

**Jesuit Glossary:**  
**Guide to understanding the documents**

Wiktor Gramatowski SJ

*English version*

*Camilla Russell*

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## Preface to the English translation

In asking me to undertake this translation into English of Wiktor Gramatowski's 'Glossario', the Director of the Archivum Romanum Societatis Iesu, Fr Brian Mac Cuarta SJ, sought to continue his late colleague's work. He wanted to open up the Roman Jesuit Archive, especially to the first-time researcher in this area, by way of providing definitions and explanations of terms and concepts that are essential to comprehending the workings of the archive, and of the Society more broadly. With this aim in mind, the English translation that follows is less concerned with precision than with meaning, attempting to render clearly and in a straightforward manner the key information provided in the original 1992 Italian document, adjusting, updating and expanding where possible, especially in parts where further explanation might be required for the twenty-first century scholar working in the English language.

The translation is historical in approach: that is, like the original 'Glossario', it provides the meanings of key terms in the sense in which they were used, often at the very dawn of the Society; some of these terms still are in use today, and Gramatowski was interested also in their contemporary application when he wrote the 'Glossario'. Yet, with many of these terms or categories having fallen into disuse, or differently applied since Gramatowski's day, unlike the Italian version, the overarching interest of this translation is to present these terms as they were used in the Old Society (prior to its Suppression in 1773), or in the first one-hundred or so years after the Restoration of the Society in 1814.

Gramatowski's 'Glossario' is more than a research tool for work in the Archives, although it is that too. It introduces the researcher to most of the key vocabulary and concepts used in the Society of Jesus, most of which had their origins, and often their definitions, in the *Constitutions*. This foundational document (undertaken over several years, beginning in 1547, and continued in 1552, then printed in 1558–59), actually includes, aside from the *Constitutions* themselves, the *Formula of the Institute* (1540, revised 1550), the *General Examen* (c. 1546), *The Declarations on the Examen and the Constitutions* (1559), published together as one volume for the first time in 1570. The modern English edition is *The Constitutions of the Society of Jesus*, trans. George E. Ganss (St. Louis: The Institute of Jesuit Sources, 1970). The Index of this edition is particularly useful in locating many of the terms and themes contained in the 'Glossary'.

Another text regularly referred to throughout the 'Glossario' is the *Ratio Studiorum* (1599), the text dedicated to the structure and content of the Jesuit educational programme, many of whose features and terms consequently appear here. A modern edition in English is Claude Pavor, S.J. *The Ratio Studiorum: The Official Plan for Jesuit Education* (Saint Louis: The Institute of Jesuit Sources, 2005). A further useful study of the early years of the Society of Jesus — which contextualises much of the material contained in this 'Glossary', as well as the *Constitutions* themselves — is John W. O'Malley, *The First Jesuits* (Cambridge, MA, 1993). This text is commended to the reader for the invaluable insights that it provides into early Jesuit history.

While the above English-language resources are recommended as useful additional material for the researcher who consults this ‘Glossary’, the translation that follows also retains references, provided throughout Gramatowski’s original version, to the three-volume *Institutum S.I.* (Florence, 1892–3), whose use for the reader is explained in the Preface below.

Finally, I extend my thanks to the personnel at ARSI, especially Mauro Brunello, Nicoletta Basilotta, Francesco Stacca, and most particularly the Director Fr Brian Mac Cuarta SJ.

Camilla Russell, Rome, December 2013

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Jesuit Glossary

### **Guide to understanding the documents**

Rome 1992

#### **Preface**

After years of work in the Archivum Romanum Societatis Iesu (ARSI), I observed that researchers often encounter great difficulty in reading our documents on account of the terminology used in them, and the regulations and procedures in use at the time they were written, or specific to the Society of Jesus. For this reason the ARSI Jesuit Glossary is intended to provide relevant information and explanations to facilitate clear and precise comprehension of all documents.

Further information has been added that may assist researchers.

This modest glossary lists terms in alphabetical order followed by their most common abbreviated form, a succinct explanation, and useful suggestions for further investigation.

The most frequent references are made to the Florentine edition of the *Institutum S.I.* of 1892–3 in 3 volumes, cited as *Inst. S.I.* If nothing further is added, reference is to the large *Index* at the end of volume 3, where it is possible to find further legal and chronological information.

For convenience, at the end of this glossary there is an alphabetical list of abbreviations.

W. Gramatowski S.I.  
Archivist

2.2.1992

## Jesuit Glossary

**ACADEMIA:** Academy. An academy was a select grouping of students, which gathered for various activities associated with studies. There was an academy for theologians and philosophers, one for rhetoricians and students of the humanities; there was also one for students of grammar. Their meeting rooms came to be called 'the academy'. *Inst. S.I., Academiae.*

**ACADEMICUS (Acad.):** Academic. This term has two possible meanings: 1) the prefect of an Academy (or academic discipline) in the Jesuit colleges (see also, the *Ratio Studiorum*). 2) An older meaning of the term referred to the priest responsible for members of the nobility resident in Jesuit boarding schools, with oversight of their academic progress and of such activities as theatrical performances etc. This role was equivalent to that of college Prefects of Studies (often appearing in documents in its abbreviated form, *Praef. stud.*). See *Inst. S.I., Academiae e Repetentes.*

**ADMISSIO:** Admission. This term concerns the process of admission into the Society of Jesus. Responsibility for the selection of candidates belonged to the Provincial. In the cases of candidates who had studied at one of the colleges of the Society (but who were not yet members of it), the Jesuit personnel and administrative catalogues sometimes note two stages of admission, e.g.: a) *admissus Flexiae*, b) *ingressus Parisiis*. This refers to the process by which the Provincial, in making his routine visitations of the colleges, would examine possible candidates, and then have them assessed by staff at the college (who knew them best), before admission to the Society. Candidates did not enter the novitiate straight away, but did so in the months following the initial admission. In Jesuit personnel records, membership of the Society is not dated from when this initial admission took place, but from the date of entry to the novitiate. See *Inst. S.I., Admissio.*

**ADMONTOR (Admon.):** Admonisher. Refers to the Jesuit member who was responsible for communicating to a superior on any number of issues — observations, complaints, requests, and so forth (often of a delicate nature) — on behalf of his fellow-Jesuits. The position was established with a view to assisting the superior and the community as a whole, in terms of the quality of its leadership by identifying areas of disagreement, misconduct, or other problems that might arise. See, *Inst. S.I., vol. 3, p.557.*

**AEDITUUS (Aedit.):** Sacristan. The rules for this role can be found in *Inst. S.I., vol 3, pp. 147–9.*

**ALIENATIO BONORUM:** Alienation of goods. This term refers to the transferral, or removal, of goods from the Jesuit property to which they pertained. The Society established prohibitions against the separation of significant goods from the property to which they belonged, specifying that permission to do so must be granted by the Holy See. In making its decision, the papacy was to be informed about the nature of the goods, and the scope of the sales, etc. See also, *Inst. S.I.: Bona.*

**AMANUENSIS (Aman.):** Secretary or clerk. This was a writer engaged in the transcription of texts, especially Latin documents, a task normally undertaken by an ordained Jesuit. See *Inst. S.I.*, vol 2, p.74.

**ANNUAE (litterae):** Annual letters. These were the annual epistolary reports sent to Rome by way of each Provincial in the Society. They were sent from Jesuit houses or missions, in the form of a summary of activities undertaken during the year. For the many published annual letters, see the ARSI library catalogue entries, *Annuae Litterae* and *Lettere* or *Lettera*. On the prescribed method for writing the Annual Letters, see *Inst. S.I.* vol 3, *Formula scribendi*, numbers 26–31.

**ANNUS (an.):** Year. The term appears regularly in the Society's personnel catalogues. The method used for counting years in the sixteenth- to eighteenth centuries was quite inconsistent. In most cases, months were not counted, e.g.: '*natus 21 nov. 1595, defunctus 5 apr. 1660 = 65 annorum*' ('born 21 November 1595, died 5 April 1660 = 65 years').

**APPLICATIO:** Application. This term refers to the province in which a Jesuit was admitted to the Society, normally the place where his novitiate was located; however, it could also refer to his province of origin (in times of expulsion or persecution), with the novitiate actually being located elsewhere. If a Jesuit was sent (referred to as 'applicato/applied') to a different province from his original one for an extended period, then this was noted in a designated list at the end of the annual catalogue, thus: *Ex hac Provincia iverunt* [From this Province they went], or *In hanc Provinciam venerunt* [they came into this Province]. From that point onwards, his name should be sought in the catalogue of the province to which he was sent ('*applicato*'). This should be kept in mind in cases where the name of an individual — not deceased — ceases to appear in the standard catalogue lists. See *Inst. S.I.*: Applicatio.

**ARCHIVUM HISTORICUM SOCIETATIS IESU (AHSI):** Founded in 1932, this is the journal of Jesuit history published every six months at Rome (from 1932 to 2010 by the Historical Institute of the Society of Jesus — see *Istituto*). The journal publishes historical studies, unpublished texts, bibliographies, reviews, etc. relating to the history of the Society of Jesus, in the main scholarly languages. For the list of contents (from the first issue onwards):

<http://www.sjweb.info/arsi/Publications.cfm>

**ARCHIVUM ROMANUM SOCIETATIS IESU (ARSI):** The Roman Archive of the Society of Jesus is the archive of the Generalate, located at Rome (excluding a period in Exataen, Holland, from the late 1890s until 1938) since the foundation of the Society (1540). It preserves the documents of the Society's central government, including acts concerning the Society's founding and the General Congregations, the Superior Generals' government, correspondence with the Provinces, etc. The archive's holdings are arranged geographically according to the Assistancies and Provinces of the Society, and chronologically within the Provinces. The Provinces maintain their own archives and do not transfer their documents to Rome. The Inventories should be consulted for each section. For the *Fondo Gesuitico*, see the relevant entry, below. See, *Inst. S.I.*: Archivium.

**ASCETERIUM:** Hermitage. The term was used sometimes to refer to the place where the Spiritual Exercises were undertaken, whether individual or collective. More commonly it is called the *Domus Exercitiorum* [House of the Exercises, or retreat house]. Prior to the creation of specially designated houses, the Exercises were conducted for individuals or small groups in rooms set aside for this purpose in the Jesuit houses or colleges. See, I. Iparraguirre, *Historia de los Ejercicios de San Ignacio*, vols I, II, III (to end of the eighteenth century).

