

Ignatius of Loyola's "Rules for Thinking with the Church"

As leaders of the Counter-Reformation, the Jesuits attempted to live by and instill in others the strictest obedience to church authority. The following are some of the eighteen rules included by Ignatius in his *Spiritual Exercises* to give pious Catholics positive direction. These rules also indicate the Catholic reformers' refusal to compromise with Protestants.

In order to have the proper attitude of mind in the Church Militant we should observe the following rules:

1. Putting aside all private judgment, we should keep our minds prepared and ready to obey promptly and in all things the true spouse of Christ our Lord, our Holy Mother, the hierarchical Church.

2. To praise sacramental confession and the reception of the Most Holy Sacrament once a year, and much better once a month, and better still every week. . . .

3. To praise the frequent hearing of Mass. . . .

4. To praise highly the religious life, virginity, and continence; and also matrimony, but not as highly. . . .

5. To praise the vows of religion, obedience, poverty, chastity, and other works of perfection and supererogation. . . .

6. To praise the relics of the saints . . . [and] the stations, pilgrimages, indulgences, jubilees, Crusade indulgences, and the lighting of candles in the churches.

7. To praise the precepts concerning fasts and abstinences . . . and acts of penance. . . .

8. To praise the adornments and buildings of churches as well as sacred images. . . .

9. To praise all the precepts of the church. . . .

10. To approve and praise the directions and recommendations of our superiors as well as their personal behaviour. . . .

11. To praise both the positive and scholastic theology. . . .

12. We must be on our guard against making comparisons between the living and those who have already gone to their reward, for it is no small error to say, for example: 'This man knows more than St. Augustine'; 'He is another Saint Francis, or even greater.' . . .

13. If we wish to be sure that we are right in all things, we should always be ready to accept this principle: I will believe that the white that I see is black, if the hierarchical Church so defines it. For I believe that between . . . Christ our Lord and . . . His Church, there is but one spirit, which governs and directs us for the salvation of our souls.

The Spiritual Exercises of St. Ignatius, trans. by Anthony Mottola (Garden City, N.Y.: Doubleday, 1964), pp. 139-141.

The Jesuits State the Principle of Obedience

As leaders of the Counterreformation the Jesuits attempted to live by and to instill in Catholics the strictest self-discipline and obedience. Here is a statement from the *Constitutions of the Order* by which the Jesuits were governed.

LET us with the utmost pains strain every nerve of our strength to exhibit this virtue of obedience, firstly to the Highest Pontiff, then to the Superiors of the Society; so that in all things, to which obedience can be extended with charity, we may be most ready to obey his voice, just as if it issued from Christ our Lord . . . directing to this goal all our strength and intention in the Lord, that holy obedience may be made perfect in us in every respect, in performance, in will, in intellect; by submitting to whatever may be enjoined on us with great readiness, with spiritual joy and perseverance; by persuading ourselves that all things [commanded] are just; by rejecting with a kind of blind obedience all opposing opinion or judgment of our own; and [let us do so] in all things which are ordained by the Superior where it cannot be clearly held that any kind of sin intervenes. And let each one persuade himself that they that live under obedience ought to allow themselves to be borne and ruled by divine providence working through their Superiors exactly as if they were a corpse which suffers itself to be borne and handled in any way whatsoever; or just as an old man's stick which serves him who holds it in his hand wherever and for whatever purpose he may wish to use it. . . .

From the *Constitutions of the Order*, in *Documents of the Christian Church*, ed. by Henry Bettenson (New York: Oxford University Press, 1961), p. 366.

BORRÓMEO, SAINT CHARLES (1538–1584), Italian cardinal and archbishop of Milan, was born at Arona, Oct. 2, 1538. His studies at the University of Pavia won him the doctorate in civil and canon law in 1559.

Upon the election of his maternal uncle as Pope Pius IV that same year, he was called to Rome, where he was created cardinal-deacon (1560) and later cardinal-priest (1564). On May 12, 1560, he was named archbishop of Milan, and upon the completion of his 25th year was consecrated a bishop by Cardinal Serbellone on Dec. 7, 1563.

As cardinal-nephew, the young prelate filled many functions at Rome, chief among them that of heading the Consulta, which thus made him secretary of state to Pius IV. The pope leaned upon him heavily in directing the third convocation of the Council of Trent (1562–63). When the council closed, Borromeo sat as a member of the commission to execute its decrees and was largely instrumental in bringing out the Roman catechism in Sept. 1566. Increasingly, the archbishop desired to reside at Milan, a permission at length granted by his uncle in 1565. Recalled to Rome by the illness and death of Pius IV, the archbishop took part in the conclave which elected Pius V on Jan. 7, 1566, and then was allowed to return to his see, where he resided thereafter.

