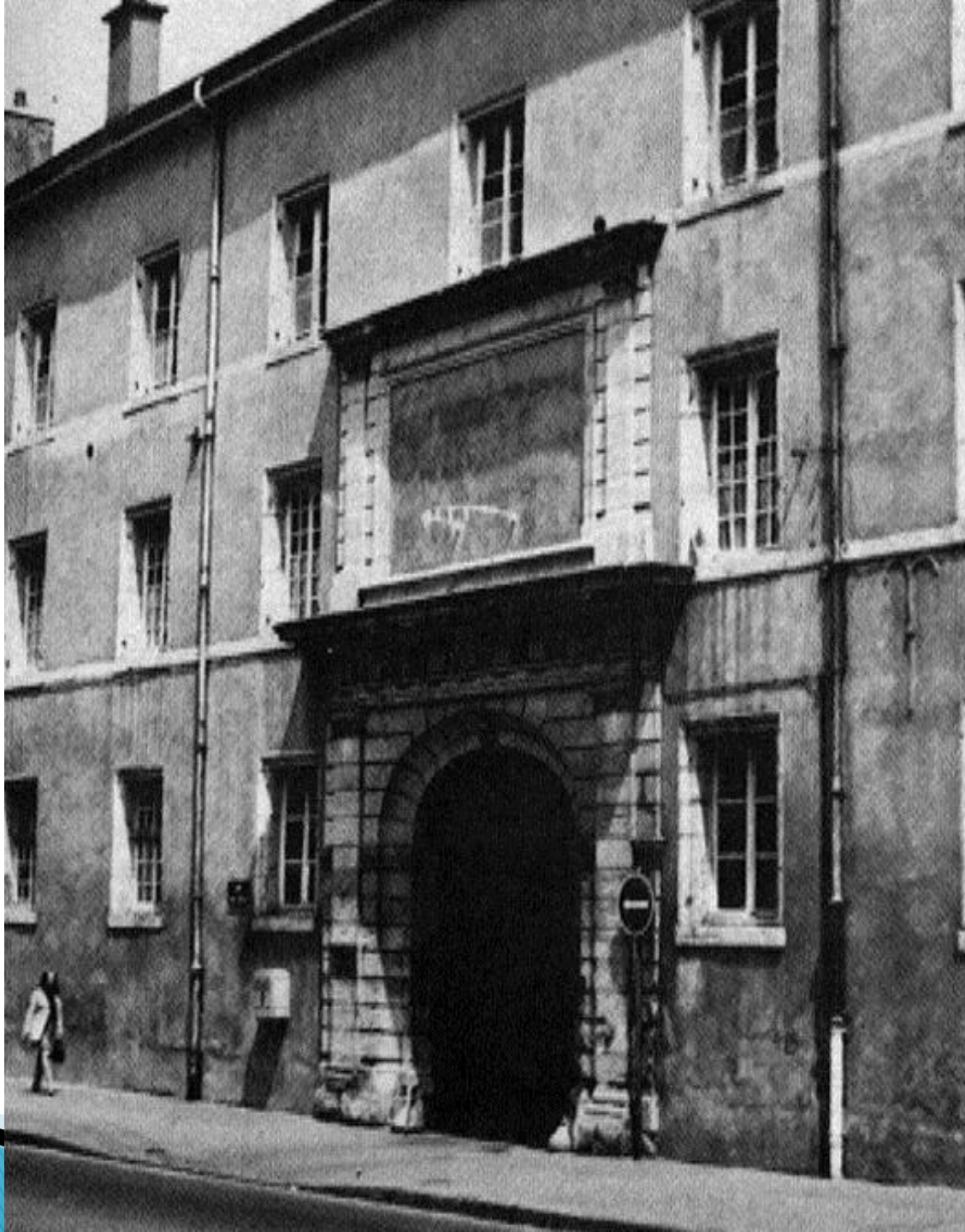
non petens: your rights

- ▶ During process: right to defend oneself before Fr. General
- ▶ after dismissal:
 - ▶ scholastics: no rights (no appeal)
 - ▶ coadjutors: appeal to Congregation (but will not consider it – proper law of SJ)
 - ▶ professed: appeal to Congregation (which authorized dismissal)

Constitutions part 3

- ▶ Constitutions and norms, pp. 108–128 in Constitutions and Complementary Norms, Inst. Of Jesuit Sources
- ▶ Spirituality/content: A.de Jaer SJ, Together for Mission, pp.48 – 59
- ▶ Prayer: W.Barry SJ, Our way of proceeding, pp. 28–34

Old novi- ciate France



- ▶ Two interesting documents – up to date, see: www.sjweb.info: Reserved section, under formation:
- ▶ 1.Canonical aspects regarding noviciate
- ▶ 2.Spiritual formation in the noviciate

- ▶ www.sjweb.info
- ▶ http://www.sjweb.info/adusum/documents/formation/novitiate2_en.swf
- ▶ http://www.sjweb.info/adusum/documents/formation/postnov_en.swf

Constitutions part 4 (Const= C.; CN=Complementary Norms)

- ▶ The learning and other means of helping their neighbour that are to be imparted to those who are retained in the Society (C. 307 – 509)
- ▶ Formation of our members after the noviciate
CN 59 – 112

Somewhere in Spain?