**ASSISTENS (Assist.):** Assistant. A Jesuit elected by the General Congregation to the role of advisor to the Superior General of the Society of Jesus. The assistant is responsible in particular for a group of Provinces called ‘Assistentia’ (usually given in the documentation by their Latin names, e.g. Italiae, Germaniae, Hispaniae, Lusitaniae, Galliae, Poloniae). The Assistant does not have any jurisdiction, but his knowledge and personality afford him a significant role in assisting with the General’s leadership of the Society. He is appointed for an unlimited period, until the death of the General. If he dies or retires before the General, it is the General’s responsibility to nominate one or more names to the Provincials, a majority of whom must then approve the new candidate, before he takes up the role. See, *Inst. S.I.: Assistentes*.

**ATRII PRAEFECTUS:** *atrium*, or corridor prefect. Designated monitor of the transit areas in a Jesuit college. The role was established as part of the office of the prefect of junior studies; on occasion another member may have been responsible for this role, in which case this would be noted in the personnel catalogues. See, *Inst. S.I.* vol 3, p.199; *Ratio Studiorum, Regulae Praefecti studiorum inferiorum*, 43–4.

**BENEFACTORES:** Benefactor. The prevailing social and economic system meant the capacity to practice the ideal of religious poverty depended on the generosity of benefactors. To this end, the expression of gratitude and reliance on beneficial giving occupies an important place in Jesuit correspondence. Often, as a sign of friendship and gratitude, spiritual benefits were pledged, not just to temporal benefactors but also to male and female religious. See, *Inst. S.I.: Benefactores, Gratitude*, etc.

**BIDELLUS (Bid.):** This word was used in universities to mean porter [*apparitore*]; the role was undertaken by a scholastic (Jesuit student). Seen as a sign of trust, the holder enjoyed a certain distinction among his peers. The rules concerning the role are in the *Ratio Studiorum: adiutoris magistri, seu bidelli* in *Inst. S.I.* vol 2, pp. 83–4; vol 3, pp. 174, 226.

**BONAE MORTIS:** The congregations of Buona Morte (Good Death) were directed by a Father who had the title of Director or *Concionator* [preacher]. The principal activity of the Congregation was attendance at special homilies. See, *Inst. S.I.: Sodalitates... Bonae Mortis*.

**CANNE:** Privilege of the ‘*canna*’, or rod. This was a privilege conceded to the mendicant religious orders that prevented another order from opening a house, church or oratory at less than 140 *canna* — or in some cases, less than 300 *canna* — distance from an existing convent. The ‘*canna*’ was an ancient measuring unit, equivalent to 2.23 metres (in Rome), but it varied from one city to another. Accordingly, the distance reserved to the mendicant orders could vary from 312 to 670 metres.

Tensions often ran high around these rules and charges were often made that some religious orders obtained papal privilege to establish themselves where they wanted, without taking account of nearby convents' privileges. For its part, the Society of Jesus secured a licence from Pius IV (*Etsi ex debito*, 1561) and from Gregory XIII (*Salvatoris Domini*, 1576) to erect or acquire buildings at less than 140 *canne* distance from mendicant convents. This privilege was declared non-transferable [*non comunicabile*]. See, *Inst. S.I.*: Cannae.

**CASUUM PROFESSOR (Prof. Cas.):** Professor who expounded cases of conscience. The regulations contained in the *Ratio Studiorum* (*Inst. S.I.* vol. 3, pp. 188–9) define this role as entailing the preparation of priests for the administration of the sacraments, especially that of penance. The role mainly involved teaching through examples or cases of conscience. For those priests who had finished their training, all of the important communities had *collationes casuum conscientiae*, conferences at which a designated leader, *praefectus* or *praeses casuum*, presided. See, *Inst. S.I.*: Casus Conscientiae.

**CATALOGI:** Catalogues. From very early after the Society's foundation, Provincials were required to send to Rome a personnel list, or *Catalogus brevis*, for each house towards the end of each year. The date on which the list is drawn up is identified in a number of ways:

- a) *lucalibus*, around 18 October, the liturgical feast of Saint Luke and the beginning of the academic year;
- b) *exeunte anno*, at the end of the calendar year;
- c) *ineunte anno*, at the beginning of the year. Abbreviations used in these lists are explained in this glossary, under the corresponding entry: *admonitor*, etc., and at the end of this document. In many cases the catalogues contain complementary lists at the end: those deceased during the year, members from outside the Province, those dismissed, etc.

The *Triennale* catalogue, which provides information on the career and demeanour of individual members, and on the material state of the houses, has three parts: the *Primus* indicates

- a) general information about each member: name, surname, age, state of health, length of time in religious life, studies undertaken *extra Societatem* = before entry to the Society;
- b) studies in the Society;
- c) *ministeria* = ministries undertaken and their duration, stage reached at university, religious grade, and date of final vows.

The provenance listed for each member generally refers to his diocese, and not always his city or place of birth.

The *Secundus*, reserved exclusively for the Provincial and the Superior General, deals especially with the nomination of superiors, providing an assessment of each member's talents: intelligence, judgment, discernment, experience, temperament, and attitudes. Despite being signed by the Provincial, generally the catalogue in fact was compiled by the local superior. Its use requires critical judgment and discernment.

The *Tertius* describes the income and expenditure of every house. The old *Formula scribendi* (*Inst. S.I.* vol 3, p.45 n. 34) mentions that the *Catalogus Tertius* commonly is called the *Catalogus brevis* or *annuus*.

**CATECHISTA (Catech.):** Catechist. The office of catechist was performed by religious in formation, teachers or students. Ignatius outlines the importance of this ministry in the *Inst. S.I.: Doctrina christiana*.

**CENSURAE:** Prohibitions. 1) ARSI (*Fondo Gesuitico (F.G.)*), holds more than twenty volumes of the Society's prohibitions, that is, judgments on books and opinions that the Superiors General have had examined. Every volume has its own index, but the chronological order is not very well maintained: a number of volumes refer to the same period. The censors, or *revisores generales*, residing at the Collegio Romano, already were active from the beginning of the seventeenth century. The role evolved such that there were four or five censors, one for each Assistancy. In some cases, their view was given *collegialiter*, that is, their decisions were given more weight by being signed by three or four censors, not just one. *Inst. S.I.: Censura librorum, Revisores. Regulae Revisorum Generalium: Inst. S.I.*, vol 3, pp 65–8.

2) In the canonical sense, the term refers to the penalty handed down in relation to a specific 'offence'. See *Inst. S.I.: censurae*

**COADIUTORES (Coad.):** Coadjutors: literally, 'helpers'. This was one of the grades in the Society's membership that was instituted by Ignatius. The role of coadjutor has changed over time, but prior to the modern era, they commonly assisted the professed member; the professed were assigned the main roles whether in priestly ministry or in governance. The Society established two types of coadjutor:

- 1) the *Coadiutores spirituales* [spiritual coadjutors] were defined as priests that undertook a reduced programme in Jesuit formation studies; they received a practical preparation for hearing confessions and, upon completing their formation, engaged in less senior ministries than fully professed Jesuits.
- 2) *Coadiutores temporales* [temporal coadjutors] were established as lay religious called *Fratres*, or brother coadjutors. With the exception of governance roles, they could hold all positions that did not pertain to the priesthood, for example offices of procurators and administrators. In the main, they traditionally provided domestic service; however, if they were talented in certain fields, they could practise in the arts (such as painting, or engraving), and also teach in elementary school. See *Inst. S.I.: Coadiutores*.

**COLLATERALIS:** Collateral (literal). A role created by Saint Ignatius, but rarely in use after him. It was a kind of mentor appointed to accompany superiors who were inexperienced in their role or in some way lacking in performing it. (See *Const. S.I.*, n. 661). *Inst. S.I.: Collateralis*.

**COLLEGIUM (Coll.):** College. Since the word signifies 'group of people that carries out the same office together', it applied to non-teaching communities as well as academic ones. For example, the college of the Penitenzieri di S. Pietro in Rome, and that of Loreto, were communities of confessors attached to the respective sanctuaries. Also, the colleges of Rome, such as the Germanico, English College, etc. were boarding institutions for ecclesiastical students entrusted to the Society of Jesus for their spiritual formation; these students attended the Roman College for their intellectual training, receiving a certain amount of further support in their respective houses, provided by tutors who helped the students with revision for their courses. Similar colleges existed in other locations.

In terms of the ordinary meaning of *Collegium* — as a teaching institution — the majority of Jesuit colleges consisted of second level schools only concerned with literary studies, including rhetoric. Broadly, Jesuit teaching colleges can be distinguished thus:

a) *Collegium Nostrorum* (Coll. NN. ‘College of Ours’): reserved for Jesuit students, in contrast with *Collegium externorum* (which included non-Jesuit students); however, this was not a distinction that was used in the Society prior to its Suppression in 1773. The students, or ‘scholastics’ often lived in some larger colleges open to external students, according to the form that the typical ‘college’ took almost immediately after the Society’s founding.

b) *Collegium universitatis* (University College): in which higher-level teaching was provided. Even without the added ‘universitatis’, all of the large colleges had a course in philosophy over two or three years, and one in theology over four years.

c) *Collegium inchoatum* [elementary college]: that of initial foundation. Generally the first classes of grammar were offered here. The name *residentia* was given to the college building as well.

When a prospective college’s financial foundations were deemed sufficient, new classes were introduced and these institutions came to be referred to as colleges. See *Seminarium*, *Convictus*, below. The superior of the college received the title of rector. He was assisted by a *praefectus studiorum* (prefect of studies or *scholarum*) an *inferiorum* (junior prefect) and, when required, by a *praefectus studiorum superiorum* (prefect of upper-level studies). In missionary lands (China, Japan etc.) the term could indicate simply a house that had a financial foundation and was characterised as a College without reference to an educational role. See, *Inst. S.I.: Collegia*. See also A. Hamy, *Documents pour servir à l’histoire des domiciles de la Compagnie de Jésus dans le monde entier de 1540 à 1773* (Paris,1890).