At Milan, serious administrative problems confronted him. He was responsible for more than 1,000 parishes scattered over a territory in part subject to King Philip II of Spain, in part to Venice, Genoa, Novara and the Swiss cantons. In regular fashion, the cardinal visited every section of his archdiocese. Eleven diocesan synods ordered the ecclesiastical life of the see, while six provincial councils extended the reforms of the Council of Trent to the 15 bishoprics suffragan to Milan. Clerical education was fostered by the establishment of a Seminario Maggiore (1565) and of a Collegio Elvetico (1579), both at Milan, and of minor seminaries at Inverigo and Celano. For lay students, the Collegio Brera (1572), entrusted to the Jesuits, and the Collegio dei Nobili (1573) were erected. The archbishop's last undertaking was the public opening of the college at Ascona in 1584. He widely employed the Confraternity of Christian Doctrine for the instruction of about 40,000 children in 740 centres. Though embroiled with the Milanese senate, and in conflict with Gov. Luis de Requeséns, as well as with the rebellious canons of Sta. Maria della Scala and the order of the Humiliati, the archbishop had the support of many religious congregations, including his own Oblates of St. Ambrose. His heroic behaviour during the plague of 1576–78 won him the admiration of his flock.

The archbishop died at Milan on Nov. 3, 1584. He was canonized on Nov. 1, 1610, by Pope Paul V, who set the feast day as Nov. 4.

BIBLIOGRAPHY.—Ludwig Pastor, *The History of the Popes From the Close of the Middle Ages*, vol. xv, pp. 97–98, 105 ff. (1928); G. P. Giussano, *The Life of St. Charles Borromeo*, 2 vol. (Eng. trans. 1884); Louise M. Stacpoole-Kenny, *St. Charles Borromeo* (1911); Margaret Yeo, *Reformer: St. Charles Borromeo* (1938); Cesare Orsenigo, *Life of St. Charles Borromeo* (Eng. trans. 1943); C. Marchesini, *San Carlo Borromeo* (1954); H. Thurston and D. Attwater (eds.), *Butler's Lives of the Saints*, vol. iv, pp. 255–262 (1956). (H. G. J. B.)

NERI, SAINT PHILIP (FILIPPO NERI) (1515–1595), one of the outstanding figures of the Counter-Reformation, known as the second "apostle of Rome," was the founder of the Institute of the Oratory (*see* ORATORIAN). St. Ignatius of Loyola and St. Charles Borromeo were his friends, the church historian Caesar Baronius was his disciple, and Palestrina came within his circle. Born in Florence on July 21, 1515, Philip left the city at about the age of 18 for the home of a relative near Monte Cassino. After what might be termed a conversion (though his life was innocent), he went to Rome where he spent his remaining 60 years. He tutored the sons of a Florentine in return for an attic and a pittance. He attended lectures on philosophy and theology, though not intending to receive holy orders but rather to pursue a lay apostolate. Cheerful and open by temperament, he conversed with the young men of the city in order to lead to some serious question: "Well, and when shall we begin to go good?" He served in the hospitals and frequently spent whole nights in prayer in the catacombs of St. Sebastian.

In 1548 he founded the confraternity of the Holy Trinity to give hospitality to poor pilgrims and convalescents discharged from hospitals.

In 1551, prevailed on by his spiritual adviser, he was ordained priest and went to reside with the chaplains at San Girolamo della Carità, in the via di Monserrato. There he gathered in his room the young men he had already grouped around him and others whom he won by an assiduous ministry in the confessional. These meetings had some resemblance to modern discussion groups with the addition of prayers and hymns. When numbers increased he transferred these meetings to the church attics. They called this locality "the Oratory," a name that came to be applied also to those who met there and to the devotional, charitable and recreational activities that Philip devised for them (among these

music, whence ultimately "oratorio"). For a time (1564–73, Philip was rector of the Florentines' church of San Giovanni; in this period Baronius and other disciples were ordained, thus forming the germ of a new community.

In 1575, a bull of Gregory XIII granted Philip the ancient church of Sta. Maria in Vallicella and established there in perpetuity "a Congregation of secular priests and clerics known as the Oratory." The old church was pulled down and a new one built—still called the Chiesa Nuova—and a house for the priests, though it was not until 1583 that Philip went there to reside. In 1577 he was formally elected provost of the congregation.

