Jesuit Law–the rules of the Society of Jesus

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**The Plan of the Proposed Rules Follows and is this**

The rules of the Society of Jesus fall in line with the Constitution of the Jesuits. In the Jesuit society, we the members wish to be addressed by the name Jesus and let whosoever wants to fight under the sacred banner of the Calvary cross, and to serve the highest God and the Roman pontiff, His vicar on this planet, after a serious vow of complete chastity-let him keep in his mind that he is part and parcel of a society, established with the aim of perfecting souls in the life we live and in the doctrine of Christianity, for the facilitation of the faith via public preaching, ministering and being witnesses to the Gospel , spiritual macerations, an effort towards charity, and more so through lessons of the youthful and uninstructed in the Christian virtues, and finally for giving a message of hope to all the believers in listening to their confessions .

Let everyone of us and those who want to be among us first thank God, then of the reign of his order, that is the way to our father, and let him pursue the end suggested by God with all his might. Let each one of us, all the same, rest in the grace and mercy given to us by the Holy Spirit; and within the proper grade of his anointing, and lest anyone of us make use of zeal but never secrecy , let the decision of the grade of everyone of us, of the offices, and the entire arrangement be within the hands of the general or prelate chosen by us, so as to realize the harmony that is so much needed in each and every well-governed institutions may be kept under preservation.

 Let this general, together with the council of his associates, have a possession of the influence in Jesuit council to come up with stipulations that are morally correct for the ultimate end that is propose, the bulk and of all the voters of the voters of the society always having the right of making a correct decision. Let it be clear and understood that there is a need for consultation with respect to the more relevant or permanent queries, the majority of the faithfuls within the Jesuit Society, that can be convoked in a manner that is most convenient; in situations that are less relevant or matters that are transient, all those that are present the place that the general lives. The mandate of enforcing laws, all the same, is reserved solely by the general of the society.

Let all the members be aware that, and let it be only at the start of their profession, and let them meditate upon it day and night for the rest of their lives, that the society at large, and every one of them, owes faithfulness and obedience to the holiest lord, the Roman pontiff, and myriad other Pontiffs, his successors, and fight with realistic obedience and supplication to the Most High God. And on the other hand, in as much as anyone of us may be well versed with the precepts of the Gospel, and however much we may be familiar with the Orthodox way of life and faith, let all the Jesuits, being Christians, make a profession of themselves as ones under the leadership of the Roman pontiff, and vicar of the son of God Jesus Christ. For the greater humility that gives a proper definition to the Jesuit Society, and in relation to complete self-mortification of every one among us, and so as to be worthy contributors to the abnegation of our own wills to the greatest heights, let every one of us, besides that common obligation, be very much committed to this by a vow that is one of a kind. Such that whatever the existing Roman pontiffs command of us that has to do with the saving of human souls through the Gospel and the spreading of the Christian faith, and to whichever lands the Roman pontiff will deem befitting to send us to, this statute give us permission to work hard and to realize the much that is within us we can offer to the world, minus looking back or making an excuse; whether the pontiff will send us to the land of the Turks, or to any other people of an infidel nature, even the people living in the lands that are christened the Indies; or to any schismatics or heretics, or believers of the Gospel, doesn't matter what. The Gospel of the Lord Jesus Christ will be our light and banner as we fulfill the mission of evangelization to the rest of the world; precepts of the other Bible books save from the Gospel will also be savvy.

 Therefore let those that are looking to become Jesuits make a long and good consideration, before they put the strength of the brow and shoulders to this manner of a task; they should think about whether they possess sufficient grace for good deeds to place this citadel at the disposition and command of their superiors; that is to say; if the Holy Spirit that assists them gives to them a promise to accord them enough grace to make them able together with the help of God to bear the weight of the calling to become a Jesuit. And the moment they have given their name, at the inspiration of the Lord, to the good service of our Lord Jesus Christ, having thence girded up their loins, they will be fast to see to it that there is a fulfillment of this grand vow.

Lest in any way there comes a case of jealousy with respect to the mission of the Jesuits or provinces, let all make a decision never either indirectly or directly to create an interference with the Roman pontiff in this respect, but let them leave all such matters to our God Almighty, and to the pope himself, His only vicar, and to the general of the society. And let the general make a promise himself just like the others, not to take upon his accord a mission towards anything unless he be granted the express permission of the Jesuit Society, in all matters that have to do with the fulfillment of these our constitution.

Let each Jesuit realize command about what he knows to be the right for the advancements of the requirements proposed by God the Father and the society at large within which we exist in. In making an issuance of these commands within our society, Jesuits will be expected to always keep the memory of the kindness, love, gentleness of Jesus Christ, Paul and Peter to guide them as a banner, whose example in this rule let the council follow in careful consideration.

Let all Jesuit Society members have charge more so over the education of children and of those of the world within the confines of the Christian doctrine of the Ten Commandments of the Bible, and in the same manner as rudiments, whatever appears to be suitable to the states of affair of the members involved, and of time and place. It is in fact very much necessary in offering this, that the council and general look upon it sharply, since it is not possible in the first place to realize an edifice minus a foundation of faith, and there may be a risk that as one may be more informed than the other amongst us, such a one may perchance leave to abandonment some province that appears at first sight not as promising for him, when in essence no singular district would be more fruitful, either for the sake of instruction, or for the sake of training in humility and charity at a similar time as the duties of the Jesuit Society. In a short time therefore, for the sake of the never sufficient exalted virtue of humility, let them all the time be accountable in relation to obedience to the rule in all matters that have to do with the institution of the Jesuit Society, and let them perceive Jesus Christ in the general as if in the presence, and let them carry themselves in the veneration of Jesus Christ as is proper. Since all Jesuits are aware by experience that no manner of life is happier, more apt, or purer to help its fellow than the one most warded off from the corruption of greediness, and in proximity to holy property, and since we are aware of the fact that our Lord Jesus Christ offers necessary clothing and food for all his people that look to gain eternal life, let each and every one of the Jesuits vow to live a life of poverty, and not to gain any manner of civil right, either at a personal level, or for the upholding or utilization of the society to many manner of property, wherever situated, or its income, but to be satisfied with the utilization only of what is accorded to them for meeting their personal basic needs.