**COMMISSIONE (ex c.):** Commission: received as a mandate.

**CONCIONATOR (Conc.):** Preacher. This was a general title given to preachers. With the addition of the terms, *in templo nostro* (in our temple), or *per annum* (during the year), the scope of a preacher’s activities was further defined: in the first instance, restricted to the church of a Jesuit college or residence, and in the second instance limited to the delivery of sermons in the ordinary time of the Church year only (and not Advent and Lent). The *Concionator in platea* (street preacher) was responsible for public preaching in open spaces. This was a very active apostolate in the past, since some public squares were gathering places for people seeking work, so that public preachers would speak to the waiting crowd. See, *Inst. S.I.: Concionatores, Concionari*.

**CONFESSARIUS (Conf.):** Confessor. The Jesuit personnel catalogues note with precision the scope of the role. *Conf. in nostro templo*: in our church = principal office of confessor, requiring that he be available full-time in the college or house. *Conf. NN* = *Nostrorum*, that is, confessor of the religious in the community. *Conf. Sod.* = confessor to the various congregations (sodalities), including students, or externals. *Conf. conv.* = confessor of school boarders, etc. *Conf. ad ianuam* refers to confessors whose task was to respond to the call of those who presented themselves at a Jesuit residence for confession. See, *Inst. S.I.: Confessio*.

**CONGREGATIO (Congr.):** Congregation. The meaning of this term is equivalent to the chapter (or meeting) in other orders. There are four kinds:

a) *Generalis* (General): without a fixed date. It gathers with the right to elect the Superior General (or a Vicar General with right of succession); and also, although rare, it can be held by convocation of the Superior General or by a decision of the Congregation

b) *Procuratorum* (Congregation of procurators): this was established by the second General Congregation in 1565 and held every three years thereafter. Every Province elects a procurator (see below), who, with the other procurators, votes in Rome on whether or not to convene the General Congregation. The Provincials, plus two professed members (those with the four vows) elected from each Province, take part in this process. For the elections, the Provincial Congregation is called.

c) *Provinciae* (Province). This congregation was composed of the superiors of the principal houses and of a certain number of Professed, in order of age. This Congregation also votes — not binding — on whether or not to convoke the General Congregation, and draws up requests (*Postulata*) for that Congregation (or for the General);

d) *ad eligendum Vicarium temporarium* [for the election of a temporary Vicar]. See *Inst. S.I.*: Congregatio, Formula.

A second use of the term *congregatio* was in reference to the various Jesuit sodalities. For example, the Marian sodality was an association of the Christian life directed by a *Pater* [father] or *Praefectus Congregationis* [prefect of the congregation]. The congregations were based in Jesuit houses. Each one brought together members of different kinds: students, old or young, externals or school boarders; the middling ranks or the nobility (*cives, nobiles*); artisans (*artifices*) or priests, etc. Also, there was the *Congregatio Bonae Mortis* (see above); it was directed by a *Praedicator* (preacher), *esortatore* (exhorter), prefect, or director. They gathered weekly. See, E. Mullan, *La Congregazione Mariana studiata nei documenti* (Roma, 1911).

**CONSUETUDINES:** Customs. The term refers to practices concerning communal life in every Province; the timetables, dress codes etc. were recorded in a ‘Book of Practices’ subject to the approval of the General. ARSI holds a number of these texts. See *Inst. S.I.*: Consuetudines.

**CONSULTA** (of a House, of a Province): see *Consultores*.

**CONSULTORES (Cons.):** counsellors (known as ‘consultors’ in English) from within his own community are assigned to every superior, by his own superior. They are: the ‘Assistants’ of the Superior General, chosen by the General Congregation (see *Assistens*); the counsellors of the Provincials (*Consultores Provinciae*), nominated by the General; those of the local superiors, nominated by the Provincial (*Consultores domus*), who do not have decision-making power, but the superior must listen to them about all important matters arising in relation to his position. The guidelines for the counsellors’ role can be viewed in the *Institutum S.I.* Counsellors write to the General every year about the progress of the house or of the Province. In the main, the General thanks the consultors of houses through one of their number. Summaries or extracts of their letters and other relevant information were produced in the form of suggestions, and sent to Provincials: *Excerpta ex iis, quae referuntur*. Often the General takes account of such information to seek further explanations on particular matters or to give directives, ‘*si*

*vera sunt ea quae dicuntur*'. Consultors also can be appointed for specific tasks, for example: for temporal administration ('*de re temporali*'), '*ad graviora*'. See *Inst. S.I.*, Consultationes, Consultores.

**CONTROVERSIAE (Controv.):** a branch of theology developed as a result of the theological controversies related to the Reformation. It was included on the curriculum of the theology faculties in the Society, according to need and opportunity, at times with a specific university chair. See *Inst. S.I.*, vol 3, pp 176, 179, 225.

**CONVICTORES:** those who live in a Jesuit college, or seminary etc. See *Convictus*.

**CONVICTUS:** boarding pupils used to live in a part of the college, which was subdivided in small partially-partitioned units (camerata), that is in small groups, generally of the same class, under the supervision and with the help of young Jesuits, mostly theologians, when, as happened most frequently the boarders were in a city with a large college. Some richer pupils had an individual apartment with tutor and servants. The management of the boarding section was entrusted to a Father Primarius. The prefects were called *Praefecti cubiculorum*. See *Inst. S.I.*: Convictores, Convictus.

**CREDENTIARIUS:** equivalent of Dispensator (see relevant entry).

**DEFUNCTI:** deceased members of the Society. P. Jozsef Fejer SJ (d.1991) compiled an alphabetical index of Jesuits who had died in the Society during the first two centuries (1540–1740), based on the old lists of deceased members and various other sources (*Hist. Soc.* vol. 42–53, etc.): *Defuncti primi saeculi*, Part 1, for the Italian and German Assistancies; Part 2 for the Spanish and Portuguese Assistancies, and (from 1608) the French Assistancy; and *Defuncti saecundi saeculi* (1641–1740), consisting of 5 volumes: A–C, D–H, I–M, N–R, S–Z. Fejer and Joseph De Cock SJ compiled *Defuncti tertii saeculi SI* (1740–[1815]). For the years 1814–1985, consult: Rufo Mendizabal, *Catalogus defunctorum, 1814–1970* and Nicolas Verastegui, *Catalogus defunctorum, 1970–1985*. All of these works are accessible in the ARSI Reading Room. The complete *Catalogus defunctorum* covering the years 1540–1970 is accessible on the ARSI website. Many deceased members have eulogies, either combined (see *Necrologia* in the various provinces) or as individual items.

**DETRIMENTA** (damages): at the beginning of a General Congregation a commission is established to identify any areas of weakness that the Society may have at that time as a religious and apostolic body; the commission then reports on its findings to the Congregation. See *Inst. S.I.*: Deputati.

**DIMISSIO:** the dismissal of members is subject to different rules, according to the grade that they occupy in the Society, and the free or forced nature of the discharge. Novices can be dismissed by the Provincial, while religious who have taken first vows can be dismissed only by the General. For priests and the solemnly professed, specific formalities are required. The religious who asks for, and is granted, to be released from his vows is called '*Dimissus petens*'; if the dismissal is involuntary, it is '*dimissus invitus*'. If he abandons the religious life without permission, he is *fugitivus* or *apostata a vita religiosa*. The list of *dimissi* during a

given year normally is found at the end of the annual catalogue. For details, see: *Inst. S.I.*: *dimittere*.

**DIRECTORIUM:** the word 'Directory' generally refers to the official explanatory book to accompany the Spiritual Exercises. The text is given in *Inst. S.I.*, vol 3, pp. 503–52.

**DISPENSATOR:** custodian of the larder, that is, of areas where provisions are kept in a residential community, including the cellar. See *Inst. S.I.*, vol 2, p.29, and for the relevant guidelines concerning the role, see: vol 3, p.154.

**DISPERSA** (Province): dispersal, describing those Jesuits not living in permanent [Jesuit] houses who are dispersed, either within the confines of the Province, or outside.

**DISPUTATIONES:** scholarly debates, as envisaged by the *Ratio studiorum*. See *Inst. S.I.*, vol 3, pp. 607–8, 694.

**DOMUS (Dom.)** house: some Jesuit houses come to be assigned the name *Domus*, with the following distinctions:

- 1) *Domus probationis* or novitiate, abbreviated to *Dom. prob.*, where novices usually spend two years before taking their religious vows. The Third Probation year (called 'tertianship' in English) (see *Probatio*) is undertaken in a *Domus Probationis* as well, although possibly different from that of the novitiate.
- 2) *Domus professa* or *professorum*: the professed house is a residence for formed religious who are assigned to apostolic ministries. It is distinct from the other residences by being subject to a particular form of poverty: it is prohibited from possessing any fixed income, and has to be sustained through charitable donations. There were few of these houses, and they tended to be established in the large cities. The first professed house of the Society was the Roman residence of the Superior General (abbreviation: *Dom. Prof. Rom.*), which was located at the Gesù church until the suppression of the Society in 1773; and again from 1814 to 1873.

**ECCLESIA (Eccl.)** church: this term refers not only to the church of a professed house, but also to that of a college or residence; it was a centre for ministries and various works, including liturgical services, preaching, confessions, and the activities of the various sodalities. The Rules of the *Praefectus ecclesiae* [priest responsible for the church] provide details about their many uses by Jesuits: see *Inst. S.I.*, vol 3, pp. 141–3.

**EMMANUEL:** the Latin grammar, by Emmanuele Alvarez SJ (1526–1583), in use for a substantial period in the colleges of the Society: original edition, *De Institutione Grammatica libri tres* (Lisbon, 1572). See *Inst. S.I.*: *Grammatica*.