Apart from the pressure he exerted on Pope Clement VIII to obtain the absolution from excommunication of King Henry IV of France, Philip played no part in the political events of the time. His work was essentially one of personal influence; he attracted men not merely by his joyfulness and humour but, even more, by the spiritual gifts he manifested. His fervour of spirit was accompanied by a sensation of physical heat and a violent palpitation of the heart; distrustful of all ecstasies he was frequently carried away by ecstasies himself. Many miracles were attributed to him, notably the raising to life of Paolo del Massimi. Up until the end of his life he continued to hear confessions and receive all who sought his help.

Philip died on May 26, 1595, and was buried in the church he had built. He was canonized in 1622; his feast day is May 26.

BIBLIOGRAPHY.—*Lettere, rime e detti memorabile di S. Filippo*, ed. by E. Magri (1922). *See also* fundamental Latin life by A. Galloni (1600); P. G. Bacci, *Vita di S. Filippo Neri* (1622; Eng. trans. by F. Antrobus, 1902); A. Capececiatello, *Vita di S. Filippo Neri*, 2 vol. (1875; Eng. trans. by T. A. Pope, abbreviated ed., 1926); L. Ponnelle and J. Bordet, *S. Philippe Néri et la société romaine de son temps* (1928; Eng. trans. by R. Kerr, 1932), with list of sources; G. de Libero, *San Filippo Neri, apostolo di Roma* (1960); M. Trevor, *Apostle of Rome* (1960).

FRANCIS, SAINT, OF SALES (FRANÇOIS DE SALES) (1567-1622), bishop of Geneva, refuted the error prevalent in his day that spiritual perfection was impossible for those living in the world. Born Aug. 21, 1567, in the castle of Sales at Thorens in Savoy, he was the eldest son of the Boisy family. His education began at La Roche and Annecy, continued at the Jesuit college of Clermont in Paris (1580-88) and was completed at Padua by theological study and the acquisition of the doctorate in law (1591). After a brief practice of law he turned to the ecclesiastical state and was ordained priest at Annecy (1593).

Missionary activity leading to the conversion of the Chablais from Calvinism to Roman Catholicism occupied the years from 1594 to 1598. Appointed coadjutor to the bishop of Geneva (1599) by Pope Clement VIII, Francis was consecrated bishop of that see on Dec. 8, 1602.

Diocesan organization and reform, plus continued efforts against Calvinism, marked Francis' episcopal administration. In teaching that perfection was easy and possible for all, he was especially effective as author, spiritual director and preacher. In 1610, through Jeanne Françoise Frémiot, the widowed baronne de Chantal, he founded a religious order for women, the Visitation of Holy Mary (see CHANTAL, SAINT JANE FRANCES DE). Francis died at Lyons on Dec. 28, 1622. His beatification (1661) and canonization (1665) took place under Pope Alexander VII. The title of doctor of the church was conferred on him by Pius IX (1877), and he was named the heavenly patron of all writers by Pius XI (1923). His feast day is Jan. 29.

Various religious congregations, both of men and women, taking him as their patron have followed his principles of spirituality.

St. Francis' writings—which include controversies against the Calvinists, works on spirituality, letters, sermons and documents on diocesan administration—resulted in most part from his activity in the ministry. A 26-volume critical edition was issued under the auspices of the Sisters of the Visitation of Annecy (1892-1932). The following have been translated into English: *The Controversies*; *The Treatise on the Love of God*; *Spiritual Conferences*; selections from the letters, by H. B. Mackey; and, in several versions, *An Introduction to Devout Life*, which is recognized as a classic on spirituality.

BIBLIOGRAPHY.—See the biographies in English by H. Burton (1926) and E. Sanders (1928). V. Braccio, E. Morganti and M. St. Durica list other works from 1623 to 1955 in *Opere e scritti riguardanti San Francesco Di Sales* (1956). (E. J. Cy.)

VINCENT, SAINT, DE PAUL (1581-1660), founder of the Lazarists and of the Confraternities of Charity, was born at Pouy in the Landes, France, on April 24, 1581, educated by the Franciscans at Dax, ordained priest, Sept. 23, 1600, and took his degree of B.D. at the University of Toulouse in 1604. Captured by Barbary pirates, he spent two years (1605-07) as a slave in Tunisia, whence he escaped to Aigues-Mortes. After a year in Rome he went to Paris, where he remained for the rest of his life. He placed himself under the spiritual guidance of Pierre de Bérulle (q.v.), who directed him to take charge of the parish of Clichy and, later, to act as tutor to the two sons of Philip Emanuel de Gondî, general of the galleys, of which Vincent became chaplain general in 1617. He subsequently had a hospital built at Marseilles for those wretched convicts.