Let all the Jesuits have the power, all the same, to have a college or institutions at the Universities, with the realization of census returns, proceeds, or possessions, to be applied to the utilization of and the basic needs of the students; the thing held to be under control of the general, and the society with respect to the government of the commons, inclusive of the superintendence of the said colleges, and students, the method of the choice of governors, or the governor, or students, or their admission, recall, dismissal, or expulsion: the introduction of stipulations for the teachings of the students, or their correction, or punishment, their clothing, and all other manner of government, management and regulation. Nor can all the students seeking a lifestyle in the Jesuit Society misuse the estates, nor the society turns them to its utilization, but they ought to be utilized for the necessary expenses of the Jesuit students. The students, may, all the same, be under admission of the Jesuit Society after sufficient training in letters and n spirit, and enough probation.

It is worth mentioning that all the members of the Jesuit Society in holy orders, even in the event that they are not in possession of beliefs of the church, are supposed to be bound everyone of them in a manner that is private and individual, that is not at the same time with others, to repeat the services with respect to the rights of the Roman Catholic Church.

All these are the rules that the Jesuits have drawn up concerning the life of poverty as an example for the approval of our master above Paul, and the entirety of the Apostolic. See; this we have accomplished that by this writing we may briefly inform on the one hand those who make enquiries with respect to the nature of the life the Jesuit Society has brought into institution, and on the other the future imitators of our example, if through the will of God Almighty, there ought to be any so disposed, how the Jesuits have intended the life of poverty to be .lived, since they have taught themselves by means of experience to what extend and the number of difficulties attached with living such a life .

No one ought to be accepted to the Jesuit Society until he has been well tried and proved for an extended period and in a very careful way. Then and only then can he be admitted to the loving kindness of Jesus Christ, when he has proven himself wise in the wisdom of Jesus Christ and the entirety of the doctrines he stood for, and to exhibit purity in the Christian life; and may Jesus Christ deign to favor our frail beginnings to the glory of the most High God who is our father, to whom only be honor and glory forever in the expanse of time. Amen.

But because there is nothing in the entirety of the Jesuit statutes that is not pious and holy, and because those members who have in a humble way petitioned us in this matter will be much more zealous for a life full of holiness and virtue if they are aware that they are deemed to be and held in the special grace of the Apostolic. See and if they are aware that the above-mentioned rules are approved by The Jesuit Society , we thence from our certain knowledge make an approval of, confirm and bless through our apostolic statutes, all and in a manner that is single handed, as being very apt for the spiritual maturity both of the said new Jesuits and of the entirety of the Christian flock, and we get the same members into our special protection and that of the well-meaning Apostolic. Giving them the right to make an establishment of free and with full permit such specified institutions among their own as they make a judgment of to be suited to the ends of the Jesuit Society, to the praise and glory of our Lord Jesus Christ, and to the advantage of all.The laws and statutes of the general council, and of all the predecessors, of blessed memory, and the entirety of apostolic constitutions, and ordinations to the divergent notwithstanding; the Jesuits will, all the same, be added or admitted to the said society.

This constitution is an embodiment of what is already deemed a solemn moral obligation on the part of all existing and prospective Jesuits, or superiors, by virtue of the authority of the leadership and the grace of the Society of Jesus at large, impose a serious responsibility. The society is deeming of transgression as sinful, and this is true of such transgressions not only within the confines of the Society of Jesus but out of it. In addition to that such directives are rarely an imposition of the leadership of the society and only seek to realize the greater good of all the members and the greater good of the group which comes about as an imperative; an imperative that the common good demands. The rules, all through, happen to be ones that are defined by wisdom and love, and ought to be interpreted as a true manifestation of the spirit of charity that bring about their facilitation and animation.

It is very true of this constitution, and its provisions, that there is a seeking of the affectionate relationships between members and their superiors and members with one another; it is thus appropriate if the members gird their loins with humility and forbearance; making the Jesuits a manifestation of conscience.

What the Jesuits do, stand for, and practice on a day to day basis; even though in resonance with what is practiced in other Christian religions, ought to stand out and this can only be realized minus pride and by the means of mutual correction only when necessary. Correction that will not be partial to any of us but will cut across all the ranks that define the Jesuit hierarchies and orders; whether a Jesuit be a novice, newly formed scholastic, formed coadjutors, or professed priests. Correction is also applied to the methods usually employed to determine the qualification of Jesuits for a number of ministries or offices.

In the Jesuit realm of operations, the primary authority is vested in the entirety of the member congregation, which makes an election of the general, and could, for a number of serious reasons, depose any one of the members. This body has the powers also (even though there has never yet been an instance for so doing) add new Constitutions and laws and make an amendment or abrogation of old ones. More often than not this congregation is supposed to be convened on the occasion of the demise of a general, so that the chosing of the next successor is facilitated, and so that provisions are realized in a timely manner for the welfare of the Jesuit society and for its government.

The congregation may also be called at other instances for the gravest of reasons apart from demise. In this case those in attendance should be the general, when alive and well, and all his assistants, the leaders from the provinces, and two deputies from every one province and territorial division of the Jesuit society chosen by the superiors and much older professed individuals.

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