**EPISTOLAE:** the letters sent and received by the Superiors General constitute the principal holdings of ARSI. For the first decades most letters received are extant: some relevant titles in the Inventory where letters can be found include: *Germ.* 135–187 (1557–1607); *Hisp.* 96–140 (1556–1596); *Lusit.* 60–74 (1556–1559); *Goa-Malabar.* 8–17 (1552–1610); *Jap. Sin.* 4–17 (1548–1622); *Ital.* 105–163 (1553–1605); *Gall.* 79–94 (1557–1604). For China, see *Jap. Sin.*

161–184 (1619–1750). The letters of non-Jesuits are in the section titled *Epp. Externorum*, in 47 vols. (Index is in vol. 47). Outside of these series the letters received are few and scattered, but catalogues exist (Haffner) in alphabetical order of name, and in the indices of individual volumes. The responses of the Generals (*Epist. Gen.*) are arranged by Province, although they are missing for almost the entire eighteenth century. Aside from the registers arranged by Province, there are special collections, such as:

- 1) responses to the letters addressed as *Soli Generali* [to Father General alone] and secret letters. (For these, see the inventory for the individual Assistancies and Provinces).
- 2) *Epistolae Generalium ad Nostros et Nostrorum (et Externorum) ad Generalem*, with the abbreviated title, *Epp. NN.* (For these letters, see the Inventory, and the *Index Epp. NN.* 51 A which covers the first 51 volumes).
- 3) *Epistolae Generalium ad socios alicuius Assistentiae extra territorium* (for example, *Gall.* 39). The majority of the registers of responses is not indexed; they tend to be organised in chronological order and generally according to the batches of letters sent in the same post.
- 4) A fourth series of letters is the *Indipetae*, for which see separate entry.

**EXAMEN:** the word has many meanings (see *Inst. S.I.*, vol 3, pp. 615–8). In the catalogues, for example, *vit. exam. merid.* signifies the Visitor of the midday examen, a religious who was responsible for passing through the rooms to check that everyone was present for the individual prayer of reflection (*examen*) held each day for a quarter of an hour at midday and in the evening. The *Examen generale* is described thus: *Primum ac generale examen iis omnibus qui in Societatem Iesu admitti petent proponendum* [First and general inquiry to be proposed to all those asking to be admitted to the Society of Jesus]. The text, by Saint Ignatius, is located at the beginning of the *Constitutions*. The term 'examen' also refers to the specific inquiries undertaken for each of the various types of candidates to the Society, for which see, *Inst. S.I.*, vol 3, pp. 1–23. Finally, the *Examen ad gradum* refers to the general exam on doctrine that takes place at the end of the philosophical and theological cycle of studies; it lasts at least two hours and must be passed in front of four examiners. After passing the exam, a candidate can be admitted, at a later date, to the grade of the professed with four vows. (See *Gradus*, 2).

**EXCERPTA** (*ex litteris Consultorum*): the term is used in relation to the Assistants' letters, written to the General at regular, designated times, by the consultors of each Rector and Provincial in the Society. Summaries of these letters are compiled by the General Curia and sent to relevant parties. For example: 'Communico RV. ea quae ex litteris CC huius anni excerpta sunt, ut in illorum veritate inquirere possit, et si hanc compererit, monitionem opportunam correctionemque adhibeat...' *Germ. Sup.* 15<sup>II</sup>, p. 699 and 15<sup>I</sup>, p. 409. In the *Austria* registers at the end of the seventeenth century, and in *Rhen. Inf.*, the following expression also is used: *Monitoria* [warnings]. See the entry *Consultores*. Cf. *Acta Romana*, vol 3, pp. 222–4: *Normae pro recto usu Excerptorum* (31 martii 1920).

**EXERCITIA SPIRITUALIA** [Spiritual Exercises]: the book by Saint Ignatius and the official Directory are given in *Inst. S.I.*, vol 3, pp. 441–501 and pp. 503–52. See also the Index under the entry *Exercitia*, and I. Iparraguirre, *Historia de Ios*

*Ejercicios de San Ignacio*, vols 1, 2, 3 (which goes to the eighteenth century), Rome (1946)–1973; Manuel Ruiz Jurado, *Orientaciones bibliograficas sobre San Ignacio de Loyola*, vol 2 (1965–1976) (Roma, 1977), vol 3 (1977–1989), (Roma, 1990); L. Polgar, *Bibliographie sur l'histoire de la Compagnie de Jesus 1901–1980*, Vol 1 (Roma, 1981), pp. 265–373.

**EXPERIMENTA:** with this word Saint Ignatius denoted certain tests to be undertaken by the novices in the Society. The principal ones include: making the Spiritual Exercises for a month; serving in hospitals; undertaking a pilgrimage by begging food and lodgings; performing the most humble domestic tasks; teaching catechism and, for priests, preaching and listening to confessions.

**FONDO GESUITICO (F.G.):** one of the divisions of ARSI, consisting of the Archive of the Procurator General of the Society of Jesus. For a historical outline and descriptive summary of the Archive, see E. Lamalle, 'La documentation d'histoire missionnaire dans le Fondo Gesuitico aux Archives Romaines de la Compagnie de Jesus', in *Euntes docete*, vol 21, 1968, pp. 131–76. There is a general inventory, and detailed inventories of the sections in *Instrumenta*, *Informationes* (up until about 1700), *Collegia* (until the suppression in 1773, with some documents from the nineteenth century). The *Collegia* inventory is accessible on the ARSI website.

**FORMULA:** the word has a variety of uses: the *Formula of the Institute* (*Formula Instituti*) refers to the essential points regarding the Society of Jesus, which was included in the papal bull of ratification, *Regimini militantis ecclesiae* (1540). See *Inst. S.I.*, vol 1, pp. 4, 7, 23. Another use of the term relates to the *Formula scribendi*, which were rules of official correspondence, outlining the way to draw up the annual letters, and other information. See *Inst. S.I.*, vol 3, pp. 41–5. Further, the text for the *Formulae votorum* (voting method) can be found in *Inst. S.I.*, vol 3, pp. 46–8. Finally, see the *Formulae Congregationum Generalium, Provincialium, Congregationis ad eligendum Vicarium temporarium*, in *Inst. S.I.*, vol 2, pp. 577–622.

**FUNDATIONES, FUNDATORES** (Benefactores): the foundations and founders, as well as the benefactors, of Jesuit enterprises are an important and well-documented part of the Society's history. In every Province a series of volumes entitled *Fundationes* is arranged in alphabetical order according to the Latin name of the relevant city where the foundation was located. The correspondence of the Generals on this subject is copious, especially with the Provincials, and with the founders themselves. See *Inst. S.I.*, Index; see also, The Parchments [*Pergamene*], the Fondo Gesuitico (*Informationes, Benefactores, Collegia*).

**GENERALIS (Gen.):** Superior General of the Society of Jesus. *Praepositus Generalis* is the name adopted by Saint Ignatius for the superior of the whole Society. In Jesuit correspondence expressions are used such as *Admodum Reverendus Pater* (Very Reverend Father); *Paternitas* (Paternity). See *Inst. S.I.*: Generalis.

**GRADUS:** in the type of document known as the First Triennial Catalogue, the term is used in the following ways:

- 1) *Gradus in litteris* and

The first term, *Gradus in litteris*, refers to the academic rank of members. Generally, seeking academic rank unnecessarily is discouraged in the Society (on which point, see *Inst. S.I.*, vol 1, p.35; vol 2, p.66). However, in some faculties entrusted to the Jesuits — for example, at Bourges, Pont-a-Mousson — official ranks were conferred on professors that corresponded to their teaching role. In such cases, the relevant academic rank was recorded in the catalogues.

The term *Gradus in Societate*, instead, refers to different grades of membership among the religious of the Society. This system was established by Saint Ignatius in a specific historical context that was very different from our own times (See *Inst. S.I.*, Index: *Gradus in Societate*). The conferral of these grades occupies an important place in the correspondence between the Provincials and the General. Some volumes at ARSI are entitled *De promovendis* (see, *Gall.* 40, *Hisp.* 87, etc.), and the ordinary correspondence mentions the subject often (See also: *Professi, Vota*). Also some assessments of the examiners ‘*ad gradum*’ have been preserved, for example, *Ital.* 167.

**GRAMMATICA (gram.):** in general the term refers to the three levels at which grammar was taught: elementary, intermediate, advanced (see *Inst. S.I.*, *Ratio studiorum inferiorum*). The progressive nature of the subject's study — at ‘first’, ‘second’, ‘third’ levels — was reflected in the order in which it is listed in the short catalogue [*catalogo brevis*], where, after the humanities, the grammar classes are listed in a descending order, although this arrangement varied according to region and period. In the main, the teachers progressed, like their students, from elementary, to intermediate, and then to advanced grammar classes. See *Inst. S.I.*, Grammatica.

**GRATUITAS:** the term refers to the fact that spiritual ministries are given without payment in the Society; however, frequent problems arose on account of the nature of some charitable offerings, which resembled a system of payment for services rendered. *Inst. S.I.*: Ministeria.

**HUMANIORES LITTERAE:** the importance of humanistic studies was frequently reaffirmed. See *Inst. S.I.*: *Humaniores litterae*; *Ratio Studiorum: Regulae Prof Rhet., Prof Hum., Praefecti Academiae Rhet. et Hum.*; *Inst. S.I.*, vol 3, pp. 209-16, 232-4.

**JANITOR (Janit.):** the door-keeper was an important figure in Jesuit religious houses. For the rules relating to the role, and other relevant points, see *Inst. S.I.*: Janitor, lanua.

**IMPEDIMENTA:** legal impediments to the admission of candidates; these create difficulties for the Society (both major and minor) and, if an otherwise ineligible candidate is deemed suitable for admission, then a dispensation is required. See *Inst. S.I.*: Impedimenta

**INDIFFERENTES:** the word ‘indifferent’ was adopted by Saint Ignatius in relation to the grades of membership in the Society, indicating a category of novices who were admitted to the Society, without establishing from the outset whether they

were destined for the course of study to become priests, or whether they would remain temporal coadjutors (generally referred to as "brothers"). See *Inst. S.I.: Indifferentes*.

**INDIPETAE** (Epistolae India petentes): the 'letters of request to go to the Indies'. The '*Indipeti*' are Jesuits who volunteer for the overseas missions. See the essential information about this source in E. Lamalle, 'La documentation d'histoire missionnaire dans le Fondo Gesuitico aux Archives Romaines de la Comp. de Jesus', in: *Euntes Docete*, XXI, 1968, pp. 160–2. About 14,000 of these autograph letters (pre-1773) are held in ARSI. There are some series also for the post-1814 era (eg in Ex-Assistentia Italiae).