In 1625 he founded the Congregation of the Mission (Lazarists or Vincentians) to evangelize neglected poor country folk and also to educate and train a pastoral clergy. He likewise established in Paris and its environs Confraternities of Charity, associations of laywomen who visited, fed, and nursed the sick poor in their homes. As these women were mostly members of noble and wealthy families, they enabled him to establish the Foundling and other hospitals and to relieve the distress occasioned by war in Picardy, Champagne, and Lorraine. Vincent was the cofounder with Louise de Marillac (q.v.) of the Daughters of Charity. He died on Sept. 27, 1660, and was canonized in 1737. His feast day is July 19.

BIBLIOGRAPHY.—P. Coste (ed.), *Saint Vincent de Paul, correspondance, entretiens, documents*, 14 vol. (1920-25); J. Leonard (trans.), *Conferences*, 4 vol. (1938-40) and selections from the letters (1937). See also lives by P. Coste, Eng. trans. by J. Leonard, 3 vol. (1934-35); J. Calvet, Eng. trans. by L. Sheppard (1952) and V. Giraud (1955). (I. L. D.)

LALLE, SAINT JEAN BAPTISTE DE (1651-1719), reformer of education and founder of the Brothers of the Christian Schools, was born of an aristocratic family at Reims on Jan. 24, 1651. After becoming a priest (1678) he devoted himself to the education of the poor, at that time much neglected. He endeavored to establish charity schools in his own town and subsequently reformed his teachers into a religious order (1684). His number multiplied until at the time of his death they were to be found in 22 towns of France and in Rome. La Salle also set up colleges for secular teachers, the first of their kind; boarding schools of nonclassical type for middle-class boys; and refectories. He was a man of refined manners, cultured mind, and practical ability, in whom personal austerity was allied with gentleness and affability. He died at Rouen on April 7, 1719, and was canonized in 1900; his feast day is May 15.

La Salle's spiritual writings are *Les Devoirs d'un chrétien*, (1703); *Recueil de différents petits traités* (1711); and two volumes of *Méditations* (1730-31). His pedagogical works include *Les règles de la bienséance et de la civilité chrétiennes* (1703); *La méthode des écoles chrétiennes* (1720); and various school manuals. J. Battersby edited the *Letters and Documents*, in

Margaret Mary Alacoque, BLESSED, religious of the Visitation Order, Apostle of the Devotion to the Sacred Heart of Jesus, b. at Lhautecour, France, 22 July, 1647; d. at Paray-le-Monial, 17 Oct., 1690. Her parents, Claude Alacoque and Philiberte Lamyn, were distinguished less for temporal possessions than for their virtue, which gave them an honourable position. From early childhood Margaret showed intense love for the Blessed Sacrament, and preferred silence and prayer to childish amusements. After her first communion at the age of nine, she practised in secret severe corporal mortifications, until paralysis confined her to bed for four years. At the end of this period, having made a vow to the Blessed Virgin to consecrate herself to the religious life, she was instantly restored to perfect health. The death of her father and the injustice of a relative plunged the family in poverty and humiliation, after which more than ever Margaret found her consolation in the Blessed Sacrament, and Christ made her sensible of His presence and protection. He usually appeared to her as the Crucified or the *Eccē Homo*, and this did not surprise her, as she thought others had the same Divine assistance. When Margaret was seven years old, the family property was recovered, and her mother besought her to establish herself in the world. Her filial tenderness made her believe that the vow of childhood was not binding, and that she could serve God at home by penance and charity to the poor. Then, still bleeding from her self-imposed austerities, she began to take part in the pleasures of the world. One night upon her return from a ball, she had a vision of Christ as He was during the scourging, reproaching her for infidelity after He had given her so many proofs of His love. During her entire life Margaret mourned over two faults com-

mitted at this time—the wearing of some superfluous ornaments and a mask at the carnival to please her brothers.

On 25 May, 1671, she entered the Visitation Convent at Paray, where she was subjected to many trials to prove her vocation, and in Nov., 1672, pronounced her final vows. She had a delicate constitution, but was gifted with intelligence and good judgment, and in the cloister she chose for herself what was most repugnant to her nature, making her life one of inconceivable sufferings, which were often relieved or instantly cured by our Lord, Who acted as her Director, appeared to her frequently and conversed with her, confiding to her the mission to establish the devotion to His Sacred Heart. These extraordinary occurrences drew upon her the adverse criticism of the community, who treated her as a visionary, and her superior commanded her to live the common life. But her obedience, her humility, and invariable charity towards those who persecuted her, finally prevailed, and her mission, accomplished in the crucible of suffering, was recognized even by those who had shown her the most bitter opposition.