- ▶ The Institute of Jesuit Sources pp.130 – 190
- ▶ Spirituality in A.de Jaer, Together for Mission:
pp 60– 71
- ▶ Prayer in W.Barry, Our Way of Proceeding:
pp.34 – 55

Formation of Our Members After the Novitiate, C.308, A **p.130**

- ▶ (1)The aim and end of the Society is,
- ▶ by travelling through the various parts of the world at the order of the supreme vicar of Christ our Lord or of the superior of the Society itself,
- ▶ to preach, hear confessions, and use all the other means it can (with the grace of God to help souls),
- ▶ (2....) those who will enter the Society be **persons of good life** and **sufficient learning** for the aforementioned work.

Const. 308, A) p.130-131

- **(3.)However, those who are both good and learned are relatively few. ...5. Therefore, all of us, desiring to preserve and increase the Society for the greater glory and service of God our Lord, have thought it wise to take another path, 6. that of admitting young men whose good habits of life and talent give hope that they will become both virtuous and learned in order to labour in the vineyard of Christ our Lord... 7....whether these colleges are within universities or outside... 8....with those who will be employed in that service being multiplied in number and making progress in learning and virtues.**

Historical background

- By deciding in 1547 to accept responsibility for colleges and universities, St. Ignatius and the first companions significantly altered their original dream.
- They gradually did see the need to be involved in education and cultural affairs, at first for their own recruits but later also to “help souls.”
Accepting such responsibilities inevitably lead to long-range involvement with the culture of the time, with contemporary society; it entailed involvement in the social and political world, the arena of politics and finance, of relationships with bishops, princes, and kings.

Note, that...

- ▶ It is the longest part of the Constitutions: 203 articles of 827.
- ▶ It indicates the progressive development of the new and quick growing of the Society in
 - ▶ 1. the culture and
 - ▶ 2. in time and
 - ▶ 3. in its own educational commitment.
- ▶ It envisioned first only training of Jesuit scholastics, allowing certain exceptions.
- ▶ The college was first simply a residence for young Jesuits in the studies for spiritual, intellectual and pastoral formation.

Important texts

Const. P.IV, Ch. 5, no 1 [C.351 **:446]; CN 59.1 ***]:

It is the apostolic objective of the Society, (which regulates the entire formation of our members,) namely “with the help of God to benefit both their* own souls and those of their neighbours”.

- ▶ *: the souls of scholastics and students
- ▶ **: See: Page.150, 179, in ‘Blue Book’
- ▶ ***: See: Page.131

- ▶ In regard to that objective I would like to underline a number of expectations, requirements and basic attitudes which are mentioned repeatedly in the Constitutions and in the Complementary Norms.

- ▶ Relevance for our times:
CN 59, par. 2 **P.131**
- ▶ Formation is apostolic:
CN 106, par.2 **P. 167**
- ▶ Formation in contact with the poor..
CN 106, par.3

Constitutions part 5 (C.)

- ▶ Admission or incorporation into the Society (C.510 – 546)

Complementary Norms

- ▶ Admission into the body of the Society: (CN 113– 142)



- ▶ The Institute of Jesuit Sources pp. 192–219
- ▶ Content/ spirituality: A.de Jaer SJ , Together for Mission, pp.72– 94
- ▶ Prayer in W.Barry SJ, Our Way of Proceeding: pp.55 – 67

- ▶ Vows after the noviciate
- ▶ Final vows (with and without fourth vow)
- ▶ Practica Quaedam!
- ▶ Pp.85 – 94; Modern problems regarding the grades and the Fourth Vow:
- ▶ The Pope doesn't want us discussing this matter
- ▶ ('and we have other things to do than always starting again discussing this topic.')

- ▶ Two groups of four:
- ▶ P.I and II: Entering and leaving vocation
- ▶ P.III: Noviciate
- ▶ 1 2 3 4
- ▶ P.IV: 'The Colleges'
- ▶ P.V: The Vows.
- ▶ 1 2 3 4

- ▶ You will receive this PPT on Jesuit link (as PDF)
- ▶ You have the literature
- ▶ Discuss your topic and
- ▶ Formulate some basic problems