**INDUSTRIAE**: The document, *Industriae ad curandos animi morbos* ('Curing the illnesses of the soul') was sent by Father General Claudio Acquaviva in 1600, and was directed especially at the Superiors of the Society. It is an official document of the Society of Jesus and can be found at *Inst. S.I.*, vol 3, pp. 395–440.

**INFIRMARIUS (Infirm.)**: a role entrusted to a brother coadjutor. The rules relevant to this position can be found in *Inst. S.I.*, vol 3, p.149. In the same volume (p.639), in the sections dealing with the rules and customs of the Society, the role is mentioned under the entries *Infirmary* and *infirmi*. In the catalogues, the term *Infirm.* can signify nurse or patient.

**INFORMATIONES**: this is an important term in the *Institutum* (see *Inst. S.I.*, vol 3, pp. 640–1). Jesuit correspondence, in particular, refers to information concerning *ad gradum*, that is, the grade of membership to be established for a candidate on admission into the Society (in the case of priests, specifying those destined to be either fully professed with four vows, or spiritual coadjutors; and for the non-priests, those who were to be temporal coadjutors). Jesuit documentation also refers to information *ad gubernandum*, used in relation to the selection of superiors. The regulations on the subject are numerous, but the essential norms have not varied much. Furthermore, the term *Informationes* is used in a different sense in the Fondo Gesuitico, as the title of a section dealing with legal cases conserved in the archive of the Procurator General.

**INSTITUTUM (Inst.)**: the collection of official texts was reproduced, with much accurate information, albeit briefly, by Augustus Coemans, S.J., *Breves Notitiae de Instituto, Historia, Bibliographia Societatis*, second edition, Brussels, 1937, Chapter 2.

**INSTRUCTIONES**: documents produced by the Father General with a simple directive purpose. In ARSI, often they are located together with the *Ordinationes* (see *Inst. S.I.*, vol 3, pp. 642–3).

**INSTRUCTOR (Instr.)**: Instructor is the name given to the director of those men who are in their third probation (often called in English 'tertianship' — see 'Probatio'). The role is equivalent to the Master of Novices. The rules relating to the position can be found at *Inst. S.I.*, vol 3, pp. 118–20.

**ISTITUTO STORICO DELLA COMPAGNIA DI GESU'** (Jesuit Historical Institute): established in Rome in 1930, when to the Jesuit publication series, *Monumenta Historica Soc. Iesu*, was added in 1932 the twice-yearly periodical *Archivum Historicum S.I.* The Istituto Storico ceased to exist in 2010.

**ITINERA** (journeys): the conditions, methods, and rules pertinent to travel undertaken by members of the Society are annotated in *Inst. S.I.*, vol 3, p.644, under the title *Iter*.

**IUNIORES (Iun.)**: after making the first vows, scholastics stayed in colleges for two years, in separate quarters from the other members of the Society, with the purpose of continuing their formation. See *Inst. S.I.*, vol 3, pp. 287–8.

**IUS** (law): a) civil law was excluded from the Society's teaching programme; b) on the other hand, the promotion and regulation of canon law studies (*ius canonicum*) can be found in *Inst. S.I.*, vol 2, p.76.

**LABORES**: the *Institutum* emphasises the place of work in the Society; at the same time it regulates the way in which that work should be done. See *Inst. S.I.*, vol 3, p.646.

**LECTIO (lect.)**: the term is used in a variety of ways:

- 1) spiritual reading, with its own set of rules, including time spent and choice of texts (see *Inst. S.I.*, vol 3, p.646);
- 2) reading at table, which was of particular importance as it alleviated the burden of eating in silence, although the role of *Lector ad mensam* (reader at mealtimes) was onerous, since there was no microphone (the mealtime reader's role was defined by the rules of the *Praefectus lectorum ad mensam*, on which see *Inst. S.I.*, vol 3, p.646);
- 3) sacred lectures, recommended by S. Ignatius, involving spoken commentaries on the Holy Scriptures delivered in Church (see *Inst. S.I.*, vol 3, pp. 646–7).

**LECTOR (Lect.)**: equivalent to a professor in faculties of higher studies; the term derives from the practice of providing readings and commentaries on texts. See *Inst. S.I.*, vol 3, p. 647.

**LIBRI**: writing books as a way to help and guide others was a very common practice in the Society; accordingly, a number of guidelines and a great deal of correspondence were dedicated to the subject. See *Inst. S.I.*, vol 3, pp. 647–8.

**LITTERAE ANNUAE** (annual letters): see *Annuae*.

**MAGISTER (Mag. or M.)**: the title of 'Master' was given to scholastics in the colleges when they began teaching grammar, although the title did not infer that its holder was in possession of a university qualification. In the early years of the Society, however, the title was used in the sense of the university degree *magister artium* (master of arts).

**MAGISTER NOVITIORUM (Mag. novit.):** the traditional title given for Master of Novices. For the regulations concerning this role, including a number of guidelines concerning the formation of novices, see *Inst. S.I.*, vol 3, pp. 120–30.

**MATHEMATICA (Mathem.):** the teaching of mathematics was included in the first *Ratio Studiorum* (see the Index there). Other guidelines can be found in the *Inst. S.I.*, vol 3, p.652.

**MENOLOGIUM:** the collection of eulogies of fellow-Jesuits notable for their virtue, which were read at mealtimes on the anniversaries of their deaths. The practice was established in the early-seventeenth century at the Professed House (*Casa Professa*) in Rome. These collections were prepared according to the Assistancy, while the selection of subjects for inclusion was closely monitored by the Generals. See *Inst. S.I.*, vol 2, p.481.

**MINISTER (Minist.):** the Minister is an assistant to the Superior responsible for the administration of the material aspects of the house. For the regulations concerning the role, see *Inst. S.I.*, vol 3, pp. 135–6, and for further details, see p. 654. In the catalogues, the Minister's name usually appears after that of the Superior.

**MINISTERIA** (apostolic activity): the rubric of the Ministeria, contained in the triennial catalogues, lists the duties of each member, generally in order of seniority. These lists can assist in reconstructing the curriculum of individual Jesuits.

**MISSIONARIUS:** see *Missiones*.

**MISSIONARIUS EXCURRENS** (Missioner): relates to those travelling about, on request and according to need, to perform ministries, and especially to conduct popular missions. See *Inst. S.I.*, *Missionarii*.

**MISSIONES:** 1) in its broadest sense, the term refers to every task entrusted to members by the Pope or by a Superior (and is the underlying principle of the Fourth Vow of professed members: ‘*insuper promitto specialem obedientiam Summo Pontifici circa missiones...*’ ‘*in omnibus quae iusserit Summus Pontifex et quocumque miserit, etc.*’, on which see the *Constitutions* V, III, 3 and C).

2) Most commonly, the term is used to describe the apostolic missions undertaken among unconverted peoples, or Christian populations. The missions ‘*ad paganos*’ were part of the terminology relating to the ‘East and West Indies’. In this sense, anyone seeking to be sent to the overseas missions is called ‘*indipeta*’ (petitioner for the Indies). The missions were organised into Provinces, the recruitment for which was the sole responsibility of the General. However, in selecting candidates from among the various European nations, the General had to pay careful attention to political and national considerations. In the early years, Portugal held sway over India, Japan, China and Brazil, while Spain influenced the missions in the Americas and the Philippines. In the seventeenth century France extended its influence over Canada and the lesser Antilles, as well

as in the East, especially Syria, Persia, India, Indochina, and China. Jesuits from the German speaking lands were sent to a variety of destinations. In lands where Protestantism dominated, such as England, Ireland, Scotland, and the Netherlands, the religious persecutions of the Catholic community (they were generally a minority) meant that they were considered missionary destinations. This was the case also for Ottoman territories (eg the Balkans, Turkey, the Levant). This is why terms such as '*Missio Hollandica*' were used.

3) The term also describes Missions undertaken in Catholic lands either periodically, or in exceptional circumstances. They were supported by foundations and came into use in the seventeenth century. Accounts of these missions can be found in various locations at ARSI: some constitute discrete volumes, others are part of the annual letters (*lettere annue*), while others are singly dispersed in the archive.

4) 'Missio' also is used to describe a group of Jesuits (usually two in number) established in a base in a certain location for specific purposes, which, however, is not defined as a religious house. In the German Assistancy, there were '*missiones castrenses*', (missions in military camps), which could take place in peace or war, and where Jesuits worked as military chaplains. See *Inst. S.I.*: Missionarii, Missiones.

**MONIALES** (nuns): the Society's links with female religious, technically referring to enclosed orders only, although in the early period there existed almost no other kind. Such relations have a turbulent history, beginning with Ignatius, and the subsequent decision to exclude women from the Society. See *Inst. S.I.*, vol 3, p. 660.

In the seventeenth century so many female religious superiors made requests to have the *Spiritual Exercises* preached by a Jesuit that permission to give these retreats was reserved to the Generals; hundreds of these permissions are preserved in the registers entitled *Epp.* NN. 2–5.

**MONITORIA**: term used in some Provinces in the Registers, and equivalent to *Excerpta ex epist. Consultorum*. See *Rhen. Inf* 12, ff. 27v–28.

**MONUMENTA HISTORICA S.I.** (MHSI): published collection of sources for the history of the Society, begun in Madrid in 1894 and transferred to Rome in 1929. The section relating to Ignatius (*Monumenta Ignatiana*, MI), in four series, was finished in 1977; in addition, other series concerning the early years of the Society have been completed. There are various series containing documents on the overseas missions (*Monumenta Missionum*), including Brazil, Canada, China, Japan, India, Mexico, the Moluccas, the Near East, and Peru. There are also series covering Austria, England and Hungary. For further information, see *Guía manual de los cien primeros volúmenes*, eds. F. Zubillaga and W. Hanisch, MHSI, Rome 1971, and *Catalogue* of the IHSI. Some of these volumes have been digitized (see ARSI website).