Margaret Mary was inspired by Christ to establish the Holy Hour and to pray lying prostrate with her face to the ground from eleven till midnight on the eve of the first Friday of each month, to share in the mortal sadness He endured when abandoned by His Apostles in His Agony, and to receive holy Communion on the first Friday of every month. In the first great revelation, He made known to her His ardent desire to be loved by men and His design of manifesting His Heart with all its treasures of love and mercy, of sanctification and salvation. He appointed the Friday after the octave of the feast of Corpus Christi as the feast of the Sacred Heart; He called her "the Beloved Disciple of the Sacred Heart", and the heiress of all its treasures. The love of the Sacred Heart was the fire which consumed her, and devotion to the Sacred Heart is the refrain of all her writings. In her last illness she refused all alleviation, repeating frequently: "What have I in heaven and what do I desire on earth, but Thee alone, O my God", and died pronouncing the Holy Name of Jesus. The discussion of the mission and virtues of Margaret Mary continued for years. All her actions, her revelations, her spiritual maxims, her teachings regarding the devotion to the Sacred Heart, of which she was the chief exponent as well as the apostle, were subjected to the most severe and minute examination, and finally the Sacred Congregation of Rites passed a favourable vote on the heroic virtues of this servant of God. In March, 1824, Leo XII pronounced her Venerable, and on 18 Sept., 1864 (Pius IX declared her Blessed. When her tomb was canonically opened in July, 1830, two instantaneous cures took place. Her body rests under the altar in the chapel at Paray, and many striking favours have been obtained by pilgrims attracted thither from all parts of the world. Her feast is celebrated on 17 October.

The Letters, Instructions, and Autobiography of Bl. Margaret Mary are included in *Vie et Œuvres par les Contemporains* (2 vols., Paris, 1901); LANGUET, *La Vie de la Vén. Marguerite-Marie* (Paris, 1729), tr. (London, 1850); HAMON, *Vie de la b. M. d'après les manusc. et les docum. orig.* (Paris, 1907); BOUGAUD, *Revelations of the Sacred Heart*, tr. (New York, 1890). See also biographies by GAUTHET (Paris, 1890); BOULANGER (Paris, 1847); DANIEL, tr. by a SISTER OF MERCY (New York); TICKELL (New York, 1900); *Life of the Blessed Margaret Mary Alacoque in The Messenger of the Sacred Heart* (1905), serialim.

SISTER MARY BERNARD DOLL.

A. ST. MARGARET MARY ALACOQUE, AUTOBIOGRAPHY (c. 1682)
Source: Monsignor Semimuid, St. Margaret Mary (1647-1690), trans. A. M. Buchanan (London: Burns, Oates and Washbourne Ltd., 1927), pp. 116-117. Reprinted by permission of Burns & Oates.

He made me lean for a long time on His Divine breast, whilst He revealed to me the marvels of His love, and the inexplicable secrets of His Sacred Heart, --things which He had hitherto always hidden from me, and now disclosed for the first time. But He did it in so plain and effective a manner as to leave me no room for doubting it, such were the results that this grace produced in me, who am always afraid of deceiving myself with regard to what I assert to take place within me. This is how it seems to me that the matter occurred. --He said to me: "My Divine Heart is so passionately in love with men, and with thee in particular, that it can no longer contain within itself the flames of its ardent charity, and must needs spread them by the means, and manifest itself to men and enrich them with the precious treasures that I will reveal to thee. These treasures contain the graces of salvation and sanctification necessary to draw men out of the abyss of unworthiness and ignorance, for the accomplishment of this great design, in order that all may be done by Me."

Afterwards, He asked for my heart, which I implored Him to take, and having done so, He placed it within His adorable Heart, showing it to me as a little atom being consumed in a glowing furnace, and then withdrawing it thence like a burning flame in the shape of a heart, He replaced it whence He had taken it, saying: "Behold, My beloved, a precious pledge of My love, which is inserting in thy side a tiny spark of its most fiery flames, to serve as thy heart and to consume thee until thy last moment. Its heat will not diminish, nor will any relief be found save to a slight degree by bleeding, and I will mark the blood so plainly with My cross, that it will bring thee more humiliation and suffering than alleviation. This is why I desire thee simply to ask for it, as much for thee to practise what is required of thee by thy rule, as to give thee the consolation of shedding thy blood on the cross of humiliations. And in token that the great favour I have just done thee is not imaginary, but the foundation of all those that I still have to bestow upon thee, although I have closed the wound in thy side, the pain of it shall ever remain with thee; and though hitherto thou hast adopted the name of My slave, I now give thee that of the beloved disciple of My Sacred Heart."