**MUSICA**: Ignatius maintained that keeping musical instruments in Jesuit houses was inappropriate (see, *Constitutions*, III, I, 14 lett. M.); in addition, singing in Church at Mass and Vespers was permitted only in moderation and with

restraint, especially given the already-long services that were common at the time. See *Inst. S.I.*, vol 3, p.661.

**NEGOTIA:** this term refers to all of the business affairs of the Society, and occurs often in Jesuit records. Reference can be found to various negotiations in the official documents and correspondence. See *Inst. S.I.*, vol 3, p.662.

**NOVITII (Novit.):** these are the new members of the Society, still undergoing assessment for their suitability to becoming a Jesuit. The different types of novices are distinguished thus: scholastic novices (*Novitii Scholastici*), destined for the priesthood, and coadjutor novices (*Novitii Coadiutores*) (also known as ‘brother novices’). There are special provisions for novices (see *Inst. S.I.*, vol 3, pp. 663–5). The novitiate lasts for two years, but the second year can be supplemented with studies; this phase is called the ‘second probation’ to distinguish it from the initial, and brief, ‘first probation’. See *Inst. S.I.*: Probatio.

**N.P.** (Nostro Padre): abbreviation for ‘Our Father’ (sometimes written as M.Rev.P.N. (Molto Reverendo Padre Nostro), translated as Our Most Reverend Father), used in correspondence and in the writings of the Jesuits to refer exclusively to the Superior General.

**OBOEDIENTIA:** to understand the style of many letters produced in the Society, it is important to recall S. Ignatius’s directives concerning obedience. Numerous references to this subject can be found in *Inst. S.I.*, vol 3, pp. 665–6.

**OBLIGATIONES:** this term refers to those ministerial obligations requiring permanent tenure, such as the care of souls in a parish and foundations for saying Masses. S. Ignatius refused to commit his Society to such ministries, in order to safeguard the free movement required for the apostolic life of his Society. See *Inst. S.I.*, vol 3, pp. 666–7.

**OPERARIUS (Oper.):** this is the name of the priest entrusted with the usual ministries of the Society: preaching, managing various works, confessions etc. In particular, the term was used for Jesuits who were working away from their community. There are regulations relating to these apostolic workers, while the early name for this role was: *Eorum qui in missionibus versantur* [Of those who are sent on missions]: *Inst. S.I.*, vol 3, pp. 19–22.

**OPINIONES:** the censorship of opinions held by members of the Society and expressed in their writings was decided, not only by internal censors, but also by way of the judgments of the Congregation of the Holy Office and the Commission of the Index. See *Inst. S.I.*, vol 3, *Censurae* (pp. 574–5); *Controversiae* (p.597); *Opiniones* (pp. 688–9). In the *Fondo Gesuitico*, the ‘*Censurae librorum et opinionum*’ are located in volumes 652–75.

**ORDINATIONES:** this is a technical term referring to the orders, or directives, of the Superior General, as outlined in the *Inst. S.I.*, vol 3, pp. 670–1. Many volumes held at ARSI contain collections of these directives, for example, *Rom.* 205, 206, 207; see also ‘Rules for the Secretary of the Society’, *Inst. S.I.*, vol 3, pp. 56–65. Many

directives are alike, although they were compiled for different purposes and at different times. Unlike the *Instructiones* (see the relevant entry above), they had a binding effect.

**ORDINES:** Holy orders. Normally, ordination to the priesthood was conferred on Jesuits in their third year of theological studies, prior to becoming fully professed members of the Society. See *Inst. S.I.*, vol 1, p.54. In the catalogues (records produced regularly about every member of the Society), the only sign that an ordination had taken place was the appearance of the letter ‘P’ (*Pater*; Father) in front of the surname. From 1568 to 1573, Pius V (pope 1566–72) forbade the ordination of non-professed religious (this had been the Jesuit system, since they were ordained first and then went on to full profession later): in this period, instead of full ordination at the usual time in the Society, ordinands made the three vows (poverty, chastity, obedience), which didn’t prevent the taking of the 4 vows later. Gregory XIII (pope 1572–85) restored the Jesuit privilege of ordination prior to full profession.

**PATENTES:** the term, meaning ‘licence’, was used in two senses:

- 1) *nominatiois*: a document containing the conferral of an office;
- 2) *itinerariae*: identity document for those who were travelling for the Society. See *Inst. S.I.*, vol 2, pp. 109–10; vol 3, pp. 23, 85, 105, 115.

**PATERNITAS:** Paternity, a title sometimes used for the Superior General. See above: *Generalis*.

**PER MANUS (PP. Assistentium;** translated in full: by the hand of the Father Assistants): this terms was used to refer to items that were sent to the Superior General by way of the Assistants, and *vice versa*. The Assistentias were administrative units representing clusters of Provinces organised along geo-political lines, such as Portugal (and its overseas territories), Spain (and its overseas territories), Italy, Germany etc. The head of an Assistentia was called an Assistant, and he was based in Rome.

**PHILOSOPHIA (phil.):** Philosophy was a central discipline of study in the Society. Details concerning the organisation and duration of these studies — which included doctrine, since this discipline was incorporated into philosophical studies — can be found in the *Ratio Studiorum*, in *Inst. S.I.*, vol 3, pp. 189–93; 676. See also under ‘Aristoteles’, p.563 In addition to Philosophy, the three-year course of studies included Logic, Physics, Metaphysics, and Ethics.

**PIEGHETTA:** Literally meaning crease or fold, this expression appears to have been used solely in the registers from the Province of Austria, and only for letters to the imperial confessor. See *Austr.* 8, p. 1916, 1034 ...; *Austr.* 9, p. 57, 66, 74<sup>1</sup>, 75<sup>1</sup>, 89, 92, 103, 105, etc.). It is possible that the term was used as a synonym for *sigillo volante* (see the entry below: *Sigillum*). See, for example, the letter addressed to the same person, using both terms *pieghetta* and *sub sigillo volante* in *Austr.* 8, p. 996; *Austr.* 9, p. 250.

**POSTULATA:** this term refers to the requests (*postulata*) that were made by the Provincial Congregations either to the General Congregation or to the Superior General. See, *Inst. S.I.*, vol 3, p.678.

**PRAEFECTUS (Praef.):** the list of office holders with the title of ‘prefect’ can be found under the term *Praefectus*, in the *Inst. S.I.*, vol 3, p.679, with cross-references to each of the relevant offices.

**PRAEFECTUS RERUM SPIRITUALIUM (Praef. spir.):** the spiritual director, or member responsible for oversight of ‘spiritual matters’ in a community. It was an especially important role with regard to the Scholastics (see above, *Iuniores*). See *Inst. S.I.*, vol 3, pp. 287, 254, and *Reg.*, in the same, pp. 139, 140.

**PRAELECTIONES:** commentaries. A technical scholarly term that refers to any methodological explanation relating to a passage chosen from Scripture, or from other religious or secular writings. The norms concerning commentaries in the various disciplines can be found in the relevant sections of the *Ratio Studiorum*. See also, *Inst. S.I.*, vol 3, p.680.

**PRAEPOSITUS (Praep.):** superior. This is the title used for some superiors in the Society, especially the Superior General (*Praepositus Generalis*), or the Superior (*Praepositus*) of a professed house. (The latter is second in seniority to the Provincial, and, if required, may substitute for him.) The term tends not to be used in relation to the Provincial: for this reason, it is important to keep in mind the distinction between these two offices when reading the Generals’ registers, since it is not clear from their abbreviated forms to which office holder the document refers: the letters P. or Pr. placed before or after the name of a correspondent may refer either to the Provincial or the Superior (*Praepositus*) of the professed house. See *Inst. S.I.*, vol 3, p.680. Note, too, that the Superior of the professed house in Rome is known as the ‘*vicepraepositus*’, reflecting the fact that the Superior General resided there.

**PRAETERMISSI:** those waiting on a mission from a superior (usually given by the provincial).

**PRINCIPES:** princes. The ordinary registers of letters for the various Provinces in the Society, called *Epist. Gen.*, contain many letters from the Superior General to princes, sovereigns, and other important personages. Many of these types of letters also can be found in *Epp. NN.* (see Index, *Epp. NN.*, 51 A). The letters received from these figures are to be found in the collection titled *Epp. Principum*. A separate collection of letters and edicts of King Henry IV of France can be found in *Gall. 69*.

**PRIVILEGIA:** privilege. A privilege is a ‘*lex privata continens beneficium particulare* [a private law containing a specific benefit]’. In the pre-modern period religious orders regularly secured special ‘exemptions’ from a variety of obligations under secular or ecclesiastical law. Such privileges and exemptions were a perpetual source of discord. The Index of the *Inst. S.I.*, vol 3, pp. 681–2, provides some indication of the scope of the issue for the Society. The archive of the Procurator General contains a large part of the relevant *Instrumenta* (documentation), including indices, especially for Italy.

**PROBATIO:** in the first probation a general examen (or inquiry) is undertaken (see *Examen 1*), that is, the candidate is introduced to the Society and *vice versa*, usually for a period of 12–21 days, with the period often reduced in cases where the candidate is known to the Society already. The examen usually consists of a form of the *Spiritual Exercises*, entailing a dialogue with examiners appointed by the Provincial. The second probation is the novitiate of two years (see above: *Novitii*). The third probation was introduced by Ignatius: before their definitive integration into the Society, Jesuits were required to undertake a third year of the novitiate, intended for spiritual renewal after the many years of study, and in order to deepen the member's knowledge of the foundational documents of the Society. See *Inst. S.I.*, vol 3, p.683.

**PROCURATOR (Proc.):** this title is used for a number of roles in the Society. The most important is the Procurator General: appointed by the Superior General, his office entails oversight of the administrative, legal, and economic affairs of the whole Society. See *Inst. S.I.*, vol 2, p.140. In addition, every Province has its own Procurator, also called Bursar [or treasurer]. Furthermore, the title of *Procurator in Urbe* (City Procurator) is given to a resident college treasurer to distinguish this role in cases where there is also a *Procurator ad res rusticas* (rural procurator), whose duties entailed oversight of properties located outside the city. The term Procurator is used also to describe those members who are sent from each Province to participate in the triennial Congregations of Procurators (see *Congregatio*, 2). In terms of the usual requirement for attendance at these Congregations, special arrangements had to be introduced for those Procurators of Provinces located outside Europe. The *Inst. S.I.*, vol. 3, pp. 684–6 reveals the complexity of this role. Another type of Procurator was those representatives of an Assistancy based in the General House or in the overseas Provinces that belonged to another Province, and who worked on behalf of that Province's interests. This was a permanent role, as was that in each house. It is worth noting, finally, that the Procurator General as in other Orders also had responsibility for liaising with the Roman Curia (the Papal Curia).

**PROFESSI (Prof.):** in the Society of Jesus, 'professed' members were those priests who were admitted to take the three solemn vows of poverty, chastity, and obedience. The equally solemn fourth vow, further, was taken by some professed members: this was a vow of special obedience to the Pope, and it included the possibility of being sent on 'missions' wherever the Pope might choose to send them, and where there might be a particular need (see above: *Missioni*). These members are known as 'professed with four vows.' In the first decades of the Society, some were granted a special privilege to make the solemn profession of four vows without having all of the requirements for doing so, although this was very rare after the early period. A certain number of professed members made up the Provincial Congregations, which were organised according to seniority. Many senior positions in the Society required the holder to be a professed member. See *Inst. S.I.*, vol 3, pp. 686–8: Professi, Professio.

**PROFESSORES (Prof.):** professors. The *Ratio Studiorum* contains both general and detailed information about Jesuits with lecturing and professorial roles: under the section concerning the Rules of the Provincial, details are provided about their training and other relevant matters. See also *Inst. S.I.*, vol 3, pp. 688–9 Professores.

**PROVINCIA:** Provinces are the territorial units around which the Society is organised; oversight of a province is entrusted to a Provincial, while the Superior

General is responsible for the creation, division, or modification of all of the Society's provinces. Potential problems arising in relation to them are listed in *Inst. S.I.*, vol 3, pp. 690–1.

**PROVINCIALIS (Prov.):** the Provincial is appointed by the General, and has oversight of one of the Society's provinces. The details and wide scope of this role can be found in *Inst. S.I.*, vol 3, pp. 74–88. See also *Inst. S.I.*, vol 3, pp. 691–2, and the entry above, *Provincia*.

**RATIO CONSCIENTIAE:** examination of conscience. The periodic interviews conducted by superiors with every member of the Society, known as manifestations or examinations of conscience, were envisaged by Ignatius as essential elements in the spiritual and practical organisation of the Society. Many of the Society's records contain numerous directives and reflections concerning these examinations of conscience. See, *Inst. S.I.*, vol 3, pp. 693–4.

**RATIO STUDIORUM:** this is the principal text concerning study in the Society of Jesus. It is a collective work that was prepared over a long period and published in 1599 by Superior General Claudio Acquaviva. The text provided the norms for study in the Society, including after the Society's restoration in 1814 (ending its period of suppression by the papacy as a religious order in 1773). The text is contained in *Inst. S.I.*, vol 3, pp. 158–234; see also *Inst. S.I.*, vol 3, p.694 and, in the same, the entry *Studia* at pages 716–17.

**RECTORES (Rect.):** the title of rector in the Society is borrowed from the same term used in universities. It refers to those Jesuits who were superiors of colleges and universities. The nature of this role, and its particularly broad scope, reflects the hierarchical and monarchical structure of the Society that is set out in the *Constitutions*. See *Inst. S.I.*, vol 3, pp. 108–15; 695–6.

**REGENS (Regens Seminarii; seminary director) (Reg. Sem.):** this term refers to the 'Director' of a Seminary that has been entrusted to the Society, but does not belong to the Society; Jesuits in this role are called 'Rector'. See, for this distinction, Mario Colpo and Wiktor Gramatowski, 'I Gesuiti nell'assedio di Vienna del 1683', *AHSI* (1983), p. 297.

**REGULAE:** these are the norms intended to guide each Jesuit's conduct. Even though Saint Ignatius's vision for the Society was based on deeply spiritual principles, he also concerned himself with the small details of everyday life, and some of these norms were written in his own hand. His successors completed this work by devising a set of directives for all members (*Regulae communes*), as well as rules specifically for various Jesuit roles, and for occasions or events that took place regularly in the Society. There are specific regulations, for example, relating to priests, confessors, coadjutor brothers, those on travelling assignments, the Provincial, and the master of novices. There are directives also relating to the practical aspects of certain roles, such as for librarians, sacrestans, and porters. See, A. Coemans, *Breves notitiae de Instituto...* Chapter 2, article IX, *Regulae*. Ed. 2 Brussels, 1937. The last edition was completed and updated in 1963. See, *Inst. S.I.*, vol 3, pp. 697–8.

**RENOVATIO:** renewal. From the beginning of the Society, Ignatius envisaged vows as being renewed periodically throughout the period of Jesuit formation, until full profession into the Society. The practice was the subject of specific guidelines, for which see *Inst. S.I.*, vol 3, pp. 698–9. The original texts for the renewal of simple vows are still extant from the early years of the Society (1543–48).

**REPETENTES:** This term relating to members' programme of studies is used in the catalogues in two main senses: 1) to identify those members who were undertaking studies other than philosophy or theology, beyond the usual curriculum. On occasion these *Repetentes* also had the role of prefects of boys in boarding schools  
2) to describe those students who, having finished a course of studies (literature, theology, etc), are singled out for undertaking a course of specialisation in one of them, with a view to teaching. In Poland, these students were called academics. See *Inst. S.I.*, vol 3, p.699.

**RESIDENTIAE (Resid.):** The term is used in a variety of ways.

- 1) After the reinstatement of the Society in 1814 (following its papal suppression as a religious order in 1773) — when the colleges were in the process of being re-founded — groups of men involved largely in pastoral work ('operari') who resided together outside the colleges.
- 2) *Residentiae* also was the temporary title given to houses that had not yet acquired the status of a regular college; while the process was underway, these residences functioned in a similar way to that described above.
- 3) In the overseas missions Jesuit houses also were called *residentiae*. See *Inst. S.I.*, vol 3, p.701.

**REVISORES GENERALES (Rev. Gen.):** general reviewer. These Jesuits were located in Rome, rather than the provinces, and were entrusted with the role of reviewing and assessing any proposed prohibitions relating to writings produced anywhere in the Society. Four or five censors were assigned to the task, that is, one Jesuit for each Assistancy (the Assistancies were administrative units organised along geo-political lines — see 'Assistens'). See the above entry, *Censurae*. See also the letter written by P. Ledóchowski, 27 April 1920, whereby 'Collegium Revisorum Generalium restituitur', *Acta Romana*, vol 3, pp. 224–9.

**RHETORICA (Rhet.):** the study of rhetoric represented the highest level of study in the second-level schools and was concerned with training in 'eloquence'. See *Inst. S.I.*, vol 3, p.702. For the Jesuits, the *Ratio studiorum* indicates two — sometimes three — years for the study of rhetoric, prior to taking up philosophy. See *Inst. S.I.*, vol 3, p.160 reg. 18.

**SABBATUM:** literally meaning Saturday, this term relates to a Jesuit educational practice in revision that traditionally took place on Saturdays. Reflecting the Ignatian insistence on the importance of revision and repetition as essential to the learning process, the *Ratio Studiorum* provides for weekly revision sessions for each subject studied during the previous week. See the Index of the *Ratio Studiorum* and *Inst. S.I.*, under the entries *Sabbatum*, and *Disputationes*.

**SACERDOTES:** priests. There are a number of rules associated with this office in the Society: for priests, for confessors, for preachers, for those sent on missions. See A. Coemans, *Breves notitiae*, pp. 32–42; *Inst. S.I.*, vol 3, p.703. See also the related entry above, under *Ordines*.

**SCHOLASTICI (Schol.):** scholastics. This title applies to all those Jesuits who are in formation before full entry to the Society. It refers to the period of training after they have taken simple vows (poverty, chastity, obedience) at the end of the novitiate, and before they take their final vows. In cases where they have teaching roles in Colleges, they are called ‘Master’. After ordination to the priesthood they are called ‘Father’. Their rules are to be found at *Inst. S.I.*, vol 3, pp. 23–4. For the regulations relating to scholastics, see *Inst. S.I.*, vol 3, pp. 705–7.

**SCRIPTURA SACRA (Script. Sac.):** The term is used to refer to the Holy Scriptures, or Old and New Testaments of the Bible. For rules regarding professors of Sacred Scripture, see *Ratio Studiorum*, in *Inst. S.I.*, vol 3, pp. 175–7, and, in the same, pp. 707–9, for further information on this subject.

**SECRETARIUS (Secr.):** secretary. The Secretary General, or the Secretary of the Society, is chosen by the Superior General and is the main official responsible for the administration, organisation, and correspondence of the Society. For the rules pertaining to this role, see *Inst. S.I.*, vol 3, pp. 56–62, also pp. 708–9, for further relevant information. The Provincial’s Secretary is called *socius*, while *substitutus* was the title given to the secretaries of the Assistants (Rome-based representatives of the various Assitancies, or administrative units of the Society reflecting geo-political demarcations).

**SECRETUM:** On the role of secrecy in the Congregations, among those charged with examining candidates, and in preparing *informationes* on men to be selected for various roles, see *Inst. S.I.*, vol 3, p.709.

**SEMINARIUM (Sem.):** Seminaries are institutions dedicated to the formation of future priests. The term is used in a number of different ways in the context of the Society of Jesus, listed here in four main categories:

- 1) Jesuit Seminaries included studies in the Humanities and Rhetoric, Philosophy, and Theology. Every Province had one or two main colleges, where young Jesuits gathered for such studies. Originally, the colleges were conceived of almost as seminaries for the Society. From this foundation, the colleges acquired much broader educational roles, including for non-Jesuits, with many acquiring the status of universities. For these institutions in their earliest conceptualisation, see the relevant section in *Inst. S.I.*, vol 3, p.710.
- 2) The Council of Trent (1545–63) decreed that seminaries be established for the training of all diocesan clergy in the church. After the Society accepted responsibility for the Roman Seminary in 1564, it was decided a year later at its second General Congregation (1565) that it would not continue this apostolate, with the exceptions of the Roman Seminary and (in the early years) that of Milan; an exception to this policy was granted also for France. It should be noted that famous colleges in Rome such as the German College, the English College etc. were seminaries.

- 3) The term also refers to seminaries in the overseas missions, and
- 4) to Apostolic (Pontifical) Seminaries in northern Europe, for disadvantaged students.

**SIGILLUM:** the Jesuit archive holds a number of documents bearing various seals. In the main, the seals are those of specific roles and houses in the Society that required their use in correspondence. The letters sent from individual members of the Society normally carried the seal of the Superior. Instead, those Jesuits whose role required an individual seal used a small one with just the IHS monogram. As for the related term *Sigillo volante*, this is not a technical term, but instead likely refers to the seal of itinerant Jesuits, such as the confessor to the Emperor, who was required to travel frequently in his role. [Translator's note: the 1840 *Vocabolario della lingua italiana* provides the following: 'this term is used to describe letters that were sealed only on the outside fold of the letter, so that others could read the letter *a suo talento*'] See also, the entry for *Pieghetta*, above, and *Inst. S.I.*: *Sigillum*. The seal composed and used by Ignatius is preserved at ARSI. See also, E. Lamalle's entry in *Dizionario degli Istituti di Perfezione*, VIII, Roma 1988, coll. 1484–6.

**SOCIUS (Soc.):** companion, associate. This term is used in relation to three roles in the Society:

- 1) the Associate or Assistant to Provincial. This is an important role, nominated by the Superior General. A description of the role can be found at *Inst. S.I.*, vol 3, pp. 712–13, and 89–93.
- 2) *Socius Magistri Novitiorum*: the Associate to the Master of Novices works on the practical matters relating to the life of the novitiate and the needs of the novices.
- 3) *Socius exeuntium*: this term relates to the requirement in the past that a Jesuit leaving his residence should always be in the company of another member of the Society. The role of this 'Companion of those going out' usually was entrusted to a brother coadjutor. But this requirement was difficult to implement in practice. There are various directives relating to the subject (*Inst. S.I.*, vol 3, p.712), which was considered especially important for maintaining the good reputation of the Society, in line with the social values of the day.

**SODALITATES (Sodal.):** The Marian Sodalties or Confraternities were the main vehicle for lay spiritual formation, both inside and beyond the colleges. The assignment of a Jesuit to care for these Marian Congregations can be found in the Society's annual Catalogues; they specify the year group in question in the case of the colleges, and the social rank to be targeted for those outside the colleges. See E. Mullan, *La Congregazione Mariana studiata nei documenti*, Roma 1911; *Inst. S.I.*, vol 3, pp. 717–18.

**SUBSTITUTUS (Substit.):** the secretary who provides the Society's Assistants with summaries of the contents of correspondence sent to the Superior General (except for those letters marked *solis*, destined for the General alone). Subsequently, it is this secretary's task to prepare a summary of the reply, which is written in the General's register of correspondence, in accordance with the period's official letter-writing practices. See *Inst. S.I.*, vol 3, p.718.

**SUPERIOR (Sup.):** the role of Superior [or designated leader] is given a great deal of attention in the Institutes: *Inst. S.I.*, vol 3, pp. 720–5. In this text, see also the relevant subtitles concerning the role, such as *Duratio muneris* (duration of the office): this aspect of the superior’s position was regulated differently by various popes. Some imposed a rotation of the role every three years (imposed by Clement VIII, from 1594 to 1606, and by Innocent X and Alexander VII, from 1646 al 1663). Other popes left to the Superior General the freedom, established by Ignatius, to define the role’s terms (*Constitutions IX, III, 14* and lett. I). In the main, the three-yearly rotation of the Superior was the most common practice in the seventeenth- and eighteenth centuries.

**SUMMARIUM:** summary. Since the Society’s earliest decades, this name has been given to the collection of explanatory passages produced to accompany the *Constitutions*, entitled the *Summary of the Constitutions*. These were for the training of Jesuits and were to be observed by all. Rules were sometimes quoted using merely the number (eg ‘the 11<sup>th</sup> of the Summary’) See also, A. Coemans, *Breves notitiae*, second edition, n. 84.

**TEMPLUM:** See the above entry: *Ecclesia*.

**TERNA:** this term refers to the practice of putting forward three candidates for a vacancy in the Society’s administration. Such nominations were made by the Provincial and his Counsellors (see the entry above, *Consultores*) for the consideration of the Superior General, who then made the appointment.

**THEOLOGIA (theol.):** as with all religious orders, the study of theology was of central importance for the Jesuits. Their *Constitutions* identify Thomas Aquinas’s immensely influential thirteenth-century text, the *Summa Theologiae*, as a particularly important theological guide: see *Inst. S.I.*, vol 2, pp. 62–3, 76), *Ratio studiorum* (*Inst. S.I.*, vol 3, pp. 178–87), and *Inst. S.I.*, vol 3, pp. 726–8. This system of theology, known as Thomism or scholastic theology is known for its rational exploration of matters relating to faith and the divine; it is distinct from ‘positive’ theology — associated with the Church Fathers and the Councils — which describes the divine nature according to ‘positive’ categories. It is distinct, too, from ‘moral’ theology, which discusses the relations of humans and their free actions to God and their supernatural end: see *Casuum*

**UNIVERSITATES:** regarding universities entrusted to the Society’s oversight, see the *Constitutions*, part iv, c. ‘*De Universitatibus in Societate admittendis*’, *Inst. S.I.*, vol 2, pp. 75–6 and vol 3, *Universitates*. These Jesuit-run universities had the authority to confer academic qualifications, a privilege conferred on the Society by Paul IV in 1556, and confirmed by Pius IV in 1561. See M. Scaduto, *L’epoca di G. Laínez. Il Governo*, Roma 1964, pp. 207–9. However, the only faculties in which Jesuits normally taught were Philosophy, Humanities and Theology. For other faculties, such as Law and Medicine, professors from outside of the Society were appointed.

**V.P. (*Vestra Paternitas*):** Literally translated as ‘Your Paternity’, this abbreviation was employed in correspondence and in other Jesuit writings as the form of address solely in reference to the Superior General.

**VACATIONES:** vacations were treated as an essential part of the Jesuit education system; their necessity and length are discussed in the *Ratio studiorum* (*Inst. S.I.*, vol 3, pp. 164–5, 168). The designated periods for vacations varied according to the level of study: between one and three weeks for those in junior years; one month for those who had progressed to studying rhetoric, and one or two months for those in senior studies. See *Inst. S.I.: Vacatio*.

**VALETUDO (Valet.):** referring to the general theme of health and wellbeing. Ignatius and his successors paid a great deal of attention to the health of the Society’s members. The *Praef. valet.* (health prefect), the Superior, and each member regardless of grade, were required to attend carefully to the health of both individual members and of the community as a whole. To this end, doctors were expected to be consulted, not just for those who were ill, but also for direction concerning the diet and wellbeing of members. See the *Constitutions*, VI, II, 16. See the respective rules at *Inst. S.I.*, vol 3, pp. 730–1.

**VIAE (*prima, secunda...* way):** this term is used in reference to the Jesuit system for sending correspondence, especially the different routes by which multiple copies of a single letter were sent, either to Rome, or in some cases, from Rome. In order to maximise the safe passage of correspondence (especially by boat or by other means over long distances), many letters were sent in duplicate or triplicate (and marked as such: *prima, secunda* etc), each by a separate route. For example, letters from Japan were sent by two different routes: via Macao-Goa, and via the Philippines-Mexico. See e.g. ARSI, *Jap. Sin.* 4, fols 47v, 94v, 128v, 327v.

**VICARIUS GENERALIS (Vic. Gen.):** Substitute of the Superior General. The title is used in three main senses.

1) The General could nominate a Vicar General for a specific period to assist him in his duties, or on occasions when he was prevented from serving in his office.

2) After the death of a General, a *Vicarius temporarius* would be appointed, either according to the deceased General’s wishes, or else through election by the professed members in Rome.

3) In certain circumstances, a General Congregation could elect a Vicar General while the Superior General was still living (for example, in cases of a General’s illness). The office could be conferred *cum iure successionis* (with the right of succession) or *senza* (without). A Vicar General with the right of succession has the authority of a Superior General (except for any areas that the General continues to reserve for himself, or are limited by stipulation of the Congregation). With the right of succession, the Vicar General immediately succeeds to the title of *Praepositus Generalis* on the death of the Superior General. See *Inst. S.I.*, vol 3, pp. 48–51, 732–4.

**VICE:** the term is used in relation to newly appointed personnel, second-in-charge, or assisting roles: for example, Vice-Rector etc. It is used often to denote superiors who hold their office for the first time. It is used also for periods of *interregnum* (when a vacated role is yet to be filled with a permanent replacement).

**VISITATIO (Vis.):** every year the Provincial must conduct a personal visitation of his Province, the requirements for which are outlined in *Inst. S.I.*, vol 3, pp. 85–8. After the visits have been made he sends a report to the General, who responds in turn. The documents concerning these visitations preserved among the correspondence registers of the Superiors General are a rich source of information about the government of the Society. See *Inst. S.I.*, vol 3, p.735.

**VISITATOR (Visit.):** The role of Visitor is specially created for difficult situations where a resolution has proved elusive. Appointed by the Superior General, the powers and nature of the Visitor's role are defined according to the circumstances. The documents pertaining to their activities tend to be preserved separately: see the Inventory of ARSI. See also, *Inst. S.I.*, vol 3, p.736.

**VISITATOR NOCTURNUS:** this term refers to the coadjutor brother who, at the appointed time, turned the lights out, and ensured that members had commenced their night's rest. The rules for this role are in *Inst. S.I.*, vol 3, p.157.

**VISITATOR NOSOC. ET CARCERUM:** Visitor of hospitals and prisons. This was a key ministry of the Society, performed by members everywhere. Visits were conducted to provide spiritual and material assistance.

**VITA COMMUNIS:** communal life was a defining characteristic of the Society. Since it was not a monastic order, Jesuits lived instead as 'regular' religious and not in a cloistered environment; the founding documents and later records place a great deal of emphasis on the importance of Jesuit communal life. See *Inst. S.I.*, vol 3, p.736.